

FOIA MARKER

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Folder Title:
[African-American Religious Leaders - White House Summit on HIV/AIDS and the Black Church
National Day of Prayer for the Healing of AIDS] [loose] [2]

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Withdrawal/Redaction Sheet

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DOCUMENT NO. AND TYPE	SUBJECT/TITLE	DATE	RESTRICTION
001. memo	Kristine Gebbie to WAVES; re: Necessary Clear Ins; [Personally Identifiable Information] [Partial] (1 page)	02/25/1994	b(6)
002. memo	Kristine Gebbie to WAVES; re: Necessary Clear Ins; [Personally Identifiable Information] [Partial] (1 page)	02/25/1994	b(6)
003. memo	Stacy Green to Steve Lee; re: Names for the Clearance List for the African-American Religious Summit on AIDS; [Personally Identifiable Information] [Partial] (1 page)	02/25/1994	b(6)

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2018-0756-F

jp4844

RESTRICTION CODES

Presidential Records Act - [44 U.S.C. 2204(a)]

- P1 National Security Classified Information [(a)(1) of the PRA]
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C. Closed in accordance with restrictions contained in donor's deed of gift.

PRM. Personal record misfile defined in accordance with 44 U.S.C. 2201(3).

RR. Document will be reviewed upon request.

Freedom of Information Act - [5 U.S.C. 552(b)]

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CLINTON LIBRARY PHOTOCOPY

THE WHITE HOUSE
WASHINGTON

February 25, 1994

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MEMORANDUM FOR WAVES

FROM KRISTINE M. GEBBIE
NATIONAL AIDS POLICY COORDINATOR

SUBJECT Neccesary clear ins

<u>Name</u>		<u>Date</u>	<u>Time</u>	<u>Going to</u>
Sandra Massenberg	(b)(6)	2/28/94	8:00 a.m.	Indian Treaty Room

In addition see attached list of 72.

Attachment

[001]

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THE WHITE HOUSE
WASHINGTON

February 25, 1994

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MEMORANDUM FOR WAVES

FROM KRISTINE M. GEBBIE
NATIONAL AIDS POLICY COORDINATOR

SUBJECT Neccesary clear ins

<u>Name</u>		<u>Date</u>	<u>Time</u>	<u>Going to</u>
Kay Hayes-Waller	(b)(6)	2/28/94	8:00 a.m.	Indian Treaty Room
Cliff Akiyama		2/28/94	8:00 a.m.	Indian Treaty Room
Valerie Dargan		2/28/94	8:00 a.m.	Indian Treaty Room
Gilbert Williams		2/28/94	8:00 a.a.	Indian Treaty Room

Please call Steve Lee at 632-1090 with any questions.

[002]

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Brad Boeckeloo, Ph.D.
Co-Investigator
Georgetown University
Kober-Cogan Building
3750 Reservoir Road, NW
Washington, D.C. 20007

Robert H. Parrott, M.D.
Co-Investigator
Children's National Medical Ctr.
111 Michigan Avenue, NW
Washington, D.C. 20010-2970

Bernardine M. Lacey, Ed.D.
Co-Investigator
Howard University
College of Nursing



Eric T. Moolchan, M.D.
Principal Investigator

David Rubin, M.D.
Co-Investigator
Georgetown University
Kober-Cogan Building
3750 Reservoir Road, NW
Washington, D.C. 20007

Deidra Roach, M.D.
Co-Investigator
Alcohol & Drug Abuse Services Admin.
1300 First Street, NE
Washington, D.C. 20002

Valerie W. Dargan, Ph.D.
Project Director

CLINTON LIBRARY PHOTOCOPY

TO: Mr. Steve Lee,
FROM: Ms. Stacy Green, Project Coordinator *hfg*
SUBJ: Names for the Clearance List for the African-American
Religious Summit on AIDS
DATE: February 25, 1994

Attached please find a copy of the professional profile of Dr. Valerie Williams Dargan.

The following are the names, Social Security numbers, dates of birth and driver's license numbers for Dr. Valerie Dargan and Guest: [003]

Valerie W. Dargan, Ph.D.

(b)(6)

DC License # - 099-44-9974

(b)(6)

Note:

Dr. Dargan was formerly Dr. Drake as is reflected on her driver's licence. She changed her legal name to Dargan in June, 1993. Dargan is reflected on her Howard University employee identification card, which also bears her photograph and signature.

Gilbert Orlando Williams

(b)(6)

MD License # - W-452-279-666-313-C

(b)(6)

THE BALM IN GILEAD, INC.

*"An Organization Dedicated to Healing the African American Community
Through Prayer, Health Education and Advocacy"*

African American Religious Leaders Summit on HIV/AIDS
and
Press Conference for
The Black Church National Day of Prayer for the Healing of AIDS

at

The White House
Washington, DC

Itinerary

SUNDAY, FEBRUARY 27, 1994

Howard University School of Divinity & Dr. Clarence Newsome, Dean
Invite you to attend a reception in honor of The First African American Religious Leaders
Summit on HIV/AIDS.

Location

Howard University School of Divinity; Pratt Room 2nd Fl.
1400 Shepherd Street NE
Washington, DC
6:00 - 9:00 p.m.

MONDAY, FEBRUARY 28, 1994

8:00 A.M. SHARP!!!!

Assemble in the lobby of the Old Executive Office of The White House Complex
1700 Pennsylvania Avenue NW. **PLEASE BRING A CURRENT PHOTO ID!!**

Greetings, continental breakfast, and tour will convene in the state room on the 4th floor.

**WE MUST ENTER THE WHITE HOUSE COMPLEX AS A GROUP,
IF YOU ARE NOT PRESENT AT THE TIME OF ENTRANCE, PLEASE JOIN US AT
THE WHITE HOUSE CONFERENCE CENTER LOCATED AT 725 JACKSON PL. NW.**

9:30 a.m. White House Conference Center

12:30 p.m. Lunch

1:30 p.m. Press Conference

The Black Church National Day of Prayer for the Healing of AIDS

2:30 p.m. Close of Day

Post Office Box 86, Lincolnton Station; New York, NY 10037

Tel. (212) 281-4887 Fax: (212) 281-8102

8:15 Suzan
Cely Brodenick blessing
other greetings

9:00 Parnesa

9:30 Kristine
Parnesa
~~K~~ Fredend W. Hill

10:15 Keith Boykin Politics Community Leadership

EXCERPTS from
WHO WILL BREAK THE SILENCE?

Liturgical Resources

for

THE BLACK CHURCH
NATIONAL DAY OF PRAYER
FOR THE HEALING OF AIDS

THE BALM IN GILEAD, Inc.

**Who Will Break the Silence?
Liturgical Resources
for the Healing of AIDS**

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New York, NY 10037 USA

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Who Will Break The Silence?

Liturgical Resources

for the Healing of AIDS

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Preface

Liturgical Resources

The materials in this book were originally prepared for the Black Church National Day of Prayer for the Healing of AIDS on Sunday, March 6, 1994. The vision for this project has come from Pernessa Seele, President, The Balm In Gilead, Inc.

The prayer, study, prayer, writing, prayer, editing and prayer in preparation for these resources was the work of a group of committed persons who named themselves simply, The Prayer Group. Enlisted and led by Donna Prince, this group was broadly inclusive of Black Church membership and experience. The Prayer Group was composed of persons with HIV/AIDS, pastors, lay persons, Biblical scholars, poets, musicians, heterosexual, lesbian and gay persons - all who find themselves called by God's Spirit, and the realities of life in our community, to be a part of the effort to foster greater compassion and understanding for people whose lives are affected by HIV/AIDS.

We believe in the power of prayer. And we offer these resources to the Black Church, inviting many voices to join us in prayer for the healing of AIDS.

The Prayer Group:

Jay Hines
Jacqueline Holland
Joseph Long
Janine Quinlan
Julia Mayo-Quinlan
Donna M. Prince
William J. Vila
Judith Hoch Wray

May the glory be to God and all praise to Jesus the Christ, who is alive among us and living with AIDS.

The Balm In Gilead, Inc.

The mission of The Balm In Gilead, Inc. is to mobilize the African American community to fight AIDS through prayer, education and advocacy. The organization was incorporated in 1992 to further develop the successful, inovative work that began in 1989 with The Harlem Week of Prayer for the Healing of AIDS.

The Annual Harlem Week of Prayer for the Healing of AIDS

The Annual Harlem Week of Prayer for the Healing of AIDS is designed to educate the African American community to understand its cooperative role in mobilizing its community to effect the elimination of AIDS. Over the past five years, this AIDS awareness project has gained national and international recognition as a model for educating and empowering religious leaders and communities about AIDS. The commitment to on-going strategic empowerment education and implementation of AIDS education and support programs in religious institutions has led to the Black Church National Day of Prayer for the Healing of AIDS.

The Black Church National Day of Prayer for the Healing of AIDS

On March 7, 1993, The Balm In Gilead, Inc. launched the first Black Day National Day of Prayer for the Healing of AIDS. Black churches nationwide participated in presenting a special message about HIV/AIDS to their congregations, including a special prayer for family, friends and colleagues living with and affected by HIV/AIDS. This event was created to help raise awareness about the disproportionate rate of HIV among the black community and to foster greater compassion and understanding for people whose lives are affected by HIV/AIDS.

Introduction

Notes on Process

These resources have been prepared for the Black Church National Day of Prayer for the Healing of AIDS. We understand the focus, therefore, to be prayer. Those of us who have worked together to write this material have defined ourselves, not as "providing liturgical consulting services" - although that may be an accurate description. We have defined ourselves as "The Prayer Group."

Over the course of three months, The Prayer Group gathered nine times and prayed together. We began to study a few texts that appear in the Revised Common Lectionary for Sundays beginning in January through March 6, 1994 (designated as the day for the Black Church National Day of Prayer for the Healing of AIDS). Our times of group Bible study, discussion and prayer were recorded and later transcribed. Out of those conversations, we listened for the prayers and worship suggestions which flowed from the texts and from our community experience.

Out of these times of prayer, of listening to God and to each other, have come the prayers and other liturgical resources in this booklet. You now hold in your hands the fruit of our labor. We pray that these resources will indeed provide nourishment for the church and opportunities for the healing of HIV/AIDS to begin with each of us who call upon the name of Jesus the Christ.

Notes on Prayer

In Section C is a brief edited transcription of some of our group reflections on prayer. In addition to offering notes from our conversations which led us to these prayers, litanies and hymns, we share a few reflections on prayer as we have experienced it together.

We worked hard to make a list of the kinds of things we were praying for, such as,

- for ourselves
 - to be aware of things in us
 - which prevent healing from happening
- for our community
 - for the will to end the fear and denial
 - to act, to educate, to ...
- for our church
 - for the spirit of prayer and love and compassion
 - to be willing to minister to those in need
 - for the will to end the fear and denial
 - to act, to educate, to ...
- for the sick
 - for healing and hope
- for the lonely
 - that they may find a support community
- for the worried well
- for the widows and orphans
- for the employers and landlords
- for the parents and families
 - that when they learn of the diagnosis
 - their arms remain open
 - rather than close tightly
- for lovers and friends
- for those who mourn
 - that they may be comforted.
- for doctors and scientists
 - that a vaccine for the virus
 - and a cure for the disease may soon be found
- for care givers
- for ...

Then we realized that this list would always leave out someone or something that needed prayers. On the other hand, someone may be offended, finding themselves on this list. So, we gave up trying to complete the list.

We believe prayer to be a part of a relationship with God, not the swinging of a magic wand. Prayer is the way we connect with God for support and insight and guidance. We have trouble with the use of prayer as a set of instructions that God presumably needs to hear before some solution can be arranged. Indeed, when we find fault with others, especially

"We need a day of prayer because often times the African American church has stood in the way of healing... failing to minister to those with AIDS and, even worse, sometimes shunning those who are HIV positive."
- Ms. Perness Seele
The Balm In Gilead, Inc.

in prayer, we are revealed as the most arrogant of God's creatures (Luke 18:9-14).

We offer these prayers with the hope and expectation that we will all become a community of those who listen to each other and listen to God. In this context we believe prayer is a

powerful tool for the healing of AIDS.

Notes on the Theme

Having read the previous section on prayer, you have been introduced to the process by which The Prayer Group compiled these resources. As we prayed and studied together, a theme arose from the texts and from our discussions: *Who will break the silence?* The following excerpts from our conversations reflect ways we heard the Spirit of God speak to our group:

- Yes, there is denial... The reason is that deep down in their hearts people know HIV and AIDS exist and as a protection they build this block of ice, of granite and stone, so they can continue walking this planet without going insane. To make light of that at any level means being vulnerable to the pain. And the pain is so intense. It's not acceptable. That is where the disconnectedness comes in. Unfortunately a person with AIDS or a person with HIV gets thrust into that just by the very nature of society. And there is no compassion.
- While we were praying, I went into a quiet place. And as usual things were spinning around. I heard the water in the fish tank. And I heard a lot of music, choirs, congregations standing and singing, "Lift Every Voice and Sing." And I was trying to decipher some of the meanings of those lyrics and place them into this context. ..then I was sitting in the silence. I envisioned us in this circle connected, holding hands

even if we were not doing so, experiencing one another. Basically it was a healing circle.

Then I was left with the silence. And I got back into my processing head: "Oh, am I the only one still closed here? Is everyone waiting for me?" And I guess I was picking up that I was the last one to open my eyes. And my question was, "Who will break the silence?"

Who will break that silence? Who will come forth after the four minutes of quiet, unspoken meditation prayer in church? Who is going to break the silence?

- I heard the title for a worship service based on this text (Mark 1:29-39). "Who will break the silence?" And the answer the text gives to that question is found in Mark 1:36-37. "And Simon and his companion hunted for him." The disciples hunted for Jesus and brought Jesus back to all the people.

- Remember what I said before, at the end of the silence? Somebody comes in saying, "Everybody's been searching for you. Those who have AIDS and are ill have been searching for you to come minister to them."

- When you said it I got this image of a little girl running up and standing in front holding the sign and saying, ...

JESUS IS ALIVE AND LIVING WITH AIDS

- How many more people have to be stricken before we get it that this is not going to go away because we say so? Who has to die? Who has to be stricken before we realize that this is here and it's going to happen whether you want it to happen or not?

- What about the families? And the wife who pretends that her husband has not been out with men?

- And what about kids who will go to school and call "faggot" this and "AIDS ass" that and then find out that someone in their family has it? And their father, or brother, or friend is exactly the epitome of what

"It is time to stop judging people about whatever route they got this virus, and just start loving people."

- Mr. Paul Kelly
HIV Consultant
Washington, D.C.

they are beating down and destroying?

- Until we say, "it hurts, do something about it."

- The question "who will break the silence?" assumes a silence to begin with. On the one hand there is the silence that we want to end, the silence of denial and ignorance and fear and isolation, and on the other hand there is the silence we want to invite - the listening silence. It's a very different kind of silence. It is an active silence.

- **The silence of denial must be broken.**

- I can see different reactions on Sunday morning, and different kinds of silence. It just depends on the Pastor's courage.

- the courage to break the silence.

- .. the courage to heal.

Perhaps these excerpts from our conversations reveal some of the challenges, growth and healing experienced by The Prayer Group. The theme for this book of liturgical resources is "Who Will Break The Silence?" We pray that these resources will provide opportunities for many to hear the Holy Spirit in the midst of the silence. And we pray that many will be encouraged to break the silence and call forth the healing of AIDS in our midst.

Preview of Resources

The resources in this book are presented in four sections. Section A consists of 20 original pieces, including prayers, confessions, litanies, a lament, a praise chorus, a choir number and congregational hymn. The wide variety of resources can be used for the Black Church National Day of Prayer for the Healing of AIDS, as well as during the weeks which lead up to March 6, 1994, or whatever date you designate. We trust that these will enrich your worship and stimulate courage and creativity to develop other worship resources which bring the needs of persons affected by HIV and AIDS into the center of our faith communities.

Section B consists of two complete worship services. These incorporate the resources from Section A into a coherent whole. The first service focuses on the theme, "Prerequisites for Prayer." The second service focuses on this year's theme, "Who will Break the Silence?" These are designed to be used, either during the regular Sunday worship service, or during a special service planned for the Black Church National Day of Prayer for the Healing of AIDS.

Each service is presented first in outline form with specific instructions and suggestions for worship planners and leaders. Then the full service is printed out for worship bulletin purposes. The texts and new music are included following the full service.

Section C begins with "Notes on Prayer" and includes 10 Biblical texts, each followed by discussion notes excerpted from meetings of The Prayer Group. These texts provided the direction for this year's theme and for the various liturgical pieces presented in Section A and B. Included in these exegetical notes are ideas and suggestions for preachers who are interested and/or willing to preach on the topics suggested by the worship services in Section B.

Section D consists of facts sheets about HIV and AIDS and information on other resources available to help churches plan for the Black Church National Day of Prayer for the Healing of AIDS.

We pray that these resources will help many churches to break the silence and allow the healing to begin.

SECTION A

Prayers and other Liturgical Resources

Text: Genesis 9:8-17
Theme: Everlasting Covenant (Rainbow)
Function: Community response to the text

One: In the midst of the clouds, God sets a rainbow.
All: We will see it and remember the everlasting covenant
between God and every living creature of all flesh
that is on the earth.
O: In the midst of the storms of our lives, God sets a
rainbow.
A: We will see it and remember the everlasting covenant
between God and every living creature.
O: In the midst of the pandemic of HIV and AIDS, God
sets a rainbow.
A: We will see it and remember the everlasting covenant
between God and every living creature of all flesh.
O: In the midst of our fears, our anger and our
silences, God sets a rainbow.
A: We will see it and remember the everlasting
covenant.
O: Whether we feel we have escaped the flood or been
overwhelmed by the tide of pain and death, God sets
a rainbow.
A: We will see it and remember.
O: We see the rainbow. We remember God's love for all.
A: We remember God's covenant with all.
Thanks be to God!

Text: Psalm 25:4-5 (NIV)
Title: Invocation

One: Show us your ways, O LORD.
All: Show us YOUR ways, O LORD.
O: Teach us your paths.
A: Teach us your path of covenant love.
O: Guide us in your truth and teach us.
A: Teach us, O God, YOUR truth.
O: For you are God our Savior.
A: You alone are God. Save us.

Text: Genesis 9
Function: Antiphonal Prayer
Title: For Safe Space

Left: O God,
God of the joyful and God of those who mourn,
Right: *God of the healthy and God of the sick,*
Left: God of the wealthy and God of the poor,
Right: *God of the gay and God of the straight,*
Left: God of the weary and God of the strong,
Right: *God of the sober and God of the addicted,*
Left: God of the fearful and God of the trusting,
Right: *God of the abused and God of the abuser,*

All: God of us all,
Left: bring us each and all into the safe space of your presence
Right: *for we all need safe space in order to heal.*
Left: Bring us into safe space, free from our judgments of others and of ourselves.
Right: *Bring us into safe space, free to live without requiring lies of each other.*
Left: Teach us to advocate for and protect each other.
Right: *Teach us to hold each other up and calm each fear.*
Left: Heal the wounds of distrust and betrayal.
Right: *Heal the wounds of rejection and shame.*
Left: Grant that we may be a people who trust in you
Right: *and embrace each other in the name of Jesus the Christ.*
Left: Grant that in this space, in our lives, and in our community,
Right: *the healing may begin.*
Left: Grant that in this safe space the silence will be broken
Right: *so that the healing of HIV and AIDS may begin.*

All: We pray in the strong name of Jesus who lives among us and in us and through us all. Amen.

Text: Hebrews 12:1-3
Theme: The Ancestors
Title: Sending Forth

One: Since we are surrounded by so great a cloud of witnesses,
All: Since so many have gone before us, lived before us, died before us,
O: Let us also set aside every weight and sin that clings so closely.
A: We let go of pride, of shame, of denial. We will break the silence.
O: Let us run the race set before us.
A: The ancestors need us to finish the task. Our children need us to finish the task.
O: Look to Jesus and finish the race.
A: We look to Jesus and go forth with our ancestors and with our children until the joy comes for all. Amen.

Text: Mark 1:40-45
Theme: Commitment
Title: Call to Commitment

One: Church, we are the Body of Christ.
All: We are the Body of Christ, living with AIDS.
O: If we choose, we can make a difference.
A: If we choose, we can contribute to the healing of AIDS,
O: In our homes, in our church, in our community,
A: In our bodies, in our minds, in our spirits.
O: Our sisters and brothers, our parents and children are infected with HIV.
A: Our community is living and dying with AIDS.
O: If we choose, the blocks to healing can be removed.
A: We choose compassion. We choose to respond.
O: Will you respond with your money, with your time, with your love?
A: We are the Body of Christ. We choose to respond that AIDS may be healed. We pray and act for the healing of AIDS.

Text: Psalm 139:14
 Function: Praise Chorus

I Am



Oh, God, I praise You! Oh, God, I



praise You! Oh, God, I praise You, for



I am, oh, I am, yes, I am fear-



ful-ly and won - der - ful - ly made!

words and music: Judith Hoch Wray; arrangement: William J. Vila
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Text: Psalm 147:1-5
Title: Paraphrase of Psalm 147:1-5

Unison: Praise the Lord! How good it is to sing praises
to our God; for God is gracious, and a song of
praise is fitting.

One: The Lord builds up the neighborhood. God brings in
the rejected, the forsaken, the homeless. God brings
in the abandoned, the abused, the orphans.

All: Who are we pretending not to see?
Who are we pretending not to hear?
Who are we pretending not to be?
Who are we pretending not to know?
Why?

One: God heals the broken-hearted, the families, the
friends and communities of those afflicted with HIV
and AIDS.

All: Who are we pretending not to see?
Who are we pretending not to hear?
Who are we pretending not to be?
Who are we pretending not to know?
Why?

One: God binds the wounds of those without hope and
counts each one of us as valuable, no matter how dim
and flickering a life may seem.

All: Who are we pretending not to see?
Who are we pretending not to hear?
Who are we pretending not to be?
Who are we pretending not to know?
Why?

(con't)

One: God knows each one and calls each one by their name.
We remember those who have died of AIDS: _____

All: Who are we pretending not to see?
Who are we pretending not to hear?
Who are we pretending not to be?
Who are we pretending not to know?
Why?

One: We remember and embrace those now living with HIV
and AIDS: _____

All: Who are we pretending not to see?
Who are we pretending not to hear?
Who are we pretending not to be?
Who are we pretending not to know?
Why?

Unison: Great is our God and abundant in power. God's
understanding is beyond measure.

All: God, grant us the courage to see.
God, grant us the courage to hear.
God, grant us the courage to be.
God, grant us the courage to know and to be known.
Amen.

Text: Psalm 147:1-6
 Function: Choir Selection

How Good It Is

$\text{♩} = 112$

Db Db9 GbMaj7 Gb/Ab Db9(#7) Db

f

How Good__

Db9 GbMaj7 Gb/Ab

It is to sing prai - ses to__ our

Db9(#7) C9(-5) B9(No 3, #4) Bbm9 A9(#5) Abm7

God How Good__ it is

Db9 GbMaj7

to sing prai - ses to__ our God

Lyrics: Judith Hoch Wray; Music: William J. Vila
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Eb(#4)/F Em7-5(-11) Db(#4)/Eb D11 Db Db9

How Good_____ it is to

GbMaj7 Gb/Ab Db9(#7)

sing prai - ses to_____ our God

C9(-5) B9(No 3, #4) Bbm7 A9(#5) Abm7

How Good_____ it is to

Db9 GbMaj7

sing prai - ses to_____ our God

Eb(#4)/F Em7-5(-11) Db(#4)/Eb D11 Db Db9

How Good_____ it is to

GbMaj7 /E D D9

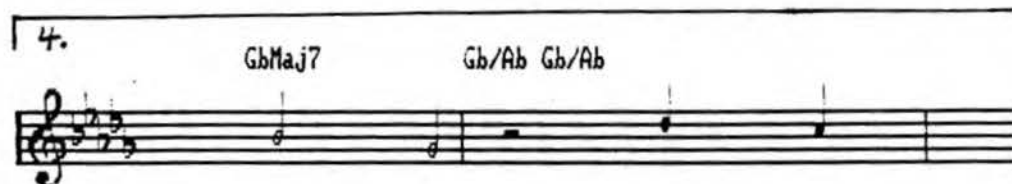
sing prai - ses How Good_____ it is to sing



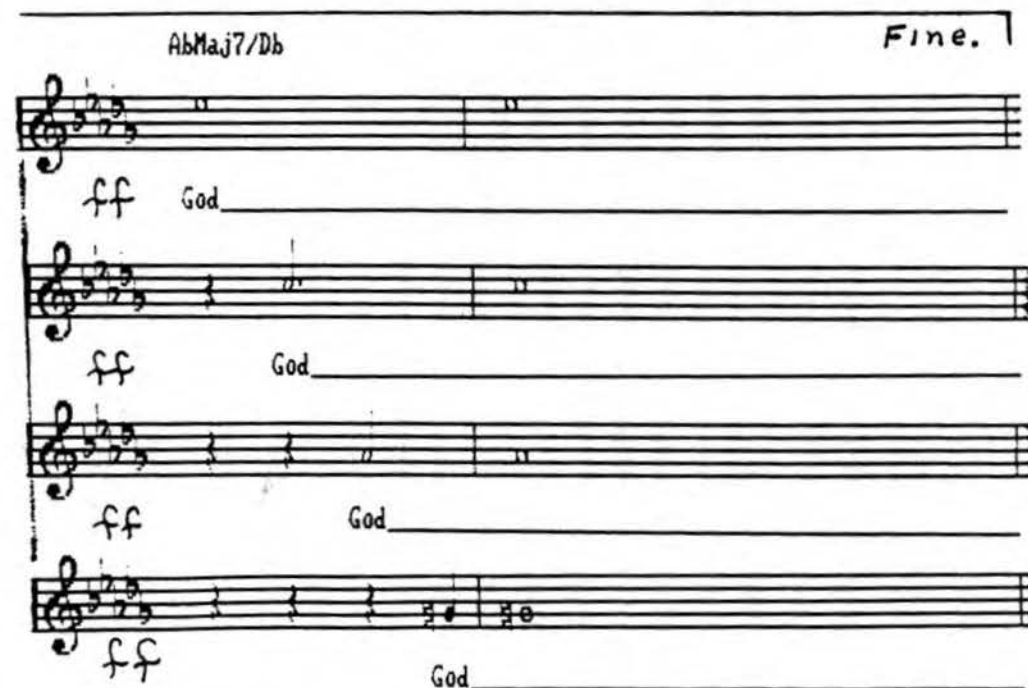
prai - ses How Good _____ it is to sing



prai - ses to _____ our God



prai - ses to our



Abm7 G7(#4) Gb9(#7) F7sus

VERSE 1. *mf* Build up your peo - ple O God

F7 Bbm9 A9(#5)

Ga - ther in this place the

Abm7 G7(#4) Gb9(#7)

out - casts Heal the ones with

F7sus F7 Bbm9 A9(#5)

bro - ken hearts and bind up

Abm7 Db7 Gb9(#7) F7sus

all our wounds *f* Build up your peo - ple O God

F7 Bbm9 A9(#5)

Ga - ther in this place the

Abm9 G7(#4) Gb9(#7)

out - casts Heal the ones with



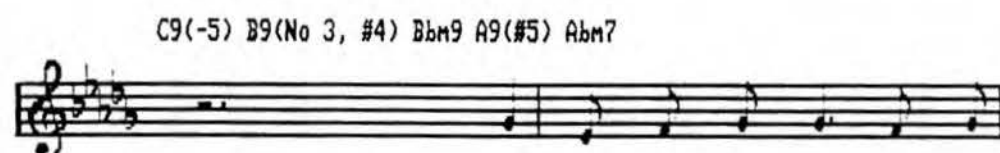
bro - ken hearts And bind up



all our wounds. How Good_____ it is to sing



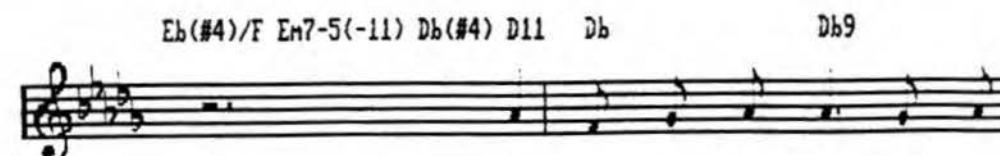
prai - ses to_____ our God



How Good_____ it is to sing



prai - ses to_____ our God



How Good_____ it is to sing

GbMaj7 /E D D9

prai - ses How Good_____ it is to sing

GMaj7 Db(#4)/Eb D11 Db Db9

prai - ses How Good_____ it is to sing

GbMaj7 Gb/Ab Db9(#7)

prai - ses to_____ our God

G7(#4) Gb9(#7) F7sus

VERSE 2.

Make us the fa - mily O God_____

F7 Bbm9 A9(#5)

_____ That calls the sca ----- ttered

Abm7 G7(#4) Gb9(#7)

in your love_____ Healed and hea- ling

F7sus F7 Bbm9 A9(#5)

as we praise_____ know - ing each

Abm7 Db7 Gb9(#7) F7sus

by their name_____ Make us the fa - mily O God_____

F7 Bbm9 A9(#5)

_____ That calls the sca ----- ttered

Abm7 G7(#4) G9(#7)

in your love_____ Healed and hea - ling_____

Ebm7 A9(#5) Ab9 Db(#4)

as we praise_____ Know - ing each

D11 D. S.

by their name. How

♩ = 76

Abm7 Bbm7 A9(#5)

VERSE 3. *p* We lift these names, O God_

We

4

4

lift these names, O God

Gb6/Ab

mp We lift these names, O God_

We lift these names, O God

4 Gb6/Ab

4

mf We lift these names, O God_

We

DbMaj7



lift these names, O God

Db

Db9



How Good it is to sing

Gbmaj7

Gb/Ab

Db9(#7)



prai - ses

to our

God

C9(-5) B9(No 3, #4) Bbm9 A9(#5) Abm7



How Good it is to sing

Db9

Gbmaj7



prai - ses

to our

God

Eb(#4)/F Em7-5(-11) Db(#4) D11 Db

Db9



ACCEL.

How Good it is to sing

GbMaj7 /E D D9

prai - ses How Good_____ it is to sing

GMaj7 Db(#4)/Eb D11 Db $\text{♩} = //2$ Db9

prai - ses How Good_____ it is to sing

GbMaj7 Gb/Ab Db9(#7)

prai - ses to_____ our God

G7(#4) Gb9(#7) F7sus F7

VERSE 4.

You know far more than we_____

Bbm9 A9(#5) Abm7 G7(#4)

Move us Lord_____ to the work at hand.

Gb9(#7) F7sus F7

Lift up those down give us sight.

Bbm9 A9(#5) Abm7 Db7

See - ing o - thers hear your praise.

Gb9(#7) F7sus F7

You know far more than we _____

Bbm9 A9(#5) Abm7 G7(#4)

Move us Lord _____ to the work at hand.

Gb9(#7) Ebm7 A9(#5) Ab9

Lift up those down and _____ give us sight _____

Db(#4)/Eb D11 D.S. al fine

See - ing o - thers hear your praise. How

Text: Isaiah 40:21-31
Title: Prayer of a Black Gay Christian

God, I'm tired of our ways being hidden,
of our rights being disregarded.
You may know me and love me
but the church is hiding the truth.
God, you know,
but the church doesn't want to admit it.
You know that I'm gay,
but the church doesn't want to admit it,
and I'm tired of waiting.
The youth are fainting;
ignored, we feel powerless, and we are weary.
Not only does our strength need to be renewed,
God, we need some changes.
We need some changes now.

Theme: Petition
Title: Prayer for Unity

God of us all,
We pray for the unity of the Black Church, that we
may find a unified way to fight this disease of HIV/AIDS.
Lead the Church out of passivity and old-fashioned
attitudes. Replace ignorance with education. Teach the
young self-worth and strength, the strength of self-
discipline. Teach the old new ways of caring and
compassion.
We pray for the commitment of time and money that
will provide crisis intervention, professional guidance,
community seminars and outreach programs to provide
alternatives to the harmful enticements of the streets.
Grant us, together, a knowledge of what is and what
is not, as well as a vision of what can be. In the name
of Jesus the Christ, Amen.

Text: Isaiah 62:1

Function: Congregational Hymn

We'll Not Keep Silent

Db Gb6 Gdim Absus4 AbM7

1. For - God's own - sake we'll not keep si-lent;

Db Gb6 Gdim

For - our own - sake we'll not keep

Absus4 AbM7 Refrain: Dbsus4 Db7

qui-et, 'Til - jus-tice e-merge re-splen

Gb Absus4 Ab7

- dent and heal-ing like a flam-ing torch.

Db Ab7 Db

Shout, shout, shout for joy; Sing, sing, sing for peace; Work,

Db7 Gb Ab6(b7) Ab7 Db

work, work for jus-tice, com-fort and re-lease.

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We'll Not Keep Silent

2. Speak out your name; do not keep si- lent;
Shout out your love; do not keep qui- et,

'Til justice emerge resplendent

And healing like a flaming torch.

Shout; shout; shout for joy; Sing; sing; sing for peace;

Work, work, work for justice, comfort and release.

3. Ex - pose the - lies; do not keep si- lent;
Speak a- loud the - truth; do not keep qui- et,

(refrain)

4. All - day and - night, do not keep si- lent;
Re - mind our - God; do not keep qui- et,

(refrain)

5. For - an- gers - sake, we'll not keep si- lent;
Main - tain- ing - hope, we'll not keep qui- et,

(refrain)

6. For - God's own - sake we'll not keep si- lent;
For - God's own - sake we'll not keep qui- et,

(refrain)

Text: Psalm 147
Theme: Healing
Title: Prayer of Celebration for Healing

O God of Abraham, Sarah and Hagar,
O God of Jesus and Mary Magdalene,
O God of Arthur Ashe and Magic Johnson,
O God of Mother Hale and her children,
We praise you and rejoice
that you are a God of healing and hope,
of power and persistence.
You call us to rejoice with those who rejoice
and to weep with those who weep.
In this moment, in your presence,
we come to celebrate healings and hope
in the lives of persons living with HIV and AIDS.
We thank you for one more day of life.
We thank you for one encouraging test result.
We thank you for
the embrace and comfort of lovers and friends.
We thank you for
the compassionate ministry of your church.
We thank you for the privilege of
coming before your throne as family,
not divided between those who are sick
and those who are well,
not divided between those who are addicted
and those who are recovering,
not divided between straight and gay.
As your family, caring each for the other
we rejoice in your healing presence among us.
and pray that we might ever repent
of all that blocks your healing in our own lives
and in the lives of our sisters and brothers.
We pray in the strong name of Jesus
who was and is vulnerable enough
to live among us in the midst of AIDS. Amen.

Text: Jeremiah 31:7-14
Title: Invocation and Call to Worship

Voice 1: O God, be present with us and hear our cries.
We, your people, have been in exile so long.

All: Have mercy, O God.

V:1 We, your people with HIV and AIDS, have been in
exile too long.

All: Have mercy, O God.

V:1 We mourn friends and lovers, sisters and brothers.

All: Have mercy, O God.

V:1 We have seen our people lame and blind, weeping and
silenced.

All: Have mercy, O God.

V:1 Mothers are sick and babies are dying; families
scattered and men alone.

All: Have mercy, O God.

Voice 2: O people, hear God's call.
Come with weeping into my presence,
for I am your God and I will have mercy.

All: Thanks be to God!

V:2 Come from far and near,
for I am your God and I will have mercy.

All: Thanks be to God!

V:2 Come with singing into my presence,
for I am your God and I will have mercy.

All: Thanks be to God!

V:2 Come to be refreshed and filled,
for I am your God and I will have mercy.

All: Thanks be to God!

V:2 Come with dancing into my presence,
for I am your God and I will have mercy.

All: Thanks be to God!

Text: Jeremiah 31:7-14
Theme: What will it take?
Title: A Lament for All the People of God
in the Time of AIDS

All: What will it take, O God.

Left: for us to see the vision
fulfilled in the land of the living?

All: What will it take, O God,

Right: *for the change to come
in our community, in our lives?*

All: What will it take, O God,

Left: for the scattered to be gathered
that all may praise and dance together?

All: What will it take, O God,
to free our sisters and brothers
from HIV and AIDS?

All: What will it take, O God,

Right: *for us, your church
to be free from ignorance and fear?*

All: What will it take, O God,

Left: for us to recognize your Word become flesh
living among us with AIDS?

All: What will it take, O God,
for the dance to begin
and the deaths to end?

Text: Mark 1:29-39
Function: Unison Confession
Title: Confession

O God, we confess our sin in the midst of HIV and AIDS.
We confess our fear, our selective compassion,
and our conditional love.
We have denied and avoided sisters and brothers,
families and friends.
We have become disconnected from our neighbors.
We have become disconnected from our own sexuality.
And therefore,
we have become disconnected from you, O God.
We have silenced those who live with AIDS and HIV.
And when their ailments become visible,
we have removed them from our midst to hospitals,
to hospices and to the streets.
Forgive us, O God.
Bring us back to the center of your presence
where you hold all who call upon your name.
Help us to break the silence.
Help us to reach out to restore the connections
with all whom you love.
We pray in the name of Jesus. Amen.

Text: Genesis 9:8-17
Theme: Hearing the Promise
Title: Sending Forth

All: We hear again the promise of our God for all.
One: Then go forth, confident in the trustworthiness of
the One who placed the rainbow in the heavens, that
we may see and remember.
All: We hear again the promise of our God for all.
One: Go forth, strengthened by hope from the One who sent
Jesus the Christ, knowing that our hope will not
disappoint us.
All: We hear again the promise of our God for all.
One: Go forth by faith. The One who placed the rainbow
and sent the Christ has sent the Spirit, so we know
that God is with us always.

Text: Mark 1:29-39; Psalm 62
(Zechariah 4:6; Isaiah 62)
Theme: Silence
Title: Prayer about Silence: A Dialogue with God

Left: O God,
Who will break the silence?
Who will break the silence of isolation?
Who will break the silence of fear?
Who will break the silence of ignorance?
Who will break the silence of denial?
When will the silence end?

Right: *O People,
I break the silence,
not by might, not by power,
but by my Spirit and by my Word.
Let those who have an ear to hear,
hear my voice:
End the isolation by embracing each other.
End the fear by trusting the power of my love.
End the ignorance by learning the truth.
End the denial by a willingness to be vulnerable.*

Left: O God,
we pray for the silence,
the silence in which we can hear your voice.
We pray for the silence,
the silence in which we can hear each other.
the silence of respect,
the silence of hope,
the silence of forgiveness,
the silence of mercy.
We pray for the silence
from which we can act together
for the healing of AIDS and HIV.

(con't)

Right: *O People,
for my sake, do not be silent.
For the sake of all my people, do not keep quiet.
Cry out, cry out throughout the land
until justice emerges,
compassion triumphs,
and healing flows like a mighty stream.*

ALL: *O God,
for you alone, our souls wait in silence.
For our sisters and brothers,
for our friends and lovers,
we break the silence now.*

Text: Mark 1:35
Theme: Solitary place of prayer
Title: Prayer of Meditation

God, they have provided this time of silence for me to "be still," for me to touch the reality of being in a solitary place with you - in the midst of this worshipping community. I am mindful that a solitary place is a place where one can be reassured, reaffirmed and redirected in the work of ministry. You often withdrew for this purpose.

So I praise - and I pray. Reassure me, Lord of Life, so that in the midst of death my steps will be re-directed and my courage abound as I seek to minister in your name to persons who have HIV and AIDS. Reaffirm for me that you are the Light of the World, which cannot be extinguished, so that I will not fret or worry whether or not I am enough for the tasks ahead.

God, may I emerge from this solitary space, finding my place in a healing ministry to persons with HIV and AIDS.

Text: Mark 1:29-39
Theme: Interruptions
Title: Prayer for Interruptions

All: Our lives have been interrupted, O God.

One: The loom stops

because the weaver has been stricken with AIDS.

Production ceases

because a technician has been stricken with AIDS.

There are no classes today

because the teacher has been stricken with AIDS.

The music has gone silent

because the organist has been stricken with AIDS.

All: No more business as usual.

One: How many more people have to be stricken before we get it

that HIV and AIDS are not going to go away just

because we ignore it?

How many more must die?

How many more orphans and widows?

All: Interruptions are not pretty, O God.

We are uncomfortable.

One: Interrupt our silences with your Spirit

until our denial ends

so that we can become part of the solution

instead of part of the problem.

All: Heal us all, O God.

In the name of Jesus. Amen.

Theme: What part do I play?
Title: A Personal Prayer
 in the Midst of a Church Living with AIDS

There are brothers and sisters in my community that are in desperate need of healing--healing from the ravages of HIV and AIDS. We don't even know who they are. Some of them are us. Walls of silence keep us apart. Many are fearful to speak the name of HIV and AIDS.

God, bring us all to a truly safe place filled with compassion and understanding. Bring us all to this place of safety; that the church may embody your spirit of protection and healing.

What part do I play?
Show me the way to make a difference.
Guide my hands to hold the first hand.
Open my heart to receive the first hug.
Remind me that you have chosen me. I can help.

God, awaken the spirit within me.
The Spirit that is mine is yours.
Your Spirit refreshes the soul with serenity.
Your Spirit embodies the heart with courage.
Your Spirit charts our right course with wisdom.

Help me break down the walls of separation within our community. Help me build bridges of love and understanding. Help me sweep away the debris of the isms, phobias, broken connections, and shattered hopes.

Prepare my heart to prepare your way. Encourage me to think the first thought, to make the first sound, to speak the first word. Help me break the silence.

Theme: Creation, Passion & Vulnerability
Title: Prayer from the Minister of Music

God, who brought us HMMM, OOH, and AAH, the language of music which needs no interpretation, I come to you, a servant of the chord.

I pray in the midst of AIDS that I do not lose sight of the connection between your creation, my passion, and vulnerability.

Vulnerability means risk.

 Risk to be unique.

 Risk to be creative.

 Risk to share myself with others.

I pray for myself and for all the courage and wisdom to live in vulnerability rather than fear. And in doing so, protection comes not only from condoms and bleach, the cure will come, not only from a drug, but from within and from you, O God.

I thank you, God, for the HMM's, OOH's, and AAH's that allow my soul to know and to sing:

 "It is well, it is well with my soul."

AMEN.

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The White House
and
The Balm In Gilead, Inc.
Presents
***The African American
Religious Leaders Summit
on HIV/AIDS***
in Observance of
***The 2nd Annual Black Church
National Day of Prayer
for the Healing of AIDS***

***"Sometimes I feel discouraged and think my work's in vain,
But then the Holy Spirit revives my soul again.
There is A Balm In Gilead to make the wounded whole."
~A Negro Spiritual***

African American Religious Leaders Summit on HIV/AIDS

Moderator

REV. CANON FREDERICK B. WILLIAMS is the XIVth Rector of the Episcopal Church of the Intercession in Harlem New York, one of the first religious centers to initiate a programmatic response to the AIDS epidemic. He is an Adjunct Professor at the New York Institute of Theology, and the Union Graduate School. He serves as Chairman of the Board for the Interfaith, Ecumenical **Harlem Churches for Community Improvement, Inc. (HCCI)**. He was a key member of the leadership team that developed over 2,000 units of new and rehabilitated housing in the Bradhurst area of Harlem; the largest such undertaking in New York City history.

Rev. Williams is recognized as a true "Patron of the Arts," since 1973, he has served as a chairman or trustee of most major African American performing groups in New York City. Father Williams chairs the world renowned Harlem Week Of Prayer and serves as a religious leader/advisor to Archbishop Desmond Tutu in South Africa. Rev. Williams has an impressive international history, he has done groundbreaking work in Africa and Cuba on AIDS and is the National Chairperson for **The Black Church National Day of Prayer for the Healing of AIDS**.

African American Religious Leaders Summit on HIV/AIDS

Presenter

REV. DR. JAMES A. FORBES, JR. is the fifth Senior Minister of The Riverside Church in New York City. Prior to assuming the pastorate at Riverside Church, he was the Joe R. Engle Professor of Preaching at Union theological Seminary in New York. He previously served as Director of Education at Interfaith Metropolitan Theological Education, Inc., in Washington, D.C., a seminary without walls for the preparation of pastoral ministry in Protestant, Catholic and Jewish traditions.

Dr. Forbes has held pastorates in Virginia and North Carolina, and has been a frequent visiting preacher in churches and conferences. He has provided leadership for many denominations and ecumenical groups, including those of the World Council of churches, the National Council of Churches of Christ, USA, the American Baptist Churches, and the African Methodist Episcopal Church.

Dr. Forbes has been a longtime advocate of wider community service, and is Past President of the Richmond Urban League and the Richmond Committee of Black Clergy, both in Virginia. He holds a Doctor of Ministry degree from Colgate-Rochester Divinity School in Rochester, NY and numerous honorary degrees.

African American Religious Leaders Summit on HIV/AIDS

Presenter

REV. DR. JEREMIAH A. WRIGHT, JR. was born in Philadelphia, Pennsylvania and after completing his primary education there, matriculated at Virginia Union University where he completed three and a half years of college. He left college to go into the military service and following six years of service and an honorable discharge, he transferred to Howard University where he received both his Bachelor of Arts and his Master of Arts Degrees. He then entered the University of Chicago Divinity School where he received a Master of Arts in the History of Religions and it was while he was a student at the University of Chicago that he began pastoring at Trinity United Church of Christ in Chicago.

When Pastor Wright went to Trinity, the congregation had 87 members. Today, 22 years later, the congregation has 4,400 active members and an annual budget in excess of \$3 million. Pastor Wright completed his doctoral studies while at Trinity and is author of several publications, including What Makes You So Strong?, published in 1993 by Judson Press.

Pastor Wright was named "Number Two Preacher among the Fifteen Greatest Black Preachers in America" for 1993, by Ebony Magazine.

African American Religious Leaders Summit on HIV/AIDS

Presenter

REV. PATRICIA A. REEBERG was named the first female Chief Executive Officer of the Council of Churches of the City of New York in 1990. The CCCNY comprises 37 denominations and communions, supporting the missional efforts of over 2,000 churches. In her short tenure, she has received numerous community accolades, including selection as Chaplain for NYC Public Schools Division of School Safety, and the Certificate of Merit from The New York Board of Rabbis for her work in strengthening ties between African American and Jewish clergy.

Rev. Reeberg serves as a volunteer on several advisory boards and committees, including Harlem Churches for Community Improvement, Inc., and the New York State Governor's Committee on Scholastic Achievement. She was also appointed by the former Mayor David N. Dinkins to serve as a Commissioner on the Civilian Complaint Review Board. In addition to Rev. Reeberg's work at the Council, she is Assistant Pastor at The St. Paul Baptist Church in Manhattan, where her responsibilities to her congregation and community include preaching, teaching, and counseling.

African American Religious Leaders Summit on HIV/AIDS

Presenter

BISHOP JOHN HURST ADAMS is Senior Bishop of the African Methodist Episcopal Church of the South Carolina Area and Founder-Chairman Emeritus of the Congress of National Black Churches. Since his beginnings as a student pastor in Massachusetts some four decades ago, Bishop Adams has ministered to congregations throughout the United States, and initiated 60 new congregations for the A.M.E. church during his long career.

Among his many illustrious appointments, Bishop Adams is Past President of Paul Quinn College in Waco, Texas, and Past President of A.M.E. Church General Board and Council of Bishops. A longtime community activist, his special ministries over the years include the Children's Defense Fund Black Community Crusade for Children, and the First Funded War on Poverty Program in Seattle, WA, as well as Seattle's Central Area Civil Rights Committee. He has served on the boards of various religious, philanthropic, university and development organizations.

Bishop Adams was named one of Ebony Magazine's Great Preachers in America in 1984. He has been the recipient of numerous other honors since his election to the episcopacy, including the NAACP Community Leadership Award, the Southern Christian Leadership Conference Ecumenical Leadership Award, and several honorary degrees.

THE WHITE HOUSE

WASHINGTON

February 23, 1994

MEMORANDUM FOR ALEXIS HERMAN

KEITH BOYKIN

BEN JOHNSON

FLO McAFEE

FROM

W. STEVE LEE

EXECUTIVE ASSISTANT

OFFICE OF THE NATIONAL AIDS POLICY COORDINATOR

THROUGH:

KRISTINE M. GEBBIE

NATIONAL AIDS POLICY COORDINATOR

SUBJECT

African-American Religious Leaders White House Summit on
HIV/AIDS on 02/28/94 and the Black Church National Day of Prayer
for the Healing of AIDS

On Monday, February 28, the Office of National AIDS Policy (ONAP) in conjunction with Black religious leaders across the nation will host a summit in the White House complex. We are anticipating around 50 guests. A rough agenda is attached.

The purpose of the summit is educate the African- American religious community and encourage them to make a commitment to work closely with the federal government in response to the HIV/AIDS epidemic. The summit will encourage the religious leaders to take a pro-active role in preventive education programs for their denominations/ congregations/communities; and to provide support for those already infected with HIV.

This summit is also a "kick-off" for the Black Church National Day of Prayer for the Healing of AIDS. The National Day of Prayer will be on March 6, 1994 and will be a nation-wide unified day of prayer across hundreds of African-American churches.

In addition to the support lent to this process by hosting the summit, we are recommending that the President join in the day of prayer by attending services at one of the churches participating in the National Day of Prayer. A specific schedule proposal is attached.

Agenda

The African American Religious Leaders Summit on HIV/AIDS

8:00 a.m. Assemble

Lobby of The Old Executive Office of The White House Complex
17 Pennsylvania Avenue, N.W., Washington, DC

Continental Breakfast, The Indian Treaty Room, 4th Floor

Greetings: Suzan Johnson Cook, White House Fellow,
Domestic Policy Analysis

Blessing of the Food: Rev. Cecily P. Broderick Y. Guerra,
St. John Episcopal Church, Hempstead, LI

**9:00 a.m. White House
Complex Tour**

**9:30 a.m. White House
Conference Center**

Introduction & Welcome

Kristine Gebbie, National AIDS Policy Coordinator
Pernessa Seele, Founder/C.E.O., The Balm In Gilead, Inc.

Summit Moderator

The Rev. Canon Frederick Williams, The National Chairperson
The Black Church National Day of Prayer for the Healing of AIDS

Opening Prayer, Rev. Terri Griffin-Price,
Riverview Baptist Church, Richmond, Virginia

Solo, Claude Jay Jones, II, "There Is A Balm In Gilead"

**10:00 a.m. HIV/AIDS:
Health & Medical Perspectives**

**10:15 a.m. HIV/AIDS:
Political Perspectives**

**10:30 a.m. HIV/AIDS:
The Faces**

Denise Stokes, Atlanta, GA
Phill Wilson, Los Angeles, CA

10:45 a.m. Break

**11:00 a.m. HIV/AIDS:
Theological Perspectives**

Rev. Dr. James A. Forbes, Jr., Pastor, The Riverside Church,
New York City, "*Hard Talk: Breaking the Silence*"

Rev. Dr. Jeremiah A. Wright, Jr., Pastor, Trinity United Church of
Christ, Chicago, Ill, "*The Truth About Health Care & HIV from the
African American Perspective*"

Rev. Patricia Reeberg, Executive Director, Council of Churches
of the City of NY, "*Ideals & Practical Solutions: Healing Resources
in the Black Church Tradition*"

Rev. Dr. John Hurst Adams, Founder & Chairman Emeritus,
The Congress of National Black Churches; Presiding Bishop,
African Methodist Episcopal Church, "*The Black Church
Participation In the Political Process of the HIV/AIDS Crisis*"

12:30 p.m. LUNCH

**1:30 p.m.
PRESS CONFERENCE**

The Black Church National Day of Prayer for the Healing of
AIDS & Signing of "The African American Clergy Declaration of
War on HIV/AIDS"

The Balm In Gilead, Inc.

*"An Organization Dedicated to Healing the African American Community
Through Prayer, Health Education and Advocacy"*

Mission Statement

The mission of The Balm In Gilead, Inc. is to mobilize the African American religious community to fight HIV/AIDS through education, advocacy, and prayer. Recognizing the unmet needs of African American communities, The Balm In Gilead, Inc. was created to provide educational training, technical assistance and support for the leadership, ministerial staff and congregations of African American churches seeking to become pro-active in the fight against HIV/AIDS.

Mainstream HIV education efforts are not effective in reaching members of minority communities, and their message, although important, is missing its mark in African American communities nationwide. One of the most powerful avenues through which to conduct a culturally sensitive education effort of this kind is through the education of community leaders and those who are in positions to effect change in the lives of others. In the African American community, religious leaders are key to HIV education.

The Balm In Gilead was incorporated in 1992 to continue the on-going work that began in 1989 with the establishment of the Annual Harlem Week of Prayer for the Healing of AIDS. This project has become a landmark in the history of AIDS and the education of African American churches in this country. Over the past 5 years, approximately 500 religious institutions in NYC alone, including churches, mosques, synagogues, and theological seminaries have participated in the organization's activities and over 550,000 African Americans in NYC have been reached. The response locally and nationwide to the organizing activities has been overwhelming. The Balm In Gilead through its organizing activities has brought theologians, members of the medical community and people living with AIDS together to establish effective communication and collaborative efforts to address the devastating effects of AIDS and prevent its further transmission in African American communities.

The Balm In Gilead provides the following support services to African American communities:

- Education and guidance to religious communities in supporting individuals infected and affected by HIV/AIDS;
- AIDS education material that is culturally sensitive to the African American religious community;
- Technical assistance to community based organizations and religions organizations seeking a greater understanding on how to engage African American religious institutions in the battle against AIDS;
- Technical assistance to community based organizations desiring to create an educational model comparable to the Harlem Week of Prayer for the Healing of AIDS. For example, The Balm In Gilead provides technical assistance to The Massachusetts Week of Prayer for the Healing of AIDS; The Central Alabama Week of Prayer for the Healing of AIDS; The Brooklyn Week of Prayer; and The Queens Day of Prayer.

Pernessa Seele is the Founder of the Balm In Gilead and the creator of organization's successful educational activities—The Harlem Week of Prayer for the Healing of AIDS; The Black Church National Day of Prayer for the Healing of AIDS; and The Black Church National Education and Leadership Training Conference on AIDS. Ms. Seele's innovative educational concepts have radically revolutionize the African American religious communities' response to AIDS/HIV in Harlem and throughout the United States.

A Proclamation from
THE BALM IN GILEAD, INC.

*An Organization dedicated to Healing the African American Community
Through Prayer, Health Education and Advocacy*

THE AFRICAN AMERICAN CLERGY'S DECLARATION OF WAR ON HIV/AIDS

The time has come today to face the depth of devastation caused by AIDS in the African American community; to recognize that African Americans are the most disproportionately represented community of color with respect to HIV/AIDS; that AIDS continues to be the leading cause of death nationwide of African American men between the ages of 35 and 44, and of African American women between the ages of 25 and 44; that the number of teenagers infected with HIV nearly doubles each year; and that each and every American knows someone, or in the next 12 months will know someone who has died of AIDS.

The African American Church has a long and distinguished tradition of leading its people to light in times of great suffering, and of caring for its parishioners. It has a proud history of pastoral activism and has proven itself a formidable mobilizer of congregations, but the time has come today to recognize that as far as our churches have come in the night, there are steps yet to go before dawn; that the African American religious community, despite this legacy, has too long been negligent on the most pressing subject of AIDS/HIV. The church's godly mission is to minister love and support to its congregations, and to forsake no one, yet, until today, it has not assumed its proper mantle of responsibility in this time of chaos caused by the ravages of AIDS to mind, body and soul of our people.

Now, therefore, we, the leaders of African American churches in America, deem it necessary to acknowledge by means of this proclamation that only through stalwart commitment, strength of mind and courage of heart on the part of the religious community can we ever hope to combat the AIDS epidemic. By this proclamation, we declare our intent to do all in our power to eradicate the scourge of AIDS in our time; to wage a war on fear and ignorance of AIDS/HIV, from the pulpit and in our institutions, until such a time as AIDS is no longer a threat to the lives of the people, and we call upon our fellow clergy, men and women, to do the same.

We, members of the clergy of African American churches in America, recognizing that as long as one human being remains uneducated, as long as one human being suffers from AIDS, it is one too many, vow to develop comprehensive AIDS prevention programs for our youth; to develop effective AIDS awareness and prevention strategies for and with our congregations and communities; to provide supportive counseling to Persons Living with AIDS and to their non-infected families and loved ones; and to preach consciousness-raising sermons about AIDS prevention and compassion for all, regardless of sexual orientation, drug dependency, or lifestyle choices.

We furthermore affirm our commitment to working with grassroots organizations, corporations, and governmental bodies on the federal, state and municipal levels to secure generous financial support of AIDS awareness and prevention and to educate our congregations in those programs; and to work throughout our own institutions, the seminaries and schools of theology, to combat silence on the subject of AIDS and promote an enlightened, non-judgmental clergy, unimpeded in the war on AIDS by nonproductive biases.

We furthermore affirm our commitment to identifying tangible goals and means of assessing progress on those goals, formulating policy, and engaging in advocacy on behalf of our communities with respect to the issues around AIDS.

We furthermore affirm our support for The Black Church National Day of Prayer for the Healing of AIDS as a vehicle for mobilizing African American religious institutions to fight AIDS through prayer, education, and advocacy nationwide.

We furthermore affirm that from this day forward, we resolve to open our eyes and acknowledge those persons among us living with AIDS and their families and loved ones, and to encourage others to see; to open our ears to their voices among us, and to insist that others hear; to open our hearts in compassion, and expect others to do the same, and in so doing, cast off the denial that has hindered our churches in the past, and in so doing move forward with a sense of divine mission to educate our communities, our congregations and our fellow clergy about AIDS, and in so doing, say at last,

Surely, there is a *balm in Gilead*.

In witness whereof, we have hereunto set our hand this twenty-eighth of February, in the year of our Lord nineteen hundred ninety four, on the occasion of the first African American Religious Leaders Summit on HIV/AIDS, convened by The Balm In Gilead, Inc., at the White House, in Washington, District of Columbia.

BIOGRAPHICAL BRIEFS OF RELIGIOUS LEADERS IN ATTENDANCE

BISHOP JOHN HURST ADAMS is Senior Bishop of the African Methodist Episcopal Church of the South Carolina Area and Founder-Chairman Emeritus of the Congress of National Black Churches. He is Past President of Paul Quinn College in Waco, Texas, as well as the A.M.E. Church General Board and Council of Bishops. Bishop Adams is the recipient of numerous honors since his election to the episcopacy, including the NAACP Community Leadership Award, the Southern Christian Leadership Conference Ecumenical Leadership Award, and several honorary degrees.

REV. DR. LEROY ATTLES, SR. is Pastor of St. Paul African Methodist Episcopal Church in Cambridge, MA. He provides field education supervision to graduate students at Boston University School of Theology, Conwell Theological Seminary, and Harvard Divinity School, and is a member of the President's Advisory Committee of Gordon-Conwell Theological Seminary. During his 30-year career in the ministry, Dr. Attles has pastored at four churches.

BISHOP JOSEPH BENJAMIN BETHEA is Resident Bishop of the United Methodist Church in Columbia, SC. Before his election to the episcopacy, he twice served as District Superintendent in North Carolina. Bishop Bethea has served on numerous church and jurisdictional agencies and is a trustee of the Gammon Theological Seminary in Atlanta, GA. In 1993, he was presented with the Order of the Palmetto by Governor Carroll Campbell.

REV. CECILY PATRICIA BRODERICK Y GUERRA is Rector of Saint John's Church in Hempstead, NY, founded in 1902 by African Americans and Native Americans who were unwelcome elsewhere. She is formerly the Canon for Pastoral Work at New York's Cathedral of Saint John the Divine, and was the first female priest for Saint Philip's Church in Harlem, the second oldest black Episcopal church in the U.S. Rev. Broderick Y Guerra has served on numerous civic and religious committees, including the Board of Governors for The Long Island Council of Churches.

REV. HOWARD A. BRYANT, SR. is Executive Director of the National Black Presbyterian Caucus of the Presbyterian Church. He has pastored at churches in California, New York, and New Jersey, and is presently serving as the interim Pastor at the Memorial West Presbyterian Church in Newark. He is a member of the NAACP.

REV. DR. J. JEROME COOPER is President of the Board of Directors for the Ecumenical Information AIDS Resource Center, a coalition of churches, community, and campus organizations located in North Central Philadelphia. He has been instrumental in establishing several other organizations in the city including the Mayor's Police Clergy Organization and People's Community Developers Corporation. Dr. Cooper has served as Pastor of Berean Presbyterian Church in Philadelphia for 30 years.

DR. MARGARET JOAN COUSIN is the First Lady of the First Episcopal District of the African Methodist Episcopal Church. She is widely recognized for her innovative Afro-American Studies programs, and for the establishment of AIDS education programs throughout the First and Eleventh Districts of the A.M.E. Church. Dr. Cousin is the recipient for numerous awards and honors for her work in AIDS education, including a Presidential Citation for AIDS Prevention from President George Bush, a Citation from the Congress on Disease Control, and Humanities Awards from the City of Miami and Birmingham.

REV. JEROME B. DORSEY is Director for African American Ministries in the Evangelical Lutheran Church in America's Commission for Multicultural Ministries. The commission assists the Church in working toward the goal of full partnership and participation of African Americans, Asians, Hispanics and Native Americans in the life of the church and society. Ordained in 1983, Rev. Dorsey formerly served as Pastor of New Life Lutheran Church in College Park, GA.

*NELL BRAXTON GIBSON is Director of Parish-based Services for the Episcopal Mission Society. She was formerly Executive Assistant to the Bishop of the Episcopal Diocese of New York. Ms. Gibson serves in a leadership capacity on several church and civic organizations, including The Balm In Gilead, Inc., the Board of St. Mary's AIDS Center, and the Diocese of New York Task Force on Racism. She is the recipient of an honorary doctorate from Berkeley Divinity School at Yale University.

*MARY L. GRANT is Executive Director of the Robert Ross Johnson Family Life Center in Queens, NY, where she directs 35 programs serving over 400 children and families. She is an active member of St. Albans Congregational United Church of Christ, serving on several committees and corporate boards. Before assuming stewardship of the Center, Ms. Grant taught for 16 years with the New York City Board of Education.

*SUZANNE ISHEE serves as Producer of Special Projects for Broadway Cares/Equity Fights AIDS. She received the 1992 Drama Desk Award for her work as creator/producer of Broadway's Annual Easter Bonnet Competition, an event which raised over \$2 million for BC/EFA. An actor with numerous Broadway and regional credits, she recently appeared in the Broadway and Toronto productions of Phantom of the Opera.

DR. ELIAS FARAJAJE-JONES is an Associate Professor of History of Religions at Howard University School of Divinity. A scholar, activist, and author, Dr. Farajaje-Jones is the first openly bisexual theologian of African descent to break the silence of the black church on homosexuality/bisexuality and AIDS-centered issues. His course on the sociology of AIDS and the black church was the first of its kind in the United States, and included the training of students as HIV educators and test counselors. He has lectured widely on issues of gender, sexuality and AIDS as they relate to the church, and is a member of the Ecumenical Association of Third World Theologians.

DR. JAMES ALEXANDER FORBES, JR. is Senior Minister of The Riverside Church in New York City. Prior to assuming the pastorate, he was the Joe R. Engle Professor of Preaching at Union Theological Seminary. Dr. Forbes previously served as Director of Education at Interfaith Metropolitan Theological Education, Inc. in Washington, D.C. He has served on the boards of numerous voluntary organizations, including the Richmond Urban League of Virginia, and is the recipient of several honorary degrees.

REV. DR. MICHAEL ANGELO FRENCHER, SR. is Pastor of the Trinity A.M.E. Zion church in Greensboro, NC. Ordained a Deacon in 1977 and an Elder in 1979, Dr. Frencher has pastored at several churches in North and South Carolina. He currently serves in numerous capacities in the West Central North Carolina Conference, and is a member of the Greensboro Branch NAACP.

REV. DONALD GILMORE is a member of the Administrative Review Board, the Committee on Ordained Ministry, and the Board of Ordained Ministry for the Missouri West Conference. A committed social activist, he is also a member of the VNA Hospice AIDS Advisory Board and the Ryan White Advisory Board, both of Kansas City, and was previously Chairman of Orange County Human Rights Commission in Goshen, NY. Rev. Gilmore has served as Pastor of Trinity UM Church in White Plains, NY and Plum Street UM Church in Abilene, TX.

REV. DR. WILLIE E. GIVENS JR. is Pastor of First Baptist Church in Sumnerville, SC. A longtime member of several religious, civic and fraternal organizations, Dr. Givens is 1st Vice President of the South Carolina Baptist Education and Missionary Convention, and Past President of the South Carolina Education and Missionary Baptist Brotherhood Convention.

DR. J. CURTIS GOAR, JR. is Director of Family, Youth and Children Services for Action for Bridgeport Community Development, Inc. in Connecticut and Senior Minister of the Body of Christ Ministry International. An author of several publications, Dr. Goar has lectured throughout the world. He is Regional Director of the Association of Christian Truckers.

WILLIAM C. GRESHAM is the Vice President of the Minority Task Force on AIDS (MTFA), Harlem's oldest community based AIDS service provider. As the Director of Council Affairs of the Private Industry Council of New York City, Inc. Mr. Gresham is the official representative of the volunteer Chairman and Chief Executive Officer and its board of directors. His professional responsibilities of assisting the PIC in overseeing the largest federal job training allocation in the nation for the economically disadvantaged, mirror his personal commitment to improving the lives and conditions of the less fortunate.

REV. DR. TERRIE GRIFFIN-PRICE is the Founder and CEO of HEAL, Inc. of Virginia, a volunteer-based African-American HIV/AIDS service agency that has presented HIV prevention education to over 15,000 African-American women, men and youth in metropolitan Richmond. Her training curriculum, "AIDS and the Black Church: Equipping the Saints for the Work of Ministry," is being piloted through the Evans-Smith Leadership Institute. Dr. Griffin-Price is Assistant Pastor of Riverview Baptist Church and serves on the pastoral staff of the Fifth Street Baptist Church, both of Richmond.

REV. DR. FORREST E. HARRIS, SR. is the Director of the Kelly Miller Smith Institute on African American Church Studies and Assistant Dean for Student Life at the Vanderbilt Divinity School. An author and frequent public speaker, Dr. Harris is Pastor of the Pleasant Green Baptist Church and President of the Interdenominational Ministers Fellowship, both in Nashville, TN. He serves on the board of directors of several organizations, including the United Way and the Nashville Chapter of the National Conference of Christians and Jews.

REV. DR. ALVIN O'NEAL JACKSON is the Senior Pastor of the Mississippi Boulevard Christian Church of Memphis, TN, the largest Disciple congregation in the U.S. and Canada. He is a member of the Board of Trustees and Past President of the National Convocation of the Christian Church, and a member of the Board of Directors of Overseas Ministries of the Christian Church.

REV. CAROL A. JOHNSON is Founder and Co-Coordinator of Harvard AIDS Ministries, an outgrowth of an AIDS Ad Hoc committee comprised of students, faculty, and staff, and a third year Master of Divinity student at Harvard Divinity School. She is a member of the Massachusetts Women of color AIDS Council, and a past board member of the National Black Women's Health Project and the National Coalition of Black Lesbians and Gays.

REV. SAM E. JOHNSON is Founder and Director of Friendship Ministries, Inc. in Macon, GA, a community-based organization dedicated to crisis outreach. Its programs include drug and AIDS awareness, homelessness prevention, and violence intervention. Rev. Johnson is the former Pastor of Corner Stone Missionary Baptist Church and Greater Bethel Baptist Church in Georgia. He is one of the leading advocates of HIV/AIDS awareness in middle Georgia.

REV. DR. BARBARA LEWIS KING is the Founder-Minister of Hillside Chapel and Truth Center in Atlanta, GA, a nondenominational ecumenical ministry which Dr. King began in her living room and which has grown to a congregation of 5,000. She is the International President of the International Congress of Women Ministry and Trustee of the Christian Council of metro Atlanta. In 1992, she was appointed Chair of the Community Relations Commission and Co-Chair of the Atlanta Religious Mobilization Against Crime by Mayor Maynard Jackson. Dr. King is the author of six books.

REV. H. MICHAEL LEMMONS is Executive Director of The Congress of National Black Churches, Inc., a voluntary nonprofit religious organization designed to promote Christian unity, charity and fellowship among the member denominations. He has pastored at A.M.E. churches in Maryland and Washington, D.C. and has served on the boards of numerous civic groups including the Mayor's Task Force on Substance Abuse, the Annapolis Housing Authority, and the Human Relations Commission. Rev. Lemmons is listed in Who's Who in America and Who's Who Among Black America.

REV. DR. JOSEPH ECHOLS LOWERY is the Chair of the National Black Leadership Forum and President of the historic Southern Christian Leadership Conference, which he cofounded with Rev. Martin Luther King, Jr. and others. A civil rights leader for four decades, Dr. Lowery was also among the vanguard in protesting the U.S. investment in apartheid South Africa. He also served as pastor of United Methodist churches in Alabama and Georgia for 45 years. Dr. Lowery's many international honors for his work in human rights include the Martin Luther King Nonviolent Peace Prize and the World Peace Council Award of the German Democratic Republic.

REV. JULIA MAYO-QUINLAN is Pastor of the Chinese United Methodist Church in New York's Chinatown. She has also served as chaplain in the New York City Department of Corrections, and as a hospice chaplain. Rev. Mayo-Quinlan has served on several church committees including the Commission on Higher Education, and is on the Board of Directors of Women's Advocacy Ministry.

REV. DR. BILL MCGILL is Founder and Senior Pastor of the Fellowship of Faith Baptist Church in Des Moines, IA. An ardent supporter of liberation theology, he created P.E.A.C.E., People Educated about AIDS Creates Empathy, a program of education and compassion towards the HIV/AIDS crisis. Dr. McGill is the youngest President Emeritus of the NAACP nationwide, and now serves as Vice President of the Iowa/Nebraska State Conference of NAACP Branches.

DR. MEGAN S. MCLAUGHLIN is Executive Director and CEO of the Federation of Protestant Welfare Agencies, a 70-year-old association of more than 250 voluntary health and welfare agencies in metro New York. The author of numerous studies on welfare policy, foster children, and African/Caribbean-American families, Dr. McLaughlin is a former senior program officer at The New York Community Trust, the nation's largest community foundation. She has received numerous awards for her distinguished work in human services.

REV. TIMOTHY P. MITCHELL is Pastor of the Ebenezer Missionary Baptist Church of Flushing, NY. Widely-respected by the religious community for his leadership abilities, he was nominated by the Eastern Baptist Association as Vice Moderator of Queens in 1992. Dr. Mitchell's community activities include the Wards Island Homeless outreach program and the Martin Luther King Jr. Day Care Center. He is and a longtime advocate of civil rights and joined Dr. Martin Luther King Jr. in the 1961 Albany, GA struggle for peace and justice.

DR. CLARENCE G. NEWSOME is Dean of the Howard School of Divinity in Washington, D.C., Joining the ranks of such noted leaders as Dr. Benjamin Elijah Mays, he has guiding the school to a position of leadership in the U.S. and Canada since his appointment in 1992. Dr. Newsome has served on the boards of numerous scholarly and voluntary organizations, including the North American-European Theological Seminar of the American Academy of Religion, and is currently Chair of the Executive Committee of the Washington Theological Consortium. He is the author of a number of articles on religious biography.

*SILAS NORMAN, JR., M.D. is Medical Director at Wayne County Jail, Detroit, MI and Clinical Assistant Professor of Medicine and Community Medicine at Wayne State University School of Medicine. He is Board Chairman of Community Health Awareness Group and a Board Member of Southeastern Michigan HIV/AIDS Coordinating Council, and is active on several other church and civil organizations. Dr. Norman is also Deacon at Hartford Memorial Baptist Church.

REV. TYRONE S. PITTS is General Secretary of the Progressive National Baptist Convention, Inc., and the chief administrative officer of the Convention. He is the former director of Racial Justice, Division of Church and Society for the National Council of the Churches of Christ in the USA, and has served in leadership positions at several church organizations. His numerous affiliations include the Baptist World Alliance, the Southern Christian Leadership Conference West, and the Los Angeles Hospital and Prison Ministry.

BISHOP NORMAN N. QUICK serves the Church of God in Christ as the prelate of the State of Rhode Island. He is Pastor of Childs Memorial Temple in New York City, and President of the National Publishing Board. Bishop Quick is also Past President of the Council of Churches of the City of New York, and currently serves as Chair of the Council's Board of Trustees, overseeing its enterprises in New York. He is active in numerous organizations, locally, nationally and internationally.

REV. PATRICIA A. REEBERG is Chief Executive Officer of the Council of Churches of the City of New York and Assistant Pastor at The St. Paul Baptist Church in Manhattan. She was appointed by former Mayor David N. Dinkins to serve as a Commissioner on the Civilian Complaint Review Board, and also serves on several boards and advisory committees including Harlem Churches for Community Improvement, Inc., and New York State Governor's Committee on Scholastic Achievement.

REV. DR. W. FRANKLYN RICHARDSON, a world-renowned minister, has preached extensively on six continents. He is General Secretary for the National Baptist Convention, and a member of both the General Council of the Baptist World Alliance, and the governing board of the National Council of Churches. Ordained for the Christian ministry early in life, Dr. Richardson was called to the fulltime pastorate at the age of 19. He is Pastor of the historic Grace Baptist Church in Mt. Vernon, NY, Chair of the Drug Prevention Council of the City of Mt. Vernon, and President of the United Black Clergy of Mt. Vernon.

REV. DR. EDWIN C. SANDERS, II is the Senior Servant and Founder of the Metropolitan Interdenominational Church in Nashville, TN, and responsible for all pastoral duties. He is a former Director of the Southern Prison Ministry in Nashville, and a member of the NAACP, the Nashville Urban League, and the Board of Trustees of Wesleyan University in Connecticut.

REV. DR. GARY V. SIMPSON is Senior Pastor of The Concord Baptist Church of Christ in Brooklyn, NY and former Pastor of the Calvary Baptist Church of Morristown, NJ. A longtime community advocate, he has served as Commissioner for the New York City Foster Care Commission and is a member of the Progressive National Baptist Convention and the National Council of Churches. Dr. Simpson has preached extensively throughout the U.S.

REV. DR. DIANE SMALLEY is the Assistant to the Pastor, The Rev. Dr. Charles A. Adams, at Hartford Memorial Baptist Church in Detroit, MI. She is also Campus Minister with United Ministries in Higher Education, serving students, faculty, and staff at Eastern Michigan University.

REV. JONATHAN R. STAPLES is Associate Minister at Memorial Baptist Church in New York City, and Senior Program Associate on the Church Desk of the Federation of Protestant Welfare Agencies. He was a Martin Luther King, Jr. Fellow at Stanford University, and is the recipient of the Byrd Prize for Preaching from Princeton Theological Seminary.

REV. DR. JACK SULLIVAN, JR. is Associate for Racial/Ethnic and Multicultural Educational Ministries for the Division of Homeland Ministries, where he develops resources which reflect the cultures and perspectives of the denomination's multiethnic constituencies. He is also Dean of the Harambee College of Mission and Ministry of the National Convocation of the Christian Church. Dr. Sullivan was previously Associate Regional Minister of the Christian Church of Mid-America, one of the Disciples' units.

REV. MERIANN TAYLOR is Associate Pastor at the Metropolitan Interdenominational Church in Nashville, TN. She is also Chaplain and Counselor at Nashville's Council on AIDS Resources, Education & Services, which is a local convener of the Black Church National Day of Prayer for the Healing of AIDS.

REV. DR. KWASI ANTHONY THORNELL is Assistant Rector of the Calvary Episcopal Church in Washington, D.C. He has been on the boards of several church and civic organizations, including the Council of Churches of Greater Washington, the Washington Episcopal Clergy Association, and the Committee on Public Education, in D.C. Dr. Thornell is an HIV/AIDS education trainer, and has served on the ministerial staff of Washington National Cathedral and St. Stephen's Episcopal Church in St. Louis.

DR. RICHARD L. TOLLIVER is Rector of St. Edmund's Episcopal Church in Chicago, IL and President and CEO of St. Edmund's Redevelopment Corporation. He currently serves as the National President of the Union of Black Episcopalians, and is a former Associate Director of the U.S. Peace Corps in Kenya and the Country Director in Mauritania. Dr. Tolliver is listed in Who's Who Among Black Americans.

DR. HAROLD DEAN TRULEAR is Dean of Masters' Programs and Professor of Church and Society at New York Theological Seminary. He has held faculty positions at Jersey City State College, Drew University and Eastern Baptist Theological Seminary. Associate Pastor of Community Baptist Church of Love in Paterson, NJ, Dr. Trulear also serves on the Board of Directors of the Center for Urban Theological Studies in Philadelphia.

THE RT. REV. ORRIS G. WALKER, JR. is the VIIth Bishop of the Diocese of Long Island, a multiracial, multicultural community of faith. Among the numerous leadership positions he holds on religious and civic organizations, Bishop Walker is Board chairman of the Interfaith Medical Center, and Chairman of the Board of Managers of the Episcopal Health Services. Nationally, he has chaired the Committee on Constitution in the House of Bishops and the Task Force for the Recruitment, Training and Deployment of Black Clergy for the National Church's Commission on Black Ministries. Bishop Walker holds honorary doctorates in Canon Law and Divinity from Berkeley Divinity School at Yale and the General Theological Seminary.

REV. DR. PRESTON R. WASHINGTON SR. is President and CEO of Harlem Churches for Community Improvement, Inc. HCCI is committed to restoring a wholesome quality of living to the community by providing over 750 affordable housing units, health and social services, education and employment, and spiritual empowerment. It also has an AIDS initiative for some 40 families. Dr. Washington is Pastor of the Memorial Baptist Church in Harlem, an ecumenical organization of Christian and Muslim congregations, and the author of two books on the black church.

REV. CANON FREDERICK WILLIAMS is the XIVth Rector of the Episcopal Church of the Intercession in Harlem, New York City, one of the first religious centers to initiate a programmatic response to AIDS. He is National Chair of The Balm In Gilead, Inc., and has done groundbreaking work around AIDS issues in Africa and Cuba. An Adjunct Professor at the New York Institute of Theology, Rev. Williams also serves as advisor to Archbishop Desmond Tutu in South Africa.

REV. SAUL S. WILLIAMS has served as Pastor in several New York churches in his 33-year career. He has served on the boards of numerous religious and ecumenical organizations, including the Southern Christian Leadership Conference, the Commission of Human Rights for the City of Newburgh, and the Empire Baptist Missionary State Convention. A longtime community advocate, he is widely-respected lecturer and teacher, and serves as a consultant to The Balm In Gilead, Inc.

*MARK WHITLOCK is Founder and Executive Director of FAME Renaissance, the economic development arm of First A.M.E. Church in South Central Los Angeles. The corporation evolved as a response to the civil unrest of April 1992 and has since established a broad range of counseling, employment and loan programs. As a result of his local efforts, Mr. Whitlock has also been appointed to serve as Chairman of the Men's Ministry for the International Governing Board of the 6,000 A.M.E. churches. He is the host of a weekly radio program in Los Angeles, and the recipient of numerous awards and citations for his community service.

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REV. DR. RICHARD W. WILLS, SR. is Pastor of the Dexter Avenue King Memorial Baptist Church in Montgomery, AL, and the former Pastor of Pilgrim Baptist Church of Richmond, VA. He currently serves as Professor of Worship and Old Testament at Selma University in Selma, AL. Dr. Wills is a member of the American Baptist Convention and the Progressive National Baptist Convention. His executive board memberships include the Montgomery United Way and the Central Alabama OIC.

*JACQUELYN C. WILKERSON is the director of the AIDS Advocacy in African American Churches Program, sponsored by the AIDS National Interfaith Network, in Washington, D.C. Ms. Wilkerson serves on the board of directors of several local and national AIDS service organizations, and was awarded an honorary doctorate from Aspen Christian College and Theological Seminary in Lakewood, CO in recognition of her leadership. She is currently writing a book about women ministers, Rev. Mother.

*PHILL WILSON is currently Director of Public Policy at AIDS Project Los Angeles, an organization that seeks to affect public policy in the interests of those with AIDS and HIV disease. A nationally respected advocate, Mr. Wilson is one of the founders of a number of prominent AIDS awareness organizations, including the Gay Men of Color HIV Consortium and AIDS Healthcare Foundation. He sits on the board of the AIDS Action Council and the Minority AIDS Project. Mr. Wilson has been living with HIV disease for 12 years.

DR. JEREMIAH A. WRIGHT, JR. has been Pastor of Trinity United Church of Christ in Chicago for 22 years. During his pastorship, the church has grown from an initial congregation of 87 to 4,400, and now has an annual budget in excess of \$3 million. His book, What Makes You So Strong? was published in 1993 by Judson Press in Valley Forge, PA. Dr. Wright was named the "Number Two Preacher among the Fifteen Greatest Black Preachers in America."

REV. ALFONSO WYATT serves on the Boards of the Black Leadership Commission on AIDS, the New York Regional Association of Grantmakers, and on the Advisory Board of the National Urban League's Education Initiative. He is part of the ministerial staff of Allen A.M.E. Church, in Jamaica, New York, and writes a monthly column for the Christian newspaper, Sunday Morning. He is Vice President for the Funds for the City of New York.

*Lay person

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Nothing Can Separate Us
From the Love of God

31 pgs

Nothing
can
separate
us from
the Love
of God



HELP FROM THE
SCRIPTURES FOR
COPING WITH AIDS

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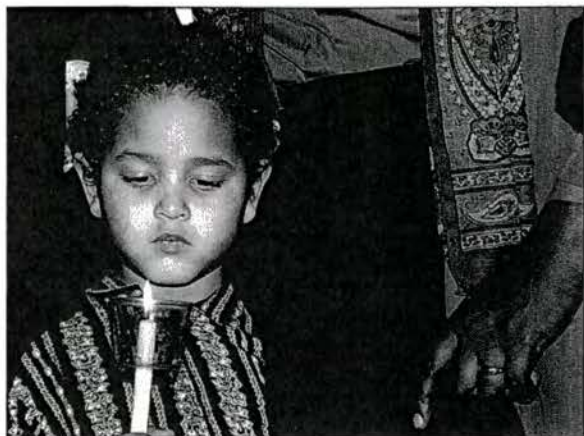
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Because We Care:
AIDS Advocacy in African
American Churches

2pgs

THE FIRST ANNUAL BLACK CHURCH
NATIONAL DAY OF PRAYER FOR THE
HEALING OF AIDS



CANDLELIGHT VIGIL, WASHINGTON, DC
SUNDAY, MARCH 7TH, 1993



For more information, please contact:

Jacquelyn C. Wilkerson, Director
AAAAC Project
110 Maryland Avenue, N.E. suite 504
Washington, D.C. 20002
(202) 546-0807 or 1(800) 288-9619,
fax (202) 546-5103



AIDS
ADVOCACY IN
AFRICAN
AMERICAN
CHURCHES



■ Too many people of color are dying... from AIDS. The time has come to do something to stop AIDS in the African-American community.

How did AIDS get started?

No one knows for sure. Some say it's genocide. But not protecting yourself is more like suicide. Because no matter how AIDS got started, we know exactly how to stop it.

How can AIDS be stopped?

If everyone practiced abstinence or used condoms, and everyone stopped shooting drugs, we could stop AIDS today!

Isn't condom use a form of genocide?

No! Some people think they're being asked to use condoms so that fewer Black babies will be born, and the race will die out. That's not the reason. Condoms help prevent AIDS. They protect people against infection, so that when they decide to have babies, they'll have *healthy* babies. Condom use also means fewer Black babies dying from AIDS.

HERE'S THE TRUTH ABOUT AIDS.

AIDS can be prevented with abstinence.

The only absolutely safe sex is no sex...unless tests show that you and your partner don't have the virus and unless you only have sex with each other.

AIDS can be prevented with a latex condom.

Use of a latex condom can help stop the spread of the AIDS virus. Always use a condom if you have sex with someone who has slept with someone else, or if you have sex with a person who has used drugs. If a woman's partner refuses to wear a condom, she should refuse to have sex with him.

AIDS can be prevented by avoiding drugs.

If you need help with a drug problem, call 1-800-522-5353. Never share needles or works to shoot drugs. Remember that use of any drug, including alcohol, might lead to unsafe sex while you're "under the influence."

AIDS can be prevented by talking to our children.

It's hard for parents to accept that their children might be sexually active, or shooting drugs. But lives are at stake. Tell your kids that drug use and unprotected sex can kill them. By protecting the next generation against AIDS, you'll help the Black community to survive.

A test for the AIDS virus can help you live longer.

New treatments, including the drug AZT, can help a person with the AIDS virus to stay healthy longer *IF treatment is started early*. But first you have to know if you have the virus.

AZT is not part of a plot to poison Black people.

AZT is a very strong drug. It makes some people sick - just as chemotherapy makes some cancer patients sick. But AZT and other new drugs often can help an infected person stay healthy longer. New research shows that AZT works equally well on Black people and White people. To learn about free medication, call 1-800-542-2437.

You should be tested for the AIDS virus if you...

- ever shot drugs.
- ever had sex with someone who shot drugs.
- are a man who ever had sex with another man.
- ever had herpes, syphilis, gonorrhea or other sexually transmitted diseases.
- have had sex with several partners.
- ever had anal sex.
- want to have a baby.

A women who is pregnant should have the test too.

The virus can be passed from a mother to her baby during pregnancy. A woman who is pregnant or planning to have a baby will need special care for herself and her baby if she has the virus.

1-800-541-AIDS

The test is free and confidential...

...at health department clinics. There are even test sites where you don't have to give your name. If you think someone you know might have the virus, encourage that person to talk to an AIDS counselor. To find the clinic nearest you, call 1-800-541-AIDS.

There's no cure for AIDS. But now you know how to stop AIDS. Protect yourself. Protect your children. Protect the Black community. Help our race survive!

People of color will overcome AIDS too.

State of New York
Mario M. Cuomo, Governor
Department of Health



OUR PEOPLE WILL OVERCOME AIDS TOO





Bishop William Brown
Salvation & Deliverance Church
Worldwide



Rev. H. Michael Lemmons
Congress of National Black Churches



Bishop Louis H. Ford
The Church of God In Christ



Bishop R. L. Speaks
African Methodist
Episcopal Zion Church



Rev. Dr. Richard L. Tolliver
Union of Black Episcopalians



Bishop John H. Adams
African Methodist Episcopal Church



Rev. Dr. Barbara King
Hillside International
Truth Center, Inc.



Rev. Dr. Preston R. Washington
Harlem Churches for Community
Improvement, Inc.



Rev. Dr. T. J. Jemison
National Baptist Convention, USA



Bishop C.D. Coleman
Christian Methodist Episcopal Church



Rev. Joseph Roberson
Black Methodist For Church Renewal
The United Methodist Church



Father Donald Sterling
National Black Catholic Clergy Caucus



Rev. Dr. Charles Adams
Progressive National Baptist Convention



Rev. Patricia A. Reeberg
Council of Churches of the City of NYC



Rev. Howard Bryant
National Black Presbyterian Caucus



Dr. Megan McLaughlin
Federation of Protestant Welfare Agencies



Bishop James I. Clark
Greater Refugee Temple Church of Our
Lord Jesus Christ of the Apostolic Faith



Rev. Dr. Joseph Lowery
Southern Christian Leadership Conference



Rev. Horace Britt
Black United Christians
The United Church of Christ



Rev. Jerome B. Dorsey
African American Ministries
Evangelical Lutheran Church in America



Rev. Dr. Timothy Mitchell
Black Leadership Commission on AIDS, Inc.
Ecumenical Clergy Caucus



Rev. Dr. E. Edward Jones
National Baptist Convention of America



Fernessa C. Seele
Founder/C.E.O.
The Balm In Gilead



Rev. Canon Frederick B. Williams
D. Min. D.C.L.
National Chairperson
The Balm In Gilead



the black church national day of prayer FOR THE HEALING OF AIDS

A Campaign for a Spiritual Commitment to Fight AIDS

MARCH 6, 1994

A Program of The Balm In Gilead, Inc.
In Association With Broadway Cares/Equity Fights AIDS
For Further Information Call (212) 281-4887

Please send me a registration kit for the
Black Church National Day of Prayer for the Healing of AIDS
Sunday, March 6, 1994

Name of Church _____
Name of Pastor _____
Church mailing address _____
City _____ State _____ Zip _____
Telephone () _____
Contact Person _____
Address (If different from above) _____
City _____ State _____ Zip _____
Telephone () _____

Mail to: The Balm In Gilead, Inc., P.O. Box, 86, Lincolnton Station, New York, N.Y. 10037

The Balm in Gilead, Inc.
P.O. Box 86, Lincoln Sta.
New York, New York 10037



THE 2ND ANNUAL BLACK CHURCH NATIONAL DAY OF PRAYER FOR THE HEALING OF AIDS A Campaign for a Spiritual Commitment to Fight AIDS *There are over 500,000 Black Churches in the United States*

Approximately 30% of all AIDS cases occur in the African American community, yet African Americans constitute only 12% of the U.S. population. It is estimated that in 1993 one African American per hour dies of AIDS in the United States.

The most significant African American Institution in the U.S. is the Church.

The Black Church National Day of Prayer for the Healing of AIDS-A campaign for a spiritual commitment to fight AIDS-will mobilize support, awareness, compassion and raise funds for the thousands of African Americans affected by the AIDS epidemic.

The goal of this campaign is to call Black Churches across the nation into prayerful action. On Sunday, **March 6, 1994**, we are inviting churches to focus their morning worship activities on the healing of AIDS-through prayer, education, support for persons living with HIV/AIDS, and fundraising.

Participating churches will be provided with liturgical resources to be used throughout the campaign which will include litanies, responsive readings, and suggested sermon topics. In addition, a handbook on AIDS education & prevention will be included. The packet will also include guidelines for participation in our Care Bond Drive.

A Care Bond is a non-redeemable, tax-deductible certificate in denominations of \$10-\$1000. Each Care Bond features the likeness of an African American celebrity as well as their autograph and quote about why they have enlisted in the **WORLD WAR AGAINST AIDS**. Care Bonds are mechanisms to raise funds to assist Black churches in the establishment of AIDS ministries and to support African Americans affected by HIV/AIDS nationwide.

The Black Church National Day of Prayer for the Healing of AIDS is a program of **The Balm In Gilead, Inc.**, a not-for-profit organization dedicated to mobilizing African American religious communities in fighting HIV/AIDS. **Broadway Cares/Equity Fights AIDS**, the entertainment industry's most active and vital foundation addressing the challenges of AIDS, has joined forces with The Balm In Gilead, Inc. in this historic collaboration of faith.

This campaign for a spiritual commitment to fight AIDS is endorsed by every major African American religious denomination and caucus within Anglo Saxon institutions. The Care Bond campaign begins on December 1, 1993 and culminates on Sunday, **March 6, 1994**.

CONVENERS

Harlem Churches For Community Improvement New York, NY	African American Community Coalition Albuquerque, NM
Jackson State University National AIDS Alumni Program Jackson, MS	AIDS National Interfaith Network Washington, DC
Multicultural AIDS Coalition Boston, MA	Centers for Disease Control & Prevention Atlanta, GA
SCJC Women & AIDS Project Atlanta, GA	Congress of National Black Churches Washington, DC

For further information or to register your organization as a convener of this campaign, call: (212) 281-4887.

If you would like to receive a complete registration for your church to participate in this important spiritual campaign, please complete the form below and mail to:
The Balm In Gilead, Inc., P.O. Box 86, Lincoln Station, New York, N.Y. 10037

PROCLAMATION

Whereas The Black Church National Day of Prayer for the Healing of AIDS is observed each year on the First Sunday of March in African American churches throughout the United States of America; and

Whereas The Black Church National Day of Prayer for the Healing of AIDS is calling African American churches into prayerful action by inviting these institutions to present an AIDS education message to their congregation, including a special prayer for those infected and affected by AIDS, as part of their Sunday worship service; and

Whereas The Black Church National Day of Prayer for the Healing of AIDS addresses the devastation of AIDS in African American Communities;

■By 1990 AIDS had become the leading cause of death nationwide for African American men between the ages of 35 and 44 and the second leading cause of death for African American men and women between the ages of 25 and 36;

■African American children account for more than half of all the reported pediatric AIDS cases;

■African American women account for 53 percent of AIDS cases in all women;

Whereas The Black Church National Day of Prayer for the Healing of AIDS is a campaign for a spiritual commitment to fight AIDS through prayer, education, and advocacy through the education and empowerment of African American religious leaders and congregations. This organizing campaign will mobilize support, awareness, and compassion for persons living with HIV/AIDS; and

Whereas The Black Church National Day of Prayer for the Healing of AIDS is endorsed by every major African American religious denomination and caucus within Anglo Saxon institutions. This campaign is recognized by the Office of the President of the United States as a significant contribution to the eradication of HIV/AIDS in this country and to the support of African Americans who are being ravaged by this disease; and

Whereas The Black Church National Day of Prayer for the Healing of AIDS is a program of The Balm In Gilead, Inc., a not-for-profit organization dedicated to mobilizing African American religious institutions to fight AIDS through prayer, education and advocacy. The Balm In Gilead, Inc. in association with Broadway Cares/Equity Fights AIDS, the entertainment industry's most active and vital foundation addressing the challenges of AIDS will assist African American churches in the establishment of AIDS ministries and offer support to African Americans affected by HIV/AIDS nationwide.

I,

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Political framework -
Silence in Exec. branch
Congress action / ^{positive} _{negative}
"Act up" vis. b. l. ty

New laws -
present administration
new relationships ^{Policy} _{plumbers} -

Breaking the silence
for the infected
for prevention

The local politics of AIDS
care giving
information sharing

*let the
healing
begin*

The Ark of Refuge, Inc.
745 14th Street
San Francisco, CA 94114
(415) 431-8811
Rev. Yvette Flunder,
Executive Director

**PERSONAL, SPIRITUAL
AND ETHICAL
IMPERATIVES**

Surely the healing of AIDS begins with the relief of physical suffering. But minds must also be healed, where fear has overshadowed judgement. Emotional healing must take place, where families have been torn apart by the issues surrounding HIV disease. Spiritual healing alone will reconcile men and women to God, and the epidemic will be robbed of it's victory. The healing of AIDS will change many things.

*Let the
healing begin!*

HIV EDUCATION: A MESSAGE TO THE CLERGY

The hour in which we live is one of the most tumultuous in history. There are both wars and rumors of wars, famine, pestilence, disease... Current events have brought upheaval into family and institutional life all across the country.

The stakes are getting ever higher. One generation ago, youthful rebellion and experimentation resulted in scandal and perhaps ostracism from the family or community. Today, the same indiscretion can cost the life of young or old, female or male, devout or atheist.

The purpose of the church is to bring people into contact with God by service and example, yet the relevance of religious teaching is questioned by children, and adults capitalize on the experience of rejection by the church to devise empty, lifeless philosophies.

The issues surrounding HIV disease are life-threatening and life-changing. They are relevant issues that do not respond to paternalism or neglect, but to direct and aggressive intervention. There is power in the church to confront the spread of the AIDS, and power in the Scripture to stop it entirely -- if we are willing to take the forefront.

"Add to your virtue, knowledge..."

HIV disease is 100% preventable.

"Study to show thyself approved..."

HIV education is the first line of defense.

Effective AIDS education includes a brief study of the definition of AIDS, and the virology and history of the disease. But most important is familiarity with the principals of HIV transmission and prevention.

Education is not the *only* weapon against HIV disease, but it is the among the best. We hope you are enlightened by this workshop.

HIV DISEASE: **PERSONAL, SPIRITUAL and ETHICAL** **IMPERATIVES**

Contemplating AIDS requires wrestling with weighty and sometimes painful or confusing subjects. AIDS is both a blood-borne and sexually transmitted disease. It involves the sharing of bodily fluids associated with sexual activity or the sharing of blood particles, particularly through intravenous drug use. The minister considering a response to the AIDS crisis must also consider and define a personal response to the issues of human sexuality, drug use and religion.

- I. **"Moral Conflict: Description of a Dilemma"**
- II. **"Sexuality, Real vs Ideal: Different Responses"**
The positions and attitudes of the individual, adult, church and society
- III. **"Drug Use: What, Who, Why and How?"**
What constitutes drug use, who uses drugs, how does drug use relate to HIV infection?
- IV. **"Which Future?: The Inverse Relationship of Risk and Priority"**
Examining, shaping and clarifying values - church and individual
- V. **"Resources for HIV Education, Volunteerism and Ministry"**

Moral Conflict: Description of a Dilemma

The Painful Debate

"If I support condom use and other safer sex techniques, it could be interpreted as condoning sexual relationships outside of marriage... which is contrary to Scripture and the traditions of the church. If I don't include safer sex in teaching about human sexuality, I may be contributing to unnecessary suffering and untimely death both inside and outside of the church."

A conservative approach to sexuality and the practice of religion will not make allowances for any sexual activity outside of marriage, and will insist on total abstinence or celibacy. A liberal approach will concede the actual prevalence of sexual activity and in the name of realism, attempt to accommodate it. A Scripturally-based course of instruction on human sexuality and family life may well include principles of chastity, celibacy and abstinence without sacrificing the process of sanctification or the acceptance of God's grace.

Lifting Up the Name

The standard the Bible sets is high. The cornerstone of sexuality is love; it's purpose is to glorify God; it's guiding principle is mutual respect; and it's proper arena is within a permanent committed relationship, according to I Corinthians 7. The exercise of God's standard will absolutely stop the spread of HIV. But is that standard too high to attain, as some have claimed?

Descent into Secularism

The church may find itself pressured to accept another definition of liberty. If we conclude that God's standards are unrealistic and unattainable, we may safely conform to any appealing behavior of the world and dismiss every consequence as accident, fate or misfortune.

What Shall This Man Do?

Peter said "Lord, and what shall this man do?" And Jesus said "Do you love me? Feed my sheep... follow me... If I would that he tarry, what is that to thee? follow thou me..." (cf. John 21.15-22)

The decision to commit to HIV prevention is private and difficult. The doors to personal and professional criticism swing open. There is the potential of separation in ideologies and activities among peers. There can be private misunderstanding and public misinterpretation. It is risky standing on the left or the right of anything relating to HIV, but riskier still to remain in the middle, or to ignore the leading of God.

I. Sexuality, Real vs Ideal: Different Responses

The thoughts of the individual, adult, church and society can differ widely around the subject of sexuality. **Individual** attitudes are formed by experience as well as teaching. They are intensely personal and often secret, and have a bearing on an individual's commitment to the fight against AIDS. A person need not be homosexual or bisexual to become infected with HIV; neither does one need to be homo- or bisexual to have empathy for people who suffer with HIV disease.

The charge of homophobia is often leveled against the **church** and by extension, her members. *Homophobia* means fear and loathing for a person whose sexual partner is of the same gender. *Homosexuality* is the state where an individual's primary love or sexual interest is of the same gender; *bisexuality* involves the capacity for sexual and romantic attraction to either gender. *Heterosexuality* involves sexual and romantic attraction to the opposite gender; *autoeroticism* is sexual behavior or interest focused upon one's self; *asexuality* is the lack of sexual interest or desire without regard to gender. Most **adults** have had feelings or experiences typical of one or more of these categories, and have eventually settled into one primary form of sexual expression.

"*Closeted*" behavior is that which is practiced regularly, but in secret. *Denial* is the phenomenon of ignoring a situation that does exist, or pretending that it does not exist. Whole segments of society sometimes deny the prevalence of certain behaviors, most often related to sexual practices, and drug and alcohol abuse. Individuals practice denial when they fear that recognition of their behavior would subject them to condemnation or rejection. African Americans, other ethnic minorities and religious communities are often accused of practicing denial, with the predictable result that many individuals engage in closeted, i.e. secret, behavior, or refuse to see the implications of what is practiced in public. HIV infection is a major consequence of the denial concerning the prevalence of sexual activity among men, women and youth.

HIV prevention education challenges deeply held fears, prejudices, preferences and beliefs. Though **society** tends to construct philosophies which appeal to a sense of independence, or non-responsibility, **the African American church** has traditionally been a place where responsibility and compassion go hand-in-hand.

Relevance, Not Compromise

The best medical and social advice against HIV infection is

- *Practice sexual abstinence outside of a committed relationship;*
- *Insure by HIV antibody testing that neither you nor your committed partner are HIV infected;*
- *Practice monogamy within a committed relationship;*

**ABSTINENCE AND MONOGAMY ARE THE ONLY SURE WAYS OF
AVOIDING SEXUAL TRANSMISSION OF THE AIDS VIRUS**

and

- *Do not use drugs intravenously;*
 - *Do not use any substance - alcohol or drug - that impairs judgement;*
- ABSTINENCE FROM DRUGS IS THE ONLY SURE WAY TO AVOID
DRUG-RELATED HIV INFECTION**

The second most effective advice is

- *If you will not or cannot be sexually abstinent or monogamous, practice safer sex techniques with every contact;*
 - *If you cannot or will not abstain from using judgement-impairing substances such as alcohol and other drugs, exercise caution and limit your use;*
- EMPLOYING SAFER SEX TECHNIQUES SIGNIFICANTLY REDUCES
THE RISK OF HIV INFECTION**

and

- *If you cannot or will not abstain from the use of intravenous drugs, do not share needles and other drug paraphernalia;*
 - *if you cannot or will not abstain from sharing drug paraphernalia, clean works with bleach and water before using each time;*
- CONTROLLING SUBSTANCE ABUSE SIGNIFICANTLY REDUCES
THE RISK OF DRUG- AND SEX-RELATED HIV INFECTION**

These secular injunctions resemble Scriptural principles of abstinence, chastity, monogamy, sobriety, moderation and mutual responsibility.

The hallmark of a Godly relationship is commitment. The standard of behavior within an intimate relationship is monogamy. Outside of a monogamous relationship the standard is sexual abstinence and responsible behavior. The Bible teaches that God has provided the necessary "measure of faith" to meet that standard, yet also describes man's "subjection to futility and the bondage of corruption". It is "for the hardness of our hearts" that God permitted divorce and "for fornication's sake" that Paul advises us to marry.

Without a doubt God is aware the complexities of human nature - He is The Creator. He did not compromise His standards, but provided grace, or *unmerited favor*, a substitutionary sacrifice for sin and a divine Intercessor to protect mankind from judgement and accusation until one is either "renewed in the spirit of the mind" or "that which is perfect shall come".**

****Rom 12.1-3, Rom 8.20-23, Mat 19.7,8, 1 Cor 7.2, Eph 4.23, 1 Cor 13.10**

SCRIPTURAL COMPARISONS

I Corinthians 6:9,10

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Romans 1:32

"...who knowing the judgement of God that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

James 1:13,14

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed."

I Corinthians 6:11,12

"And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any."

Romans 2:1

"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

Romans 7:21-23

"I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

II Corinthians 5:18-19 *"And all things are of God, who has reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."*

II. "Drug Use: What, Who, Why and How?"

What constitutes drug use, who uses drugs and how does drug use relate to HIV infection?

Cigarettes (nicotine), coffee (caffeine), sugar (soft drinks, candy), alcohol, over-the-counter painkillers/diet aids/sleeping aids, prescriptions, tranquilizers, marijuana, psychedelics, speed, cocaine, heroin, crack, ice -- *are all "drugs"*. Nearly everyone has used - and abused - "drugs" at some point. Teens generally use drugs for experimentation and then pleasure; adults use drugs for pleasure and escape. Every drug, no matter how common or mild, has the effect of changing mood, energy level or feeling. Some seriously impair judgement, like marijuana, alcohol and tranquilizers. Others are highly addictive, creating habits that affect the user's character and cost enormous sums to maintain.

Alcohol is a depressant drug that also lowers inhibition and diminishes judgement. Under its influence, an individual may commit acts that are normally unthinkable, including engaging in unsafe sex or experimenting with other drugs. Marijuana and tranquilizers also affect judgement and lower inhibition.

Crack and heroin are largely responsible for the increase in the rate of HIV infection among African Americans and women of all races. Heroin use typically involves the use and sharing of needles and syringes. One infected user routinely sharing works infects dozens of others over time, as well as partners in unprotected sex. Most infants with AIDS are born to women infected with HIV through intravenous drug use or sex with an IV drug user.

Crack is an extreme nervous system stimulant. It makes users hyper-sexual in the beginning, asexual after prolonged use. It is extremely addictive. Crack's euphoric effects last only about twenty minutes, making it necessary for the user to have a steady flow of cash or valuable merchandise. Sex-for-cash or sex-for-drugs are common transactions among crack users, without regard to gender or sexual orientation.

Uncontrolled drug use leads to poverty, and often to sex-for-survival, particularly among youth or the homeless. The rate of infection of HIV is inextricably tied to alcohol and drug abuse in every community.

IV. "High Risk, Low Priority"

Examining, shaping and clarifying values

Sadly, the more "at-risk" for HIV transmission an individual may be, the more she or he may tend to deny the magnitude of that risk. Most behaviors presenting the risk of HIV infection have components that are within the control of the individual, and are affected by individual perceptions, values, self-image and self-esteem. HIV spreads through the shared blood of intravenous drug users. When drug addiction is untreated it becomes a desperate and self-perpetuating condition. Unsafe sexual acts are attributed to spontaneous or uncontrolled passion, and sometimes to financial need, rebellion, ignorance or fear. What do our futures hold? Does our current behavior or system of values place us at risk for HIV disease? Is our personal or institution value system accurate, relevant and realistic? Do we have what it takes to redefine or raise our standards, and teach others to do the same by words or by example?

IV. RESOURCES FOR HIV EDUCATION, VOLUNTEERISM AND MINISTRY

NATIONAL:

National AIDS Information Hotline	800-342-AIDS
National Association for People with AIDS (NAPWA)	202-898-0435
National AIDS Information Clearinghouse	800-458-5231
AIDS National Interfaith Network	202-546-0807
Project Inform HIV/AIDS Treatment Hotline	800-822-7422
Teens Tap Hotline	800-234-TEEN

STATE:

LOCAL:

The Ark of Refuge, Inc. HIV Programs

Housing - Direct Services - Education - Training - CarePartners - Volunteers

754 Fourteenth Street San Francisco, CA 94114

(415) 431-8811 fax (415) 431-9442

For



March 11, 1994

MAR 17 1994

Ms. Kristine M. Gebbie, R.N., M.N.
National AIDS Policy Coordinator
The White House
Washington, DC

Dear Ms. Gebbie:

Thank you for extending to me your personal invitation, and that of President Clinton, to participate in the First African American Religious Leaders Summit on AIDS. As a member of the network established by the Balm In Gilead of New York, I was proud to have been among those present for our historic summit and news conference.

I appreciated your openness concerning the AIDS-related policies of the Clinton Administration and your own work in establishing and implementing those policies. Your personal warmth greatly assisted in establishing our much needed link to the White House as together we work for the defeat of AIDS.

As your work continues, please know that my prayers are with you, accompanied by my willingness to become active in the ministry of prevention and healing of AIDS. God bless you, President Clinton and the entire Clinton Administration.

Sincerely,

The Reverend Dr. Jack Sullivan, Jr.
Associate for Racial/Ethnic and Multicultural
Educational Ministries, Homeland Ministries of the
Christian Church (Disciples of Christ), United States and Canada



Ann L. Updegraff Spleth, President



1968-1993
Celebrating 25 Years of Ministry

RECEIVED

DEC 15 1993

Steve -
can we frame
this picture?
request sent to
S. Jones 12/20.
02

Ms. Kristine Gebbie, RN, MN
National AIDS Policy Coordinator
750 17th St., N.W. Suite 1060
Washington, DC 20500

December 10, 1993

Dear Ms. Gebbie:

Here is our group picture from our prayer breakfast at the White House. I think it came out pretty well for a disposable camera!

It was a great pleasure to meet you, and I look forward to seeing you at other events. Again, thank you for including UFMCC at the table. Many, many people in our Fellowship have derived a great deal of hope from the mere fact that MCC was present at the prayer breakfast.

I believe our meeting with the President was very successful, and I feel a great deal of hope coming out of our prayer breakfast. Part of that hope comes from meeting you, and finding out what a warm, dedicated, and compassionate person you are. I greatly look forward to watching all your accomplishments in the HIV/AIDS struggle over the coming years.

I hope this picture will serve as a good souvenir of our time together in Washington. I'm just sorry you weren't there at the moment this picture was taken.

It was truly a great honor to meet with you, and I thank you from the bottom of my heart.

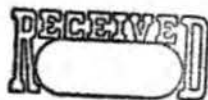
Faithfully,

The Rev. A. Stephen Pieters
Field Director of UFMCC AIDS Ministry

UFMCC
5300 Santa Monica
Suite 304
Los Angeles
CA 90029 USA
Tel (213) 464-5100
Fax (213) 464-2123

Universal Fellowship of Metropolitan Community Churches
The Reverend Troy D. Perry, Founder

Prayer
Breakfast
w/ Religious
Leaders



DEC - 3 1993

unma
Buck
for
FILE

Dear Christine,

It was so wonderful to be with you at the Prayer Breakfast for AIDS last Monday. In spite of the on-going losses & injustice surrounding AIDS, I often find the work to be very spiritual and inspiring - and I hope you will have those rewards also along with all the frustration & pain.

I'm enclosing some words by brave young Arkansans living with AIDS (now gone) that I've found helpful in showing me the healing that is



taking place in the midst of tragedy.
Miracles happen. Like last Monday.
Eight denominations, men & women, black
& white, gay & straight - all holding
hands & praying! Wow! And you
are now an important part of the
unfolding miracles.

We felt heard by you. And we
heard your compassion & faith. I'm
grateful you were chosen for this
important work. I'll keep you in
my prayers. Thanks for everything.
Warmly,
Trudy James

PHOTOCOPY
PRESERVATION

AIDS CAN BRING GOOD

By **RUDY HILL**

MARCH 24, 1957-DECEMBER 1, 1992

I believe that for everything bad that AIDS has brought us, there is just as much good. Nothing is ever all bad, is it?

AIDS has helped me to heal some of my relationships. For instance, my relationship with my family has been rocky for years. Lots of lies and misunderstandings, not to mention disapproval and criticism on both sides. With help from my therapist, I have learned how to communicate with them much better. I don't give them my power anymore. And we are much closer. And we listen to each other now. It's like we've grown new ears.

My relationship with myself has improved with the good guidance I've had. I'm not as disapproving, and I take time to love myself. Also I ask for help when I need it. I've learned that it's strong to ask for help and it's weak not to. Also, those critical voices in my head do not talk as much or as loudly anymore.

I am an honest person now, or as honest as I can be. I listen to others, but still get a little scared sometimes to say what I'm feeling. People can be discounting.

I do have a long way to go with myself. I still want to reclaim the past at times, both by abusing alcohol and drugs myself and by turning my back on the tough truth I've learned, and seeking out those who are abusing alcohol and drugs.

I do work on forgiving myself, although this is still hard for me at times. I've learned to close my eyes and picture myself on a stage, then I become the audience and they say to me, "I forgive you."

Talking openly and honestly with my friends really helps me a lot. I have some really good friends clearly, and they allow me to be myself as I allow them.

Another plus for me in having this terrible disease has been some conscious understanding of Spirituality. Letting go of that punishing God has been a terrific weight lifted. I meditate and visualize while listening to soft music. And I love burning incense. It's what works for me.

And learning to nurture and talk with my inner child has

taught me that I am being responsible for myself, taking care of that little person inside me with nutrition and rest and play.

The volunteer work I've done in the past with RAIN has shown me a sense of community. That we are all in this together. I've seen people break down those barriers of fear. AIDS is crossing all the lines and bringing different religions, races, genders, and sexualities closer together. I feel more like I belong to the world than I ever have in my life.

When I am sick, I remember that I am a good person who has a virus, not that person I punished for so long. I feel there is some peace in my life.

AIDS is a terrible disease that is so unfair, but it does bring good things.

PWA PERSPECTIVE

By **MITCH CORY**

FEBRUARY 26, 1956-DECEMBER 12, 1992

I was told in July 1990 in West Monroe, Louisiana, that I had full-blown AIDS. When I got out of the hospital I was told that should move to Arkansas to die.

I made the move to Arkansas on August 1, 1990. On September 12, 1990, my mother died of cancer. During this period my doctor, Dr. Beck, put me in contact with the people at RAIN and Trudy assigned a Care Team to me. Also, during this time I believed that AIDS EQUALS DEATH. But with the love of the Care Team and the Heartsong Retreat I started learning and finally realizing that in my case AIDS EQUALS LIFE.

Because of AIDS I have developed a relationship with God that I would never have dreamed possible. Being raised in a fundamentalist type religion I have always heard about the wrath of God instead of the love of God. Now because of AIDS I know the loving God. I know the God that I can talk to and tell Him when He makes me angry and know He won't strike me with a lightning bolt. Also, because of AIDS, I have learned love and true friendship. I am now living and I call living being at peace with myself and growing. Thanks to God, RAIN, my Care Team and to AIDS, I now know LIFE.

GOD COMES OUT

By **DREW TOON**

FEBRUARY 5, 1965-DECEMBER 22, 1992

This epidemic affects each of us through all our senses. We hear of the losses. We hear of people dying and we hear the statistics tracking the growth of AIDS with each new study. We see our friends and relatives in the hospitals, young people who should by all rights be living life at full tilt. Instead, we see them waste away and pass on. We, as PWAs, feel our skin growing thinner and feel that cautious touch of our caregivers and medical staff. We taste medicines after medicines, until our sense of taste has been worn down to one flavor: tolerance. We all smell the stale bed sheets and the antiseptic hospital rooms. All our senses are under attack, but don't be fooled. As grim as it sounds, we are winning, and we shall be victorious. Why? Because God has come out to join our struggle. The God within each of us is ready for battle.

AIDS crept up in my life like a silent assassin. I wanted desperately to turn to church, but all I heard about churches and AIDS up to that point was not encouraging. It seemed that people professing to be God-like in their beliefs were playing the part of the all-powerful God of Job. I failed to see the point. There was no lesson in it for me. All I knew was that I was living with an incurable disease, and religion wasn't offering me the answers that would help.

Then I heard about RAIN. I was amazed that RAIN existed, and even more so amazed that it existed in a rural state like ours, where I was sure a person with AIDS had fewer opportunities to survive than in more populated areas. I was thinking: what a brave group of people! What a bunch of fool-hearted optimists! These people must be nuts! I then met Trudy, and all my fears were confirmed: they were nuts! In the face of unending discrimination and fear, Trudy and her staff and all the volunteers at RAIN were standing up bravely. Being a hero of the underdog ever since I was a child, I naturally was drawn to RAIN. I went through Care Team training at my new church, the Unitarian Universalist Church of Little Rock, and I joined the Care Team. After our Care Partner died, I had the courage to disclose my HIV status to my fellow care team members, having kept it hidden

for years from most everyone I knew. They were supportive and encouraging, and I soon began to speak for RAIN as a PWA, talking to church groups and civic organizations. I began visiting other PWAs in the hospitals, people I didn't know, so I could cheer them up and try to instill hope because I knew that hope was there.

Common sense and compassion are merging in our community. The common sense is reflected in the varied coalitions that are forming. From support groups to the Health Department to the newly formed Arkansas Association of People with AIDS, we are beginning to form alliances that are taking AIDS in Arkansas for a ride it won't soon forget. We are linking up, church by church, group by group, person to person.

But where do we get the strength to do battle with such a persistent and powerful enemy? The old image from my childhood was the image of a pillar of fire on a mountain top, carving tablets of stone with fire and giving them to Charlton Heston. Will this pillar of fire come forth at the Med Center and cleanse us all?

Will God part the Arkansas River and lead PWAs to a promised land? Will Christ return tomorrow and miraculously heal us all?

The answer to these questions is MAYBE. We do not know what is coming, and we don't know when. But in the meantime, God must be allowed to come out of each of us, and the God within us is what we must count on until a cure is found. RAIN helped me reconcile the poetry of the religion of my childhood with the reality of my adulthood as a person with an incurable disease. RAIN gave me faith to be a spiritual person once again.

Is it over yet? Is it slowing down? Are we nearing a cure? It's impossible to tell. More people are dying now than ever, more people are getting infected with HIV, more people lose hope and give in.

But RAIN is there, and it's more than ceremony and symbol. RAIN brings out the best in us, and God comes from within each of us.

When a cure is found, and we need to remind ourselves that someday a cure will be found and this will be a tragic part of history, the research labs and scientists and doctors the world over will celebrate man's accomplishment, those of us who have been caressed by the loving spirit of RAIN will know a deeper meaning. We will know that God came out: in the labs and the hospices and the hospitals and the support groups and the healing services and the government hearings. God was there, inside each of those scientists and those doctors and researchers and the government demagogues, and many of them didn't even know it.

But we knew. We understood that God comes from within and without, and is our constant life force and our strength and shelter from the storm. The ability to find a cure for AIDS is in each of us, and the end to this crisis lives in our hearts. God has come out from within.

RAIN • ARKANSAS

509 S. SCOTT ST.

LITTLE ROCK

ARKANSAS

72201

501/375-5908



PWA VOICES

WORDS OF
WISDOM BY:
RUDY HILL
MITCH CORY
ANDREW TOON

Helping people with AIDS. On the surface, it's a simple idea. But the reality of it is as varied and complex as the people themselves. Because people with AIDS are, after all, just people. They need love. They need caring. And they need other people.

In RAIN circles it has often been said that people living with AIDS are our teachers. The following wise words, written by RAIN PWA volunteers and Carepartners, contain wise words for living that offer guidance and inspiration for all of us.

UNITED CHURCH OF CHRIST

HIV DISEASE AWARENESS & PREVENTION EDUCATION

BASIC FACTS ABOUT HIV DISEASE

What is AIDS?

AIDS is the abbreviation for Acquired Immunodeficiency Syndrome, and is caused by a virus called the Human Immunodeficiency Virus (HIV). Once a person is infected with HIV, he or she is "HIV positive, asymptomatic." HIV disease often progresses from an asymptomatic stage to an HIV positive, symptomatic stage, and finally to AIDS, the third stage of HIV disease. AIDS is marked by the body's inability to fight infections. These infections are often referred to as "opportunistic infections" because they take advantage of the "opportunity" to invade a body's weakened immune system.

What do we know about HIV?

The Human Immunodeficiency Virus is a retrovirus which can only live in human blood, blood products (such as Factor 8 -- a clotting medicine made from human blood), and certain body fluids (such as semen -- "sperm" or "cum" -- and vaginal secretions). Outside of the blood, the HIV is no more alive than a rock or a piece of paper. HIV is very fragile and dies quickly in the air.

Who gets HIV Disease?

Anyone, regardless of gender, age, sexual orientation or race, can be infected by HIV. Anyone who has unprotected sexual intercourse or shares a needle with someone who is HIV infected, runs a high risk of being infected with HIV.

How is HIV spread?

For HIV to be passed from one person to another there must be direct contact with the bloodstream. Research shows that there are two primary ways HIV enters the bloodstream: through sexual intercourse (vaginal or anal sex), and by sharing needles with an infected person. HIV may also be transmitted through oral sex (mouth-vagina, mouth-penis, mouth-rectum) though the risk is substantially lower. Before there was a way to test blood for the presence of HIV antibodies, some people were also infected through blood transfusions. Now all donated blood is screened for HIV antibodies and the risk of HIV infection from blood transfusions is minimal. There is no risk involved in donating blood. The virus may also be transmitted by an infected mother to her baby in the

womb or during childbirth. About half of all babies born to HIV infected mothers are HIV positive. Though rare, HIV may also be transmitted through breastfeeding. The Public Health Service recommends that HIV infected women avoid breastfeeding.

Can HIV be spread through casual contact?

NO. There is no evidence that HIV can be passed to another through casual contact. No one can get HIV from a glass, a toothbrush, a toilet seat, or someone's soiled clothing. Infection is not possible from hugging, greeting someone with a kiss, holding or shaking hands, handling money, breathing in the vicinity of an HIV+ person who has coughed or sneezed, or eating food that an HIV+ person has prepared or touched. A person taking care of someone with HIV/AIDS is not at risk for HIV infection if simple, protective precautions are followed.

Why can't white blood cells fight off HIV?

A type, or sub-group, of white blood cells is called T-lymphocytes. These are produced by the thymus. A specific type of T-lymphocytes, called T-4 helper cells, are an essential part of the body's internal defense against disease. HIV destroys the T-4 helper cells. As T-4 helper cells are destroyed, HIV reproduces and infects other cells. The fewer the number of T-4 helper cells, the weaker the body is to defend itself against disease. Doctors can monitor the spread of HIV in the body by counting T-4 helper cells. A person with full-blown AIDS has a low number of T-cells, usually 300 cells per milliliter or less.

What are the symptoms of HIV infection?

Not everyone who is HIV positive will show signs of being infected. Some people may look and feel healthy even though they have been infected. People can be infected with HIV for a long time -- sometimes up to 10 years -- without knowing it. Such persons are said to be HIV asymptomatic (having no symptoms of infection). Early symptoms of HIV infection, when they occur, resemble those of the flu or other common illnesses. What distinguishes HIV symptoms is the severity and duration of them. Some of the most common early symptoms are:

- persistent, excessive tiredness for no apparent reason.
- recurring fevers, chills or night sweats.
- unexplained weight loss of 10 pounds or more.
- skin rashes (such as shingles).
- persistent swollen glands especially in the neck, armpits or groin.

- a sore throat that won't go away, or white spots or patches in the mouth.
- unexplained, persistent diarrhea and a loss of appetite.
- reoccurring vaginal yeast infections
- unexplained shifts in the menstrual cycle
- abnormal Pap Smears

As HIV spreads in the body, opportunistic or other illnesses develop which are most often indicative of AIDS. These include:

- Kaposi's Sarcoma (called KS), a type of skin cancer characterized by dark blue or purplish brown spots.
- Pneumocystis Carinii Pneumonia (PCP), a non-communicable form of pneumonia caused by protozoan infection of the lungs.
- Toxoplasmosis, a parasitic infection of the brain and the central nervous system that causes confusion, forgetfulness, and severe coordination problems.
- Cytomegalovirus (CMV), a viral infection of the digestive tract.
- Tuberculosis
- certain non-Hodgkin's lymphomas
- severe infections with yeast, herpes virus, disseminated histoplasmosis, bronchial or pulmonary candidiasis.

Many, perhaps a majority of, people with advanced HIV infection experience neurological problems believed to be caused by HIV infection of the brain, secondary viral infections or cancer, resulting in AIDS dementia (AD), also called HIV encephalopathy. Indications of AD may include auditory, visual, and other sensory disturbances, muscular dysfunction, gross personality changes, memory and judgement impairments, and/or a severe loss of intellectual, social or occupational abilities.

Is there any treatment for HIV infection?

As of now AZT (azidothymidine) is the only federally approved drug for attacking HIV. AZT does not kill HIV, but early treatment with AZT has been proven to extend the life-expectancy of a person with HIV/AIDS. Many other new drugs, including ddI (dideoxyinosine) and ddC (dideoxycytidine), are still in the process of experimentation and testing. Other drugs have been federally approved to treat specific opportunistic infections, resulting in longer life-expectancy for persons with HIV disease.

How can you protect yourself against HIV infection?

Don't "shoot" drugs of any kind, including steroids. If you do use illegal IV (intravenous) drugs, don't share needles or syringes with anyone. And, seek help immediately from a hospital

emergency room, drug detoxification center, clinic, or physician to overcome your addiction.

Be very careful about sex. Abstinence (not having sex) will guarantee that you don't become infected with HIV. If you have sex, use protection! Any time you have sexual intercourse -- vaginal or anal -- or oral sex with someone who has not been tested for HIV infection or who is HIV positive, use a latex condom (a "rubber"). Sheepskin condoms provide no protection. Use a spermicide containing nonoxynol-9 with a latex condom if you have vaginal or anal sex. Using a spermicide without a latex condom is not considered adequate protection against HIV. Use only water soluble lubricants with a condom. Never use a petroleum jelly or other oil-based product with a condom - they may cause the condom to break or weaken.

Don't mix alcohol or other drugs with sex. Drugs, including alcohol, can affect your judgment and lower your inhibitions. When this happens, you may not take the essential precautions to protect yourself from HIV infection during sex.

There is no vaccine to prevent HIV infection.

Is there a test for AIDS?

There is currently no test to detect HIV itself in the bloodstream. However, there is a blood test for the presence of HIV antibodies. Once in the bloodstream, HIV attacks white blood cells which help fight off infections. This causes the production of antibodies, a sign that the body is at war against a virus. It usually takes 3-6 months after infection for the body to produce HIV antibodies. Consequently, a person who thinks s/he might have contracted HIV should wait to be tested at least 3 months after the time of possible infection. A positive HIV antibody test indicates a person has been infected with HIV and has HIV disease. It does not mean the person has AIDS, nor does it mean that s/he will necessarily develop AIDS. Early medical intervention and behavioral changes to strengthen the immune system can be beneficial.

If a person, before being tested, has waited six months since the most recent date of possible infection, a negative test result usually means s/he has not been infected with HIV. A negative test result only means the person did not have HIV antibodies on the day the test was taken. It does not guarantee s/he cannot be infected in the future. Whenever an opportunity for HIV infection occurs, the possibility of transmission of HIV exists. Retesting would be required at least 3 months after any possible exposure to HIV.

Who should get tested?

Because medication is available to extend one's life, anyone who thinks that he or she might have been exposed to HIV should get tested. Many major cities have test sites offering completely anonymous testing, or a confidential test may be arranged by a private physician. The U.S. Centers for Disease Control HIV Testing Protocol strongly recommends pre- and post-HIV antibody test counseling (required by law in some states) to enable the person being tested to fully understand the meaning of the test and to cope with the stress of awaiting test results and thereafter.

Where can I get more information about HIV/AIDS?

Additional information about HIV/AIDS is available free of charge by calling:

National AIDS Hotline:

1-800-342-AIDS (in English)
1-800-344-SIDA (in Spanish)
1-800-AIDS-TTY (for the Hearing Impaired)

National AIDS Information Clearinghouse:
1-800-458-5231

United Church Board for Homeland Ministries
HIV/AIDS Program
700 Prospect Avenue
Cleveland, OH 44115-1100
216/736-3270

This resource was developed by Rev. Bill Johnson, Ed.D., UCBHM Secretary for AIDS Programs & Ministries Coordination, and Sean B. Murray, UCBHM Seminary Intern. 1990.