



Meaning of life

Religious communities should be catalysts in the search for life's meaning, says Father Joseph P. Brennan, the University of Rochester's new director of religious affairs. See Page 4.



Summer thaw

Relations between the long-divided Nicaraguan Church and state at last begin to thaw. Meanwhile, local demonstrators protest \$100 million in contra-aid. See Page 7.

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World

Sandinistas 'exile' priest

Miami — Monsignor Bismarck Carballo, head of communications for the Archdiocese of Managua, Nicaragua, said he was exiled from the Central American country June 28. Monsignor Carballo is a top aide to Cardinal Miguel Obando Bravo. The priest said he was denied his reservation on a flight home from Miami. He was quoted as saying that the incident would "clarify the human rights position of Nicaragua," and as adding that "Sandinistas always disrespect human rights."

Universal catechism proposed

Vatican City — A universal catechism, to be used as a reference for locally produced catechisms, could eliminate instructions and interpretations that are opposed to official Church teachings, Pope John Paul II said last week. The recommendation stems from the "demand currently felt in the Church for a greater clarity and doctrinal security to put an end to teachings or interpretations of faith and morals which disagree among themselves or are opposed to the universal magisterium," the pope said. The 1985 extraordinary Synod of Bishops recommended the catechism.

Nation

Court returns case to state

Washington — The U.S. Supreme Court has returned to Ohio the case of a fundamentalist Christian school that fired a pregnant teacher who wished to continue teaching after her baby was born. In its June 27 ruling, the high court unanimously said that the Ohio Civil Rights Commission should have had a chance to settle the dispute between the Dayton Christian Schools and teacher Linda Hoskinson before the courts got involved. In a friend-of-the-court brief, the U.S. Catholic Conference, public policy agency of the U.S. bishops, had argued that Hoskinson's dismissal was not a matter for government action because it was based on the denomination's doctrine.

'No Medicaid for abortions'

Albany, N.Y. — New York state's Medicaid program should permit pregnant, middle-class teen-agers to get prenatal care but should not allow funds provided "on behalf of the unborn child" to be used for abortions, according to the New York State Catholic Conference. The state Medicaid program has been attacked by pro-lifers and Catholic Church leaders for allowing pregnant girls to obtain Medicaid funds for abortions without their parents' knowledge.

Dominican activist dies at 63

New York — Dominican Sister Marjorie Tuite, an often controversial activist for social justice, peace and women's rights, died June 28 of complications from surgery. She was 63. She developed hepatitis following a trip to Nicaragua in March, and doctors discovered a pancreatic tumor during a follow-up examination in June. She died at Mt. Sinai Hospital in New York following surgery to remove her pancreas. Less than four months before her death, Sister Tuite was cleared of a Vatican threat of expulsion from her order over a 1984 New York Times advertisement on abortion that she and 23 other nuns had signed.



The end of a long year

Michael Grubaugh, who will be a freshman at Cardinal Mooney next year, fights to stifle a yawn during graduation ceremonies at St. Augustine's School. For story and more photos of the school's last commencement, see page 6.

Jeff Goulding/Courier-Journal

Independence Day Recollection

Welcome lamp for immigrants flickered

By Stephanie Overman

Washington (NC) — The Statue of Liberty took up its place as guardian of the nation's "golden door" 100 years ago, about the same time the first groups of immigrants felt the welcome mat being pulled out from under them.

During the first century of the new democracy, almost no laws existed on immigration. But by the time the statue was dedicated in 1886, the first wave of restrictionism, aimed at Chinese workers, had begun. The welcoming lamp on the statue began to flicker.

In the 1880s, Oriental immigrants were barred from the door. Today, in a 180-degree turn, Orientals make up almost half of the immigrants arriving in the United States. Latin Americans also make up about half, leaving only a tiny percentage of northern Europeans — once treated as the cream of the crop — in immigration quotas.

Holy Cross Father Theodore Hesburgh, president of the University of Notre Dame, said immigration policy in the United States has had "a checkered history." Father Hesburgh headed the federal Select Commission on Immigration and Refugee Policy in the late 1970s.

Throughout that checkered history, the Catholic Church has been involved in some

way. In the 1880s the Church, itself a relative newcomer, often worked at the local level, setting up parishes in the native languages of the various groups. Later a more-established Church lobbied for changes that would eliminate racism from U.S. immigration policy.

"The Church has acted as a transmission belt for the assimilation of newcomers," said Scalabrinian Father Silvano M. Tomasi, director of pastoral care of migrants and refugees for the National Conference of Catholic Bishops.

Father Tomasi, whose ship sailed past the Statue of Liberty when he came to the United States from Italy in 1961, said the Church realizes that immigrants add "a new spark" to American life.

Although Father Tomasi sees the Church's historic role as that of a "powerful network" helping immigrants settle in their new land, historian Monsignor John Tracy Ellis noted that "there was a great deal of internal squabbling" and "a very dangerous" split between the Germans and the Irish back in the late 1800s, because the Irish controlled the episcopacy.

Today, Monsignor Ellis added, the hierarchy "is much more representative" of the ethnic diversity of the Church.

Over the years, Father Tomasi said, U.S.

immigration policy has been a struggle between "the desire to maintain this country as a refuge for everybody and the fear that the institution, the culture may change too much."

In 1886 the fear, he said, was that immigrants "were taking jobs and resources, and were from too-distant cultures." He noted that "the same is said now" of the newest groups of Asians and Hispanics.

Between 1848 and 1882, nearly 100,000 Chinese contract laborers had been imported to work on the railroads and in the mines. Then Congress passed a law forbidding the immigration of any more Chinese workers, and that law stayed in effect until 1943.

"The first immigration action was after the Chinese built the railroads ... we tried to shove them all back home," Father Hesburgh said.

Years of restrictionism against various ethnic groups followed, based on the belief — by Americans of Northern- and Western-European heritage — that Northern and Western Europeans were superior and that new groups would pollute the genetic pool.

As immigration peaked between 1880 and 1920, southern and eastern Europeans were added to the not-wanted list. The Immigra-

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