



Catholic Education
Board Management

Catholic Education Board of Management

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Process for Recruitment and/or Promotion of Teachers in Catholic Schools

CEBM Approved Process for Recruitment/Promotion of Teachers: Primary

Introduction

The process outlined below is expected to support the active recruitment and promotion of competent Catholic teachers. Non-Catholics are not recruited for Primary Schools at this time.

The Procedure

1. CEBM shall receive a completed copy of the *Ministry of Education (MOE) Application for Appointment/Promotion form* as made by applicants to any of the schools under the purview of the CEBM.
2. CEBM shall invite the applicant to complete *CEBM's Application Form for Appointment/Promotion*. The applicant shall be given the *Confidential Form for Appointment/Promotion in Primary Schools* to take to his/her Parish Priest for completion. The Confidential Form will be returned directly to the CEBM by the Parish Priest.
3. In the case of application for promotion, a similar form will be given to the applicant to take to the Manager of his/her School.
4. On completion of the *CEBM's Application Forms*, the applicant will be issued a letter advising of article 4 of the Concordat.
5. CEBM shall interview candidates. The Interview Panel will draw on the expertise of Principals, Vice Principals, Vicariate Managers, CERO's and Parish Priests/Managers.
 - a. There will be an interview instrument (*Interview Guidelines and an interview Report Form*) for conducting the interview.
 - b. The Interview Panel will be required to meet prior to the interview to be briefed on and agree to guidelines.

- c. Previous performance reports of the applicant shall be used in the final assessment of the applicant for promotion.
 - d. Applicants may also be invited to bring along Portfolios to the interview.
6. The results of the interviews shall be communicated to the MOE for transmission to the Teaching Service Commission
 7. The Ministry of Education conducts interviews on behalf of the TSC (by delegated authority)
 8. The TSC proposes appointments to the CEBM
 9. The CEBM responds (agreement or objection on moral or religious grounds)
 10. Letters of Appointment are received by the CEBM for transmission to selected candidates

The Goal of Catholic Education

(From: Pastoral Letter on Catholic Education in the Territories of the Antilles Episcopal Conference)

The goal that the Catholic school sets for itself is to lead children and youth to encounter the living Jesus Christ, Son of the Father, brother and friend, Master and merciful Shepherd, Hope, Way, Truth and Life, and thus to experience covenant with God and with human beings. It does so by aiding in building the personality of the students, having Christ as their reference point for mindset and life. As that reference point gradually becomes explicit and internalized, it will help them to see history as Christ sees it, to judge life as He does, to choose and live as He does, to cultivate hope as He teaches us, and to live in communion with the Father and the Holy Spirit in Him.

By the mysterious fruitfulness of this reference point, persons are built up in their existential unity, that is, they assume their responsibilities and seek the ultimate meaning of their life. Situated within the Church, the communities of believers, with freedom, are able to live the faith intensely, proclaim it, and celebrate it joyfully in the reality of each day. As a consequence, the human attitudes that lead to sincerely being open to the truth, to respecting and loving people, to expressing their own freedom in

self-giving and in service to others to transform society, mature and become second nature.¹

The core elements of the Catholic faith thus provide a framework for Catholic Education:

Teaching the whole person

The Church “establishes her own schools because she considers them a privileged means of promoting the formation of the whole man, since the school is the center in which a specific concept of the world, of [humanity], and of history is developed and conveyed.”²

Catholic education goes beyond the purely technical and practical aspects of schooling and aims at an integration of all knowledge within a vision of the world and of the human person. It focuses on the physical, emotional, moral and spiritual dimensions of human development, leading to a personal synthesis of faith and life of each student. Growth in all areas prepares students for a meaningful life of service as committed Christians, building the Kingdom of God in a pluralistic society.

Education for all, especially the Poor

In its schools the Church is called to promote an education centered on the human person who is capable of living in community, and making his or her contribution to its well-being. Given the fact that many are excluded, the Church must press for quality formal and informal education for all, especially for the poorest. This means an education that brings children, youth, and adults into an encounter with the cultural values of their own country, discovering or integrating religious and transcendent dimensions into those values.

To that end, we need a dynamic pastoral ministry of education to accompany education processes, to be a voice legitimizing and safeguarding freedom of education vis-à-vis the state and the right to a quality education for the most dispossessed.³

Staff as Living Witness

Catholic educators are called to do much more than share religious knowledge. “Professionalism is marked by, and raised to, a supernatural Christian vocation.”⁴ It is the personal witness and holiness of the teacher that will have the greatest impact on the

¹ Aparecida § 336.

² Congregation for Catholic Education, *The Catholic Schools*, 1977, n. 8).

³ Aparecida § 334.

⁴ Congregation for Catholic Education, *Lay Catholics in School: Witness to the Faith*, 1982, n. 37.

students. Catholic educators should model collaboration, love of the faith, communion with the Church and concern for the poor and marginalized. They must be committed to leading their students to encounter Jesus and develop a relationship with Him that expresses itself in witness and service.