



FORMER HEAD OF HARVARD AIDS PREVENTION RESEARCH

Behavior change, not condoms, will stop AIDS



(Lifesitenews.com) – **THE HARVARD researcher who said Pope Benedict was right—condoms won't stop AIDS—returns to the fray.**

In 2009, when he was still head of Harvard's AIDS Prevention Research project, Edward C. Green shocked the world's AIDS establishment by supporting Pope Benedict XVI's now-famous warning that condoms could not solve Africa's AIDS crisis.

After that, both "frustrated" and "burnt out,"—so he told LifeSiteNews—by his decade-long fight against the condom fallacy, Green took himself out of the international spotlight. Until last month, that is.

That's when he told *National Review* readers that the world AIDS-fighting strategies involving drug treatments, testing, and condoms are ineffective to the point of being counter-productive, that is—they may be making things worse.

Ostensibly his piece is a rebuttal of an August 25 New York Times article by Donald McNeil titled "AIDS Progress

in South Africa is in Peril." But Green's essay, written with Allison Ruark and titled "AIDS in South Africa," is actually a broad indictment of world anti-AIDS strategies.

McNeil's thesis is that the withdrawal of U.S. government funds for antiretroviral drugs (ARV) will reverse recent success in fighting AIDS in South Africa. That thesis is incorrect on both counts, argue Green and Ruark. The loss of funds won't halt "progress," because there hasn't been any progress, and, anyway, drugs haven't reduced infection rates as hoped.

Based on South African government numbers released in 2013, they write, "There has been virtually no change in HIV incidence among adults," and certainly nothing like the one third decrease claimed by McNeil, in years when ARV became readily available."

Green and Ruark rule out condoms as having any effect in South Africa because their use rose and fell through the 1990s with no effect on infection rates.

So why has AIDS continued to newly infect 1.7 per cent of the adults in South Africa each year while the infection rate in the rest of Africa declines? And what—this has long been Dr. Green's preoccupation—did Uganda do that was so successful in reducing AIDS in the 1990s only to see these gains reduced in the new Millennium?

Behavior modification, he maintains. And it could work just as well in South Africa but isn't being tried. Dr. Green stated in his book *Broken Promises* that millions of lives could have been saved by concerted duplication of the Uganda program.

In fact, the Uganda approach has been working at an informal, grassroots level across most of Africa with little support from the international AIDS establishment, which is instead directing considerable dollars and euros to three wrong-headed approaches: risk reduction with condoms, testing, and drug treatment.

What worked in Uganda was a behavior modification campaign that

emphasised delaying sexual activity till marriage, and practising fidelity (called "zero grazing") in marriage. This, Green told *LifeSiteNews*, addresses the key role played by multiple sex partnering in the spread of AIDS worldwide. The Uganda program also relied heavily on community organizations, especially the Anglican and Catholic churches, who reached the people through pulpits, schools, and hospitals. "Africans are very religious," Dr. Green said. "It's just foolish to ignore that."

Equally significant was what wasn't in the program: condoms and their underlying message that you can carry on your former sexual practices as long as you use them.

Uganda reduced its AIDS prevalence from 15 percent of adults to five percent while both men and women reduced their number of sex partners by even greater factors.

But foreign aid providers insisted

FIRST SOCIAL NETWORK FOR SCHOOLS

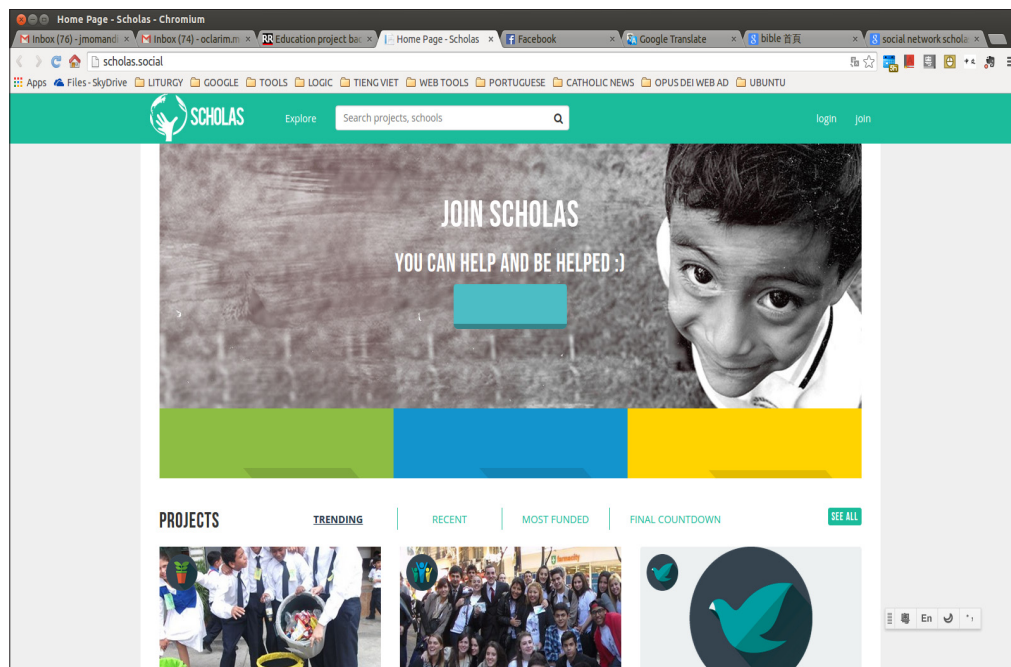
Pope Francis backs “Scholas” education project

(Rome Reports) - For the last few decades, the Internet and technology have changed the world. Now, schools are trying to apply this revolution to education.

An education project backed by Pope Francis, titled ‘Scholas,’ launched a social network where schools from all over the world can share their experiences. It will help define what it truly means to study in the 21st century.

José Maria del Corral, Director of Scholas, says, “It makes no sense to have students listening passively in class. Now students want to be the protagonists of changes. They don’t want to be treated as children anymore. A lot of people are doing great things, but nobody knows about them.”

To promote the culture of encounter, the social network *scholas.social* will connect schools from both poor and devel-



oped countries. The main goal is to help specific needs meet specific solutions.

Santiago Carmuega, Technological Master of the project explains, “Once you have your profile, you can follow the projects and schools you find most interesting, just like in any other social network. For example, a school can say ‘I can donate 20 hours of IT lessons.’ So the system registers that proposal, and finds the school that has that particular need.”

The platform is available in English, Spanish and Italian, but it will soon feature more languages. It also has a page where companies and individuals can donate money to help those schools and its students in need.

More than 350,000 schools from all over the world have already joined Scholas. Now, thanks to *scholas.social* they will try to enhance education worldwide. ■

VIDEO CHAT WITH THE HOLY FATHER

Students from all over the world speak with Pope Francis online

(Rome Reports) - IT WASN’T a regular video chat. Pope Francis simultaneously talked to young people from five continents, all connected at once, thanks to the Internet.

This unusual encounter took place during the presentation of ‘*Scholas.Social*,’ the first social network for schools. The education project backed by the Pope was launched in the Vatican.

During their chat, the young students asked the Pope all types of questions. Cameron, from Australia, wanted to know how *Scholas* helps bringing people together. Pope Francis answered that sharing experiences is the best way to fight discrimination.

Eyal, from Israel, told him that Jews, Muslims and Christians get along well at his school. He also invited him to visit the Holy Land again.

But the Pope’s best answer was to a Turkish boy who wondered about the future. “I don’t have that crystal ball that witches use



to foresee the future. But I want to tell you something... Do you want to know where the future is? It’s in your heart, in your mind and in your hands.”

Despite being broadcast online, the atmosphere of the conversation was so intimate that some kids had a funny way of posing some questions.

One of the students, Christian, told the Pope, “I’ll ask you some questions.

Don’t get nervous.”

In the end, what Christian, from South Africa, wanted to know was how *Scholas* was born. Pope Francis said that it was a way for young people to share values, like for example, playing sports.

“Sports saves us from selfishness,” the Holy Father said, “and helps us to not be selfish. It’s important to work together, to study together and to walk the path of life together. You see, I was not scared by your question. Thank you very much.”

And although the signal was weak during the connection to El Salvador, Pope Francis gave young Ernesto a clear message: he warned him against criminal gangs like the so-called “*maras*.” He encouraged the group to look out for each other and to stay away from the violence.

After nearly 20 minutes, the Pope ended the video chat asking young people to “dream the future.” ■

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NO MORE GOD-LOVING?

Archbishop says deleting “God” from education department vision is unfortunate

(CBCP News) — The head of the Catholic Bishops’ Conference of the Philippines (CBCP) on Friday said it is “unfortunate” that the Department of Education (DepEd) removed the “God-loving” phrase from its vision statement.

CBCP President Archbishop Socrates Villegas said the Church maintains that the “formation of God-fearing pupils and students is a vision that cannot be surrendered.”

“Unfortunately, in its 2013 version, there is no more mention of God, nor of the salutary fear of Him that, Scripture tells us, is the beginning of all wisdom,” Villegas said.

The DepEd’s old vision statement reads: “By 2030, DepEd is globally recognized for good governance and for developing functionally-literate [sic] and God-loving Filipinos.”

Last year, the department reworded and released its new vision statement:

“We dream of Filipinos who passionately love their country and whose values and competencies enable them to realize their full potential and contribute meaningfully to building the nation,” sparking criticisms from netizens and various lay organizations.

The department, however, retained “Maka-Diyos” (“God-fearing”) as one of its core values.

Responding to critics, the DepEd said its vision, mission and for values statements “is one document and should be read in its entirety to grasp the full meaning.”

“It is a living document that is meant to reinvigorate our Agency and society as a whole. It is meant to permeate and to affect the way we behave and how we find solutions to complex issues. It is meant to



be part of public discourse and personal transformation. It is not static and not intended for mere posting on walls and tables,” it said.

Archbishop Villegas emphasized that the right of a child to recognize and love God “cannot be harmful to anyone else, believer or not.”

According to him, our pluralistic society “indeed accords respect for the option of some to believe and for others not to.”

“This respect for pluralism does not compel civil society to expunge the name of God from public life, especially when the majority of Filipinos continue to acknowledge God’s sovereignty and to trust in Divine Providence,” Villegas also said.

“Furthermore, the attitude of our laws in the Philippines towards religion is characterized as ‘benevolent neutrality’: the accommodation of religion whenever such accommodation does not offend law or public policy,” he added.

The bishops also exhorted Catholic laity in public elementary and high schools to be zealous in the apostolate of forming pupils and students.

“Do not get tired of teaching that God is the beginning and the end of all things, that he is the Father who wishes all to have life, and to have it to the full!” said Villegas.

“This, our dear public school teachers, is your particular mission in the life of the Church, the dignity of your calling as evangelizers within the world and its concerns. It is a challenge of particular urgency in this, the Year of the Laity. Stand up for God. The fear of the Lord is the beginning of wisdom,” he said. ■

Behavior change, ...

► FROM PAGE 1

Uganda shift its emphasis to condoms, testing, and drugs and eventually, Green laments, it did, which is why, in his view, AIDS infection rates began to rise again.

Why hasn’t the AIDS establishment’s stress on condoms reduced AIDS? Because, Green told *LifeSiteNews*, “they are one of the least effective ways to prevent pregnancy or STDs.” They have a 25-percent failure rate, perhaps because of inconsistent application by the user and product failure (they slip, leak, break, are the wrong size, etc.) Also, the supply of condoms is only sporadically replenished in Africa, with the result that risky (non-monogamous) sexual behavior is

encouraged by condom propaganda, but not rendered safe.

Drugs also encourage riskiness by removing the fear of death, not least because those with AIDS no longer look like they are dying, and cannot serve as walking reminders of AIDS’s impact.

Why do Western governments and AIDS agencies persist in pushing ineffective measures while ignoring effective ones? “Ideology and financial self-interest,” Dr. Green told *LifeSiteNews*. The purchase of drugs and condoms for Africa enrich their manufacturers and employ many experts in the field of “risk reduction.” These are “consultants, social marketers, project team leaders, those who do voluntary testing & counseling, clinicians that get peo-

ple on ARV drugs, pharmaceutical detail men,” Green said. “Think of the whole family planning industry.” They are a potent force that discourages funders from supporting programs that change behavior to fidelity and chastity.

The belief that condoms enable their users to carry on sexual activity at a pre-AIDS rate flows from the ideology of the Sexual Revolution, according to Green. It is coupled with the conviction that the sexual drive is unstoppable and efforts to contain it, for example by the moralizing of churches and Muslim mosques, is ineffective and psychologically harmful.

None of which is science-based, he says. Even though international agencies and developed world governments continue

to flood Africa with condoms, what is actually reducing AIDS infection rates in most of the continent is the growing grassroots realization, motivated by common sense and fear and reinforced by moral teachings from mosques and churches, that safety lies in having fewer sexual partners.

Green is so convinced that religious reinforcement is crucial to fighting AIDS that he is back in Uganda promoting an ecumenical effort, involving Anglicans, Catholics, and Muslims, to reduce AIDS. His critics in the AIDS establishment “roll their eyes and say I sound like a holy roller,” he told *LifeSiteNews*. “They say I’ve got religion. But we are the ones being scientific. They are in the grips of ideology.” ■

MIGRANTS CELEBRATE MID AUTUMN FESTIVAL

On the 7th of September, Sunday, Caritas Macau celebrated the mid autumn festival for the migrant workers in Macau near St. Francis Xavier's church, at Mong-Há.

The event began with the first round of bingo, followed by a speech and magic show by Fr. Jojo Peter Ancheril. There were also other individual performances such as singing, dancing and a live band performed by the youth. Snacks and drinks were also served at the celebration.



CATHOLIC FORUM

Transmission and Development of Catholic Faith Retrospecting Macau Chinese Lay Communities in the 20th Century

IN COLLABORATION with the Macau Polytechnic Institute, the Catholic Diocese of Macau will be launching a two-day Catholic forum at the Macau Polytechnic Institute on September 26-27, 2014. The forum, entitled “**Transmission and Development of Catholic Faith - Retrospecting Macau Chinese Lay Community in the 20th Century**”, examines the efforts contributed by aforementioned communities in three major areas of concern: ‘Pastoral Care’, ‘Charity Work’ and ‘Education’.

In addition to academic presentations by scholars from Macau and Hong Kong, the forum also conducts open-floor discussions to encourage exchange between interested parties both within and outside the Church.

The opening ceremony and an exhibition with the same title will be held at Macau Polytechnic Institute at 9:30am on September 26. Below is the timetable of the forum on September 26-27 (English simultaneous interpretation is available upon request).

As seats are limited, interested parties are kindly reminded to make reservation with the Bishop’s House at 83975-224 or 82975-225 during office hours from September 15 to 24, 2014. 📞



Nativity of the Blessed Virgin Mary, September 8.
Photo courtesy: Tamarapaint.com



UNIVERSITY OF SAINT JOSEPH

聖若瑟大學

Lifelong Learning Courses - Open for Application

Registration Place & Time: USJ NAPE Campus; 09:30 - 13:00 and 14:30 - 18:30 (Closed on Saturdays, Sundays and Public Holidays)

NAPE CAMPUS: USJ NAPE 1 - Rua de Londres no. 16, Macau China

SEMINARY CAMPUS: Saint Joseph Seminary - 5 Largo de Sto. Agostinho, Macau, China

For more information: Tel: 8796 4427 / 8796 4428 / Email: conted@usj.edu.mo Fax: 2872 5517 / Website: <http://www.usj.edu.mo/en/lifelong-learning/list-programmes/>

All of the following courses qualify for the Continuing Education Development Programme Subsidy 2014 - 2016

Subsidy Code	Course Name	First Day	Last Day	Class Time	Tuition and other information
1405130225	Mandarin for Foreigners Elementary Course I (30 hours / 25 seats)	2014-09-22	2014-11-17	Mondays / Wednesdays: 19:00 - 21:00	MOP 1,800 / Instructor: Jerry Tsu (taught in English and Mandarin at the NAPE CAMPUS)
1405160177	St. Paul and His Letters - (12.5 hours / 25 seats)	2014-09-29	2014-12-15	Mondays: 18:30 - 19:45	MOP 960 / Instructor: Arnold Monera (taught in English at the SEMINARY CAMPUS)
1407280392	Portuguese language and Culture - Foundation I (30 hours / 20 seats)	2014-10-06	2014-11-26	Mondays / Wednesdays: 19:00 - 21:00	MOP 1,800 / Instructor: Ines Branco (taught in Portuguese and English at the NAPE CAMPUS)
1407310597	English for Academic Purposes (30 hours / 20 seats)	2014-10-06	2014-11-17	Mondays / Wednesdays: 19:00 - 21:30	MOP 2,250 / Instructor: Romulo Alegre (taught in English at the NAPE CAMPUS)
1405210177	Initiation to Latin (30 hours / 25 seats)	2014-10-07	2014-11-25	Tuesdays / Thursdays: 18:30 - 20:30	MOP 1,800 / Instructor: Roberto Ceolin (taught in English and Latin at the SEMINARY CAMPUS)
1407280396	Portuguese Language and Culture - Foundation I (30 hours / 20 seats)	2014-10-07	2014-11-25	Tuesdays / Thursdays: 18:30 - 20:30	MOP 1,800 / Instructor: Ines Branco (taught in Portuguese and English at the NAPE CAMPUS)
1407280393	Comunicação Escrita - Português Administrativo (30 hours / 20 seats)	2014-10-07	2014-11-25	Tuesdays / Saturdays: 18:30 - 20:30	MOP 2,250 / Instructor: Margarida Conde (taught in Portuguese at the NAPE CAMPUS)
1407310595	Português Técnico - Português Jurídico I (30 hours / 20 seats)	2014-10-08	2014-11-26	Wednesdays / Saturdays: 18:30 - 20:30 / 14:30 - 16:30	MOP 2,250 / Instructor: Margarida Conde (taught in Portuguese at the NAPE CAMPUS)
1407280394	English for Academic Purposes (30 hours / 20 seats)	2014-10-11	2014-12-13	Saturdays: 10:00 - 13:00	MOP 2,250 / Instructor: Romulo Alegre (taught in English at the NAPE CAMPUS)
1405160176	History of Ancient Christianity (16 hours / 25 seats)	2015-01-26	2015-03-23	Mondays: 18:00 - 20:30	MOP 960 / Instructor: Fr. Joao Eleuterio (taught in English at the SEMINARY CAMPUS)

Information for application:

Subsidies from government are only available for Macau ID card holders aged 15 years or above; Students must attend at least 70% of the classes to qualify for a certificate. Complete an application form and submit a recent photo and ID/Passport copy; applications can be completed online at <https://my.usj.edu.mo/wizard/applicant>

Non-refundable application fee: MOP 200 (not included in the tuition fee.)

USJ Main Office only accepts cash payments of less than MOP 500; Crossed check / Credit Card / bank Transfer for payments above MOP 500.

There will be no refund after the course has started; Course information subject to change without notice.



玫瑰花雨

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With Teaching, Prayer, Testimonies
& Veneration of the Relics
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日期及時間：2014年9月21日(星期天) 下午4-6
Date and Time: 21 September 2014, Sunday, 4-6 pm
地點：台山巴波沙坊李寶椿街23號 花地瑪聖母堂
Place: Paroquia de Na. Sra. de Fatima Macau
Bairro Tamagnini Barbosa, Rua Lei Pou Chón, N. 23
天主教真福團聯絡電話: 28812935
Tel. of the Community of the Beatitudes: 28812935

語言：粵語與英語 Language: Cantonese and English



MASS SCHEDULE IN MACAU

SATURDAY (Anticipated Mass)

5:30 PM – St Francis Xavier (Mong Ha)

6:30 PM – Our Lady of Mt. Carmel (Taipa)

SUNDAY

10:00 AM – St Francis Xavier (Coloane)

10:00 AM – Our Lady of Mt Carmel (Taipa)

11:15 AM – Salesian Institute

12:00 NN – Our Lady of Fatima

4:30 PM – St Augustine

5:30 PM – St Joseph the Worker

6:00 PM – Cathedral

TAGALOG MASS

10:30 AM – St Augustine

USEFUL TELEPHONES

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Philippines Consulate – 2875-7111

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Labor Department – 2840-0333

Police – 2857-3333

Emergency – 999

Enquiry - 181



HISTORY OF SALVATION

救恩史

Time of Israel (VIII) 以色列時代 (八)

從預像到實現

「預像」是什麼意思？預像是天主藉著一個人物、一個事實，預示未來另一個人物或另一個事實。

From type (symbol) to reality

What does "type" mean? Through types or symbols, God uses a person or an event to represent a future person or event.

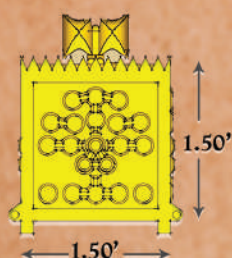
第二十五章 Chapter 25

『他們要為我建造一座聖所，好讓我住在他們中間。』

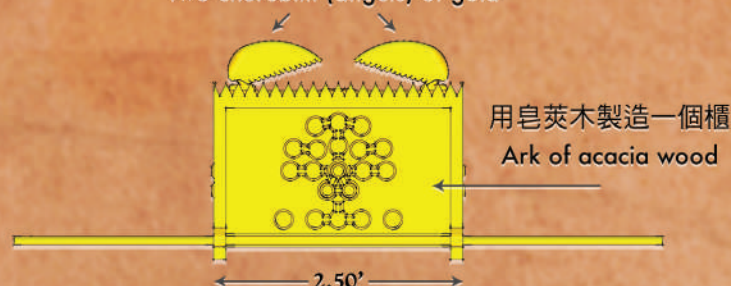
"Let them make me a sanctuary, that I may dwell in their midst."



用純金做的贖罪蓋
Mercy seat of pure gold

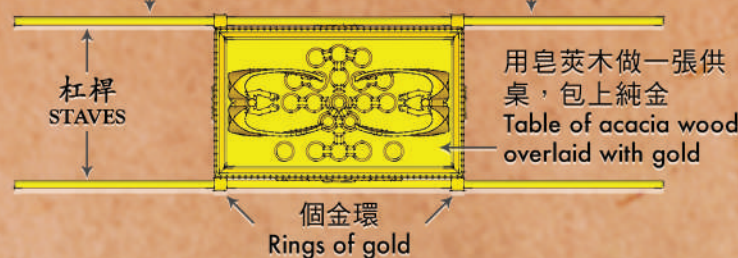


二對金革魯賓（天使）
Two cherubim (angels) of gold



用皂莢木製造一個櫃
Ark of acacia wood

用皂莢木作兩根杠桿，包上金
Poles of acacia wood overlaid with gold



杠桿
STAVES

用皂莢木做一張供桌，包上純金
Table of acacia wood overlaid with gold

個金環
Rings of gold



用純金製造一座燈台
Lampstand of pure gold

七盞燈
Seven lamps

第二十六章 Chapter 26

帳棚
Tabernacle

1. 至聖所
Holy of Holies
2. 約櫃
Ark of the Covenant
3. 第二層帳幔
Second curtain or Veil
4. 金香壇
Altar of Incense
5. 燈台
Lampstand (Menorah)
6. 聖所
Holy Place
7. 桌子和供餅
Table of Shewbread
8. 第一層帳幔
Outer curtain or Veil
9. 在棚頂上海豚皮
Outer covering of badger skins

亞當與厄娃
Adam and Eve

公元前？
? BC

亞巴郎
Abraham

公元前1800
1800 BC

聖祖
PATRIARCHS

公元前？
? BC

諾厄
Noah

公元前1300
1300 BC

梅瑟
Moses

民長
JUDGES

公元前1200
1200 BC

以色列十二支派
Twelve Tribes

王帝
KINGS

公元前1000
1000 BC

達味
David

先知
PROPHETS

公元前920/930
920/930 BC

以色列（北國）建都撒瑪黎雅、猶大（南國）建都耶路撒冷
Israel (North) with Samaria as capital and Judah (South) with Jerusalem as capital

櫃與帳棚 - 出谷紀

COVENANT AND THE TABERNACLE - Exodus

舊約 (預像) 新約 (實現)
Old Testament (Figure) VS New Testament (Reality)



10. 染紅的公羊皮蒙在棚頂上，上邊再蒙上海豚皮
Covering of Ram's Skin dyed red
11. 山羊毛做了布幔
Curtain of goat's hair
12. 布幔用捻的細麻
Curtain of fine linen



象徵著天主的臨在

Symbol of
God's Presence

承諾
Promise

約櫃
Ark of the Covenant

帳棚
Tabernacle Old Testament

兩塊約版 (十誡)

Two Tablets of the Testimony
(10 Commandments)

現實 (天主真正地、真實地、
且實體地蘊藏於至聖的聖體聖
事之內)

Reality (God is truly, really, and
substantially present in the Most
Holy Eucharist)

實現承諾
Fulfillment

瑪利亞 - 結約之櫃
Mary - Ark of the Covenant

聖體櫃
Tabernacle of the New Testament

耶穌基督的身體和血，連同祂的
靈魂和天主性，即整個基督
Jesus Christ, with his body, blood,
soul and divinity



耶路撒冷及聖殿被毀
Destruction of Jerusalem and the Temple
巴比倫侵略猶大 (南國)
Babylon invades Kingdom of Juda

公元前586/587
586/587 BC

Temple rebuilt
重建聖殿

歸國
RETURN

羅馬人
Romans

公元前63
63 BC

放逐巴比倫
EXILE

公元前721/722
721/722 BC

亞述侵略以色列
(北國)
Assyrians invade
Kingdom of Israel

公元前538
538 BC

波斯滅巴比倫
Persians defeat
Babylonians

公元前300
300 BC

馬其頓人 (希臘)
Macedonians (Greeks)