



Worship service Materials on
WORLD AIDS DAY 2009

1st December

To the members of the EMS Mission Council
To the contact persons within the EMS HIV&AIDS network To
the members of the EMS HIV&AIDS Advisory Board To
the participants at HIV&AIDS workshops



EMS worship service on WORLD AIDS DAY 2009

Dear sisters and brothers,

On 1 December, we will again celebrate World AIDS Day, a day that challenges us to witness our Christian fellowship with 33 million of people worldwide living with HIV&AIDS or – like the children whose parents died of AIDS – are affected by the disease. The celebration of a service, for which the added material is meant, is a clear sign of our Christian witness in favour of the sick people within and outside of our churches as well as a step towards breaking the silence about HIV&AIDS in order to stop the further spread of HIV&AIDS.

The theological orientation of the EMS fellowship states that: *"Our witness finds expression in signs of living solidarity. As reconciling and healing communities we share life and also suffering." The EMS HIV&AIDS policy also states: "The most basic human right is the right to life. This right is denied where people are excluded from the human community and where they are deprived to existing means to treat a deadly sickness."*

In this spirit an international Theological Workshop, jointly organised by the Moravian Church of South Africa (MCSA) and the EMS Secretariat, took place in South Africa in September 2009 under the motto: "Christian Responses to the Spread of HIV&AIDS and Gender Injustice". Reverend Elise Theunissen, vice-president of the MCSA, prepared a "Biblical Exploration", 1 Corinth.12, 12-27 for that workshop. This exploration, being now at your hand, is a plea for unity under those who want to follow Jesus Christ. Church as ONE body of Christ means that we need each other because an efficient body needs every member and part of this body. Therefore people living with HIV&AIDS are members of our congregations, who, like everybody else, share in and take responsibility for the realization of God's Kingdom.

A Biblical Exploration is inspired by mutual exchange and the arrangement in cooperation with all participants. Some methodical ideas can help to achieve this. Therefore you can find questions and a puzzle as suggestion for your dialogue. Also you will find a psalm, a prayer, an intercession and a song for the design of your Service or meditation.

In the hope that you can use these materials for your AIDS worship Service, we send you our sincere greetings.

Yours faithfully,

A handwritten signature in black ink, appearing to read 'A. Pfeiffer'.

Andrea Pfeiffer, HIV&AIDS Coordinator

A handwritten signature in black ink, appearing to read 'Ulrike Schmidt-Hesse'.

Ulrike Schmidt-Hesse,
Head of Department Mission and Partnership



EMS Worship Service on World AIDS Day 2009

BIBLICAL EXPLORATION on 1 Cor.12:12-27

Reverend Elise Theunissen, Vice-President of the Moravian Church of South Africa

BACKGROUND INFORMATION ON THE BIBLE TEXT

Corinth was an important city, because it had two ports. The inhabitants spoke different languages, clothed differently, worshipped different gods, believed different creeds and obeyed different laws. Some were very rich and other terribly poor. In the community there were factions and conflicts. Some arose from social imbalances, some because of different convictions about how Christians should behave, and some arose because of the different preachers that had passed through.

A Greek told a fable that one day the body parts realized that they are doing all the work while the stomach receives all the food. The body parts then had a meeting and decided to strike until the stomach also does its part of the work. For a day or two the hands refused to take the food, the mouth refused to open, and the teeth had nothing to do. After a few days the body parts realized that the hands could hardly move, the mouth was dry, the legs would not support the body. They then discovered that the stomach with its silent way was busy with essential work for the rest of the body and that it is important that they all work together otherwise they will fall apart.

YOU ARE THE BODY OF CHRIST

Paul was quite direct about this: "Now you are the body of Christ." (verse 27) No qualifications; no legal loopholes; no possibility of saying, "but" or "if". The affirmation is simple, straight-forward, and specific. It includes all of us. Paul does not mean to say that the church is like a body; it is the body of Christ. In 1 Corinthians 12:12-27 we find one of the strongest arguments in the New Testament for unity amongst the followers of Jesus Christ. According to Paul's imagery, we are as intimately connected with our fellow believers as the different parts of my own body are connected to one another. Even without any medical knowledge you should be able to appreciate what a marvellous unity the different limbs of your body form. And what does a body do? It grows. You are the body of Christ – One cannot divide the body. You are the body of Christ including the least of these – seeking out and identifying with the poor, the misunderstood, the mistreated, the marginalized. You are the body of Christ carrying the greatest hopes of a people through the gates of Jerusalem – the heir of God's hopes, plans, and dreams for God's people. You are the body of Christ even on that cross – nails of injustice pierce you, the despair of being misunderstood when you stand up for what you believe overwhelms you, the weight of suffering in this world. Our ultimate trust must be placed in God.

1. Corinthians is not concerned about the offices of elders and deacons and trustees, about questions of politics and whether the church will be governed by the local church or by a denominational hierarchy, about the appropriateness of having four Boards and a moderator and a Church Council. Rather, Paul is saying, the church is a human organism, and like a human organism, there are different members with differing functions. The eye trying to act like a hand is a ridiculous image.

What this means, first of all, is that in the church, we can be ourselves and grow in both, freedom and individuality. It means we can see ourselves as within the church – liberal and conservative, Republican and Democrat, activist and mediator, Mary and Martha – all these and more. In the church, that is the body of Christ, we can agree to disagree, but more importantly we do so in love, knowing that our disagreements are less important than the love of Christ that we share.

But secondly – and we must not miss this – the church as the body of Christ means that we need one another. The eye may look foolish trying to do the work of a hand, but a body without an eye or without

one hand would be impaired and would function less freely. Or sure, sometimes the members get in one another's way. But the idea of the right and left hands of Christ preparing to fight one another is just as ridiculous an image as the eye trying to do the work of the hand. In the body we need one another. The body, in order to be a complete body, needs all its members and parts!

And this leads us to the third part of Paul's insight in this passage: You and I are members of the body. When we forget that we are related to the body of Christ, we cut ourselves off from the support that the rest of the body can give. A hand cut off from the body – as gory an image as that is – simply ceases to function.

We are Pentecostal when we proclaim that Jesus has authority over the world. We are Pentecostal when we are the church at work in the world – the body of Christ on the move.

To be Pentecostal, in other words, is to know that the Holy Spirit is real and is alive and at work in all the different spheres of our lives. Here in the 21st century we may not demonstrate how the Spirit is acting upon us by talking in a wholly different language, but whatever we are doing for the Kingdom of God, we are doing it because the Holy Spirit is giving us the power to do so and is showing us the way. We are truly enabled to dream dreams and have visions.

Christ's body and blood symbolically give us new life and strengthen our body – that is, the body of Christ gathered here in this place – to respond to the Holy Spirit working among us. Now you are the body of Christ. Take, eat, drink, and enjoy all the fruits of the Spirit that are showered on you this day. Know that the Holy Spirit is blowing in the wind to empower us to be Christ's body on this day and each day of our lives.

THIS BODY HAD BEEN WEAKENED BY THE RAVAGES OF HIV&AIDS

The image we find in 1 Corinthians 12:12-27 helps us in the way we react as Christians to the AIDS pandemic in at least the following two ways:

When we interpret statistics of the AIDS pandemic with the unity of the body of Christ in mind, there is no way that this can be some boring piece of information that leaves us cold. "If one member suffers, all suffer together." (verse 26) Will it be wrong therefore to say: The body of Christ is infected with HIV&AIDS? And if there are hundreds and thousands of members that suffer, it is impossible that we (as Christians) can stay unaffected! We see Jesus always had a special concern for the weak, for those who were regarded as sinners, such as prostitutes or lepers and so we should not turn away. If one member has reason to rejoice, then the whole community rejoices with it.

When we grasp what Paul teaches in this passage about the body of Christ - how "the parts of the body which seem to be weaker are indispensable" (verse 22) and how the unity becomes a reality when the members care for one another (verse 25), we begin to understand our responsibility towards vulnerable people. In verse 28 Paul mentions the gift to care together with the gift to heal. The spread of the HIV virus teaches us many lessons about the vulnerability of people and how this vulnerability is increased by poverty, oppression, illiteracy and many other factors. The AIDS pandemic emphasizes the need to understand our own vulnerability and to support and protect those who are even more vulnerable (verses 22-26).

AIDS IS A DISEASE, NOT A PUNISHMENT

Having HIV and Aids does not make you a worse sinner than anyone else. We are all sinners in one way or the other. So if you are living with HIV, there is no reason to hide from the community. Don't think you don't belong there anymore. You belong to the body of Christ as anyone else who has been baptized. Each member of the body is equally important and nobody has the right to exclude others from the community of Christ.

Let us try to follow what we have heard from Paul today.

All of us are indispensable members of our congregations and those who are weak, who are infected or affected by HIV and AIDS need our special concern because they are like all other children of God, loved by Him. May the Holy Spirit be with us all and empower us to live in solidarity and love.

EVERYBODY RECEIVES A PIECE OF A PUZZLE

(see copy of a Red Ribbon puzzle enclosed)

You have all received a piece of a puzzle. Look at your piece. Your piece differs from all the others. So are we because God created us as unique beings. Your piece is not the full picture. None of us on our own can claim to be the complete body of Christ. God has not created us to be alone. These pieces are all pieces from ONE puzzle. So are we only ONE body. Each piece will only have meaning if it is put together with the other pieces. So our faith will only have meaning if we have a relationship with other Christians. If we loose one piece the puzzle can not be completed. If I do not play my role and fulfil my place in the body, there will be a dark cloud, a hole. No part can claim to be the whole. One cannot divide the body. Christ is one unit.

QUESTIONS FOR REFLECTION

- What will you do with your piece?
- What role do you see you can play as a body part?
- What prevents me from performing my function as a part of the body?
- Will you give your body-part/s so that the body can be one?

Take your piece of puzzle home and may it be a constant reminder that none of us can claim to be the complete body of Christ.

Prepared by Rev. Elise Theunissen for the International Theological Workshop
"CHRISTIAN RESPONSES TO THE SPREAD OF HIV&AIDS AND GENDER INJUSTICE", jointly
organized by the Moravian Church of South Africa and the EMS Secretariat, Matatiele, South Africa,
September 2009.



EMS Worship Service on World AIDS Day 2009

Psalm 25:1-7

The leader (L) reads the phrase from the Psalm. The people (P) respond. And other readers (R) speak the "I lift up..." parts.

L: To you, O LORD,

P: I lift up my soul.

R: I lift up Winnie from Zambia. Her mother dies of AIDS-related illness when she was seven. She was abandoned for some time by her relatives. Hurt, unsure, struggling, she said: "I would like to be treated well; to feel loved and valued and go back to school."

L: O my God, in you I trust;

P: So not let me put to shame.

R: I lift up the women in Russia, not daring to give her name, fearing at any moment that someone will discover her secret so she loses her job.

L: Do not let my enemies exult over me

P: Do not let those who wait for you be put to shame.

R: I lift up Mary from the Kakuma refugee camp in Kenya. She was raped and afterwards unable to find medical care. The camp is full of people living with HIV but she is afraid to take the test. She defends herself, "I have no friends. No one talks to me and the worst thing is that no one, no one wants to hold my baby."

L: Let them be ashamed who are wantonly treacherous.

P: Make me to know your ways, O LORD; teach me your paths.

R: I lift up people living with HIV who are evicted from their homes in Borei Keila, Cambodia and forced to live in horrible conditions in what has become known as an AIDS colony.

L: Lead me in your truth, and teach me.

P: For you are the God of my salvation; for you I wait all day long.

R: I lift up Steve Harvey, head of Jamaica AIDS support, a group that works with gay and bisexual people affected by HIV. He was kidnapped and killed when it became known that he was gay.

L: Be mindful of your mercy, O LORD, and of your steadfast love,

P: For they have been from of old.

R: I lift up the widow from Washington, DC, whose husband died of AIDS-related illness contracted through injecting drug use. She has hepatitis C due to unsafe needles. She pleads: "Safe, affordable, low barrier/no barrier access to needles, and treatment would save live and money."

L: Do not remember the sins of my youth or my transgressions;

P: According to your steadfast love remember me, for your goodness sake, O LORD!

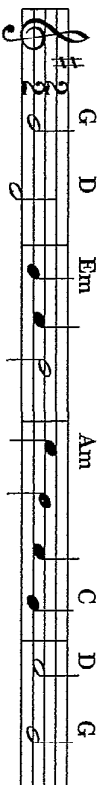
Taken from: Ecumenical Advocacy Alliance, www.e-alliance.ch, World AIDS Day 2009.

195

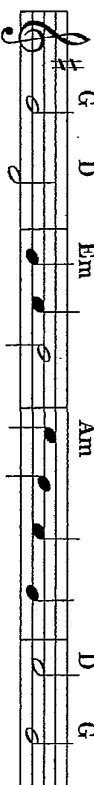
Komm, Herr, segne uns

Bless and keep us Lord / Viens et nous bénis

Deutschland



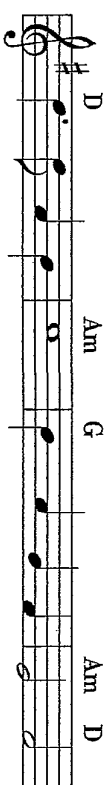
- 1 Komm, Herr, seg-ne uns, daß wir uns nicht tren-nen,
- 2 Bless and keep us Lord, in your love un - i - ted,
- 3 Viens et nous bé-nis, Dieu de la ren-con-tre,
- 4 Pa - nie pot-ocz nas, niech nas nic nie dzie - li;
- 5 Be - ne - di - ci noi, Sig-nore ti pre-ghia - mo.
- 6 Pa - ne, dej, ať nás nic už ne-rodz - vo - ji.
- 7 Da - tang - lah Tu-han b'ri-kan-lah ber - kat - mu
- 8 Kom, vej - singn du os, sǎ vi ik - ke skil - les
- 9 A - ben - coa Sen-hor, to - dos nós u - ni - dos
- 10 Ben - di - ce Se-ñor, a to-dos noso-tros uni - dos.



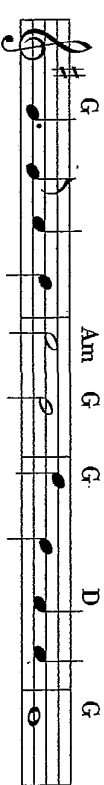
- 1
 - 2
 - 3
 - 4
 - 5
 - 6
 - 7
 - 8
 - 9
 - 10
- son - dern ü - ber - all uns zu dir be - ken - nen.
 from your fa - mi - ly ne - ver se - pa - ra - ted.
 C'est toi qui u - nis, ton a - mour le mon - tre,
 byś - my z tas - ki Tłwaj Cie - bie wyznać chcie - li
 Con la gra-zia tua, non ci dis - per - dia - mo.
 Nejs - me sa - mi svi, ale je - nem, — tvo ji.
 Kau t'lah sa - tu - kan ka - mi tak ter - pi - sah
 Lad vor tro pǎ dǐg o - ver - aít be - ken - des.
 Da fa - mi - lia tua nun - ca di - vi - di - dos;
 Que de tu fa - milia nun - ca es - temos separa - dos;

- 1
 - 2
 - 3
- Keiner kann allein Segen sich bewahren, / Weil du reichlich gibst,
 müssen wir nicht sparen, / Segen kann gedeh'n, wo wir alles teilen, /
 schillmen Schaden heilen, lieben und verzeihn.
 Frieden gabst du schon, Friede muß noch werden, / wie du ihn ver-
 sprichst uns zum Wohl auf Erden, / Hilf, daß wir ihn tun, wo wir ihn er-
 spähen, / die mit Tränen säen, werden in ihm ruhn. 4. = 1.

- 2
 - 3
- Blessing shrivels up when your children hoard it: / help us, Lord, to
 share, for we can afford it: / blessing only grows in the act of sharing, /
 in a life of caring, love that heals and glows.
 Fill your world with peace, such as you intended, / Teach us prize the
 earth, love, replenish, tend it, / Lord, uplift, fulfill all who sow in sad-
 ness: / let them reap with gladness, by your kingdom thrilled. 4. = 1.



- Nie sind wir al - lein, Stets sind wir die Dei - nen,
 You make all things new as we fol - low af - ter,
 Gar - de tes en - fants au creux des tem - pâ - tes,
 Wsa - mot - no - ści swiej Two - im bę - dę za - wsze,
 Sem - pre sia - mo, i tuoi, sia - mo i tuoi fig - li.
 Pijid' a z ru - kou svých, kte - ré dob - re chřá - ni,
 Cu - rah - kan da - mai da - lam hid - up ka - mi
 In - gen har du glemt, du er midt ib - landt os.
 Fa - zes - tu - do bern, quan - do te se - gui - mos;
 Haz - nos to - do el bien, cuando te se - gui - mos;



- 2
 - 3
- Janganlah segan bagikan berkatmu / B'rikan sedekah bagi sesamamu / Harta
 milikmu akan t'rus bertambah / Saling mengasih'i dalam dunia
 Tuhan adalah sumber kedamaian / DijanjikanNya damai bagi dunia / Ajartlah ka-
 ,mi dapat menerima / Meski dalam susah kami bahagia 4. = 1.
- La - chen o - der Wei - nen wird ge - seg - net sein.
 whe - ther tears or laugh - ter, we be - long to you.
 comme au temps des fê - tes sois tou - jours pré - sent.
 śmie - ję się, czy pla - czę bło - gos - ła - wisz mnie.
 La no - stra gio - ia, e il pian - to giun - ge - tanno a te.
 dá - vej po - žeh - ná - ní pro smu - tek i smích.
 Da - lam su - ka - du - ka Kau be - ri ber - kat.
 Ler vi el - ler græ - der, kom, vel - singn du os!
 Cho - ros co - mo ri - sos vais a - ben - go - ar.
 llo - ros co - mo ri - sas vas a ben - de - cir.



EMS Worship Service on World AIDS Day 2009

Prayer: Mother/Father in Heaven Mother Forgive Them

*Mother forgive them
For they know not what they do
Those that sexually harass the weak*

*Mother forgive them
For they know not what they do
Those that spit on my body*

*Mother forgive them
For they know not what they do
Those that condemn me for loose living*

*Mother forgive them
For they know not what they do
Those that judge me with pious words*

*Mother forgive them
For they know not what they do
Those that delay in treating me*

*Mother forgive them
For they know not what they do
Those that exploit my illness for profit and gain*

Mother forgive them

*For they know not what they do
Those that prevaricate and analyse endlessly*

*Mother forgive them
For they know not what they do
Those that fight for power but not for those who suffer*

*Mother forgive them
For they know not what they do
Those that squabble about anti-retroviral drugs*

*Mother forgive them
For they know not what they do
Those that speak in hushed tones and whispers*

*Mother forgive them
For they know not what they do
Those who submerge me under a mountain of statistics*

*Mother forgive them
For they know not what they do
Those that erect barbed wire around us*

The Original Prayer addresses God as Mother.

Taken from: "People of Faith and the Challenge of HIV/AIDS"
(Ed.): Mercy Amba Oduyoye, Elizabeth Amoah, Ibadan 2004



EMS Worship Service on World AIDS Day 2009

Intercession

To you we come, O God, from the fight to survive

from suffering and fear
from violence and strife in the community from hypocrisy and
betrayal.

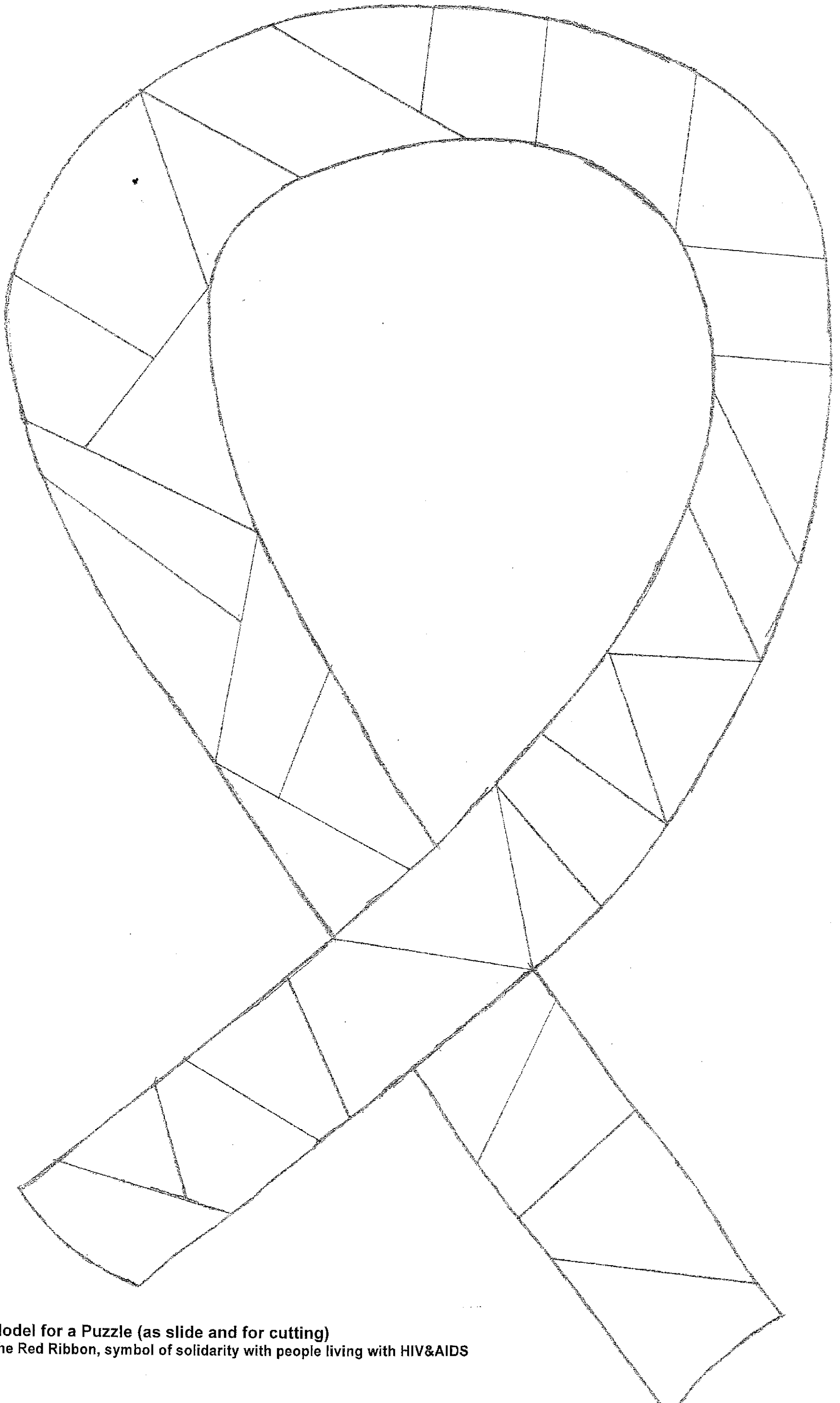
To you we cry
evening, morning and noon.

When we cry you hear our voice, O God, evening, morning and
noon.

We cast our burden upon you, O God, and you will sustain us.
as for us well trust in You

Amen.

Taken from: God breaks the Silence, Preaching in Times of AIDS, (Ed.) Mission 291UEM, 2005



Model for a Puzzle (as slide and for cutting)
The Red Ribbon, symbol of solidarity with people living with HIV&AIDS