

## **The Catholic school in Haiti in the dioceses and parish**

### Introduction

#### What is it?

It is the integration of Catholic schools in Haiti in the diocesan and parish.

By Catholic schools are defined as schools administered by priestly priests of parishes, church schools or private national run by religious congregations and autonomous Catholic Schools run by lay Catholics, recognized by ecclesiastical authority in accordance with canon 803 of the Code of Canon Law.

Haiti has 2,220 Catholic schools. The Episcopal Conference established the Episcopal Commission for Catholic Education (CEEC) which covers the entire area of Catholic Education. For 22 years the CEEC is no expense, with the means at hand, in good as in bad times, structuring the sector which includes 328 parishes around 12,500 teachers and nearly 500,000 students. But, structure, frame and such a network application periodically devote time for questioning and assessment to reinforce what is consistent with the mission of the Catholic school and improve the application to be in structural areas, pedagogical, educational, relational and pastoral.

Thus, in early 2004, the CEEC, in a process of assessment and planning wanting to develop a new plan of action, turned to the Group growth is lent with great professionalism and dedication to exercise. In July 2004 the Group growth recovering in the hands of the CEEC strategic action plan for the period 2004-2009. I will elaborate on this issue in three major points that correspond to the pastoral SEE-JUDGE-ACT.

#### I. SEE THE REALITY OF THE CATHOLIC SCHOOL TODAY IN HAITI

Three major challenges: Ref. First part of the strategic plan:

##### I. a) The Catholic school is more like an instrument of evangelization.

The Catholic School, is involved in a domestic environment more competitive, more plural including the religious. Anyway, beyond the quarrel numbers, there is little doubt that the Catholic sector represents a tremendous human potential. In many ways, this is where the future plays of the Church in Haiti.

I. b) "... But, it remains fragmented, dispersed, scattered, siled. Is that the Haitian Catholic school has never been conceived, much less organized and experienced as an interconnected with bridges for moving smoothly from one unit to another or from one level to the other. But as enclaves, isolated clusters, often in competition with each other, almost in a sense of rivalry and not with a view to complementarity, sharing, solidarity and mutual assistance. In a systemic approach, it does not matter, it is not yet come to function as an integrated whole and to create spaces of complementarity.

I. c) Over time, it seemed as if it evolve itself favored the reproduction of social barriers. However, the Haitian Catholic school should provide a crucible of social integration due to membership of a large part of its customers to the same community. "The CEEC has

not yet addressed this issue in a Catholic school Haitian multiple speeds and that is not yet come to break down the barriers that tend to stratify its customers and institutions only as social canons."

## II. JUDGING / 5 CHALLENGES, 5 GUIDELINES FOR ACTION

Judged in the light of the word of God:

- I pray that all may be one, Father, they are united with us, as you are united with me, and I in you. They may be one so that the world may believe that thou hast sent me. (Jn 17: 21-23)

- All applied faithfully listen to the teaching that gave the apostles, to live in fellowship, to take part in communal meals and the prayers (Acts 2, 42)

- The group of believers was perfectly united, heart and soul. None of them said that their property was alone but between them all they were common property .... one among them lacked the necessary (Acts 4, 32, 34)

### II. a) 1 CHALLENGE: The Catholic School, instrument of evangelization

Educators-teachers involved in Catholic schools are called to be missionary disciples. "Go teach all nations, teaching them everything I taught you" (Mt 28, 19-20).

Many educators expressed the need to deepen their faith to be really up to their mission as baptized first and as followers of Christ, because they must be able to witness by their life of their commitment to Jesus Christ. It is also noted that all the dioceses have included in their five-year plan CEP priority "provide educators and teachers a deepening of their faith and their knowledge of biblical and religious."

This challenge, it is clear that it is the duty of managers to make available to all those who desire the means adapted to grow in faith. Each school community must seek and identify different needs: group reading of the Gospel, retreat with teachers, parents, students, each group separately, but also highlights community occasional working group on the social teaching of the Church, charitable, etc..

First ORIENTATION: Provide teachers with training facilities to grow in faith

### II.b) 2nd CHALLENGE: The Haitian Catholic School is fragmented, dispersed silos.

This fact was reported by 50 religious men and women involved in education at a meeting of the two commissions CEEC-CHR 9 January 2008 under the theme "The gathering of Catholic schools." The group looked reality in the face and name has obstacles to overcome to get to this gathering of Catholic schools:

Individualism, each for itself, the lack of cohesion and the separation between our schools, resistance, lack of availability, lack of openness to change, competitive spirit, perfectionism, self-sufficiency, leader mentality, exclusion, conflict between Catholic schools, Catholic schools and among non-Catholics, lack of communication, awareness parish officials.

It is clear that under these conditions, the events belonging to a single community of believers are rare or non-existent "

Second ORIENTATION: Overcoming the barriers that isolate and gather in unity

II. c) The third CHALLENGE Catholic school must be open to all without discrimination  
The Haitian Catholic school at different speeds, is not yet arrived to break the barriers that tend to stratify its customers and institutions only according to social cues. Over time, it seemed as if it evolve itself favored the reproduction of social barriers.

"The religion has failed to represent the cement, the binder fighting exclusion and breaks boundaries and taboos."

3rd GUIDELINE: Making School Catholic crucible of social integration

II. d) 4th CHALLENGE: the Catholic school on the threshold of the third millennium:  
"ABOUT THE CHURCH"

"The complexity of the contemporary world convinces us of the need to restore consistency to the consciousness of the identity of the Catholic school. This is the Catholic identity, in fact, emerge features original school that "structure" as the Church, a place of true pastoral action. The school participates in the evangelizing mission of the Church, it is a privileged place where Christian education is carried out .... It is therefore strongly reaffirm that the ecclesial dimension is not a characteristic superimposed, but quality is clean and specific, which penetrates and shapes every moment of its educational activities. The promotion of such dimension is the goal of every member of the educational community. '

4th ORIENTATION: Structuring the school as an ecclesial subject

II. e) fifth CHALLENGE: Catholic School INTEGRATED IN THE PARISH PASTORAL

"Thus, under the identity of the Catholic school is a place of ecclesial experience, which the Christian community is the matrix. In this context, it should be remembered that it fulfills its vocation to be a genuine experience of the Church if it is within the organic pastoral work of the Christian community. Unfortunately - continues the message of the Magisterium, must check in some cases the Catholic school is not perceived as part of the pastoral reality, it is sometimes considered foreign, or almost to the community. It is therefore urgent to promote a new awareness in the parish and diocesan communities, so that they feel themselves called first to support education and school. '

5th ORIENTATION: Integrating school in the pastoral reality of the community

III. ACT: A NEW EDUCATION FOR A NEW COMPANY

III) The Educational Project, a guide to action

"Education is not Catholic Catholic recruitment, but its educational project. The Catholic Education is open to all who accept its Educational Project. But it must be said, if inclusiveness for students, is a condition of the Catholic character of the school, open to all, for teachers, is accompanied by a number of requirements which sometimes give rise to contrasting positions, even divergent.

Freedom of conscience must be respected teacher. Freedom of personal choice of teachers for their own lives should not be confused with freedom from the Catholic Educational Project. This is when the teacher chooses to return to the Catholic teaching that is exercising his freedom to engage in the experience of a project that is not neutral.

Chapter III 3.5 Project Catholic Educational tells us profile New Educator ... "Who testifies to his faith in Jesus Christ, in all places and all times by full consistency between what he says and what he fact that educates evangelizing, educating and evangelizing. " There is reason to expect any teacher in a Catholic school that shares the belief that educational project based on an understanding of the person enlightened by the Gospel, that gives meaning to the way we teach and watch the student. '

The great responsibility of the institution is then to discover the richness of the Catholic Educational Project, during the time of training of new teachers, or at least during the probationary period the student teacher before signing his contract.

### III.b) Lines of shares of Catholic Education Project

Chapter V "Policies and Strategies" PEC proposes "the creation of networks of Catholic schools in every parish, coordinated by a parish committee of education, including three kinds of schools in order to facilitate the sharing of experiences them to improve the quality of education, create a new dynamism in cooperation for the training of teachers and administrative staff and finally to participate together in evangelistic ministry of the parish and the Zone.

#### ➤ Networks of Catholic schools (REC).

Indeed, the willingness of relationship, sharing of experiences, collaboration with others, expressed in the formation of "networks" of schools that allows them to develop their strength and multiply their resources and capabilities. Representation of Catholic schools in a network is diverse, there are schools presbyteries, congregations, Catholic and independent. Belonging to a network of schools based on criteria of proximity, desire for collaboration, solidarity, sharing and respect for the principles enshrined in the Charter of the network. The spirit of the network is to fight against the partitioning, isolation, discrimination, exclusion, but also to highlight the gifts, wealth, experience and expertise of each member in the service of the community improve the quality of education. The Catholic school system is also a place of words, listening and reflection on the mission of the Catholic school in the community where it is located.

#### ➤ The Committee Parish Education (CPE)

The parish education committee, finds its place in both the structural organization of the CEEC and the pastoral structure of the Parish. The parish committee of education is primarily a structure of the Church, presided over by the parish priest, which allows each Catholic school represented within it, to be structured as a true ecclesial subject.

This link to the parish school is a return path in the direction Parish-School and School-Parish also. It is particularly necessary when it comes to organized catechesis, the sacramental catechumenate and demands of school or college, it is also necessary for the

school which is to inform, communicate and plan these activities with the Parish. This bond of ecclesial communion is manifested by diffuse information that the school or college's proposals parish, diocesan or other, and the development of joint activities. In addition, meetings of members of the parish committee comprising officials of the various Catholic schools around the parish priest responsible, promote brotherhood and friendliness, and to allow the body while in the service of communion.

The composition of the CPE: The members shall be Directors and Principals of Schools and serving centers of Catholic education,

The role of CPE: Ensuring the unity and coordination between educational centers and Catholic parish community.

CPE's mission: To inform, communicate, and promote community participation in various educational diocesan and parish pastoral proposals. It encourages and supports the integration and active participation of Catholic schools to the mission of the Christian community in order to engage with her in the missionary made double movement "and go to the welcome meeting" of their brothers and sisters to work with them in the community to improve the quality of life in the community.

In conclusion:

We retain willingly approach the Father Lamotte when he wrote in the Pastoral Guide for Catholic Education

"The ministry is the art of living together in reference to Jesus Christ. "

MISSIONARIES AND DISCIPLES OF JESUS CHRIST,  
FOR OUR PEOPLE HAVE LIFE IN HIM.  
(Aparecida)

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Cécile Marie Dumontier