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Content and Context in Theological Ethics offers ethics done from theological and religious perspectives rooted in the particular contexts and lived experience of real people in history, in the present, and looking with hope toward the future. The series raises the contexts or cultures out of which an increasing number of scholars do their thinking and research regarding the influence of those contexts on the content of ethics and how that content has been applied historically, traditionally, and/or subversively by members of the context or community or culture under scrutiny or raised as paradigmatic or as a novel or passing fad. The series explores normative claims about right and wrong, human flourishing or failing, virtues and vices—the fundamental bases and questions of ethics—within the context, culture, or community identified and in correlation with norms inherited from or imposed by colonizing/dominant forces or ideologies while recognizing new voices and/or new understandings of theologically and/or religiously inspired concerns in response to knowledge uncovered by other disciplines which impact ethical reflection on the content explored.

**Series Editor:**

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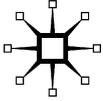
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THEOLOGY IN THE AGE OF GLOBAL  
AIDS & HIV  
COMPLICITY AND POSSIBILITY

Cassie J. E. H. Trentaz

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THEOLOGY IN THE AGE OF GLOBAL AIDS & HIV  
Copyright © Cassie J. E. H. Trentaz, 2012  
Softcover reprint of the hardcover 1st edition 2012 978-1-137-27289-8

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First published in 2012 by  
PALGRAVE MACMILLAN®  
in the United States—a division of St. Martin's Press LLC,  
175 Fifth Avenue, New York, NY 10010.

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World, this is by Palgrave Macmillan, a division of Macmillan Publishers  
Limited, registered in England, company number 785998, of  
Houndmills, Basingstoke, Hampshire RG21 6XS.

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States, the United Kingdom, Europe and other countries.

ISBN 978-1-137-27292-8      ISBN 978-1-137-27290-4 (eBook)  
DOI 10.1057/9781137272904

Library of Congress Cataloging-in-Publication Data

Trentaz, Cassie J. E. H.

Theology in the age of global AIDS & HIV : complicity and  
possibility / Cassie J. E. H. Trentaz.

p. cm. — (Content and context in theological ethics)

ISBN 978-1-137-27289-8 (hardback)

ISBN 978-1-137-27292-8 (paperback)

1. Church work with the sick. 2. AIDS (Disease)—Religious  
aspects—Christianity. 3. HIV infections—Religious

aspects—Christianity. 4. Theological

anthropology—Christianity. I. Title.

BV4460.7.T74 2012

261.8'321969792—dc23

2012019304

A catalogue record of the book is available from the British Library.

Design by Integra Software Services

First edition: November 2012

10 9 8 7 6 5 4 3 2 1

Transferred to Digital Printing in 2013

To Waver Frankie and the communities of TAPP

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## SERIES EDITOR'S PREFACE

*Content and Context in Theological Ethics*, as a new series in the Palgrave Macmillan titles in religion, offers a fresh look at the millennia-old tradition of ethics engaging religions, their scriptures and revered texts, and their theological reflections on what matters and why. The series is first and foremost focused on ethics, done from theological and religious perspectives, and rooted in the particular contexts and lived experience of real people in history, in the present, and hoped for in the future. While engaged by diverse contexts, themes emerging in the series span the gamut of research in ethics that provoke theological and/or religious concerns; for example, as this text demonstrates, theo-ethical reflection on and action in the global public health crises of HIV infections, AIDS deaths, and their co-morbidities. Since contemporary work in ethics is increasingly context driven and characterized by diversity, this series brings contextual theological and religious ethics to bear on the content explored.

*Theology in the Age of Global AIDS & HIV* brings new insight and practical suggestions to thinking ethically about a condition peculiar to our times: the pandemic proportions of HIV and AIDS. As with other subjects engaged in this series, inherited traditions regarding fault or favor are measured through detailed analysis of the concrete/context-laden lived experience of the people the traditions claim as their own and critical reflection on what was the past for them and/or what could be for the future. The series provides scholars books of interest on a broad range of subjects in ethics identified with a particular community whose voice and experience is underrepresented in ethics, theology, religious studies, and related disciplines.

I am privileged to include in the series' first year of publication this text dedicated to a subject and a people dear to me. Insofar as one person has HIV or AIDS the whole of humanity has HIV and AIDS (in the Catholic Christian tradition the saying goes: "The Body of Christ, the Church, has AIDS"). With *Theology in the Age of Global AIDS & HIV*, Cassie Trentaz takes readers through the questions that

theological ethicists ask about burdens, disproportionate burden and risk, and structures that exacerbate the social construction of care with and for people with HIV and AIDS.

I write as I continue my own advocacy for and study with people living with and affected by the HIV and AIDS pandemic. What matters for me is that theological ethicists and people of goodwill should be concerned that responses to those infected with and affected by HIV and AIDS have yet to be fully realized, that the pandemic will not go away by wishful, prayerful, or avoidance thinking, and that if we mobilize for our HIV+ sister or brother down the hall then we should mobilize similarly for our sisters and brothers across the globe. This summer, 2012, the International AIDS Conference met in Washington DC to consider “turning the tide together,” including the return of the conference to the United States after a 22-year moratorium. In 1992 the Governing Council of the International AIDS Society adopted a policy prohibiting it rightly from holding its conferences in countries that restrict entry of people living with HIV and AIDS—that policy meant no more meetings in the United States. However, following US President Barack Obama’s October 2009 announcement that the nation would end its entry restrictions, the IAS Governing Council voted for “AIDS 2012” to meet in Washington DC. The removal of those restrictions restores an ethics of justice for participants while it challenges the complacency of privilege.

Readers, welcome to the series and . . . enjoy!

## ACKNOWLEDGMENTS

A book does not write itself and neither does a life and I have much for which to be grateful. Thank you to the people and communities who informed this text—Waver Frankie and the people of TAPP. Your lives, your questions, your stories continue to “compost” in my thinking and being, bringing forth rich soil and possibilities for new life. This book is just one fruit of that fertile process. Thank you to the good people and lively environment of Chicago Theological Seminary where this book began. Thank you to Laurel Schneider, Lee Butler, Ted Jennings, and JoAnne Terrell for advising, counseling, critiquing, and thoughtfully engaging this project and my development as a scholar. Thank you to Carolyn Roncolato and Monica Miller for being colleague-travelers, providing encouragement and removing aloneness along the way. Thank you to Arthur Kelly, Anthony Pinn, and Carol Ross for showing up with just the right expertise at just the right moments to see this project through and to the good people at Palgrave Macmillan for coming alongside and bringing this into the hands of readers. Thank you to my friends, colleagues, and students at Warner Pacific College for your multiform support, encouragement, and questions over the past two years and for making our place of work and home one of great meaning. And thank you to my family, extended, and more specifically, to Perry, Winston, and no. 2, who will not arrive in time to be named before this manuscript leaves my hands. You have shared me, shaped me, and loved me through this process and I am fiercely grateful that you share your lives with me.