

rified that the males were running around like Adam. The females, he said, at least had the semblance of a skirt. So, literally, they had to start from scratch. They clothed these people, they fed them, they taught them agriculture, and at the height of the mission period they were instructing them in 53 trades. The idea of the mission system was to take the children of the family, house them at the mission—boys and girls in separate wings—and bring them together for religious services, for their meals, and then for their various occupations. The males would be taught agriculture and the 53 trades I mentioned. The girls and ladies would be taught weaving and other occupations and activities that appeal to the female sex, except to the modern feminists. As the children matured, and boy spotted girl and they got that glint in their eye, then they would come to the padre and asked to be married. The new couple would then be placed in a village adjacent to the mission, and there they would rear their children and bring them to the padres for further instruction and development.

This was the mode of occupation and the exemplification of *Populorum Progressio*. It is in anticipation of what both pontiffs had in mind—Paul VI and John Paul II—which illustrates the continuity of the Church's doctrine, and now, more maturely developed to fit our modern age. Padre Junipero Serra will be beatified, and eventually canonized, placed on the altars as our model, as our inspiration. He is amazingly relevant to our day and age. I can picture him, if he came back today, to be amazed at the size of our cities, at the so-called advance of our material accomplishments; he would be overwhelmed by the traffic on the freeways when it wasn't at a standstill, as it usually is in Los Angeles now. But I can see him rolling up his sleeves and saying, "Let's go to work." The year before he died, he was making his final tour of the missions where his faculty administering the Sacrament of Confirmation was of 10 years' duration. He was ready to expire that summer. So he decided to make a final tour of the missions, and the logical way to do that was to sail to San Diego, to avoid the overland trip, and then trek up overland on foot and on mule, visiting each mission and attending to the needs of the flock. When he looked at the map and realized the distance to be covered, he was aware of his weak leg, and conscious that he was not getting any younger, he wrote to Father Lausuen in San Diego and said, "I wish I could fly." So he would fit right at home in our new world, using what he had at hand.

But he would take us back to the same basic truths of which we are reminding ourselves here. To the same basic facts, the same basic realities the Holy Fathers are emphasizing, which goes back already to Christ. The point that Serra and I would remind you of right now is Christ's message: "Without me, you do nothing." We do more than remind you of what St. Paul says. We present to you Father Junipero Serra as exemplifying the reassurance, "I can do all things," but humbly, "in Him who strengthens me."

Father Serra and *Populorum Progressio*

by Nicholas F. Benton

Pope John Paul II's expected beatification of Father Junipero Serra (1713-85), the founder of the California missions, is not merely in recognition of the achievements of a past era, but confirms directly the urgent task confronting the nations of our planet today to conquer hunger and tyranny, and establish a just, new world economic order as outlined by Pope Paul VI in his 1967 encyclical, *Populorum Progressio* (*On the Development of Peoples*).

Paul VI may well have been thinking of Father Serra when he wrote *Populorum Progressio*. There is no better model for the kind of just and compassionate, development-oriented relationship between developed and undeveloped nations, between north and south, which Paul VI called for in his encyclical, than Serra and his great enterprise for the development of California.

Paul VI wrote, "The Catholic church has never failed to promote the human progress of peoples in whom she planted the Christian faith. Together with churches, the missionaries saw to the building of hospitals, infirmaries, schools, and universities in the region. And when they taught the native population the ways of getting the greatest advantage from their natural resources, they thereby often protected them against the greediness of foreigners" (*Populorum Progressio*, Paragraph 12).

He added, "The point at issue is the establishment of a human society in which everyone, regardless of race, religion or nationality, can live a truly human life free from bondage imposed on men and the forces of nature not sufficiently mastered" (*Populorum Progressio*, Paragraph 47), and admonished that "all men of good will who are aware that peace cannot be attained except through the development of civilization and increased resources" to act, urging, among other things, that "journalists take pains to bring to our attention both the projects for mutual assistance and the deplorable spectacle of so many miseries from which men readily turn away that their peace may not be disturbed" (*Populorum Progressio*, Paragraph 83).

The San Blas plan

Four steps were laid out in a meeting at San Blas, Mexico, in 1769, prior to the launching of Serra's mission. Planning to set foot on land no Spaniard had touched in almost 200 years, but confronted with the threat of Russian expansionism into the region, Father Serra and the military expedition

amassed by the governor serving Charles III of Spain to secure California, chose not merely to occupy the territory militarily, but to build religious and civil institutions that would provide for the long-term, self-sustained development of the population. The four-point San Blas plan foresaw:

- Establishment of military footholds at San Diego and Monterey.

- Construction of a network of missions, located along an overland route which became known as the *El Camino Real* (King's Highway) one day's walking distance apart. These missions were to serve as the centers of education for the Indians, in religion as well as music, geometry, astronomy, agronomy, and masonry. From these centers, the Indians learned how to build aqueducts, irrigate and cultivate crops, and domesticate animals. Some of the aqueducts are still in operation, and at some mission sites, artifacts such as violins, large song books for use by choirs, and telescopes are on display.

- Building of *presidios*, or fortifications, in order to sustain a permanent claim to the territory.

- Realization of the ultimate objective: the creation of a just and noble civil order, enlightened by the moral, religious, scientific, and technological principles emanating from the mission. This was to take the form of *pueblos*, or cities, with institutions of civil government and learning built around a plaza, or civic center. It was envisioned that such cities would ensure the sustained development of the people, including the optimal cultivation of the natural resources at their disposal, through continued emphasis on progress in scientific and technological knowledge.

Although he died before the vision was fully realized, and, ultimately, only two pueblos were established—in Los Angeles and Santa Clara—as a direct result of the plan, Father Serra salvaged the territory which includes today not only the most populous and prosperous state in the United States, but also vast regions of the North American continent that the Russians were actively coveting at the time of his intervention.

The same people who argue in the name of “cultural relativism” that famine and disease-ridden conditions in the Third World are justified as “the way such cultures do things,” have claimed that Father Serra's efforts abused the California Indians. This was refuted by an exhaustive investigation in the 1940s involving interviews with descendants of hundreds of Indians who were converted and educated by Serra. There was not a single account of a family history that recalled abuse. On the contrary, the histories recalled precious experiences of charity and mutual respect. Moreover, Father Serra, despite his poor health, traveled at one point to Mexico City to plead for more support in his efforts, and his pilgrimage included the proposal of a 32-point “Indian Bill of Rights” for protection of the Indians against exploitation, called the *Representación*, which Viceroy Bucareli adopted as state policy on March 13, 1773.

Public Health

Asian tiger mosquito threatens U.S. cities

by Debra Hanania Freeman

April traditionally marks the beginning of spring and the blooming of cherry blossoms in the nation's capital. Unfortunately, this April also marks the opening of the first full season in America of a breed of super-mosquito that began appearing in major urban centers late last summer. And, as that occurs, alarm is building rapidly among the scientists and public health planners faced with the task of trying to stop them.

Researchers involved in the study of this mosquito, *Aedes albopictus* or “Asian tiger,” say that it poses the worst mosquito-borne disease threat to American cities of all time. In an unusually candid public statement, George Craig, an *albopictus* expert and president of the American Mosquito Control Association, admitted, “In my 35 years in medical entomology, this is potentially the worst threat to public health I've seen.”

Dr. Chester G. Moore, a Centers for Disease Control research entomologist in Fort Collins, Colorado, not only agrees, but in a significant break with past CDC policy, has publicly decried the Reagan administration's failure to mount a federal effort to fight this threat. In a recent interview, he stated, “We have tended to handle real public health problems—such as AIDS—by fighting fires once they flare up rather than preventing the flare-up. It's hard to convince the policymakers you need the money. They say it may not be cost effective. But, these are political decisions, not scientific ones.”

Moore continued that if fires are what the policymakers require, fires are what they will get. The Asian tiger mosquito is in the United States to stay. “We will never get rid of it,” Moore said.

Why does this mosquito evoke such alarm?

A disease carrier

Asian tiger mosquitoes are exceptionally efficient carriers of viral diseases including dengue virus. Newly arrived in Brazil, the Asian tiger ignited an epidemic of dengue fever that afflicted an estimated 350,000 people in Rio de Janeiro in 1986, an increase from just 6 in 1985.