

## **OMCC STATUTE: PROCESS, APPROVAL, EVOLUTION**

### **Chapter 1**

*Now the laity are called in a special way to make the Church present and operative in those places and circumstances where only through them can it become the salt of the earth.  
(Lumen Gentium 33)*

### **The creation of the OMCC and the construction of its Internal Regulation**

“To make the Church present and operative in those places and circumstances where only through them can it become the salt of the earth”, as the Second Vatican Council asks them, the laity need to discover their vocation and exercise it appropriately. The ecclesial movements which they integrate should be the instances where they can be formed and launched into the task of building the Kingdom according to their role in the common mission of the Church.

Born with the aim of evangelizing in response to its charism and according to its own method, the Cursillo Movement was organized, first in its two basic structures – Diocesan Secretariat and School of Leaders – and then felt the need to deal with the unity of criteria that it should follow to develop properly in each country and in each culture. That led to the creation of the National Secretariats.

In the 1960s, the need for connection and coordination between National Secretariats became apparent. Therefore, international meetings and encounters of various kinds were held in different times and places, thus giving rise to the International Groups (cf. FICM3, No. 24).

This was the origin of the Latin American Group (GLCC), the European Group (GECC) and the English-speaking Group (GHI) – which years later would split into the Asia Pacific Group (APG) and the North American and Caribbean Group (NACG).

After three World Encounters and two World Ultreyas, the existing International Groups met from 23<sup>rd</sup> to 27<sup>th</sup> June 1980, at the V Inter-American Encounter, in Santo Domingo, Dominican Republic, and agreed to create a *WORLD ORGANISATION OF THE CURSILLO MOVEMENT – OMCC*, as “*an organization of service, communication and information*”, establishing that the OMCC headquarters would be rotating, changing International Groups and countries, every two years. Years later, at the OMCC Meeting held in Caracas, Venezuela, from 11<sup>th</sup> to 13<sup>th</sup> August 1986, it was agreed to increase the OMCC terms of office from two to four years.

Resolution No. 6 of said Encounter reflects an important decision: “*The V Encounter unanimously ratified the agreement made by the representatives of the European Working Group (Monsignor José Capmany and Miguel Costales), the representative of the English-speaking Group (Gerald Hughes), and the Director of the Latin American Office (Andrés Dauhajre), by which a WORLD ORGANISATION OF THE CURSILLO MOVEMENT (OMCC) is definitely constituted and started, which organisation would be a service, communication and information body, without any intentions of exercising management, guidance, authority or control.*”

Within the framework of the Fourth World Encounter of the CM, in Caracas, Venezuela, in 1988, the OMCC Internal Regulations – in force to this day – were approved. It was these Internal Regulations that served as the basis for the process that culminated in the Canonical Recognition of the CM.

The Internal Regulations have 13 chapters and cover virtually everything that the OMCC should be and do to serve the CM worldwide. The Internal Regulations describe the nature and purpose of the OMCC, its composition, its objectives, its service, its headquarters, its Executive Committee, its meetings, its responsibility for World Encounters, official publications and their translations, its role as representative of the CM and the financing of its activities.

While the Internal Regulations served as the set of criteria by which the OMCC would help the CM around the world to develop its ultimate purpose in union and harmony with the Church, the very fact that the CM belonged to the Church called for official recognition by the Holy See. This claim was noted both by the CM leaders and by the Church herself, since applying for such recognition is generally the first step taken by an “association of laity” (this is how the Church calls groups or movements), and the CM not only had a “certificate of citizenship”, as Paul VI had said, but was also “old” enough to go after the recognition.

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