

M E S S A G E  
OF THE IV WORLD ENCOUNTER OF LEADERS OF THE MCC  
HELD IN CARACAS (July 25-30, 1988)

1. Those responsible for the Cursillos in Christianity Movement, from thirty seven countries, have met in a World Encounter held in Caracas, July 25th through July 30th of this Marian Year of 1988, to exchange experiences, share friendship, and from an experience of faith, look into realities of today's world and man, with the challenges that this *new age of human history* (GS, 54) raises before the evangelizing restlessness of the Church.
2. The whole society has suffered with more violence than ever before, the aggressiveness of the ample transformation, speedy and deep, of a new era which, although influenced by the abandonment of the great values that were spiritual patrimony of other times, also shows evident symptoms of a slow return to the Gospel's basic principles which, in Jesus Christ, continue to be the way, truth and life (CF. Jn 14,6; Mt 28, 19-20; Mk 16,15; DV.7)
3. We find ourselves between light and shade (CF. GS, 4); we detect positive and negative aspects in the fields of family, education, youth, work, intellectuality, mass-media, culture in general at different levels and dimensions. The negative aspects are signs of the delay that man puts up before the love of God; and the positive signs obviously show the unchangeable salvation will of a God that continues to love man, the world, and for whose liberation rendered his Only-begotten Son, Christ the Lord (Cfr. Familiaris Consortio, 6; Jn 3,16.)
4. The new techniques with their marvellous progress not exempt of dangers, mimetism, consumerism, hedonism, environments of structural injustice, delay the evangelization process and the response of man to the word of Jesus. We would fall into a feeling of defeat and hopelessness if our spirits, enlightened by faith, did not live the comforting reality that Christ has overcome the world (Cf. Jn 16,33; Rv 3,21), a world filled with concupiscences which induce it to evil, and He will continue being the Lord of history and the universe (Cf. GS, 57; RH, 1).
5. Under these circumstances, it is the total evangelizing restlessness of the Church, an expert in humanity (*Populorum progressio*, 13), which must move opportunely and inopportunely (Cf. 2Tim 2,4) to respond to the challenges that arise from the signs of the times. It is true that the joy and hope, the grief and anguish of the men of our time, especially of those who are poor or afflicted in any way, are *the joy and hope, the grief and anguish of the followers of Christ as well* (GS, 1).
6. We affirm that the Church, Christian community formed by men who, united in Christ, feel ourselves guided by the Holy Spirit in our pilgrimage towards the Kingdom (Cf. Rom. 8,14), have received the Good News of Salvation to convey it to all (Cf. Mk 16,15). Being Church, we feel intimately and really solidary with the human race and its history (Cf. GS, 1).
7. We are aware, face to the transformation in today's world which with a depressing easiness and accelerated speed overcome, one after another, styles of life, that the dynamism which the Holy Spirit instils into the Church is admirable, awakening initiatives and methods (Cf. AG,4; LG, 4,12) which, without destroying nor parking all time formulas and institutions, enrich the evangelic message, with new effectiveness and vigour (cf. Paul VI, Alocucion a la I Ultreya Mundial, 29-V-1966)
8. The Cursillos in Christianity Movement, word proven by experience, reputable in its fruits which today journeys the roads of the world with the rights of citizenship, through which millions of men and women have participated of the same shower of graces and are encouraged by identical ideals taken from a common fountain (Paul VI, 29-V-1966), feels summoned by its evangelizing function which must lead to the Christian leavening of the environment (CF. CPSNE, Caracas 1988, 35-37; CN Caracas 1972, 17-23; 107-117; CCIRC Caracas 1988, 44-49; E. Bonnin, F. Forteza, *Evidencias olvidadas y vertebracion de ideas*, Caracas 1988, 175; E. Bonnin, Finalidad, CCSNE, 35 (1966) 9; CR, 25-26; IFMCC, 57 y 59-62; EN, 19; IV Enc. Interam, VII), wherein ideologies generate the behavior, the mentality and the injustice which diminish if not invalidate, credibility of evangelical essence. (CF. GS, 19).

9. Evangelization constitutes for us the natural space of our daily life: the most urgent requirement, the most passionate adventure of our Christian being (Cf. EN, 14; I Enc.Lat.Am., I:II Enc.Mund., III Pastoral y Cursillos; CPSNE, Caracas 1988; 39-4-; AA, 3: EN, 14-16; 70-73; III Enc.Lat.Am., CR, 360). We feel ourselves lovingly summoned by the Owner of the estate (Cf. Mt20,1-7) who calls us all - those of the first hour, possibly tired and disappointed; those of the sixth hour, in the maturity of their creativity and action; those of the ninth hour, who carry in their blood the ardour and the boldness of youth; those of the eleventh hour, who have not yet experienced the heaviness of the hours and the bitterness of the irresponsible. He calls us all under the discreet action of the Spirit, to go out into the world with our eyes bright, with faith to tell them that Jesus the Lord *is no longer here*, in the empty sepulchre: *He has risen* (Mt 28,6). *The whole church is missionary, the work of evangelization is a fundamental task of the people of God* (AG, 35).
10. The joy of announcing the Good News, the jubilant proclamation of our Christian being (CPSNE, Caracas 1988, 42) will lead us to be light of the world, salt of the earth (Cf. Mt 5, 13-14), ferment that will leaven with the Gospel the structures and environments (Cf. Mt 13,44) in which each one lives and works, because *laity's task will continue to be the insertion of Christianity in life, through the personal encounter and friendship with Christ, in communion with our brothers* (Paul VI, 29-5-1966), within the Christian community which shall not be a shelter for the shy, but in conjunction of those of us who feel committed within the scheme of the universal Redemption.
11. Like the disciples of the primitive Church (Cf. Acts 2,42) we will base our criteria in the Apostles' doctrine, interpreted by the authentic teaching of the Church; we will live to the last consequences the affective and effective communion with all; at times of dismay we will feel strengthened by the fraction of the Bread; and our individual and communal prayer, in the name of Jesus, sower (Cf. Jn 16, 23-24), will obtain from the father the vitality and fruitfulness of our sowing.
12. We are aware that the Spirit is willing, but nature us weak (Mt 26,41); that the task is hard because the ideal is high; but we propose ourselves not to bargain efforts, using those three conditions mentioned by the Holy Father on Pentecost Eve of last year at the proclamation of the present Marian year: Lots of courage, lots of perseverance, lots of spirit of sacrifice (Alocucion de Juan Pablo II durante las Vesperas de la solemnidad de Pentecostes en el Santuario del Divino Amor de Roma, 7-VI-1987, L'Os. Rom.,Edic.Esp., 14-VI-1987,3), being aware that the grain of wheat bears fruit only when it falls to the earth and dies (cf. Jn 12,24). By the Grace of God, we are ready to leave shreds of our life in this commitment.
13. But all these will remain as a simple play on words and intentions, if we do not try to put up to date, at least on what concerns us, this blessed instrument of Cursillos in Christianity which we cannot use anarchically, as we please, but keeping the perfume of its substantive essence and of its basic charism, freshening what is accidental in its methodology, day after day, without the least betrayal to the essential truth, without emptying nor distorting its content, although put in a language that can be grasped and assimilated by men and cultures of now and here. We proclaim that *evangelization loses its strength and its effectiveness if it does not take into consideration the specific people to whom it is addressed, and does not use their 'own language', not so much at semantic or literary level, but a level that could be called anthropological or cultural* (EN, 63).
14. During these days of the Encounter we have studied and meditated over Kerygma, Conversion, Cursillos and Community, Evangelical leaving of the environments (Cf. III Enc.Lat.Am., B.I.I.; II,3; IV Enc. Interam., VI y VII; II Enc.Mund., III, Pastoral y Cursillos); challenges arisen from the evangelization of culture, and over current ways for the Postcursillo, after having placed ourselves in a referential framework before man and modern society (Cf. VI Enc.Interam.,I-II). In our meetings and conversations on these themes, both at a personal and group level, we have shared the invaluable richness of the charism that the Holy Spirit has poured on the leaders of the MCC from the different countries. But above all, we have shared the joyous living-out of unity which is more necessary every day, so that the MCC can be a better evangelization agent in our time.
15. All our contributions, personal and communal, will be passed on to the Commission that

will update IFMCC. Therefore, we will review our methods and resources, not arbitrarily or unjustifiably, but only for serious reasons, with ecclesial responsibility, in the presence of the Lord. While waiting for this updating, contributions and suggestions from all the working groups will be published in our OMCC Bulletin.

16. Our effort would be fruitless if we do not entrust it to the tenderness of the motherly hands of Mary, Star of Evangelization (Cf. EN,82).
17. We would like to end this message with a cry of missionary responsibility and of Christian hope: *Christ is with us always, until the end of the world!* (Cf. Mt.28,20).