

A Program Of Pastoral Service To The Migrant Farmworker
Of The United States



Como los ramos del roble se apuntan en cada
direccion, asi es el Migrante.
Pero, como la raiz del roble se les da a los
ramos su esfuerzo, asi la Fe en Dios y el
Amor de la familia les dan a los Migrantes el
esfuerzo que los sostiene en la peregrinacion
al trabajo lejos.

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A PROGRAM OF PASTORAL SERVICE TO THE MIGRANT FARMWORKERS
OF THE UNITED STATES

Part I

A. FORMS OF MIGRATION

The modern and rapid migrations which occur on our continent, and in fact, throughout the world, are diverse. They are made up of laborers, management, skilled technicians, students, tourists, pilgrims, aliens, refugees and deportees. Although they differ greatly from one another, they nevertheless share a common factor: They are all involved in particular circumstances of life that are greatly different from those which they are accustomed to in their home places.

Today in our country, men and women and their families continue to migrate in order to secure a better economic and social condition in life. We recognize that this is not a new phenomenon in our time and place but one that has existed for many years. This is especially true of our nation's Migrant farmworkers. Various agricultural and industrial practices have given our people the opportunity to migrate. Economically underdeveloped sectors of our country, such as the Lower Rio Grande Valley of Texas, have made it necessary that they do so. For this reason, hundreds of thousands of our people in Texas, California, Florida and other states have earned a greater portion of their sustenance by entering the migrant stream.

We recognize, however, that these agricultural and industrial practices are in the process of change and mechanization will eventually take over many of the activities farmworkers are

presently doing. For this reason new skills need to be developed and alternate forms of employment and activity need to be found. Government programs are already being implemented to meet these very important concerns. Much more, however, remains to be done.

B. PROBLEMS INHERENT TO MIGRATIONS

1. In migration, social relations are multiplied. Many are not prepared with the necessary skills or personal maturity to function successfully in the more complex milieu. The migrant is at the same time, the cause and the victim.

2. The tensions due to economic inequality and the conflicts that arise through differences of mentality and tradition, bring about deep anxieties.

3. The fundamental rights of persons are suppressed by various forms of discrimination, whether based on race, color, creed, language, historical prejudices or political or ideological intolerance.

4. Experience has shown that Christian people in the circumstances of migration, are subjected to the danger of relaxing their faith, and, in fact, gradually losing it altogether. The danger of loss seems to be heightened if the practice of their faith is bound up with human cultural tradition, and this in turn becomes threatened by outside forces such as they encounter on the migrant stream.

C. PRINCIPLES

It should be recognized that the movement of our brothers and sisters in the migrant stream for Texas, California, Florida

and other states is a substantial thrust towards the unification of all people in our Nation. This movement is but part of a worldwide movement toward the unification of all peoples. In this "God's Spirit, who with a marvelous providence directs the unfolding of time and renews the face of the earth"¹ is wonderfully perceived.

Migration, then, must serve to promote mutual understanding and cooperation on the part of all. It must give witness to and promote the unity of the entire human family and confirm the communion of brotherhood that must exist among all people in which "each party is at the same time a giver and receiver."²

Migration must also serve to protect the orderly and balanced growth of each individual family, for family life is the foundation of all human society and the animation of total world brotherhood.

D. RESPONSIBILITY OF CHURCH SERVICE

The Church, then, who is charged with bringing all men to share in the redemption of Christ, has particular concern for her migrating people. The Church serves her migrating people by remaining true to her mandate and offering them the key to the interiorization of their faith and the protection of the rights of the human person. The manner, juridical forms and duration of this service are to be carefully considered in each individual situation, and adapted to the circumstances of the migrant way of life and remain constantly adapting.

E. FUNDAMENTAL RIGHTS OF THE HUMAN PERSON

Man "whole and entire, body and soul"³ is the proper recipient of the Church's pastoral care. In adapting the pastoral care of

men to the particular needs of our times and in our place, we must focus on the primary and fundamental rights of the human person so that those who have the responsibility of governing will recognize these rights and guarantee their protection. This must be realized especially where it concerns our migrant people, so often neglected and denied this fundamental inheritance of men. They in turn will realize these rights as well as the corresponding responsibilities they have proper to the dignity they share as citizens.

1. The Right To Have A Country, State, And Diocese

Because man is social in nature, he is a member of a particular country, state, and Diocese. He enjoys this right because of descent and blood, spiritual and cultural bonds.

This is violated when men are objectively denied this right or subjectively feel that they do not belong because of race, religion or for any other reason.

2. The Right To Migrate

Men have a native right to use the material and spiritual goods which "Allow ...relatively thorough and ready access to their own fulfillment. "⁴ When these spiritual or material goods are not readily available in one state or location the people have the right to migrate to others and to seek those conditions of life worthy of man. This right pertains not only to individuals but to entire families. The right of an entire family to migrate and to live together as a family must therefore be safeguarded especially in the consideration of housing, education of children, working conditions, health, recreation, insurance, and taxation.

3. The Right To Keep one's Own Culture, Language, Religion, Tradition, and Expression

The migrant people carry with them their own mentality, language, culture, and religion. They are to be respected everywhere.

These are the natural medias for knowing and opening the inner man. Those in service to the migrant people will offer true service of they know the language, culture, religion, and mentality of those whom they are serving.

F. THE COMMON GOOD

Even though they have the right to migrate the people are to remember that they have the right and responsibility "to contribute according to their own ability to the true progress of their own communities. Those men and women, especially from underdeveloped areas, who possess above normal intelligence, organizational abilities or special skills who do not return to their areas, endanger the common good."⁵ Those who settle out of the migrant stream should be ready and willing to help other migrants who look to them for assistance.

G. DUTIES TOWARD THE HOST COMMUNITY

The migrant people shall seriously attempt to learn the language of the host community and abide by its laws and customs so that they will be more easily integrated during their stay. This is especially true if their stay in these communities is prolonged. In addition, when all previously stated principles are followed and the rights of our migrant people are protected, the factors which seek to harm their development will cease to exist. This allows much easier access to the fulfillment of the

responsibility of extending the Kingdom of God. As Vatican II has indicated: There rests by divine mandate the duty of going out into the whole world and preaching the Gospel to every creature.' An in another place:"...the whole Church is missionary, and the work of Evangelization is a basic duty of the People of God." The migrant too have numerous contacts with Christians of other communions, non-Christians and non-believers as well.

Each person in the migrant stream is to serve as a living and evangelical witness of Christ to others. The migrant people are truly the people of God in diaspora and journeying to the promised land.

The Church then, with great concern, turns its attention to giving dynamic pastoral care to those people who "follow the sun" leaving their homes in the spring and returning late in the fall.

Part II

BISHOPS

The most Reverend Bishops are the true sheperds of the people of God. They have the authority to teach the revealed truth in the Church. They are the teachers of the faith to sanctify God's people and give them spiritual nourishment. Because of the particular life-style and work of the migrant people, they need special care by the Bishops of their home Dioceses where they reside for at least one half of each year. To this end, the Bishops cooperate with the Episcopal Liaison for Migrant Farmworkers and the Office of Migration and Refugee Services of the National Conference of Catholic Bishops and make special efforts on behalf of their people who migrate.

It is recommended that they establish a special Diocesan Commission for the Pastoral Care of People on the Move. This Commission will be composed of Directors and/or representatives of the diocesan ministries and apostolates that serve migrant and refugee people, such as: apostolates to the seafarer, airports and airline personnel, college and university students, tourists, pilgrims, seasonal and migrant farmworkers, aliens, undocumented workers, refugees, and others. It will be the responsibility of this Commission to assist in the development and carrying out of the pastoral care and ministry of the Diocese to 'people on the move'. It is very important that representatives from migrant and refugee people serve on this Commission.

The Bishop, in cooperation with the Diocesan Commission for the Pastoral Care of People on the Move, designates suitable personnel - priests, deacons, religious and laity - to serve the Migrant farmworker at home and on the migrant stream. Through specialized teams, they are to work in close cooperation with local pastors in the formation and training of Migrant farmworkers in person, community and activity. It will be their responsibility to see to the formation and training of the migrant people through small groups in their home parishes.

The Diocesan Commission forms liaisons with the Presbyteral Council, Pastoral Council and other Diocesan Divisions and Departments. Special attention is to be paid to the orientation of the seminarians of the Diocese to the needs and care of the Migrant farmworker. Training sessions, workshops and summer vacation experience are recommended.

PRIESTS OF THE HOME DIOCESE

Hundreds of thousands of people from the Dioceses of Texas, California and Florida move into the migrant stream in search of work each year. This places upon the priests of these dioceses an awareness of the responsibility to share the universality of the mission entrusted by Christ to the apostles. In fulfillment of this responsibility, they are to proclaim with authority the Word of God, to assemble the scattered people of God, to feed this people with the signs and actions of Christ which are the Sacraments, to set this people on the road to salvation, to maintain it in that unity of which we are, at different levels, active and living instruments, and unceasingly to keep this community gathered around Christ.

The parishes could be programmed to missions during the months of the year, May to October, with assigned groups of priests to cover necessary pastoral services while others would be free to migrate with their people (for these months). Priests may volunteer for this migration or be designated, but all such assignments will be made by the Ordinary.

As far as possible, priests should be sent in twos' or threes' so that they might be mutually helpful to one another. Thoughtful care must be given to their spiritual life as well as to their personal needs. It is highly advantageous for the

priest to experience the religious, psychological, and social characteristics of the people in migration, just as it is for the migrants to witness the personal testimony of the priest's life, radiant with the spirit of service and true paschal joy.

Priests can become a liaison to the priests of the Diocese into which they migrate and coordinate and cooperate with the programs already existing and operating. They are to share the benefit of their experience with the Diocesan Commission for the Pastoral Care of People on the Move for the development of the pastoral ministry of their Diocese and for the unification of its goals in service to the Migrant farmworkers. They can also help carry out this ministry for the migrants while they are in their home diocese.

SPECIALIZED PRIEST

Priests specializing in Migrant Farmworker Ministry are to be chosen from diocesan or religious communities. These men should be specially trained for an adequate length of time; possess the necessary virtues of holiness; have a knowledge and facility with the language of the Migrant farmworker; have other personal endowments necessary for the vigorous mission of migration. A priest for the migrant remains incardinated in his own diocese. A religious priest comes with an appointment from his Superior arranged through the Ordinary of the Diocese he is representing.

Throughout their assignments, the priest remain subject to the Ordinary of the place, both in the exercise of the ministry and in discipline.

A migrating priest is entrusted with a personal parish and enjoys a pastor's power with all the faculties and duties which belong to a pastor under canon law. He has besides, even though he lacks territorial jurisdiction, the faculty of administering the sacrament of Confirmation to his subject who are dying. Further, the pastoral powers are both personal and cumulative. Thus, he can exercise them only on behalf of the migrant people themselves and within the territory of the mission and any migrant is free to approach his own priest as well as the proper pastor of the place for the administration of the sacraments including Marriage.

The Migrant priest is to follow the Law of the Church in regard to his ministry to the migrant people as he would in non-specialized instances. He is to be particularly cognizant regarding residence and the obligation to keep authentic records. Though not held to the obligation of Mass "pro populo" it is strongly recommended that he celebrate frequently for his people.

Priests who are assigned, or associates to the priests or religious who have the care of the migrant people, have the duties of faculties of associate pastors, with any necessary modifications (adaptations)

Let local Ordinaries take special care that the rights and duties of the migrant priest and their associates be carefully defined, explained, and coordinated with the pastors of the place into which the migrants and their priests go.

Whatever juridical status they receive, the migrant priests and their associates are to make every effort to adhere to the mind of the local ordinary with whom they are performing their ministry. As long as they are in his territory they are to consider the local ordinary as their own Bishop and Father in Christ. They are to observe the pastoral norms of his diocese.

It is further suggested that they attend diocesan conferences, especially the pastors. This heart-filled agreement and close cooperation serves as a witness to the migrant people of the unity of the Church and the accomodation which is necessary to all.

If there are several migrant chaplains, it is desirable that one be chosen to serve as a delegate for the priests. Among the responsibilities of the Delegate would be to establish contacts with Bishops of the dioceses into which the migrant people and their priest will be moving; to coordinate the pastoral work in these dioceses; to serve his brother priests in their needs, both spiritual and temporal; to see that they are fulfilling their ministry and properly executing the various programs; to serve as an advisor to these programs; to serve as the Bishop's representative to whatever pertains to migrant apostolates.

DEACONS

It pertains to the office of the Bishop to appoint and ordain permanent deacons for the care of the Migrant farmworkers both in their home dioceses and during the summer months while they are on the migrant stream.

It is highly recommended that deacon-candidates be chosen from among the Migrant people themselves, suitably trained and prepared according to the norms of the diocese, and ordained to serve in the migrant ministry with their people accompanying them on migration and returning with them when the seasons ends. As men working along side their peers in the factories and fields and the majority primarily identified as husband and father, the migrant permanent deacon gives unique witness to the ministries of word, sacrament and service in which all levels of ordained ministry share. His proximity with the people affords special opportunity to serve the sick and the poor, the oppressed and the alienated.⁶

The permanent deacon for the migrants, whether appointed or ordained for this service, exercises his ministry in communion with the bishop and priests. Strengthened by sacramental grace he serves the Migrant people in the ministry of the liturgy, of the word and of charity. It is the duty of the deacons, to the extent that he has been authorized by competent authority, to administer baptism solemnly, to be custodian and dispenser of the Eucharist, to assist at and bless marriages in the name of the Church, to bring Viaticum to the dying, to read Sacred Scripture

to the faithful, to evangelize, instruct and exhort the people to preside at the worship and prayer of the faithful, to administer sacramentals and to officiate at funeral burial services.⁷

The permanent deacon enters into a special fraternal relationship and works in close collaboration with the priests of both the home diocese and on the migrant stream and serve on specialized ecclesial migrant teams for the development and implementation of the Pastoral Plan of the diocese for the Migrant people.

RELIGIOUS

The Superiors of Religious Communities (of the Diocese) should be contacted and requested that voluntary commitments of Religious, both priests and sisters, be made to full time apostolic service with the migrating people.

Religious who volunteer are assigned by the Diocesan Commission to assist in the ministry on behalf of the migrant people. Upon entering this work, these Religious are sent to the team leader, although, in special circumstances they may serve apart from specialized teams. Contemplative communities are to be called upon to pray for migrant people and for the apostolate.

The role of the Religious is fulfilled in the living of their consecrated lives to perfection and in their performance of the multiple works of charity which flow from the Sermon on the Mount. At the same time as being a challenge to the world and to the Church herself, their silent witness of poverty, and abnegation, of purity and sincerity, of self-sacrifice in obedience, can become an eloquent witness capable of touching also non-Christians who have good will and are sensitive to certain values. They are to implant and strengthen the Kingdom of God in the hearts and

minds of God's migrant people, and therefore, devotedly engage in religious education, with special emphasis on Scripture and Liturgy. Religious are to be particularly solicitous to serve those migrant people who sift through and are not touched by the Church's pastoral care. These are the ones most in need of the attention and witness of consecrated persons, to attract them to an effective and prompt fulfillment of their duties to their Christian vocations.

The Bishop or his Delegate will work very closely with the Superiors of Religious Communities for the growth and development of their priests and sisters in the spiritual life and apostolic service which witnesses to the force of Christ the King.

LAITY

The involvement of the laity in this apostolate has two considerations. First, there are those who are mandated, i.e., those invited by the Bishop and sent by him to participate 'full time' in the ministry. Secondly, there are those lay people who reside in the communities or localities into which the migrants move.

CONCERNING THOSE WHO ARE SENT

Laity are called by the Bishop to serve on specialized Migrant ministerial teams, They are to be especially experienced and trained in leadership formation, familiar with the language, culture, tradition and religious expressions of the Migrant people, as well as, competent in their own fields.

Their assistance is vital in the catechetical development and formation of the Migrant people, therefore, Diocesan centers for

the preparation of the laity should be set up for this work. They should creatively participate in the planning and celebration of the Sacred Liturgy, as well as be prepared to communicate the Word of God when the occasion presents itself in a manner proper to themselves as laity.

Their responsibility requires them to see that the Migrant people are not received as mere "Tools of Production", but as brothers and sisters endowed with human dignity and co-builders of a new and broader human community.

Thus, these laity are specially entrusted with the work of removing the various forms of discrimination. Their concerns must reach to the unity of family life, housing, education, working conditions, health, recreation, insurance (social, employment and health) and taxation.

These laity should be recruited from among the migrant people themselves. Other sources for this recruitment are the Cursillo Movement, CFM, Marriage Encounter, Charismatic Renewal Groups, and other zealous and apostolic lay groups and organizations who would be able to contribute dedicated personnel.

They work to see that the problems of the temporal sphere are solved in justice, truth, and love which is characteristic of the Kingdom of God and the demands of their vocation. Their function then is that of a true brother and sister.

CONCERNING THE LAITY OF LOCAL AREAS

The laity of the local areas should be prepared to receive the migrant people with hospitality befitting a Christian Community, to seek them out if necessary and to introduce them to the local Church. One cannot fail to stress the evangelizing

action of the family in the apostolate of the laity. As the "domestic Church" the family is the place where the Gospel is transmitted and from which the Gospel radiates. A Family which is conscious of this mission becomes truly the evangelizer of many other families and of the peoples and neighborhoods surrounding them. Migrant families themselves should be invited to participate as actively in parish affairs as the demands of their work and other responsibilities to one another allow.

The youth of the local areas and the migrant youth, well-trained in faith and prayer, become the prime and direct apostles for one another. They exercise the apostolate among themselves and through themselves and reckon with the social environment in which they live.

The laity in the local area coordinate the educational and enrichment opportunities for the migrants particularly those sponsored by the Church. This paves the way to brotherly association and genuine unity.

The local laity should be instrumental in making the necessary provisions by which decisions concerning the future socio-economic conditions of the migrants and their families can be shared in by the migrants themselves and that disputes may have a way of recourse in sincere discussion for a peaceful settlement.

Local lay leaders, especially in the political order, should be taught to appreciate the imminent value of the blending of a different culture with the one in which they are living. Also, local leaders should work for the achievement of the ~~omega~~ of brotherhood by influencing the common conscience of men.

Part III

TASK

The total evangelization and development of the Migrant people of God is our task. The definition and modus operandi of this task are as divergent as the people involved in them. For us it involves four steps: Communication, Community, Comprehension and Communion.

A. COMMUNICATION

The content of our communication consists in this: to proclaim the Gospel message of the Kingdom of God, the happiness of belonging to this Kingdom which is made up of the things that the world rejects, the demands it makes upon those who wish to live in the Kingdom, the Heralds of the Kingdom its mysteries, its blue print, the watchfulness and fidelity demanded of whoever awaits its coming, the great gift of God in salvation, the liberation from all sin and the evil one, the liberation from all that oppresses man, the joy of knowing God and being known by him, of seeing Him, of being given over to Him. The price of this communication is a life lived according to the Gospels, through work and suffering, through self-denial and the Cross, and through the interior renewal of mind and heart. The Church places on our lips His saving word, mandated us to what She herself has received. We are sent then not to communicate ourselves or our personal ideas but a Gospel of which we are the ministers and who are to pass it on with complete fidelity.

B. COMMUNITY

A basic Christian community forms where there is constantly increasing faith, hope, love, and union with Christ among

the Migrants; where they open themselves with growing awareness of the implications of the Gospel message to their lives and then act upon these implications. This spreads within families then out to neighbors, towns, cities, etc. Characteristics of these communities are a deepening of faith, fraternal charity, prayer, close contact with priests, and religious gathering for, listening to and meditating upon the Word for celebrations of Sacraments, bonds of agape, struggles for justice, aid to the poor, and human development.

They do not allow themselves to be ensnared by polarizations or fashionable ideologies or succumb to a protecting and hyper-critical attitude under the pretext of authenticity and collaboration. They remain firmly attached to the Church, they maintain a sincere communication with the pastors whom the Lord gives to His Church with the Magisterium and the Spirit of Christ. They constantly grow in missionary consciousness, fervor, commitment, and zeal with a real universal spirit in all things.

C. COMPREHENSION

Evangelization takes the Migrant people beyond themselves, beyond the things of this world, beyond time and history, to a comprehension of the promise made by God in the New Covenant. It takes them to God's love for us and our love for God, to the brotherly love all men should have for one another, in giving, forgiving, and helping. It takes them to a comprehension of the mystery of evil and to the search for good, to the search for God through the prayer of adoration and thanksgiving, while at the same time making them sharers in the work of evangelization with Christ and His Church.

The Evangelist comprehends his own constant need for being evangelized as well as the interplay between the Gospel and man's real, personal and social life, especially as it is found in the paschal mystery. He comprehends the challenge to be engaged in the effort and struggle to overcome everything that condemns man to remain on the margins of life. He comprehends the links between the plan of creation and the plan of redemption.

D. COMMUNION

Communion is an ever deepening process of union with Jesus, we living in Him and He living in us, and in the dynamic oneness we have with each other as members of the Body of Christ and with all among whom we relate. Communion with the Spirit of Christ impels us to proclaim the Gospel. It stirs up the new humanity, achieves unity in variety, penetrates to the heart of the Church, brings discernment of the signs of the times and puts them to use. It explains the deep meaning of the mystery of Jesus and His teaching, acts to allow us to be possessed and led by Him. We are to become servants of truth which liberates. We are to be animated by love, fervent in charity, careful of fatigue, compromise and lack of interest which dejects, discourages and disappoints us. We realize that the Father has chosen His Disciples, has decided to give them the Kingdom and that they will bear much fruit.

FORMATION

A. PERSON

In the formation of persons special attention should be given to the communication of a dynamic pastoral theology of the " Migrating

People of God" because each Migrant is in that same condition.

Adaptation in religious training is again the key.

Concentration on building " Church" is imperative. The essence of Church is the expression of faith, love, and unity of the community. Churches are meaningless symbols without these witnessess. Special attention then is to be given to the formation of a social rather than just and individual conscience. The modern world is strongly reacting to individualism. Special attention is to be given to formation of persons and not to information in specific areas of social relations, familial responsibilities, the dignity of labor, labor relations and the agricultural economic systems of the Nations. We form, then, committed people rather than just knowledgeable.

B. COMMUNITY

In forming community special emphasis is to be placed on creating friendship and brotherhood rather than structure. An effort must be made to create a spiritual family, warm, intimate, loving and self-sacrificial. Once formed, family will find its depth in the body of Christ and oneness with our Father. What the Formation Team looks for and the Migrant seeks is a living, dynamic organism and not organization as such.

C. ACTIVITY

In training and formation to activity special attention is to be paid to the development of the following (15) areas of human living and fulfillment"

1. Individual family structure
2. Health and Health resources of the community
3. Commercial & Employment resources of the community, Unionization.
4. Housing
5. Fraternal organizations and clubs

6. Entertainment and Recreation
7. Transportation in the Community
8. Communication (T.V., radio, newspaper, telephone, etc)
9. Education (Adult, young people, children)
10. Economics of the Area (Wage scale, cooperatives, bank loans)
11. Agricultural and Industrial Production
12. Religion
13. Law Enforcement
14. Political Order (political counties)
15. Legal Assistance

These areas of human activity are to be studied, improved upon and developed within the local home and communities and in the communities into which the Migrant people enter. This is undertaken by competent personnel who are charged with the execution of the particular areas of service.

METHODOLOGY

Evangelizing among migrants means to bring the Good News into every strata of their human lives. It means transforming them from within and bringing to them a newness in their criteria of judgement, their values and interests, and their lives of thought and sources of inspiration. It also means changing their life styles where they are in contrast with the Word of God and the Plan of Salvation.

A. FAITH

The first step in the spiritual development of our migrant people is the formation of vitalized persons of faith. A faith which goes beyond current values. A faith which brings them to hope in something not seen and that one would not dare to imagine. A faith which involves presence, sharing and solidarity.

Since our migrant brothers and sisters possess a strong sense of family life, the formation of the person should begin within the family where the Gospel is transmitted and from which the

Gospel radiates. The Young are to have the Gospel offered to them with zeal and intelligence as something to be known, loved, and lived.

It is proposed, therefore, that during the first cycle of migration a visitation program be established and that they be brought together in groups of 5 or 6 for family religious education. The goal is to show the person of Christ and Christ extended which is His Church. The openness and understanding of this move persons to become more Christlike and to witness His way, His truth, and His Life. This brings one to commitment and manifestations of faith that reach to hope, love, and loyalty, Thus, God, who is community, is witnesses. It is therefore recommended that the techniques and texts offered in Family Religious Education and Family Movements be used.

Local pastors and their assistants are key to these familial formation groups. The specialized migrant ecclesial teams will work in close cooperation with these priests. Migrant couples, who are Cursillistas, or active members of other lay groups and who have been suitably trained could also participate as leader couples in the formative work. The specialized migrant ecclesial teams will continue the religious education work with the familial groups as the people move following the crops in the Spring and Fall of the first cycle of migration.

B. CONVERSION

After the first cycle of migration, as the migrant families return to their home Dioceses, specialized intensive courses on the formation of Christian Community and Leadership could begin.

This could be given to the couples of Diocesan Retreat houses or Special Diocesan Houses of Formation. Groups who pass successfully through this course, aimed at conversion, would then work in their same familial groups in the development of Worship and Specific development of Christian Family and community through group meeting using materials and techniques of the Christian Family Movement.

C. WORSHIP

Since the Eucharist is the source, center and climax of Christian Community the couples should be taught to prepare their own Eucharistic celebrations, in conjunction with their parish priests and members of the specialized migrant ecclesial teams.

The Goal of the small group discussions are: 1.) To deepen the individual couples in faith and to elicit conversion; 2.) To bring individual couples to communicate with each other so that their mutual problems have the opportunity to come to the fore and be solved; 3). To bring the individual couples outside of their own family group to interact and cooperate with others so that a productive sense of community might develop and begin to be executed; 4.) To develop a milieu where - in concrete community problems and needs might be realized and solved.

D. MISSION

From the third year forward the familial groups should continue to meet for worship and the practical activity of community activity and development. At this point, the people are to be brought to choose their own leaders for the grass root working out of the problem areas as previously outlined in the 15 systems in the formation program. Further, by this time, a syntheses

of available sociological studies and any new sociological studies should be made and the Diocesan Commission (PCPM) is to have seen to the recruitment of more specialized Migrant ministerial teams to work with the practical development of the Migrant farmworker community and with concrete programs flowing from the results of the sociological evaluations.

FOOTNOTES

1. Gaudium et Spes, No. 26 (Vatican II, Church in Modern World)
 2. Apostolate of the Laity, No. 14 (Documents of Vatican II)
 3. Gaudium et Spes, No. 3. " " "
 4. Gaudium et Spes, No. 26 " " "
 5. Gaudium et Spes, No. 65 " " "
 6. As One Who Serves, Page 37, 1977 (United States Conference of Bishops)
 7. Lumen Gentium, No. 29 (Doc. of Vatican II, Mystery of the Church)
Documents of Vatican II
- Norms for the Care of Migrants, August 15, 1969 (Pope Paul VI)
Instruction on the Pastoral Care of People Who Migrate, August 22, 1969 (Pope Paul VI)
Church and People on the Move, May 4, 1978
On the Evangelization in the Modern World, December 8, 1975
(Pope Paul VI)