

Pastor targets behavior that leads to infection

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to lose by accepting my plan.”
Mayes' plan is changing individuals' habits and mentality.
“I'm trying to get them serious about this killer and quit taking it for granted and living loosely, thinking it can't happen to me,” Mayes said. “That's why (I want to reach) their minds and show them how good God really is. I guess what I want to say today is I'm trying to blow my

trumpet. That's why I have the mind as the opening plan here. I do have this great hope that I will out (HIV rates) in half.”
In Mecklenburg County, according to the health department, six new cases of HIV are reported each week and 21 percent of the state's HIV cases come from Mecklenburg.
Mayes' program includes changing one's nutritional habits and getting partici-

pants active by working out.
“Your body is where Christ wants to live,” he said, also encouraging abstinence as a part of this program.
“By me being saved and being a Christian, I can speak with more authority,” he said.
“I may not be able to get them all, some might slip through the cracks, but I do believe my plan will (lower the cases of new HIV).”
But not everyone agrees that faith-based programs

will help those who have HIV or prevent people from getting it.
In an article written by John James of “AIDS Treatment News,” he said:
“The problem is the increasingly unmistakable efforts from a minority of religious conservatives to sabotage and destroy existing AIDS organizations and replace them with programs intended to control the epidemic by stopping people from having

sex.”
James also wrote that abstinence-only teaching doesn't work because many clients in these programs will have sex one day.
“Marriage is no magic answer and in fact is a serious HIV risk factor for women in some societies,” he wrote.
African American HIV stats:
• Fifty percent of new HIV/AIDS diagnoses in 2004

were African American.
• Sixty-eight percent of females age 13 and older newly diagnosed with HIV in 2004 were African American.
• Fifty-six percent of late testers—people who were diagnosed with AIDS within one year of their HIV diagnosis—were African American.
From The Body.com, The Complete HIV/AIDS resource.
To contact Mayes, call (704) 605-0694 or (704) 568-8941.

Roots rockin' reggae makes immediate splash in Holy Land community

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as a public bus driver, he played Bob Marley and other reggae musicians to his passengers. With their help, he founded the Official Israeli Reggae Site on the Web. The site currently hosts the only nonstop all-Jewish reggae online radio show in the world.
While the connection between reggae and Judaism may not seem self-evident, Jewish reggae artists are a growing phenomenon in the United States as well as Israel.

“This kind of music is about the message,” said Grubstein. “Don't give up, look ahead, stand up, peace, respect your brother. People get the message and they like it.”
Kibbutznik Udi Barak is one who got the message. As a teenager, he attended a concert where reggae giants Alpha Blondy—from the Ivory Coast—and Ziggy Marley performed. Along with other members of Kibbutz Tseelim, Barak became a fan.
The kibbutzniks discovered that when they played reggae at their communal pub, The Well, more and more people came to listen. So they decided to invite a band from Jamaica to perform there. Since then, their little pub in the middle of the Negev Desert has been a popular reggae spot, known to hipsters, Rastafarians, and bands all over Israel.
Eventually, the kibbutz decided to host a reggae festival.
Barak says that reggae artists came from across

the country for the first festival and played for free to help make it a success. Eight Israeli bands played this year, including the group Tmimay Deim, which means “Of the Same Mind.”
“Our message with our music is mostly about harmony,” said Tmimay Deim's co-founder Yoav Ben Yaakov. “We try to make people understand that you don't have to believe in war, and you don't have to fight for peace. You can try to find the middle way, based on a pure, simple understanding

that love unites everybody.”
As the midday heat rose, Tmimay Deim's lead singer cried out to the dancing crowd, “Shabbat Shalom,” wishing them a peaceful Sabbath. Then the band launched into a song that opened with the distinctive strains of klezmer music before transitioning into a familiar reggae beat.
While the easy slide from a klezmer riff to a Caribbean tune may seem startling, reggae is often fueled by traditional Jewish themes, such as the exile in

Babylon and the longing for Zion, the homeland—whether this means Israel or Africa.
Both ultra-Orthodox Jews and Rastafarians observe strict dietary laws and require married women to cover their hair. The men have distinctive hairstyles, whether sidecurls or dreadlocks—which Rastafarians say come from the Nazirite Vow in the Old Testament (Numbers 6:5). “There shall no razor come upon his head.”
However, another disc jockey who worked at Tseelim's festival this year, Ras

Kulcha, thinks it's a stretch to relate Judaism to Rastafarianism as a philosophy rather than a religion.
“The message I get from reggae as an Israeli is about fighting capitalism, fighting racism, fighting fascism,” Ras Kulcha said. “There are so many streams, it's hard to say exactly what 'reggae' means, but it's about delivering a message.”

Matsiyahu (born Matthew Miller), who has recorded three albums, is an observant Hasidic Jew in New York who sings Hebrew prayers in a reggae style. He divides his time between his yeshiva and the stage, where he plays to sold-out crowds. An American band called Adonai and I performs roots reggae based on Hebrew prayers, melodies, and psalms. King Djang'o is a ska hipster from Brooklyn who combines reggae rhythms with Yiddish lyrics.

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