



## Presbyterian AIDS Network

Dear PAN members and friends,

June 27, 2017, National HIV Testing Day, has been designated as Presbyterian AIDS Awareness Day and brings an opportunity to encourage Presbyterians to engage in ministries addressing HIV and AIDS in the name of Jesus Christ.

Working to end HIV and AIDS in our nation and in our world can seem overwhelming. After all, curing HIV is a massive and complex struggle that has been with us over three decades. Prophetic voices move mountains and there have been many leaders in the AIDS movement who have used their positioning and voices to awaken large groups of people to move the masses to action. Advocating with and for people living with HIV is something each of us can do. Recent research (Congressional Management Foundation) confirms that advocacy makes a difference. Turning faith into action engages a community in God's reconciling, healing work. In the early eighties, the prophetic voices of gay men assisted in driving a movement to explore the causes of multiple deaths at that time. President Bush eventually, with much pressure from others, assisted in bringing medication and treatment to millions of people worldwide through the creation of PEPFAR- President's Emergency Plan for AIDS Relief. Much progress has been made through research, prevention, and treatment.

However, President Trump's proposed budget for 2018 will devastate the health and well-being of people living with chronic conditions like HIV and AIDS. Two very critical components of the Ryan White program were eliminated and HIV prevention was cut by 20%. The Minority AIDS Initiative (MAI) was greatly reduced and the Health and Human Services secretary for the MAI Fund was totally eliminated. Housing support services for people living with AIDS was reduced by \$26 million. Funding for the National Institutes of Health will be cut by 20%. The long-term results of these cuts along with several others will greatly threaten the lives of people living with HIV and AIDS. The fundamental restructuring of the Medicaid program diminishes every community's ability to prevent AIDS and deliver quality health care to people diagnosed or living with HIV or AIDS. This will definitely turn back the clock for years and years on progress to end AIDS in the U.S. just when the incidence was decreasing.

The proposed budget cuts mark a frightening turning point globally as well as in the U.S. If other countries follow the U.S. lead, as in the past, we will never reach our goal of eliminating AIDS. The effects will be catastrophic in human terms! A one-year estimate of the PEPFAR cuts suggests if the proposed cuts remain in place the cost will be one million lives. If the cuts remain permanent the effects by 2030 will be the needless deaths of sixteen million people.

Our Christian advocacy at this time is critical! Even if churches give direct service, support, and care to persons with HIV, they would never end the epidemic. Our government must play a role. As people of faith and conscience we must advocate for changes in public policy to challenge HIV and poverty at home and abroad in the decades ahead. It takes the will to act. We must remain persistent and hopeful that our voices will make a difference. Sixteen million lives depend on it.

Sincerely, Ann Jones and George Kerr  
Co-moderators for Presbyterian AIDS Network(PAN)

A Sermon for World AIDS Day 2016  
That may be used at other times  
The Rev. Tim Jessen  
Bloomington, Indiana

Psalm 72:12-14

For he delivers the needy when they call,  
the poor and those who have no helper.  
He has pity on the weak and the needy,  
and saves the lives of the needy.  
From oppression and violence he redeems their life;  
and precious is their blood in his sight.

These words from the 72nd<sup>d</sup> Psalm seemed appropriate when we were in the midst of a bitter political contest in our nation. It is a Psalm for the present (and promised) King, that justice may be promoted and righteousness advanced. While writing this, the winner of the World Series is also not decided, but it will be one of two teams who have experienced long wilderness times of losing. What brings those contemporary events together?

Once, in an earlier run by the Cubs toward the World Series prize, I posted a sermon title on the outside sideboard of my church in southern Indiana. It read: "Why God is on the side of the Cubs!" It was the only time when people actually left the highway to come in and ask its meaning. And the congregation was some larger that Sunday.

I'm not sure what text I used, but these verses would have worked. I first heard from Carlyle Marney, late Southern Baptist preacher with deep ecumenical concerns, a great sermon on God's preference for the poor, as I put it with the Cubs, for the "underdog." In these verses and many places in Old and New Testaments, it is clear that God stands with "those who have no helper." Whether it is Matthew 25 and its list of those in need (hungry, stranger, imprisoned, sick) or countless references in the Old Testament to care for the alien and oppressed, God's preference is clear. He sides with "the needy" and redeems them "from oppression and violence."

When we recognize the continued worldwide epidemic of HIV/AIDS, we remember those that have been forgotten, neglected, and continue to be marginalized. I teach Community College students, and find they have little or no knowledge of the scourge of AIDS, and how it devastated communities now in the past century. They can't comprehend the sense of rejection, the fear, the oppression, and the condemnation that often accompanied anyone with the dread disease.

I recently heard the mother of Ryan White speak. Here in Indiana, his entire community rejected him and subjected him and his family to severe persecution because he had contracted the dread disease as a hemophiliac. We are horrified at what our Hoosier neighbors did not too many years ago.

Now, the task is still up to us—to remember the alien, the stranger, the sick, the wounded, those that suffer, whatever the cause of their suffering. While the conflicts in the Middle East and the refugees in Europe demand our response, the need of those suffering with HIV/AIDS still demands our concern.

The reality in our nation is even more serious now that the Presidential election has ended, to the great surprise and amazement of many of us. It is now EVEN MORE urgent for us who champion the cause of the “underdog” to speak out.

The President of Louisville Presbyterian Theological Seminary (Michael Jenkins) put it this way:

We have occasion, I think, to fear for the plight of people who are different in our society, to fear for the safety and liberty for gays and lesbians, transgender and bisexuals. We have reason to fear for Black and Hispanic and Asian persons, for Muslims and Buddhists, Sikhs and Jews, indeed for anyone who looks differently or thinks differently or prays differently from the majority. We have cause to fear for the plight of children at the margins, the aged, the poor, the under-insured, the under-educated, the under- or unemployed. But I cannot believe that they or we will be well-served to give in to fear.

In our own community, I intend to be more intentional in my support of the large Muslim community that is present in our university setting. And the fairly significant gay community is also feeling the fear of oppression and discrimination. While our present Governor is now the Vice-President elect, there is a very real fear that his presence will continue to be unfriendly to those who have been marginalized, and discriminated against. This includes those suffering from HIV/AIDS! We must not forget them on this World Aids day.

I conclude with the words of a gay friend of mine, who posted the following on his Facebook feed a few days after the election. I understand it's going “viral”, and that's all right with me, if it reaches a few more people with its message—the same as mine. God also is with us in all these times and supports us still!

If you wear a hijab, I'll sit with you on the train.  
If you're trans, I'll go to the bathroom with you.  
If you're a person of color, I'll stand with you if the cops stop you.  
If you're a person with disabilities, I'll hand you my megaphone.  
If you're an immigrant, I'll help find you resources.  
If you're a survivor, I'll believe you.  
If you're a refugee, I'll make sure you're welcome.  
If you're a veteran, I'll take up your fight.  
If you're LGBTQ, I won't let anyone tell you you're broken.  
If you're a woman, I'll make sure you get home okay.

And if you suffer with HIV/AIDS, or have done so in the past, or know someone whose life was lost—know that we are with you and that God Almighty—Creator of heaven and earth and of all humanity made in God's image – is with you, too!

[



## **Order of Service for World AIDS Day That may be used at other times World Council of Churches**

*Before the service begins, place a red ribbon on a large cross and place a world map where people can see it. Then distribute red ribbons and an order of service to each congregation member as they enter the worship space.*

### **Words of Welcome**

Welcome to our World AIDS Day Service. World AIDS Day reminds us that HIV has not gone away. There is still a vital need to increase awareness; fight prejudice, stigma and discrimination; improve education; increase access to testing and treatment; raise funds and promote human rights.

Today we pray for all people who are living with HIV. We remember those who have died from AIDS-related illnesses. We give thanks for the progress that has been made; and ask God to give us strength and courage to stand up together to eliminate AIDS as a public health threat.

Today, we pray for religious leaders who are leading by example and are being tested themselves for HIV, showing that having the test done is not a statement about morality, but a health practice that all should do.

### **Gathering song**

*Ask participants to light candles or place red ribbons on the map, in countries of the world where they know people living with HIV and/or people who have died of AIDS-related illnesses.*

### **Call to Worship**

Gracious loving Father,

We praise you for who you are and for the wonderful diversity in this world you have created. We thank you for the gift of life and for the bounties that you have provided so that we may enjoy that gift. But we know that the bounties are not shared equally by all. We recognize that HIV remains one of the most critical areas needing intervention today. As the epidemic rages on and threatens to become much worse, we would ask for your guidance to world leaders so that they ensure that the epidemic is brought to an end.

It is also the season in Advent, when we celebrate the coming of your son, Jesus Christ and his saving grace. But we remind ourselves that Christ came, not just for a few of us, but for all of your children, especially the outcast, the poor, the weak, the diseased, the marginalized.

In this time of HIV and AIDS, we know that the marginalized are especially vulnerable. We know that rejection by society increases their risk. We know that stigma stops them from seeking help, from getting tested, and from receiving treatment. We know that if Christ were here on Earth today, he would reach out and comfort those who are touched by HIV and AIDS, just as, in his day, he reached out and comforted those touched by leprosy, who also were marginalized by society.

And we remind ourselves that we are Christ's instruments on Earth, his hands, his feet, his heart, and that he expects us to reach out in his name to the outcast, the poor, the weak, the diseased, the marginalized. We know that Christ expects us to welcome all of your children into our churches and lives, including those touched by HIV, so that they also will feel the grace and love that he has shown to us.

But we confess that we often fall short of Christ's expectations, that we are not always the instruments that he would have us be. We wish to serve, but we know that pride, greed, ignorance, and fear often become barriers that prevent us from serving as we wish we could.

We would ask that you help us overcome those barriers that you would grant us the humility, the grace, the wisdom, and the courage to be the servants you want us to be, the servants that Christ needs us to be. Help us to reach out to the rejected, to give hope to the hopeless, to give strength to the weary, to be a voice for the voiceless, to show love to the unloved, so that your kingdom will come, and your will will be done on Earth as it is in Heaven.

We ask this in the name of our Lord and Savior, Jesus Christ.

Amen

*Prayer by Dr David Barstow, EMPACT Africa*

## **Reflection**

The Book of Job tells us of a righteous man whose life went totally off track. In short order his livestock were slaughtered by his enemies, his wealth and social standing vanished, and his children died when a building collapsed on top of them. Job's life became a nightmare of grief. In the midst of his suffering three steadfast friends came to sit with and comfort him. For seven days and nights they sat beside him in silence, simply offering witness to their dear friend's pain.

That's not a bad place to start—sitting with another in their pain—but unfortunately Job's friends started to speak. And when they did, each of them in their own way beseeched Job to search his heart and identify the grievous sins that must have led to these horrors. Surely, they said, Job was paying a price for sin. After each spoke, Job steadfastly maintained that he had done nothing worthy of these tragedies. And then he turned to his friends and said,

*I also could talk as you do, if you were in my place; I could join words together against you, and shake my head at you.*

*I could encourage you with my mouth, and the solace of my lips would assuage your pain.” (Job 16:4-5)*

By the grace of God, HIV infection is no longer a death sentence and we have many powerful medicines that allow people to live with HIV for years without symptoms. But in too many places, living with HIV still means social isolation and stigma and shame. And many people of faith still turn to those living with HIV and ask them what bad things they did to become HIV positive. They demand an accounting of sin before doling out grudging toleration. That's not compassion, but a self-righteous judgment, the exact opposite of compassion.

We pray that our communities can learn the lessons from the book of Job and that we will stand with sisters and brothers living with HIV, offering them hospitality both in our silent solidarity and when we speak.

Today, religious leaders are going one step further. By taking an HIV test themselves, they are breaking down the false divide between the "not infected" and "the sinners", throwing out these labels to remind us that regardless of our HIV status, we are all beloved children of God. They are acknowledging that HIV infects people from all walks of life, including pastors, preachers, and priests. As they take a test they are asking us to imagine what would happen if the tables were turned and to consider what it means to live with HIV. By doing this, religious leaders bring Job's final words to his friends alive today: "I also could talk as you do, if you were in my place; I could join words together against you, and shake my head at you. I could encourage you with my mouth, and the solace of my lips would assuage your pain."

Let us all pray that regardless of our status we will love and support our neighbors living with HIV. Let us pray for God's help to refrain from offering words against those living with HIV or shaking our head at them in scorn. Let us pray for God's help to encourage one another with words and actions which offers solace that assuages our shared pain. Dear God, let it be so. Amen.

*Reflection prepared by John Blevins, Presbyterian Church – USA*

## **Music**

### **Reading: John 9:1-11**

As he went along, he saw a man blind from birth. His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"

"Neither this man nor his parents sinned," said Jesus, "but this happened so that the works of God might be displayed in him. As long as it is day, we must do the works of him who sent me. Night is coming, when no one can work. While I am in the world, I am the light of the world."

After saying this, he spit on the ground, made some mud with the saliva, and put it on the man's eyes. "Go," he told him, "wash in the Pool of Siloam" (this word means "Sent"). So the man went and washed, and came home seeing.

His neighbors and those who had formerly seen him begging asked, "Isn't this the same man who used to sit and beg?" Some claimed that he was.

Others said, "No, he only looks like him."

But he himself insisted, "I am the man."

"How then were your eyes opened?" they asked.

He replied, "The man they call Jesus made some mud and put it on my eyes. He told me to go to Siloam and wash. So I went and washed, and then I could see."

## Reflection

Jesus heals a blind man. The people are asking why he is blind. Jesus, as he often does, does something unexpected. He tells them that the blindness isn't about sin, neither of the blind man or his parents. He tells them they are asking the wrong question, that instead of looking for someone to blame, they should look for the works of God.

The church has often stigmatized, marginalized and rejected people living with HIV. When we defy stigma and discrimination by accepting people from whom they are and love them unconditionally, without judgment; when we ask what we can do and how we can help, sincerely and honestly; when we lead by example, we reveal the works of God.

People saw the works of God because he healed the blind man. People will see the works of God today through how we treat people who are sick or vulnerable or marginalized. Getting tested is a concrete example of that.

*Reflection prepared by Karen Plater, The Presbyterian Church in Canada*

## Prayer

Spirit of the living God, you breathe on all that is fragile and strong, competent and inadequate, broken and whole. We give you thanks for the gift of life and the life-giving power of your Spirit, which renews and refreshes us with hope.

**May we know your call to be leaders in this struggle and employ the courage, wisdom and resources you have given to respond to HIV and AIDS.**

We pray for the leadership of those living with or affected by HIV and give thanks for the courage you give us to share our stories. We thank you that our stories raise awareness, invite solidarity and challenge us to join with one another in the struggle.

**May we know your call to be leaders in this struggle and employ the courage, wisdom and resources you have given to respond to HIV and AIDS.**

We pray for your church. Be with us and guide us as we respond to the needs of persons living with or affected by HIV. We pray especially for our pastors and lay leaders as they provide pastoral services. Inspire and empower them to provide the leadership our faith community needs to respond effectively.

**May we know your call to be leaders in this struggle and employ the courage, wisdom and resources you have given to respond to HIV and AIDS.**



We pray for our public officials. Be with them and guide them in their response to HIV and AIDS. Give them courage, wisdom and resources that they may create effective and just public policies so that everyone may receive the information they need to stop the spread of HIV and everyone may access the treatment and care required for their health and wholeness.

**May we know your call to be leaders in this struggle and employ the courage, wisdom and resources you have given to respond to HIV and AIDS.**

We give you thanks, O God, that you have raised-up leaders throughout the ages—reluctant leaders, courageous leaders, surprising leaders, humble leaders, servant leaders—bestowing on each one gifts for service. Raise up among us such leaders today who will lead by example, fighting against stigma and discrimination and promoting HIV testing. Raise up among us such leaders today who create universal access to medical treatment and health care, lead effective education and prevention programs, advocate for strong and just public policy, and raise funds and other resources to stop AIDS.

**May we know your call to be leaders in this struggle and employ the courage, wisdom and resources you have given to respond to HIV and AIDS. Amen.**

Adapted by WCC-EAA from A Litany for World AIDS Day 2007 written by the Rev. Lori Tisher, Intern in the Health and Wholeness Advocacy Ministries of Wider Church Ministries, a Covenanted Ministry of the United Church of Christ.

## **Reading: John 10: 11-12**

“I am the good shepherd. The good shepherd lays down his life for the sheep.

The hired hand is not the shepherd and does not own the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it.

## **Leading by Example: A religious leaders statement about HIV testing**

Religious Leaders are called to serve the world. We Christian Brothers say our mission is determined by the cry of the Earth and the cry of those made poor. The HIV virus has spread in our time and wrought enormous damage and caused great suffering. It has increased poverty and set back sustainable development in many parts of the world. Yet it's an important part of our world.. Religious Leaders know that the truth will set us free, as Jesus promised. Religious Leaders can act with courage and confidence in being tested. Without the clarity of such information, we cannot make the sort of decisions Jesus call for.

Brother Moy Hitchen, EDMUND RICE INTERNATIONAL

## **Reflection**

**“Let start building!” So they committed themselves to the common good.  
(Nehemiah 19)**

The book of Nehemiah starts the story of a collective crisis. Jerusalem was in captivity. “Great trouble and shame” are the words used to describe the situation of the people (Neh 1:3). The helplessness of the situation is symbolically signified by the destruction of the walls and gates of Jerusalem. What is broken down are not just the wall and the gates - but people’s dignity and morale. Despair and devastation reign.

It is in the midst of this despair that Nehemiah decides to act decisively. Using his privileged position of access to the King Artaxerxes he strives to transform the situation. How does he accomplish the transformation? He **lobbies** and **mobilises**. Nehemiah lobbies the king for letters that will give him ease of passage to Judah. He also mobilises resources – essential timber – which will be of practical help to complete the task he has undertaken. The uniqueness of Nehemiah’s efforts is not just in envisioning change but in envisaging practical ways of translating his vision into action. He is strategic and persuasive.

Nehemiah does not just mobilize material resources, he also mobilizes people’s support. He effectively communicates his vision and his conviction and manages to inspire others to join his efforts. He helps people to see the big picture – the greater common good, transforming individual initiative into corporate commitment through his imaginative and inspiring leadership. Once convinced, the people respond with commitment and courage. Nehemiah’s role reminds us that change is fostered by: **initiative** which transcends our comfort zones, **imagination** which is grounded in concrete action and **inspiration** which leads by example and becomes infectious. It is this combination which can foster change and further transformation even in the midst of despair and devastation.

This type of leadership is what we are calling religious leaders and all people of faith to do by taking a test for HIV and encouraging others to do the same. Lead by example, and inspire others to do the same.

Reflection prepared by *Rev Dr Peniel Jesudason Rufus Rajkumar*, Programme Executive - Interreligious Dialogue and Cooperation, World Council of Churches

### **Scriptural affirmation** *(based on 1 Corinthians 12:12-27)*

For just as the body is one and has many members, And all the members of the body, though many, are one body, so it is with Christ.

If one member suffers, all suffer together with it; if one member is honoured, all rejoice together with it.

We are the body of Christ and individually members of it.

Amen

### **Act of solidarity**

*To be the change is to be the leader. Ask participants to be agent of change against the stigma and discrimination that surround HIV and AIDS limiting access to testing,*

*treatment, care and support for all those in need. Invite participants to commit to get tested themselves by signing an action sheet which gives information on HIV and HIV testing.*

## **Music**

### **Closing Prayer**

**Voice 1:** Loving God, In the midst of fear and suffering, we pray that all those who are affected by HIV and AIDS would experience your merciful love through their loved ones and through people around them.

**Voice 2:** We pray that all the children who are affected by HIV will never be abandoned or marginalized but instead they will be loved and cared for no matter what condition of health they are in.

**Voice 3:** We pray for the resilience and strength in the hearts of those who are responding to HIV, so that will never give up hope.

**Voice 4:** We pray for the healing of our human family on earth from brokenness, sadness and separation due to HIV and all kinds of sicknesses.

**Voice 5:** We pray for faith in our heart, knowing that You are always present with us, especially in our brothers and sisters who are living with HIV or AIDS today. Amen

*Prayer prepared by Fr. John Toai, MI Order of St Camillus,  
Ministers of the Sick, Vietnam*

### **Sending out**

Go out into the world and take with you the hope of God our creator that one day we will have a world with zero-new HIV infections, zero AIDS-related deaths and zero stigma and discrimination. Amen

## **Music**

*Service prepared by the World Council of Churches – Ecumenical Advocacy Alliance*

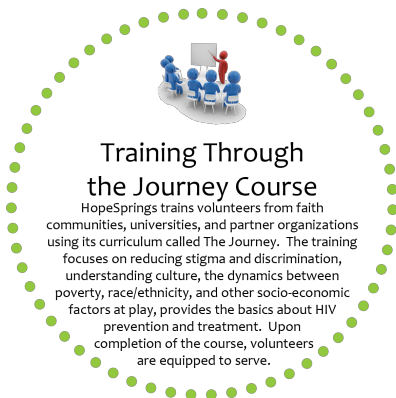




AWAKENING, EQUIPPING, AND ENGAGING  
CHURCHES THROUGH  
PRESBYTERIAN AIDS NETWORK

## THE JOURNEY TRAINING MODEL

### Preparing the Faith Community for Holistic Engagement



The heart of HopeSprings ministry is to Awaken, Equip, and Engage the faith community to meet the needs of the surrounding community, serving the most vulnerable individuals where we live, work, worship, and play.

The model assists the local faith community in identifying how best to serve its surrounding neighborhood and create partnerships designed to engage in helpful, not hurtful ways.

The goal is to equip congregations and community groups not only meet the true needs of their own place of worship (internally focused) but also to identify and respond appropriately to the needs of the surrounding community (externally focused).

**Training Info: Mondays, January 23– April 10 from 7-9pm  
ONLINE for nation wide training and located in Baltimore**

**Additional Info: Contact our training team: [training@hopesprings.org](mailto:training@hopesprings.org) or 410-323-0005**

## ENGAGE THROUGH PROGRAMMING:

### SPRING FORWARD AND TABLES



**For information on how  
your congregation can  
serve through  
Spring Forward and Tables,  
please contact:  
[mgaynair@hopesprings.org](mailto:mgaynair@hopesprings.org)  
or 410-323-0005**

[www.hopesprings.org](http://www.hopesprings.org) Give online: [give.hopesprings.org](http://give.hopesprings.org) [info@hopesprings.org](mailto:info@hopesprings.org)

HopeSprings 5400 Loch Raven Blvd. Baltimore, MD 21239. 410-323-0005

## **Support the PC(USA) response to the AIDS Crisis**

AIDS Crisis Overseas: Extra Commitment Opportunity [E862706](#)

### **Learn more about the AIDS Crisis**

- World Council of Churches - [Ecumenical Advocacy Alliance](#)
  - The Ecumenical Advocacy Alliance, an ecumenical initiative of the World Council of Churches, is a global network of churches and related organizations committed to campaigning together on common concerns for justice and human dignity. Current campaign issues are HIV and AIDS, food security and sustainable agriculture.
  - [World AIDS Day resources](#)
- World Council of Churches - [Ecumenical HIV AIDS Initiative and Advocacy](#)
  - Churches are influential institutions because they are deeply rooted in communities in many parts of the world. They can be a force for transformation - bringing healing, hope and accompaniment to all people affected by HIV. EHAIA promotes HIV competence among churches and works with theological institutions to integrate and mainstream HIV into theological curricula as well as addressing the root causes of the pandemic. EHAIA intentionally involves people living with HIV, people with disabilities, adolescents, youth, women, men, grandparents, sex workers, injecting drug users, prisoners, migrants, sexual minorities and other marginalized groups and ensures that church leaders and theologians engage all those who are usually excluded.
- [Christian AIDS Bureau for Southern Africa](#) (CABSA)
  - The Aids pandemic in Africa is characterized by stigma (judgment, fear, isolation), lack of knowledge and indifference (apathy and irresponsibility). The infection rate is still increasing and one in nine South Africans presently live with HIV. There are however churches with structures in every outpost of the continent. This means that a wonderful potential exists for churches and Christians to be part of the solution to this crisis. CABSA can help unlock this potential.
  - [Resources](#)

- [International Network of Religious Leaders Living with or Personally Affected by HIV and AIDS \(INERELA+\)](#)
  - INERELA+ envisages a society free of HIV related stigma and discrimination, with empowered, resilient religious leaders living with or personally affected by HIV and AIDS.
  - [Worship resources](#)



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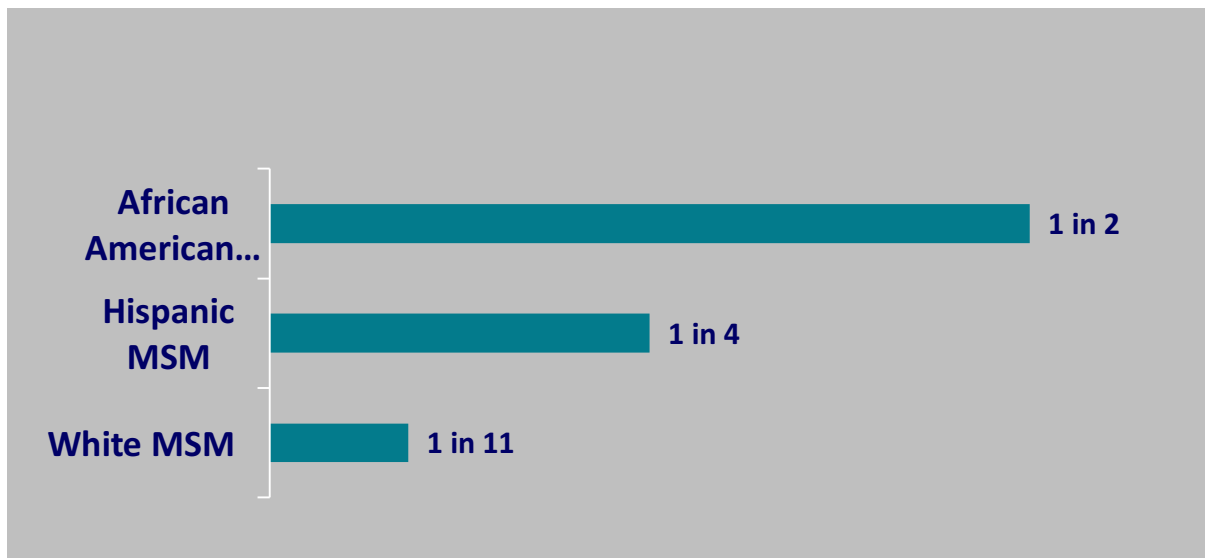
A Network of the Presbyterian Health, Education & Welfare Association (PHEWA)

## Health Inequity

- African Americans 8 times and Latinos 3 times more likely to have HIV than whites
- Women estimated to be diagnosed with HIV in their lifetime ranges from about 1 in 32 among African American women to 1 in 526 among white or Asian women
- HIV prevalence is associated with population density, region of residence, poverty, education, employment, and homelessness
- MSM lifetime risk of HIV ~80 times higher than other men and women

CDC, HIV Surveillance Report, 2009; [www.cdc.gov/hiv/surveillance/resources/reports](http://www.cdc.gov/hiv/surveillance/resources/reports).  
Denning, International AIDS Society, 2010; Purcell D et al. The Open AIDS Journal, 2012, 6 (Suppl 1: M6) 98-107.

## Current Lifetime Risk of HIV Diagnosis Among MSM



Source: Centers for Disease Control and Prevention



# Presbyterian AIDS Network

A Network of the Presbyterian Health, Education & Welfare Association (PHEWA)

## Prevention with Positives

HIV testing, linkage to care and prevention  
services

Antiretroviral therapy

Retention in care and adherence

Partner services

Risk reduction interventions and condoms

STD screening and treatment

Perinatal transmission

## Prevention with Negatives

Behavioral risk reduction interventions  
and condoms

Pre-exposure prophylaxis (PrEP)

Syringe services

Male circumcision

STD screening and treatment

Post-exposure prophylaxis

## Prevention with Positives

Sexual health education and social  
mobilization

Condom availability

Substance use, mental health, and social  
support





# Presbyterian AIDS Network

A Network of the Presbyterian Health, Education & Welfare Association (PHEWA)



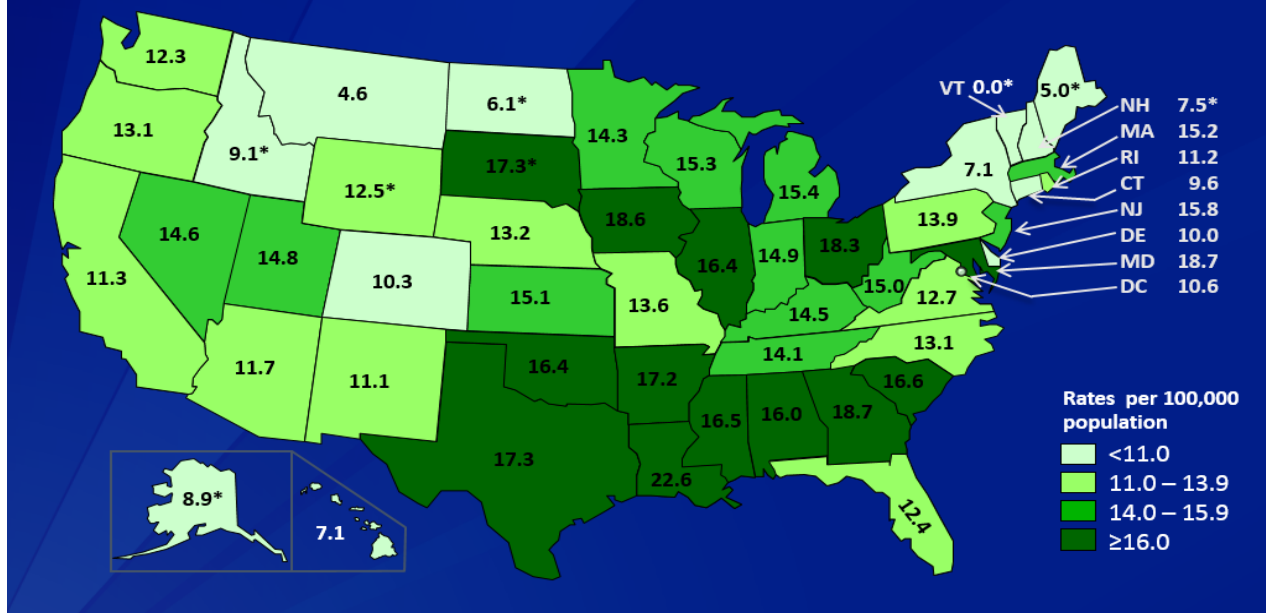
## Some indicators of success

- **2010-14, annual new HIV diagnoses decreased 9%**
  - 6% reduction in men; 21% in women
  - 32% decrease in infections attributed to injection drug use
- **Proportion of persons with HIV aware of status increased, so decreases not due to less testing**
- **2010-2013, 9% less mortality--seen in all race/ethnic groups**
  - 2008-12, mortality among African Americans diagnosed with HIV decreased 28%
  - Hispanic/Latinos have lowest mortality among people living with HIV

*HIV Surveillance Report, Volume 26, 2014, CDC*



## Percent Undiagnosed among Persons Living with HIV Infection, by Jurisdiction, 2012—United States



CDC surveillance report

## Testing in health care and at home

- In Kampala, Uganda, 98% of 50,000 in-patients and clinic attendees agreed to HIV testing
  - 29% never tested previously were infected
  - In eastern Uganda, 99% of 2,300 family members of people taking ART accepted HIV testing
    - 37% of adults and 10% of children ≤5 years infected\
    - 74% of HIV-infected never previously tested--of these, 39% eligible for ART
    - 43% of spouses positive and 99% not previously tested



Wanyenze *WHO Bulletin* 2008; Basset *JAIDS* 2007; Bebell *CROI* 2008



**Presbyterian AIDS Network**  
A Network of the Presbyterian Health, Education & Welfare  
Association (PHEWA)

## Conclusions

- The U.S. has turned the corner on HIV, but we are far from achieving success
  - Prioritizing the tools and programs that will have the greatest impact is essential
  - New science, creative education, sound policy, and innovative programs can make easier, more effective choices
  - Future includes integration of clinical practice and public health
  - Treatment, PrEP, molecular epidemiology, and use of data to improve programs
    - Think bigger, act faster



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## For more information about HIV and AIDS:

**The Presbyterian AIDS Network (PAN)** welcomes those who advocate with and care for persons and families who have been infected or affected by HIV and AIDS. We encourage the Church to live out Jesus' ministry of love and justice.

[www.phewacommunity.org/panaidsnetwork.html](http://www.phewacommunity.org/panaidsnetwork.html)

[www.presbyterianmission.org/ministries/phewa/pan/](http://www.presbyterianmission.org/ministries/phewa/pan/)

[www.facebook.com/groups/PresbyterianAIDSNetwork/](https://www.facebook.com/groups/PresbyterianAIDSNetwork/)

**HopeSprings** builds human resource capacity to raise awareness of HIV and social determinants of health, equip those God has called to serve in promoting health and equity regionally and nationally, and partner with community organizations providing avenues of engagement. It provides training and programming to churches through the nation. For more information, check out [www.hopesprings.org](http://www.hopesprings.org) or call 410-323-0005.

The **Ecumenical Advocacy Alliance**, an ecumenical initiative of the **World Council of Churches**, is a global network of churches and related organizations committed to campaigning together on common concerns for justice and human dignity. Current campaign issues are HIV and AIDS, food security and sustainable agriculture. [www.oikoumene.org/en/what-we-do/ea](http://www.oikoumene.org/en/what-we-do/ea)

### **World Council of Churches - Ecumenical HIV AIDS Initiative and Advocacy (EHAIA).**

Churches are influential institutions because they are deeply rooted in communities in many parts of the world. They can be a force for transformation - bringing healing, hope and accompaniment to all people affected by HIV. EHAIA promotes HIV competence among churches and works with theological institutions to integrate and mainstream HIV into theological curricula as well as addressing the root causes of the pandemic. EHAIA intentionally involves people living with HIV, people with disabilities, adolescents, youth, women, men, grandparents, sex workers, injecting drug users, prisoners, migrants, sexual minorities and other marginalized groups and ensures that church leaders and theologians engage all those who are usually excluded. [www.oikoumene.org/en/what-we-do/ehaia](http://www.oikoumene.org/en/what-we-do/ehaia)

**International Network of Religious Leaders Living with or Personally Affected by HIV and AIDS (INERELA+)** envisages a society free of HIV related stigma and discrimination, with empowered, resilient religious leaders living with or personally affected by HIV and AIDS.

[www.inerela.org](http://www.inerela.org). Worship resources [www.inerela.org/resources/worship-resources/](http://www.inerela.org/resources/worship-resources/)



# Presbyterian AIDS Network

A Network of the Presbyterian Health, Education & Welfare Association (PHEWA)

The **U.S. President's Emergency Plan for AIDS Relief (PEPFAR)** is the U.S. Government initiative to help save the lives of those suffering from HIV/AIDS around the world. This historic commitment is the largest by any nation to combat a single disease internationally, and PEPFAR investments also help alleviate suffering from other diseases across the global health spectrum. PEPFAR is driven by a shared responsibility among donor and partner nations and others to make smart investments to save lives. PEPFAR is the cornerstone and largest component of the U.S. President's Global Health Initiative. With a special focus on improving the health of women, newborns and children, the Global Health Initiative's goal is to save the greatest number of lives by increasing and building upon what works and, then, supporting countries as they work to improve the health of their own people. [www.pepfar.gov](http://www.pepfar.gov)

**UNAIDS**, the Joint United Nations Programme on HIV/AIDS, is an innovative partnership that leads and inspires the world in achieving universal access to HIV prevention, treatment, care and support. [www.unaids.org](http://www.unaids.org)

**Black AIDS Institute** is the only national HIV/AIDS think tank focused exclusively on Black people. The Institute's mission is to stop the AIDS pandemic in Black communities by engaging and mobilizing Black institutions and individuals in efforts to confront HIV. The Institute interprets public and private sector HIV policies, conducts trainings, offers technical assistance, disseminates information and provides advocacy mobilization from a uniquely and unapologetically Black point of view. [www.blackaids.org](http://www.blackaids.org)

**AIDS United's** mission is to end the AIDS epidemic in the United States. It works to fulfill this mission through strategic grant making, capacity building, policy/advocacy, technical assistance and formative research. AIDS United's policy and advocacy roots were born out of coalition in 1984, when AIDS service organizations (ASOs) across the country came together to form AIDS Action. AIDS Action Foundation (AAF) was formed as the education arm a few years later. AAC and AAF together formed AIDS Action, decades later, AIDS Action merged with the National AIDS Fund, the coalition of organizations involved in AIDS United's policy work continues to grow. AIDS United advocates for people living with or affected by HIV/AIDS and the organizations that serve them. AIDS United houses the most seasoned and respected domestic AIDS policy team in Washington DC, and the public policy work is informed by a Public Policy Committee that includes a broad array of organizations from all regions of the country engaged in helping to end AIDS in America. [www.aidsunited.org](http://www.aidsunited.org)





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The **Balm In Gilead** develops educational and training programs specifically designed to meet the unique needs of African American and African congregations that strive to become community centers for health education and disease prevention. The Balm In Gilead is known for its insightful understanding of religious cultures and values and extraordinary ability to build strong, trusted partnerships with faith communities. The Balm In Gilead has been entrusted to build the capacity of national faith structures to utilize their existing relationships to deliver comprehensive health services. [www.balmingilead.org](http://www.balmingilead.org)

The intent of the **Affirming Church Directory™** is to provide an online directory so people can locate and visit welcoming Christian churches around the world. The list includes congregations that meet on a regular basis in a physical location for worship, prayer, service and fellowship. All churches in this directory have confirmed that their congregation, in some form or fashion, is an *affirming Christian church*. “Affirming” is defined as meaning the church does *not* view homosexuality in and of itself as a sin, and therefore they would welcome and treat a homosexual person no differently than any other person who walked through their church doors seeking Christ. A fully affirming congregation allows ALL people the ability (as much as denominational polity allows) to be involved in all aspects of the life of the community. [www.gaychurch.org](http://www.gaychurch.org)

**Treatment Action Group** is an independent AIDS research and policy think tank fighting for better treatment, a vaccine, and a cure for AIDS. TAG works to ensure that all people with HIV receive lifesaving treatment, care, and information. TAG includes science-based treatment activists working to expand and accelerate vital research and effective community engagement with research and policy institutions. TAG catalyzes open collective action by all affected communities, scientists, and policy makers to end AIDS. [www.treatmentactiongroup.org/](http://www.treatmentactiongroup.org/)

**The Sero Project** is a network of people with HIV and allies fighting for freedom from stigma and injustice. Sero is particularly focused on ending inappropriate criminal prosecutions of people with HIV for non-disclosure of their HIV status, potential or perceived HIV exposure or HIV transmission. Sero’s HIV criminalization work includes original research, raising public awareness through community education efforts and outreach to people with HIV who have been criminalized to create a network of advocates who can speak first-hand about the effects of criminalization on their lives. By engaging and empowering people to advocate on their own behalf and their compelling personal stories Sero helps build a growing grassroots movement to mobilize the advocacy necessary to end HIV criminalization and promote a human rights-based approach to end the HIV epidemic. [www.seroproject.com](http://www.seroproject.com)

The **Center for HIV Law and Policy (CHLP)** is a national legal and policy resource and strategy center working to reduce the impact of HIV on vulnerable and marginalized communities and to secure the human rights of people affected by HIV. [www.hivlawandpolicy.org](http://www.hivlawandpolicy.org)