****

**THANK YOU FOR PARTICIPATING IN THE PASTORAL PLAN**

**FOR**

**THE ARCHDIOCESE OF PORT OF SPAIN**

**YOUR FEEDBACK IS IMPORTANT TO THE DEVELOPMENT OF THE ARCHDIOCESE**

**PLEASE READ CAREFULLY THE GUIDELINES FOR COMPLETING THIS DOCUMENT**

1. **There are six focus areas or pillars for the Archdiocese: Parish; Family Life; Catholic Education; Clergy & Vocations; Youth; Leadership in Church & Society**
2. **Each pillar has an Aspiration Statement and a list of objectives. We want you to share proposed actions to achieve these objectives**
3. **Using the Table of Contents as a guide, choose the pillar(s) you would like to give feedback on**
4. **Insert your answers in the tables provided**
5. **Upon completion, send the document to Gary Tagallie at** [**oppd@abpos.org**](mailto:oppd@abpos.org) **with your name and the parish you belong to**
6. **Deadline for submissions is November 30, 2018**

**DRAFT PASTORAL PLAN, 2019 – 2023**

**October 2018**

**ARCHDIOCESE OF PORT OF SPAIN**

**DRAFT PASTORAL PLAN, 2019 - 2023**

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**DRAFT PASTORAL PLAN, 2019 – 2023**

# Introduction

The Archdiocese embarked on the development of a Pastoral Plan in January 2018 shortly after the installation of His Grace Archbishop Jason Gordon on December 27th 2017. His Grace sought to engage in a process which would involve the Clergy and the Laity at parish level in the development of the Plan. In January 2018, the Clergy engaged in a discussion on five (5) challenges facing the archdiocese identified by the Archbishop’s transition team and distilled in part from the Synod held in 2009. These five areas were: Parish: Family; Catholic Education; Clergy and Religious Vocations, and Leadership in Church and Society.

The Clergy discussed these challenges and developed statements on each of these areas. These five statements were discussed in the Catholic News by the Vicar General, Fr. Martin Sirju in the February 24th 2018 edition and rolled down to the parishes for discussion and feedback over the period February to April 2018.

Across forty-four (44) parishes priests and teams of parishioners numbering about 1200 discussed the five areas and provided valuable feedback. The responses were collated and summarised and considered by the Clergy at its meeting on June 18th 2018. The five statements were revised based on the feedback and forwarded to the archdiocesan pastoral planning team as the foundation of the Draft Pastoral Plan.

The archdiocesan pastoral planning team met on September 11th 2018 to begin work on drafting the Pastoral Plan. The planning team developed an Aspiration Statement, considered the (revised) statements on Parish, Family, Catholic Education, Clergy and Vocations and Leadership; and formulated high-level Objectives in relation to each of the five areas, as well as Youth and Millennials. These were discussed at the Vicars meeting on October 2nd and Clergy meeting on October 3rd 2018. At the Clergy meeting suggestions for actions to achieve the objectives were made and these suggested actions are incorporated in this Draft.

The Draft Pastoral Plan is now presented to the Parish communities as well as departments and commissions of the archdiocese for their further consideration of the actions which are seen to be required to achieve the objectives. The Draft Pastoral Plan will also be available online and members of the parish communities who are unable to participate in the discussions can provide feedback online using the prescribed forms which will be made available. **All feedback must be submitted by November 30th 2018.**

Once this is completed, the Draft Pastoral Plan will be finalised by the archdiocesan pastoral planning team and by His Grace at the beginning of December in time for the new liturgical year.

# Aspiration Statement

**We are the people of God, united by Word and Sacrament, building Christ-centred communities that form Catholics to discern their vocation as missionary disciples of Jesus who work for the development of each person, every dimension of the human person, and all peoples with a preferential option for the youth and the poor.**

Guidance

The Aspiration Statement seeks to outline succinctly who we are and what is our mission in the archdiocese of Port of Spain.

The statement makes reference to the fact that as the Catholic Church we are **“united by Word and Sacrament”**, namely, the Word made flesh, Christ Jesus, whose proclamation in the Scripture calls forth the faith of the believer to recognize Christ's continued presence and grace, par excellence, in the celebration of the sacraments.

The statement **“Christ-centred communities”** reflects a Trinitarian reality, since Christ means the anointed Son of the Father, as such, parish communities are invited to express their identity as the body of Christ's disciples serving each other in a communion of love.

The statement emphasises that in **“building Christ-centred communities”** we are on a journey animated by Faith and by Hope, that works through Charity to create inclusive communities in which Christ is at the centre and which provide the means, sacramental and otherwise, for all members of the community to discern their vocation as missionary disciples.

**“Missionary discipleship”** involves entering into a personal relationship with Christ and his Church which involves taking up the cross and bearing the burden and cost of discipleship and taking the Good News of the Gospel of Jesus Christ to all peoples wherever they may be.

The **“preferential option for the poor and youth”** refers to the requirement for us to embrace in a special way the hungry, the needy, the homeless, those without health care and, above all, those without hope of a better future, and in today’s world to also embrace our youth as requiring special care and ministry.

The Aspiration Statement is the centrepiece of the Plan and the litmus test of what we aim to do and how we propose to execute the Pastoral Plan.

# Parish

The Current State of Parish Life

It is clear that in our Archdiocese many situations have developed within the parish structure that affect negatively the life of the community, the wider local Church, and consequently national life.

* Parish life is marked by contrasting and competing perceptions of Church, which do not lead to cohesiveness and oneness in the Body. As a result, the dynamic relationship between priest and people that ought to exist is often lacking and in its place unhealthy tensions arise where particular groups become entrenched and all the faithful are not truly represented.
* Hospitality needs to be more comprehensively and robustly developed at all levels.
* At the moment, clusters generally are not working. The ‘cluster’ arrangement must be evaluated from the perspective of the parishioners and not only from that of the priests involved.
* There is also a lack of mechanisms to regenerate life and evaluate the work of our parishes.
* Emergent groups, especially those involving youth, are also stunted by a destructive culture of exclusivity. The attitude of some priests, too, who have been at times high-handed, has also posed problems for the faithful.
* Homilies need to be much better developed and delivered.
* Inadequate leadership training and development for both priests and lay ministers.

The consequences of these issues are: no sense of growth; declining numbers at Mass which negatively impacts the morale of priests; lack of appreciation and widespread ignorance of the Sacraments, particularly Baptism and the Eucharist; an unwillingness to collaborate; and an absence of the fire that must enflame the heart, mind and imagination of our people.

## Aspiration for Parish

**Our parishes are Christ-centred communities that continually form missionary disciples, especially among the youth, spaces of collaboration and co-responsibility, welcome and hospitality where all are initiated into the sacred mysteries and where by encountering Jesus Christ, our parishioners will be friends and defenders of the poor.**

**Guidance**

The term “**Christ-centred**” refers to the aspiration that Christ must be at the centre of all we do, the axis around which the Church and all its ministries and social projects revolve. It also invokes our pride about the person of Jesus Christ in a society that increasingly identifies itself as “spiritual but not religious”.

 “I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter them” *Evangelii Gaudium No. 3.* Herein lies the soul of **“missionary discipleship”**: we allow ourselves to be evangelized and with that joy go, (the word we hear at the end of Mass: “Go!”) spread the good news and live the gospel in every aspect of our lives.

Parish life today requires **“collaboration and co-responsibility”** – the need to work together (collaborate) and take responsibility for (co-responsibility). Sometimes we collaborate but do not take responsibility for and more often we take responsibility for but do not collaborate; we shut others out. Enhancing parish life demands both.

All of life is one Sacred Mystery but we enter that one sacred mystery through many doors. The seven sacraments, especially the Holy Eucharist, are the preeminent Catholic doors through which we, drawn by the Spirit, experience the Father, through the grace of the risen Christ. These are our preeminent **“sacred mysteries”** and within each are embedded smaller mysteries which is why the sacraments are a source of inexhaustible treasure.

Almost every Catholic who has left the Church for other churches, especially the evangelical churches, have cited a grave lack of **“welcome and hospitality”** as their first reason. We must imitate our Master more effectively. He had an open table fellowship. We too need to make everyone feel welcome in our churches. It must be the space where some of their vulnerabilities are soothed and hope enkindled.

“The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ” (*Gaudium et Spes,* No. 1). This is Church teaching at its highest level – there must always be a preferential option for the poor. Often we are **“friends of the poor”** through our wide charitable networks but as a Church we are hardly ever **“defenders of the poor”.** This takes us into a new area of concern.

## Objectives re Parish

1. To ensure every parish has a competent parish pastoral planning team which ensures that the basic functions of the parish are carried out and the parish pastoral plan is aligned with the archdiocesan pastoral plan.

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|  | **Proposed Actions to Achieve Objective** | **Time Frames**  **(Yr 1, 2, 3, 4, 5)** |
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1. To ensure that every parish carries out the basic functions of Catechesis, Ongoing Faith Formation (total parish catechesis), Consolation (vulnerable), Hospitality, Social Justice, Evangelisation, Communication.

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1. To institute a mechanism to engage parish priests and laity in the co-responsible leadership for the collaborative implementation and periodic evaluation of the pastoral plan.

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1. To review the structure of parishes and vicariates in the archdiocese to better serve the mission of the Church.

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1. To make parishes more hospitable and welcoming to all persons, Catholic or not, of all ages and of all family arrangements

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1. To identify and address the needs of refugees within our parish communities.

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# Family

The Current State of Family Life

The welfare of the family is decisive for the future of the world and that of the Church (*Amoris Laetitia* 31). In our Caribbean experience, the very definition of family is varied and therefore how we attend pastorally to family life requires reflection.

Marriage is foundational to the family, however both marriage and family life are continuously being secularized, face the challenges of the gender ideology, and slowly experience political interference which will impact the good news of marriage and family life in our region. The reality in our nation is a tremendous brokenness in family life at all levels including parenting, the affective/emotional/psychological, moral, and faith/spiritual development. Poverty and an inability to properly manage resources, abuse and domestic violence, affect many families. Some families experience challenges due to mixed marriages (a baptized Catholic with a baptized person of another Christian denomination) and marriages with a disparity of cult (a baptized Catholic with an unbaptized person).

There is a lack of adequate formation in all these areas to help families mature in love and live as the domestic Church. Promiscuity, a contraceptive mentality, a culture of cohabitation, absent mothers and fathers, a loss of memory and tradition, and a devaluation of life, all affect our capacity to evangelize the family and for the family to become a school of evangelization and love.

Technology is a gift from God and offers many possibilities for family life. However, technology does not guide us regarding how to use it for family and personal development and often contributes to the extreme individualism and moral decay today. All of the above has worked against the integral human development of all our people especially our youth. Many doubt if they could live what the Gospel asks regarding human sexuality and marriage. It is a challenge for married couples to be faithful and live the “forever” of marriage. Priests are sometimes cautious in addressing issues in family and sexuality and are also affected by the prevailing culture. Everyone is affected from womb to tomb, clergy and laity.

The evangelization and pastoral care of the family at all stages are foundational for the future of our society and Church in Trinidad and Tobago and requires serious attention.

## Aspiration for Family Life

**Each family is a domestic church, with Christ at the centre of all activities, which is called to holiness and to form a community of love and life where all members are cared for and nurtured to be missionary disciples deeply connected to a supportive parish community.**

Guidance Notes

The **“family”** is to be understood as a man and a woman permanently committed to each other in marriage, open to the gift of children and when blessed with children care for their needs and raise and educate them morally and spiritually.

“This institution is prior to any recognition by public authority, which has an obligation to recognize it. It should be considered the normal reference point by which the different forms of family relationship are to be evaluated.” (Catechism 2202)

The **“domestic Church”** refers to a kind of consecration received by virtue of the sacrament of marriage (Gaudium et Spes 48) whereby spouses by means of a special grace of the Holy Spirit build up the Body of Christ and form a domestic Church. (Amoris Laetitia, 67, Lumen Gentium 11); “…for in the family the human person is not only brought into being and progressively introduced by means of education into the human community, but by means of the rebirth of baptism and education in the faith the child is also introduced into God's family, which is the Church. … The Church thus finds in the family, born from the sacrament, the cradle and the setting in which she can enter the human generations, and where these in their turn can enter the Church.” (Familiaris Consortio 15). Within the family, “individuals enter upon an ecclesial experience of communion among persons which reflects through grace the mystery of the Holy Trinity.” (AL, 86, CCC 2204)

We promote marriage as a vocation and chastity as a Christian virtue; these are God’s intended foundation of family life.

The Church calls on families to be the agents of evangelization and not just the recipients. (Amoris Laetitia 200).

Often when speaking of the “traditional family” people associate this with the nuclear family and an image which is “bourgeois family, middle-class, comfortable life, mediocre family, unable to change. …But the Christian family is not the “traditional” one, is just the family. It needs no last names. It is the only one, the authentic family, the fruitful community of love and life between a man and a woman. It is not the bourgeois family, unable to change, but the community of love and life, always able to overcome the difficulties, the human space for our encounter with God (Melina, qtd. in L. Granados).

This calls us to care for and defend the domestic church which is a vital cell for transforming the world (AL 324, 52). Understanding that “families are not a problem; they are first and foremost an opportunity” AL 7 and that “there is no stereo-type of the ideal family, but rather a challenging mosaic made up of many different realities, with all their joys, hopes and problems” (AL 57), we recognize the call of the universal Church where “in every situation that presents itself, “the Church is conscious of the need to offer a word of truth and hope” (AL 57), to “accompany with attention and care the weakest of her children, who show signs of a wounded and troubled love, by restoring in them hope and confidence” (AL 291).

Our Caribbean reality reflects much brokenness in family life leading to many single parent homes and co-habiting couples. In the face of all the family arrangements present we are called to accompany, imitating the example of Jesus who “looked upon the women and men whom he met with love and tenderness, accompanying their steps in truth, patience and mercy as he proclaimed the demands of the Kingdom of God.” (AL 60)

## Objectives re Family

1. To engage family arrangements in our parishes to provide support, faith formation and to spread the Good News of the Gospel of Jesus Christ.

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1. To establish family life units in every parish to accompany and evangelise family arrangements supported by the Family Life Commission.

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|  | **Proposed Actions to Achieve Objective** | **Time Frames**  **(Yr 1, 2, 3, 4, 5)** |
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# Catholic Education

The Current State of Catholic Education

An important goal of Catholic education is integral human development. The failure of many of our Catholic schools to develop our children intellectually, spiritually and morally is an area of great concern.

Academic performance should not be the only yardstick by which we measure success. School performance should also be assessed for the extent to which it caters for the holistic development of our students. When we fall short of a holistic vision, the result is the branding of schools and many children as ‘failures’.

The poor performance of schools in some economically and socially challenged areas and the special needs of rural as well as certain urban communities must be addressed.

The faith development of parents and teachers is seen to be inadequate; and teachers do not appear to regard teaching as a vocation.

Some systemic problems need to be addressed as among Catholic schools for historical reasons, there are more valued and less valued schools; there is a need to address perceptions of inequity and injustice e.g. in the selection process for secondary school places which seems to give an advantage to students based on their families’ societal and economic status. Vigilance is required as to some current and proposed curriculum content involving human sexuality.

There is a perception of a lack of commitment and collaboration on the part of school supervisors, principals, teachers, parents, students, priests and religious in their respective roles in the schools so as to contribute meaningfully to the development of a stronger Catholic ethos and identity.

There are issues in the relationship between Church, school and State including the roles of the CEBM and the Teaching Service Commission, which need to be addressed with respect to school management, the recruitment and selection of staff, and the management of human resources and school facilities.

## Aspiration for Catholic Education

**Our Catholic schools are led by principals and teachers who are missionary disciples, steeped in the philosophy of Catholic education who work with parents/guardians to ensure each child achieves his/her full potential as children of God and citizens of Trinidad and Tobago and the world community through excellence in faith, academic, physical, emotional and character formation within excellent facilities.**

## Objectives re Catholic Education

1. To develop criteria for the assessment of values and virtues at our schools

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1. To define, promulgate and measure the key elements of Catholic ethos and identity for our schools.

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1. To develop a plan to restructure the relationship between the Church and the Government to ensure that the Catholic ethos and identity of our schools are retained.

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1. To ensure that our principals and teachers are formed as missionary disciples

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1. To pursue aggressively the recruitment of male teachers for our primary schools

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1. To upgrade and enhance the physical environment and facilities at all Catholic schools to support the holistic development of our children.

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|  | **Proposed Actions to Achieve Objective** | **Time Frames**  **(Yr 1, 2, 3, 4, 5)** |
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# Clergy and Vocation

The Current State of Clergy and Vocation

The central issue identified was a crisis in identity and leadership. A major component was the theological, psychological crisis in understanding the spirituality and essence of the Eucharist/the Sacraments we celebrate and which is central to our understanding of priesthood. For some there seem to be a lack of awareness of God in the mysteries we celebrate and a complaint from the people of uninspiring and irrelevant homilies. There is a lack of respect for priests resulting from clergy scandals, exacerbated by some priests who are not welcoming or approachable. Together with tired, lonely, aging and discouraged priests, this presents a picture of a priesthood lacking real joy.

There is a shortage of priests and clergy are overworked. There is inequitable distribution of priests in rural areas. This and the lack of self-care poses health challenges, affects community and camaraderie among the clergy. There is also that movement to individualism which interferes with the communal nature of priesthood. In addition, there is a strong feeling that many of the things asked of the clergy are imposed and therefore not implemented and supported at the parish level. As a result, clergy support for many archdiocesan initiatives may be weak.

Visas and marriage licenses for new and/or foreign priests are also problematic.

There is a need for the holistic formation of clergy - spiritual, leadership and emotional intelligence. There is a lack of human assessment of the clergy and the ministry provided as well as a lack of opportunities for ongoing formation for clergy, so that they may feel irrelevant and ill-equipped to deal with contemporary realities. There is a need for formation in leadership and management skills. Priests should be trained in language and culture.   
  
Present day culture, for example, secularism, over-sexualized society, does not support or encourage vocations. Society and families do not encourage or support vocations. If clergy are unhappy or disenchanted they will not inspire and attract potential vocations. The lack of a full time vocation director is a problem.

## Aspiration for Clergy and Vocation

**The priests, by their life, preaching and witness, hold before the whole People of God their vocation to holiness, forming their people as missionary disciples through initiation into the sacred mysteries, and who are friends and defenders of the poor, calling their people to discern and live vocation, leading their parish communities to integral development and service of the whole society.**

## Objectives re Clergy and Vocation

1. To train large numbers of laity to serve in ministries of accompaniment (sick, elderly, vulnerable)

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1. To address the ongoing formation especially in the areas of homiletics, emotional intelligence, and self-care.

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1. To ensure collaboration between department and commissions to foster a culture of vocation.

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|  | **Proposed Actions to Achieve Objective** | **Time Frames**  **(Yr 1, 2, 3, 4, 5)** |
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# Leadership in Church and Society

The Current State of Leadership in Church and Society

There is a crisis of leadership both at the level of the Church and State. Notwithstanding, the positive contribution that the clergy makes to the lives of the faithful in general, one major leadership issue identified in church is a lack of attentive listening and respect for the people. Others issues that must be addressed by Church Leadership include: a lack of accountability by ordained and un-ordained ministers, effective succession planning, the role of laity and women beyond Lay Ministry, bias and racial intolerance in parishes.

Left unattended, these issues could lead to a lack of continuity in pastoral activities from one parish priest to another, with a resulting cynicism and a demotivation in the parishes. Church Leadership ought to give voice to the Youth while exhibiting a servant-leadership in all their functions. Far too often Church leaders are failing to be signs of hope and encouragement because we are not facing and confronting pressing national issues, for example, crime and corruption with a clear and united voice.

At the level of the State, political leadership has been engrossed in self-interest and individualism and has spread to other sectors of society including our very church. As such, there is an urgent need for role models in both Church and State leadership. While State leadership is deteriorating, there is growing marginalization of the poor, the most vulnerable, the young, and the people of Tobago to the point of emotional saturation resulting in an anger in the nation to the point of social disturbance. Both Church and State leadership are seen to lack high levels of transparency, accountability and credibility and sometimes engage in pseudo-consultation and collaboration.

## Aspiration for Leadership in Church and Society

**The leaders of Church, clerical and lay, are co-responsible for the mission of Christ and his Church in Trinidad and Tobago, while the laity, as leaders in government and business, are formed through the witness of the clergy in the principles of servant of Christ leadership.**

Guidance

**“Servant of Christ Leadership”** refers to the way of leading in which the desire for status, power and authority gives way to martyrdom and the desire to be of service; the qualities of discernment and integrity supersede mere technical competence, and the missions of the organisations they lead always speak to the authentic integral development of the people for whom they are responsible.

Servant leaders work zealously for the common good, care of the environment and integrating the marginalized in our society.

## Objectives re Leadership in Church and Society

1. To educate, promote, form and practice servant of Christ leadership among our lay ministers, our clergy and persons holding public office.

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1. To promote, form and educate clergy and lay ministers on the value and practice of collaborative ministry and accountability.

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1. To promote, form and educate public officials on the need to demonstrate integrity and ethical conduct in their professional lives

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# Youth

The Current State of Youth

Many of our youth come from dysfunctional or non-traditional families - broken homes, some single parent households, cohabiting relationships -- and therefore may not have a positive experience of family. Some find themselves in a state of depression, disillusionment, and experiencing an identity crisis. They may seek their identity in a fantasy world that gives them a false concept of self. Trying to find purpose they may be left to experiment, turning to their peers who are also searching, or to social media which is the main proponent of fantasy. They seek role models to help and there aren’t enough to guide them. They are surrounded by people who are not leading them to a place of purpose.

They desire autonomy which may cause conflict with the authority figures in their lives. It is when they triumph in the quest for autonomous decision making that they feel a sense of motivation. At the root of this is establishing their own authority and personhood. They want to grow up too fast which causes friction and conflict with authority figures.

Young adults have a need for purpose and an identity distinct from mothers and fathers. They look to identify with their peers with whom they share common ground – suffering like them, misunderstood like them. They also look to find their identity elsewhere, the virtual world. Gaps start widening between family and church as they reach a point of cutting people off not wanting to relate with the older generation. Those who get a sense of belonging at home and in church feel they can trust, and there is an opening to engage youth.

There are also significant social and economic issues facing youth in Trinidad and Tobago. These are manifested by the escalating crime rates involving our young people, and some hard core criminal elements. The increasing incidence of school violence sets the stage for the high crime rates.

There is also a high unemployment rate among our youth. This is expected to increase as the economy worsens. Young people have named exploitation as their most critical issue with respect to employment. They cite exposure to several forms of exploitation including low wages, long hours, child labour and sexual harassment.

The main challenges to youth health have been identified by young people as substance abuse decreased physical activity and inadequate sexual and reproductive health education at home, in school and within the wider community.  **Many young people are affected by mental health problems.**

In the National Youth Policy 2013-2017 young people expressed anxiety about poverty and limited access to financing, as key determinants in accessing educational and training opportunities. They are also concerned about inadequate family support and guidance, in particular, by the children of teenaged-parents; bullying, peer pressure and low self-esteem; inappropriate curriculum for the needs of students; unhealthy learning environments; insufficient integration of new technology into the learning environment, thereby losing potential benefits; and inadequate information to youth, as many are unaware of the opportunities that are open to them.

## Aspiration for Youth

**Our young people, continually discerning their vocation and being formed as missionary disciples, live and embrace stewardship as a way of life, offering their talent and energy through participating fully at all levels of church while witnessing the joy of the Gospel to their generation by leading transformation in Church and society.**

Guidance

“Youth” is defined in the Archdiocese as those persons between the ages 13 and 35. This may be subdivided into two basic classifications – young people and young adults. The age spectrum may also be subdivided in the following categories – 13-17, 18-25 and 26-35. Each of these categories may have its unique sets of issues. Youth may be distinguished from ‘children’ who are legally under the care of parents or guardians. Young adults may be living with their families or on their own, attending school or university or in the workplace.

## Objectives re Youth

1. To witness the faith to the millennial generations that encourages them to discern their vocation as missionary disciples in service of God and our society.

|  |  |  |
| --- | --- | --- |
|  | **Proposed Actions to Achieve Objective** | **Time Frames**  **(Yr 1, 2, 3, 4, 5)** |
| 1. |  |  |
| 2. |  |  |
| 3. |  |  |

1. To engage the millennial generations in the social mission of the church.

|  |  |  |
| --- | --- | --- |
|  | **Proposed Actions to Achieve Objective** | **Time Frames**  **(Yr 1, 2, 3, 4, 5)** |
| 1. |  |  |
| 2. |  |  |
| 3. |  |  |

1. To mentor young people to develop their gifts and talents

|  |  |  |
| --- | --- | --- |
|  | **Proposed Actions to Achieve Objective** | **Time Frames**  **(Yr 1, 2, 3, 4, 5)** |
| 1. |  |  |
| 2. |  |  |
| 3. |  |  |

1. To reach out and minister to vulnerable and at risk youth in our society, including young offenders

|  |  |  |
| --- | --- | --- |
|  | **Proposed Actions to Achieve Objective** | **Time Frames**  **(Yr 1, 2, 3, 4, 5)** |
| 1. |  |  |
| 2. |  |  |
| 3. |  |  |

# APPENDIX: PROFILE OF THE ARCHDIOCESE OF PORT OF SPAIN

Demographics

The population of Trinidad and Tobago according to the 2011 Population Census was 1.32 million. The distribution by religious affiliation was:

|  |  |  |  |
| --- | --- | --- | --- |
| **Religion** | **Number** | **Percentage** | **Percentage Change 2011/2000** |
| Roman Catholic | 285,671 | 21.6% | -1.4 |
| Hindu | 240,100 | 18.2% | -4.3 |
| Pentecostal/Evangelical/ Full Gospel | 159,033 | 12.0% | 108.4 |
| Baptist | 90,953 | 6.9% | 13.8 |
| Anglican | 74,994 | 5.7% | -13.6 |
| Islam | 65,705 | 5.0% | 1.6 |
| Seventh Day Adventist | 54,156 | 4.1% | 22.7 |
| Presbyterian/Congregational | 32,972 | 2.5% | -10.2 |
| Jehovah’s Witness | 19,450 | 1.5% | 8.4 |
| Methodist | 8,648 | 0.7% | -16.8 |
| Other | 115,225 | 8.7% | -4.5 |
| Not Stated | 146,798 | 11.1% | 867.7 |
| None | 28,842 | 2.2% | 33.5 |

Age Distribution of Catholics (2011)

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | **0-14** | **15-24** | **25-34** | **35-44** | **45-54** | **55-64** | **65-74** | **75+** |
| Catholics | 57,496 | 44,563 | 47,590 | 36,373 | 37,898 | 30,175 | 18,816 | 12,759 |
|  | 20.1% | 15.6% | 16.7% | 12.7% | 13.3% | 10.6% | 6.6% | 4.5% |
| National | 273,280 | 212,514 | 228,982 | 178,614 | 183,207 | 131,797 | 74,891 | 44,732 |
|  | 20.6% | 16.0% | 17.2% | 13.4% | 13.8% | 9.9% | 5.6% | 3.4% |
|  |  |  |  |  |  |  |  |  |
| Share of Catholics by Age Group | 21% | 21% | 21% | 20% | 21% | 23% | 25% | 29% |

Gender Distribution of Catholics (2011)

|  |  |  |
| --- | --- | --- |
|  | **Total** | **Percentage** |
| Male | 142,576 | 49.9% |
| Female | 143,095 | 50.1% |

Ethnic Distribution of Catholics (2011)

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | **African** | **Cau-casian** | **Chinese** | **East Indian** | **Mixed (Dougla)** | **Mixed (Other)** | **Port-uguese** | **Syrian-Lebanese** | **Other/ Indigenous** | **NS** |
| Catholic | 112,089 | 5108 | 1917 | 30,350 | 34,700 | 96,292 | 680 | 800 | 1577 | 2157 |
| Total | 452,536 | 7832 | 4003 | 468,524 | 101,363 | 200,503 | 837 | 1029 | 2609 | 82,246 |
|  | 25% | 65% | 48% | 6% | 34% | 48% | 81% | 78% | 60% | 3% |

Regional Distribution

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **REGION** | **Catholics** | **Regional Population** | **Catholic/Regional Population** | **Percentage of All CATHOLICS** |
| **Boroughs** | 55,956 | 221,603 | 25% | 20% |
| Port of Spain | 14,194 | 35,914 | 40% | 5% |
| San Fernando | 11,516 | 48,635 | 24% | 4% |
| Arima | 14,099 | 33,404 | 42% | 5% |
| Chaguanas | 12,015 | 83,489 | 14% | 4% |
| Point Fortin | 4,132 | 20,161 | 20% | 1% |
| **Regional Corporations** | 225,683 | 1,040,209 | 22% | 79% |
| Couva/Tabaquite | 25,218 | 178,160 | 14% | 9% |
| Diego Martin | 45,810 | 102,340 | 45% | 16% |
| Rio Claro Mayaro | 6,521 | 35,649 | 18% | 2% |
| Penal/Debe | 7,614 | 89,342 | 9% | 3% |
| Princes Town | 8,245 | 102,369 | 8% | 3% |
| San Juan Laventille | 43,751 | 157,021 | 28% | 15% |
| Sangre Grande | 19,388 | 75,605 | 26% | 7% |
| Siparia | 15,991 | 86,898 | 18% | 6% |
| Tunapuna Piarco | 53,145 | 212,825 | 25% | 19% |
|  |  | , |  |  |
| Tobago | 4030 | 60,735 | 7% | 1% |

Mass Attendance

The 2007/8 census estimated that approximately 16% of Catholics attend Mass on weekends. Young adults represent the smallest proportion of persons attending weekend Mass.

Parishes

There are **61** parishes in the archdiocese distributed by vicariate as follows:

|  |  |
| --- | --- |
| **Vicariate** | **No. of Parishes** |
| Northern | 18 |
| Central | 5 |
| Eastern | 11 |
| Southern | 15 |
| Suburban | 10 |
| Tobago | 2 |

Priests

There are **42** diocesan priests. The age distribution of priests is as follows:

|  |  |  |
| --- | --- | --- |
| **Age** | **Number** | **%** |
| 25 – 34 | 0 | 0 |
| 35 - 49 | 10 | 23.8 |
| 50 - 64 | 17 | 40.5 |
| 65 - 80 | 14 | 33.3 |
| Over 80 | 1 | 2.4 |

**Archdiocesan Offices**

* Catechetical Office
* Catholic Commission for Social Justice (CCSJ)
* Catholic Education Board of Management (CEBM)
* Catholic Media Services Limited (CAMSEL)
* Catholic Youth Commission
* Commission for Religious
* Chaplaincies
* Evangelization Commission
* Family Life Commission
* Liturgical Commission
* Pontifical Mission Societies
* The Office of Pastoral Planning & Development
* Vocations and Priestly Formation

Schools

The Catholic Church owns and manages the following educational institutions:

|  |  |  |
| --- | --- | --- |
| **Level** | **#** |  |
| Primary | 118 |  |
| Secondary | 21 | Public (Government-Assisted) 17 and Private, 4 |
| Tertiary | 2 | CREDI, Seminary/Theological Institute |

|  |  |
| --- | --- |
| **Catholic Boards of Education and Secondary Schools** | |
| **Management** | **Schools** |
| St. Joseph of Cluny | 1. St. Joseph’s Convent   Port of Spain   1. SJC – St. Joseph 2. SJC – San Fernando 3. Providence Girls |
| Dominican Fathers | Holy Cross College |
| Dominican Sisters | 1. Holy Name Convent, POS 2. Holy Name Convent, Pt. Fortin |
| Holy Faith Sisters | 1. Holy Faith Convent,   Couva   1. Holy Faith Convent - Penal |
| Holy Ghost Fathers Spiritan Fathers | 1. St. Mary’s College 2. Fatima College 3. St. Anthony’s College |
| Catholic Education Board of Management (CEBM) | 1. Presentation College, Chaguanas 2. Presentation College, San Fernando 3. St. Benedict’s College 4. St. Francis Boys College 5. Matelot Community College 6. St. Joseph’s College (Private) |
| Corpus Christi Carmelites Private Schools | 1. Corpus Christi College 2. St. Charles High School |
| Eternal Light Vocational School | 1. Eternal Light Vocational School (Private) |

The management of the primary schools and some secondary schools falls to the Catholic Education Board of Management (CEBM) while the remaining secondary schools are managed by their boards (Spiritans. Cluny Sisters, Carmelites, Dominicans, Holy Faith Sisters).

Media

Through CAMSEL, the archdiocese produces the Catholic News newspaper, including an online edition, and social media.

Trinity Communications Network supports the communications work of the archdiocese.