



A LESSON FROM HISTORY:  
THE INTEGRATION OF  
IMMIGRANTS IN THE  
PASTORAL PRACTICE OF  
THE CHURCH IN THE  
UNITED STATES

*Silvano M. Tomasi, c.s.*

**CMS**  
**Occasional Papers:**  
**Pastoral Series**

7

A LESSON FROM HISTORY:  
THE INTEGRATION OF IMMIGRANTS  
IN THE PASTORAL PRACTICE  
OF THE CHURCH IN THE  
UNITED STATES

A LESSON FROM HISTORY:  
THE INTEGRATION OF IMMIGRANTS  
IN THE PASTORAL PRACTICE  
OF THE CHURCH IN THE  
UNITED STATES

*Silvano M. Tomasi, c.s.*

1987  
Center for Migration Studies  
New York

*The Center for Migration Studies is an educational non-profit institute founded in New York in 1964, committed to encourage and facilitate the study of sociodemographic, economic, political, historical, legislative and pastoral aspects of human migration and refugee movements. The opinions expressed in this work are those of the author.*

*This paper was originally presented at the International Conference on "Religious and the Pastoral Care of People on the Move", Rome, December 4-6, 1986, sponsored by the Pontifical Commission on Migration and Itinerant Peoples.*

A LESSON FROM HISTORY:  
THE INTEGRATION OF IMMIGRANTS  
IN THE PASTORAL PRACTICE OF THE  
CHURCH IN THE UNITED STATES

Pastoral Series: Occasional Paper #7

The Center for Migration Studies  
of New York, Inc.

209 Flagg Place  
Staten Island, New York 10304-1148

ISBN 0-934733-22-8

**A LESSON FROM HISTORY: THE INTEGRATION OF  
IMMIGRANTS IN THE PASTORAL PRACTICE OF THE  
CHURCH IN THE UNITED STATES**

1. On July 4, 1986 an exuberant national celebration marked the centennial anniversary of the Statue of Liberty, a popular symbol of the self-image of the United States as a refuge for the oppressed of the world. The United States is not the only nation of immigrants in modern history. Australia, Canada and Argentina, for example, can also claim the same designation. The variety of sources, the volume, and persistence of immigration, however, make the United States a kaleidoscope of changing ethnic groups. The American experiment in bringing such a variety of people to live together socially, politically and economically, is still in progress. In 1985, 570,000 immigrants arrived into the country legally: 264,691 from Asia, 63,043 from Europe, 83,281 from the Caribbean, 65,360 from Central and South America. With the net addition of 200,000 illegal migrants, a conservative figure used by the Census Bureau for its intercensal estimates, one-third (33 percent) of the U.S. population growth is due to net migration. "The U.S., with 5 percent of the world's population, takes about 50 percent of its international migrants, not counting refugees"(1). This changing face of America affects the Church as well in always new ways. The National Conference of Catholic Bishops has just issued a pastoral statement: Together, a New People, which starts by saying: "The loving concern of the Church for immigrants and refugees is a thread that ties together more than three centuries of its history in the United States. The growth and crises, the achievements and occasional failures of the Church are linked to its struggle to include in

one community of faith peoples from a hundred diverse cultures and then lead this new People of God toward a creative service in a pluralistic society"(2). The historian that analyzes the process of inclusion in society and in the church of people who come from all over the world is challenged by complex questions stemming from the background of the immigrants, the historical moment of their arrival , the attitudes of the receiving society, the nature of the relationship between religion and ethnicity. The maintenance of ethnic and religious identities is indeed a question raised by social analysts, especially since these variables defy expected patterns of assimilation(3). A 1980 examination of data on the religious composition of the American population showed that about 64 percent of the people surveyed were Protestants, 25 percent Catholics, 2 percent were Jews, over 1 percent belonged to other religions, and 7 percent had no church ties. Ethnic and social backgrounds and religion were strongly related and linked to historical patterns of immigration (Table 1).

TABLE 1

Religious Composition of America's Largest Ethnic Groups, 1977, 1978, 1980

| National origin                | Protestant | Catholic | Jewish | No Religion | Other |
|--------------------------------|------------|----------|--------|-------------|-------|
| Africa                         | 89.6       | 3.9      | 0.0    | 5.2         | 1.3   |
| England,<br>Scotland,<br>Wales | 82.7       | 8.0      | 0.3    | 7.7         | 1.3   |
| Germany                        | 70.1       | 20.7     | 1.0    | 7.7         | 0.5   |
| Ireland                        | 54.7       | 37.4     | 0.5    | 7.2         | 0.2   |
| Italy                          | 9.6        | 80.3     | 0.5    | 7.1         | 2.5   |
| Poland                         | 12.1       | 71.8     | 12.1   | 4.0         | 0.0   |
| Scandinavia                    | 85.3       | 10.4     | 0.0    | 4.3         | 0.0   |

Source: General Social Survey Cumulative File, 1972-1980, NORC. Data extraction and computations done by Thomas J. Archdeacon.

One hundred years after the start of southern and eastern European immigration, the religious affiliation of Poles and Italians, for example, was slightly changed since 72 percent and 80 percent of them respectively are Catholic today. The transition from immigrant to ethnic groups took place along a continuum that moves from marginality to participation, even in the church community, through a process of conflict and adaptation. An attempt is made in this paper to identify pastoral policies and strategies adopted by United States dioceses for the incorporation of new immigrants. The specific angle of analysis is that of pastoral care understood primarily as the preservation of the faith and the support of religious practice during the educational and cultural evolution of the immigrant groups within the host society. The development of pastoral policies came about either because of episcopal initiative or because of tolerance of the immigrants' own action to find a response to spiritual needs(4).

2. The bishops of the United States in dealing with arriving immigrants have not followed uniform strategies. The diversity of regional traditions, the composition of a diocese population, the availability of church personnel within the immigrant communities and the local church, ideological stands of individual bishops on the Church's role in America, are all elements that determined local responses to newcomers(5). Church historiography is now looking at all these variables at work in specific dioceses. Together with a multiplicity of approaches, it discovered that ethnicity is a dynamic force that keeps the church in constant flux and that contributes to its constant creativity. Widely accepted conclusions have already been reached in the scholarly community: the interplay between religion and

culture within every immigrant group and between these groups and the receiving church; the link between class and devotional expressions; the persistence of diversity beyond the first generation; the movement with the passing of time toward integration in a multi-cultural church and into the mainstream of society. All these themes are evident even in selected cases of particular dioceses and language groups when a review is made of the critical initial stage of integration into the local church.

3. In 1820 there was in the United States an estimated population of 195,000 Catholics. It passed the three million mark in 1860 and reached 18 million by 1920. Immigration explains the extraordinary growth of the Church and the fact that no massive loss of faith took place among immigrants. "Surely there was almost no apostasy among the German immigrants, and the survey data show very little among the Italian and the Eastern European immigrants and their descendants"(6). The Catholic Church in the United States had to manage an incredible diversity of groups speaking twenty-eight languages in the early part of the twentieth century. The dialectical process between unity and cultural pluralism became the trade mark of Catholicism in the United States and it continues to the present(7). A common faith and allegiance to a common church and country gave a basic unity that was strengthened by the similarity of the integration experience the many immigrant groups were facing throughout the United States. On the other hand, each ethnic group had its own style of devotional life, parish organization, old country traditions that gave the identity it needed while looking for its place in the structure of the new society. Irish immigrants were the first to create a typical new world strategy for the preservation of their faith in

combination with social advancement. "Their strategy lay in creating for the Irish, and any other Catholics, an insulated niche within the society, served by 2 series of church sponsored institutions that duplicated those of the larger community. Within these alternative structures, all Catholics would be able to prepare themselves to compete for the nation's material goods, to avoid discrimination, to mature and live without danger to their faith, and to demonstrate in time moral and intellectual superiority. The church sponsored colleges, hospitals, newspapers, and orphanages, but parochial elementary schools were the linchpin of the program"(8). The model introduced by Irish immigrants became the standard for all European immigrants and historians agree now that the parish was the focal point, in its social and religious function, in immigrant Catholic life: it was the key to the survival of religion. In the Protestant American context, then, a standard landmark in the Irish neighborhood was the parish as symbol and critical expression of nationality and religion. For Germans, Italians, Polish and other immigrants, language was an additional necessary reason for their own parishes. In this way, language or national parishes became the most important and successful strategy for the preservation of the faith and the human promotion of the immigrants, especially when the Catholic school was attached to the parish. The historian Jay Dolan observes about the national parish: "One institution that remained in the neighborhood and helped to give it a special identity was the immigrant parish. Most often founded by the people, the church was the most enduring and important cultural institution in the neighborhood. As a social organization that brought people together through a network of societies and clubs, it helped to establish a sense of community. As an educational

organization, it taught both young and old the meaning of America, its language as well as its culture; as a religious organization, it brought the presence of God to the neighborhood, nurturing and sustaining the presence of the holy through worship, devotional services, and neighborhood processions. Important as this religious dimension was, the immigrant parish was more than just a religious institution in which people could satisfy their spiritual needs and desires. This was the manifest purpose of the parish, but it also was a key social institution. Indeed in most Catholic neighborhoods it was the cement that bound the people together, enabling them to establish some semblance of a community life. Families were indeed the building blocks of every immigrant community, but the church was the mortar that sought to bind them together"(9). The experience of each immigrant group could be studied from the point of view of the pastoral strategies used. The dioceses of Boston, Hartford, Providence, New York, Newark, Chicago, Detroit, for example, had an active policy of responding to the immigrants' arrival by establishing for them parishes of their language. Thus, in the New York metropolitan area, by 1918 there were 101 Italian churches and 26 Italian chapels and 25 of these churches and 7 chapels were staffed by 77 religious priests. These churches maintained the faith of these immigrants and effectively blocked proselytizing inroads. In 1917 the combined membership of the most active Protestant denominations at work among Italians had only 13,700 church members and 13,900 church school pupils in an estimated Italian population of well over three million(10). Another obvious case where the parish and its related institutions preserved the immigrants' faith is American Polonia that developed an extensive network of Polish parishes, schools,

theological seminaries, religious congregations, publications and church organizations. In 1958, on the occasion of Poland's Millennium, a tentative list of Polish Roman Catholic parishes in the United States was compiled from various diocesan and archdiocesan histories, parochial anniversary books, the Official Catholic Directory of the United States, questionnaires sent to priests. By then, a number of parishes established by Polish Americans had undergone a change of character, becoming either mixed or territorial, while some had entirely ceased to exist. The statistical summary of Polish parishes in American archdioceses and dioceses gave the figure of 769 with the largest concentration in the geographical areas of heaviest Polish immigration: 57 in Chicago, 43 in Buffalo, 42 in Scranton, 36 in Detroit, 30 in Philadelphia(11). Immigrants were predominantly working-class people. The financial investment in the building and support of parishes and schools as it was demanding so it was a sign of commitment to a way of life where religion has a central place, In 1918, for example, the then thirty-eight Polish parishes of the archdiocese of Chicago had a combined phenomenal value of church property of \$10,393,000.00 of the time. "These parishes also maintained elementary schools and contributed to the support of five Polish high schools and one college. They also pooled their resources to sustain several orphanages, welfare agencies, a hospital, several newspapers, various cultural centers and libraries, the national offices of the major fraternals and even a cemetery"(12). In this period of unparalleled expansion within the Church in the United States, diocesan bishops turned to religious congregations. For the Poles in Chicago, the Congregation of the Resurrection was entrusted at first with their pastoral care by Bishop Thomas Foley in 1870 and the Resurrectionists spearheaded the

establishment of many parishes in the Mid-West as well as their organizational model(13). A similar role was played for Italian immigrants by the Congregation of the Missionaries of St. Charles (Scalabrinians) in several dioceses(14). Practically all religious orders were engaged in some way with immigrants and their children. Franciscans and Jesuits, Benedictines and Salesians, Redemptorists and Pallotines, just to mention a few(15). The extensive pioneer activities of these priests and religious men and women recorded in the languages of the ethnic groups they ministered to, are slowly finding their way into the standard histories of the Church in America. It can be stated of religious communities what Daniel Buczek said of Catholic laity and diocesan priest leaders that "unknown thus far even to specialists of American ethnic studies, performed near-herculean feats" in their efforts to help immigrants in American society achieve a viable community within the larger American community (16). Often inseparable from the parish, the Catholic elementary schools had been successfully used by the immigrant missionary and bishop of Philadelphia, St. John Newman, C.S.S.R., for German immigrants(17). They proved an invaluable strategy for Christian education and they provided the immigrants with the language and cultural knowledge they needed to participate fully into American life. In fact, in Catholic schools immigrant children found in many instances a cultural continuity of values and traditions that made adaptation to America less traumatic and less disruptive than in public schools and their impact on the formation of a Catholic identity can be illustrated again in American Polonia. For example, in 1912, in the city of Buffalo, there were 6,071 children in the public schools and 5,729 in Catholic schools. Once the period of building of national Polish parishes was concluded in

the Buffalo diocese, during the 1923-24 school year, 225 Felician sisters were staffing thirty out of the thirty-three Polish parochial schools and teaching 16,000 children. Another 1,200 Polish children were taught in the remaining Polish Catholic schools(18). Although the Buffalo case is exceptional that the majority of children of an ethnic group were in Catholic schools, it shows the commitment to hand on the faith according to their own cultural traditions. In 1920, some 400,000 Polish students were in Catholic schools so that they might "preserve the faith, the language, the spirit of the family and national customs of Poland." A survey of the contribution of Polish-American sisters in the United States conducted in 1957-58 found that 17 congregations of Polish origin with 10,162 sisters were caring for an extraordinary network of educational and social institutions(19). As Table 2 shows, these institutions included 690 elementary schools, 85 high schools, 518 catechetical instruction centers, 18 orphanages and 19 houses for the aged and 51 hospitals. With a varied degree of commitment, other European immigrants supported Catholic schools. By 1909, fifty-five thousand children were attending 133 French-Canadian parochial schools in New England. About one-third of Italian children attended parochial schools in the early twentieth century(20). Language parishes and schools were the mainstay of pastoral outreach to European immigrants and their service has proven successful. Lay and clergy Catholic immigrant associations, however, Catholic newspapers and other publications in the language of the immigrants, missions, Catholic social assistance agencies for arriving immigrants, for their orphan children or their sick and elderly were all part of an institutional arrangement that completed the pastoral plan for the continuity of the faith in the new environment of the United States.

Table 2

POLISH AMERICAN SISTERS IN THE UNITED STATES  
1957-1958

| <i>Total Number of Sisterhoods</i> ..... 17<br><i>Total Number of Sisters</i> ..... 10,162 |                           |   |
|--|---------------------------|---|
| APOSTOLATE   | Number of<br>Institutions | Persons<br>Served<br>during<br>the Year |
| <i>Teaching :</i>  |                           |   |
| Elementary Schools .....   | 690                       | 250,255                                 |
| High Schools .....   | 85                        | 21,429                                  |
| Colleges for Members .....   | 9                         | 510                                     |
| Senior Colleges for Lay and Religious ..   | 2                         | 431                                     |
| Schools of Nursing .....   | 11                        | 682                                     |
| Kindergartens .....  | 170                       | 8,760                                   |
| Special Educational Programs .....   | 14                        | 1,132                                   |
| Catechetical Schools .....   | 24                        | 7,261                                   |
| Catechetical Instruction Centers .....   | 518                       | 63,250                                  |
| Publication and Printing Centers .....   | 1                         | —                                       |
| <i>Care of the Sick :</i>  |                           |   |
| Hospitals .....  | 51                        | 388,665                                 |
| Clinics (not connected with hospitals) ..  | 2                         | 92                                      |
| Convalescent and Rest Homes .....  | 9                         | 611                                     |
| Homes for Mentally Deficient Children ..   | 1                         | 54                                      |
| Home Nursing Centers .....   | 1                         | 778                                     |
| <i>Miscellaneous :</i>   |                           |   |
| Orphanages .....   | 18                        | 2,082                                   |
| Homes for the Aged .....   | 19                        | 1,694                                   |
| Day Nurseries .....  | 10                        | 667                                     |
| Sunday Infant Nurseries .....  | 2                         | 152                                     |
| Boarding Homes for Student Girls .....   | 9                         | 365                                     |
| Residences for Women .....   | 7                         | 496                                     |
| Children's Summer Camps .....  | 4                         | 1,126                                   |
| Lay Retreat Centers .....  | 17                        | 7,514                                   |
| Social Work Centers .....  | 2                         | 1,137                                   |
| Liturgical Vestment Workshops .....  | 4                         | —                                       |
| Diocesan and Parish Census Taking .....  | 7                         | —                                       |
| Care of Altars and Sacristies .....  | 558                       | —                                       |
| Domestic Departments at Seminaries ...   | 7                         | 1,194                                   |

The lines were often blurred between the concern for language and national identity maintenance and for the preservation of the faith: ethnicity and religion were the expression of one identity(21). Episcopal policy accepted the limited institutional diversity introduced and developed by the immigrants' initiative, but in the end it chose the way of Americanization. In concluding his careful study of Polish Catholic in Chicago, Parot rightly points out that in the frequent and bitter conflicts in the period of mass immigration ethnocentrism and assimilationist Americanization were exaggerated positions(22). The hierarchy calling for a Catholic identity as all important for the future vitality of the Church pushed a form of Americanization that failed to take into account the historically slow process of cultural change and the possibility of cultural pluralism. The immigrants advocating the preservation of the faith that they saw inextricably linked to their language and traditions, pushed for the preservation also of national cultural forms inevitably destined to disappear in the new country. On the other hand, in the organizational structures and defense of national culture of the immigrants were the premises for an acceptance of pluralism in the Church that would become episcopal policy in the post-Vatican II period when the language of the immigrants would be used in the liturgy, bishops from specific ethnic and racial groups would be recommended and appointed, multiculturalism in catechesis and inculturation of the faith would become the way of evangelization(23). A lesson that emerges from the experience of the Church with European immigrants is that the pastoral institutional structures they developed separately became in time the successful strategies for inclusion in the catholic community at large. Further evidence is found in the case of non Latin-rite

newcomers. When the culture of the immigrants was embodied in a different rite, the issues of separation, equality and communion in the same Church were brought to a new level of debate. The preservation of faith and ecclesial unity was achieved through the creation of separate dioceses for immigrants of Eastern rites in the territory of Latin rite dioceses. In 1985 there were in the United States nine Byzantine-Ruthenian Rite and Byzantine-Ukrainian Rite dioceses and one each for the Armenian, Maronite, Chaldean and Melkite Rite Catholics(24).

The relationship between the Catholic Church and American society has changed in the post Vatican II era: its insularity and defensiveness have largely been left behind and the Church has become in a sense a critical conscience for the nation. The newest immigrants, however, are still confronted by old difficulties. Mexicans don't see themselves as worshipping like other U.S. Catholics and popular religiosity does not fit well in a middle class American parish. Bishop Placido Rodriguez of Chicago observes: "Frequently, (Hispanics) do not feel welcome in many United States Catholic parishes, therefore many of them stay home or switch to Protestant churches. Although mass attendance is the major U.S. yardstick of what it means to be a Catholic, Hispanics have a different cultural and religious perspective—one more rooted in the very structure of society, faith and life...For the Hispanic person, faith, culture and language are all woven out of the same cloth"(25). Can the pastoral strategies of the past apply in the new circumstances? How effective are present pastoral policies? Current history reflects the past at least to the extent that there is no uniform answer, even though national coordination has increased due to the post-conciliar role of Catholic Conferences(26). Among the 800,000 refugees

arrived in the United States from Southeast Asia since 1975, two thirds are Vietnamese. It is estimated that over 150,000 Vietnamese are Catholics, who came with their priests and sisters who reach now over 240 and 300 respectively. In a decade, the Vietnamese developed an articulate network of successful Catholic communities, movements, publications and associations because of the committed leadership of their religious personnel. "Over 130 Vietnamese Catholic communities and Catholic Vietnamese Unions are actively functioning in 28 dioceses throughout the United States. Among these, ten ethnic and personal parishes have been decreed and established by the Bishops in various states from Virginia to Nebraska"(27). The outcome of the Vietnamese Catholic organization is an outreach to non-Christian Vietnamese to join the Church and the failure among their group of fundamentalist proselytizing. Recent immigrants are also the Haitians, whose arrival started in the 1960's and now reach 800,000, mostly along the East Coast of the United States. The lack of clergy and organized Catholic communities is problematic. The vast majority of the Haitians are baptized Catholics, but in the uprootedness of the immigration experience and without adequate assistance, a significant change of religious affiliation or indifference take place. For example, the Southern Baptist Convention had 80 Haitian Churches affiliated in 1985(28). Thus the journey continues, with drama and success and a renewed challenge for the Church to create other pastoral strategies for today's conditions. In fact, immigration and birth-rate trends remain a powerful source of change, that affects the future of the Catholic community. If current patterns hold, slightly more than half of all Americans will be Hispanics, Asians and blacks by the year 2080 and how the church will fare among

them depends on how it acts now with these newcomers.

4. The leadership of immigrant pastors, the service of religious women, the ultimate sense of catholicity of bishops and the hope in their American future of the immigrant families, converged in substantially incorporating the European and Middle East immigrants into one Church. Tragic misunderstandings, however, were not absent and they illustrate how troublesome immigrant priests, cultural clashes and inability to allow participation in church government led to open schism. All Catholic immigrant groups have been embroiled in some forms of conflict with diocesan bishops and in most cases a resolution was found. German immigrants rebelled against the first American bishop John Carroll in 1787 and settled their quarrel once a German-language parish was established for them(29). More than a century later some Italian immigrants attempted to establish in the 1930's an independent Roman Catholic Apostolic National Italian Church, a very minor incident in their protest against perceived abuses from Irish American clergy(30). Two major breaks with the American bishops had a lasting effect in the history of Polish and Ukrainian immigrants. After a stormy encounter between the archbishop of Minneapolis John Ireland and Father Alexis Toth in 1889, immigrant Ukrainian priests and people whose style of worship, language and ancient customs, like that of married clergy, were not accepted, rather than become Latinized, left the Catholic church. The conflict was brought to Rome and Propaganda Fide replied at first that for the time being married priests could exercise the ministry, even if monks should be used as much as possible. The American archbishops, however, insisted in 1893 on celibacy, saying about the presence of

married priests of the Greek rite: "the sooner this point of discipline is abolished. . . , the better for religion, because the possible loss of a few souls of the Greek rite bears no proportion to the blessings resulting from uniformity of discipline." Competing political loyalties, ethnic issues, church customs and other causes of conflict led from one third to one-half of the Ruthenians into schism, i.e., the loss of 225,000 Carpatho-Russian and Galician Uniates to the Orthodox Church(31). During the 1890's schismatic independent churches emerged also in the Polish communities of Chicago, Buffalo, Scranton and other cities and after 1904 became the Polish National Catholic church. In the turmoil of the immigration years, the sources of conflict were many even within the same ethnic group: control over parish property, maintenance of language and religious rituals, personality and ideological contrasts among the immigrant priests or with the diocesan bishop, the desire for pastors and bishops of the same ethnic group. For the Poles, the Lithuanians, the French Canadians as for the Germans before and the Vietnamese after them, the pattern of parish conflict was simply part of the immigrant condition and destined to explode when "there was some abuse at the local or diocesan level that moved a segment of irrepressible immigrants to seek an alternative vehicle for their religious life" (32) or when "different traditions, various concepts of the Roman Catholic Church in American circumstances" and different expectations from the same religious institutions come into clash without room for adaptation and compromise(33). In 1962, the Polish Catholic National Church had in the United States a membership close to 300,000 faithful with 162 churches and 151 priests(34).

5. In the perspective of history, even a cursory review of the interplay of religion and immigration shows a complex process of transition of the various immigrant groups into the same church. In the journey toward integration, the social and cultural strategies adopted were normally anchored on the language parish and developed in response to its needs. They were parochial schools, immigrant associations, social agencies, ethnic seminaries, among others. When ethnic priests were not recruited, the cultural identity of the immigrants ignored, their request of community in the form of national parishes denied or political factions and partisan groups of immigrant priests became emotionally uncompromising, conflict inevitably arose even to the point of schism. A percentage of immigrants, varied for each ethnic group, fell away from the Church. In the overall picture, however, of the immigrant experience, beyond the tragic and sometimes colorful fights, an accommodation took place that allowed inclusion and participation in one multicultural ecclesial community. Diocesan and religious priests and women religious, the tactful and zealous concern of many bishops, through their open welcome and cultural affinity, served as "a bridge for millions of Catholic immigrants on the move from a peasant to an urban religiosity"(35). Projected of necessity and by choice into the future, the immigrants and their priests and sisters used the continuity with the past as a base on which to stand and chart their road into a dynamic and fast-changing New World.

1. U.S. Immigration and naturalization Service (INS), Statistical Yearbook of the Immigration and Naturalization Service, 1985. Daniel Heath, Ed. America in Persepctive: Major Trends in the United States through the 1990's. Boston: Houghton Mifflin Company, 1986, P.20
2. National Conference of Catholic Bishops, Administrative Committee. Together, A New People: Pastoral Statement on Migrants and Refugees. Washington, D.C.: 1980.
3. For a discussion of the relationship between religion and immigrants, see: Philip Gleason, "Ethnicity, Immigration and American Catholic History," Social Thought, 4 (Summer, 1978),3-28; Moses Rischin, "The New American Catholic History," Church History, 41 (June, 1972), 228f. Timothy L. Smith, "Religion and Ethnicity in America," The American Historical Review, 83 (December 1978), 1155-1185; Harold J. Abramson, "Religion," in Stephen Thernstrom, ed. Harvard Encyclopedia of American Ethnic Groups. Cambridge, MA: Harvard University Press, 1980. Pp.869-75.
4. Jay P. Dolan. The American Catholic Experience. A History from Colonial Times to the Present. Garden City, N.Y.: Doubleday, 1985-In ch.VI, discussing the role of the parish, Dolan points out the different type of initiative of the various immigrant groups. For cases of episcopal intervention in response to the immigrants' presence, see: Dolores A. Liptak, R.S.M., "The National Parish: Concept and Consequences for the Diocese of Hartford, 1890-1930," The Catholic Historical Review, 71 (January, 1985), 52-64; Stephen M. Di Giovanni, "Michael Augustine Corrigan and the Italian Immigrants: The Relationship Between the Church and the Italians in the Archdiocese of New York, 1885-1902." Unpublished Ph.D. Dissertation, Pontifical Gregorian University, Rome, 1983.
5. For the opposing views of American Bishops on the "German question" in the United States, see: Gerald P. Fogarty. The Vatican and the Americanist Crisis: Denis J. O'Connell, American Agent in Rome, 1885-1903. Rome: Gregorian University, 1974. Pp. 121-153. For a case of German-Polish confrontation, cf. Anthony J. Kwzniewski. Faith and Fatherland. The Polish Church War in Wisconsin, 1896-1918. Notre Dame: University of Notre Dame Press, 1980.
6. Andrew M. Greeley. The American Catholic. A Social Portrait. New York: Basic Books, Inc. 1977, p.37. For an extensive discussion on losses of European immigrants, cf. Gerald Shaughnessy. Has the Immigrant Kept the Faith? New York: Arno Press, 1969 (a 1925 reprint).
7. In the November 1986 General Meeting of the National Conference of Catholic Bishops, the "National Pastoral Plan for Hispanic Ministry" was presented. It states: "The plan has its origins in our Pastoral Letter. . .It takes into account the socio-cultural reality of our Hispanic people and suggests a style of pastoral ministry and model of Church in harmony with their faith and culture. For this reason it requires an affirmation of the concept of cultural pluralism in our Church within a fundamental unity of doctrine as expressed so many times by our magisterium."

8. Thomas J. Archdeacon. Becoming American. An Ethnic History. New York: The Free Press, 1983. p.101.
9. Jay P. Dolan, op. cit. p.204.
10. Silvano M. Tomasi. Piety and Power. The Role of Italian Parishes in the New York Metropolitan Area, 1880-1930. New York: Center for Migration Studies, 1975. Pp.101 and 146-156.
11. Z. Peszkowski, "List of Polish Roman Catholic Parishes in the United States," Sacrum Poloniae Millenium, VI (Rzym 1959), 255-369.
12. Joseph F. Parot. Polish Catholics in Chicago, 1884-1920. A Religious History. DeKalb, II: Northern Illinois University Press, 1981. Pp. 226
13. John Iwicki. The First One Hundred Years. A Study of the Apostolate of the Congregation of Resurrection in the United States, 1866-1966. Rome, 1966. Also, Joseph J. Parot, op. cit. pp.46-58.
14. Mario Francesconi. Storia della Congregazione Scalabriniana Rome: Centro Studi Emigrazione, 1974. Voll. 1-IV
15. For an overview, cf. C.E. McGuire, ed. Catholic Builders of the Nation. Boston: Continental Press, Inc. 1923. 5 Vols. For the Franciscans' work among Italian and Croatian immigrants, for example, see: Leonard F. Bacigalupo. The Franciscans and Italian Immigration in America. Hicksville, New York: Exposition Press, 1977; Vladimir Stankovic, "The Catholic Church and the Croatians in Foreign Lands." Mimeo. Zagreb, 1985. For the work of Frances X. Cabrini and her first sisters, see Mary Louise Sullivan, "Mother Cabrini: Italian Immigrant of the Century." Unpublished Ph.D. Dissertation, Bryn Mawr College, 1984.
16. Daniel S. Buczek. Immigrant Pastor. The Life of the Right Reverend Monsignor Lucyan Bojnowski of New Britain, Connecticut. Waterbury, CT: Heminway, 1974.
17. Michael J. Curley. Bishop John Neumann, C.S.S.R., Fourth Bishop of Philadelphia. Philadelphia, PA: Bishop Neumann Center, 1952.
18. Ellen Marie Kuznicki, CSSF, "The Polish American Parochial Schools," in Frank Mocha, ed., Poles in America. Bicentennial Essays. Steven Point, WI: Wozzalla, 1978. Pp 435-60. See also Kuznicki's paper: "The Role of the Felician Sisters in the Shaping of American Polonia." Mimeo, 1986.
19. Mary Tullia Doman, CSSF, "Polish American Sisterhoods and Their Contributions to the Catholic Church in the U.S.A.," Sacrum Poloniae Millenium, VI (Rzym, 1959), 371-608
20. Jay Dolan, op. cit., pp. 278-82
21. For a recent case study of the social and religious role of the churches of the immigrants in an industrial city, see: Raymond A. Mohl and Neil Betten. Steel City: Urban and Ethnic Patterns in Gary, Indiana, 1906-1950. New York: Holmes and Meier, 1986. Pp. 161-218

22. Joseph J. Parot, op. cit., p. 229
23. National Conference of Catholic Bishops. Pastoral Letters of the United States Bishops, 1792-1983. Vol. IV. "Cultural Pluralism in the United States." (April 15, 1980), pp. 364-376. Washington, D.C., 1984. Ibid. The Hispanic Presence: Challenge and Commitment. A Pastoral Letter on Hispanic Ministry. Washington, D.C., 1983.
24. The Official Catholic Directory, 1985. Wilmette, IL: P.J. Kenedy & Sons, 1985.
25. "Hispanic Catholics: How Culture Shock Can Charge Up a Parish. The editors interview Bishop Placido Rodriguez, C.M.F.," U.S. Catholic, 51 (December, 1986), 33-39.
26. The NCCB "National Pastoral Plan for Hispanic Ministry" (1986) is to be coordinated by the Secretariat for Hispanic Affairs of the United States Catholic Conference of Bishops - For coordination of pastoral care of some Asian groups, see: NCCB Bishops' Committee on Migration, Office of Pastoral Care of Migrants and Refugees. Welcome into the Community of Faith. Washington, D.C.:1986.
27. NCCB Committee on Migration. Office of Pastoral Care of Migrants and Refugees, "Pastoral Care of Vietnamese Catholics in the United States. A Preliminary Report." (Unpublished). Washington, D.C.:1985.
28. cf. Houston '85: Let Ethnic America Hear His Voice. Arcadia, CA.: National Convocation on Evangelizing Ethnic America, 1985. Also, John Dart, "Immigrants called 'Ripe Harvest Field' for Churches," Los Angeles Times, Part II, April 20, 1985, p.6.
29. V.J. Fecher, S.V.D. A Study of the Movement for German National Parishes in Philadelphia and Baltimore (1787-1802). Analecta Gregoriana, Vol. LXXVII. Rome: Gregorian University, 1955.
30. Silvano M. Tomasi, op. cit., p. 149f. Jonathan Trela, "The Italian National Catholic Church: An Experiment that Failed," PNCC Studies 2, (1981), 31-41. Joseph W. Wiczerzak, "The Multi-ethnic Activities of an Ethnic Church: Outreaches of the Polish National Catholic Church During the Hodur Era," PNCC Studies 2 (1981), 1-30.
31. Gerald P. Fogarty. The Vatican and the American Hierarchy from 1870 to 1965. Stuttgart: Anton Hiersemann, 1982. Pp. 62-64. Keith P. Dyrud, "The Establishment of the Greek Catholic Rite in America as a Competitor to Orthodoxy," in The Other Catholic. New York: Arno Press, 1978. Pp. 190-226.
32. William Wolkovich-Valkavicius, "Origins of the Polish National Catholic Church in the Roman Catholic Archdiocese of Boston," PNCC Studies 6 (1985), p.51.
33. Hieronim Kubiak. The Polish National Catholic Church in the United States of America from 1897 to 1980. Its Social Conditioning and Social Functions. Warszawa-Krakow: Nakladem Uniwersytetu Jagiellonskiego,

1982. Pp. 89-93. For the bishop-immigrant conflict in an ethnic church among today's immigrant Vietnamese, cf. Human Rights or Church Rights/Nhan Quyen hay Giau Quyen. San Jose, CA: Vietnamese Catholic Council, Our Lady Queen of Martyrs' Mission, 1986.

34. Hieronim Kubiak, op, cit., p. 121.

35. Silvano M. Tomasi, "L'assistenza religiosa agli Italiani in USA e il Prelato per l'emigrazione italiana: 1920-1949." Studi Emigrazione, 19 (June, 1982), 167-189.