



Archdiocese of Suva's
PASTORAL MISSION
Plan 2021-2025

SUMMARY VERSION





Archdiocese of Suva's PASTORAL MISSION Plan 2021-2025
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MESSAGE FROM ARCHBISHOP PETER LOY CHONG



Jesus who is God's revelation had a mission, namely the reign of God. In fact, Jesus' mission is God's mission. God's mission gave birth to Church. It is not that the Church has a mission, but rather that God has a mission. "Mission precedes the Church." If God is missionary then the Church must be missionary. The Vatican II's document on the Mission Activity of the Church confirms that "The pilgrim Church is missionary by her very nature, since it is from the mission of the Son and the mission of the Holy Spirit that she draws her origin, in accordance with the decree of God the Father". The Church has continued God's mission for the last 2000 years.

After four years into my episcopal ministry I discerned that it was time for the Church in the Archdiocese of Suva to renew and strengthen its commitment to God's mission. I identified the following needs that necessitates a synod:

1. **To re-define the Church's mission through a diocesan pastoral plan,**
2. **To promote good leadership in the Church's mission through sound diocesan policies and procedures,**
3. **To promote God's mission through effective catechesis programs on the sacraments, liturgy, and Church teachings**
4. **To connect the Church's mission to social, economic, political, environmental and moral issues in Fiji.**

Hence, on the Feast of Pentecost 4th June 2018, after consulting the Council of Priests, I issued a decree for the convocation of the Archdiocese of Suva Synod.





What do we do in a Synod?

In a synod we come to reflect on our lives, our world and our families not to solve all the problems but rather to reflect on them in light of the Gospel and the Church Teachings in order to discern what is God saying to us. Pope Francis states that God looks through the eyes of those on the periphery, that is the poor, victims of injustice, sinners, women and children, sick, peoples' with disabilities. By looking through the eyes of God we will take in the breath of God. The Pope states that a synodal Church is a one that walks together with the people of God and offers a better reading of the signs of the times and listening to God.

The Archdiocese Synod and Pastoral Mission Plan

The synodal journey began with the formation of the preparatory commission who were tasked to design and organize the synodal process. The liturgy committee produced a synod prayer and Fr. Patrick Visanti composed a synod song so that we could invoke the Holy Spirit. The consultative commission conducted a survey to gather peoples' needs, aspirations, and opinions regarding the Church. The catechetical commission provided opportunities for faith formation and catechesis. Finally, during the three-day synod sessions, the synod members were given the opportunity to give their opinions on the seven synodal themes. The final synodal document was then presented to me during the Synod Eucharistic celebration. Upon receiving the synod document, I went for a one-week retreat to pray and reflect the synod recommendations.

The synod team, together with Archdiocese Commissions spent many hours refining the pastoral mission plan. Now I am delighted to publish the Archdiocese of Suva Pastoral Mission Plan in its summary form. You can find the full version of the Pastoral Mission Plan at : <http://www.aosfiji.org/archdiocese-of-suvas-pastoral-mission-plan-2021-2025-2/> in the Archdiocese of Suva Website.

I sincerely thank all those who were involved in the Archdiocese of Suva synodal process, the preparatory committee, the consultative committee, the catechetical committee, the liturgy committee, the finance committee, the synod delegates and the synod session team led by Fr. Arthur Leger. My deepest gratitude to Aid to the Church in Need and MISSIO for helping fund the synod and all those who have contributed to the synod. Finally, and most important, I thank you all for participating in the synodal journey through prayer, singing, dancing, processions, attending seminars and the many paths we followed. The synod was and continues to be a journey together and connecting in Jesus.

With deep gratitude,

+ Archbishop Peter Loy Chong

TO RENEW THE CHURCH'S MISSION IN THE ARCHDIOCESE OF SUVA

CONTEXT

Fiji has experienced rapid social and political change since the 1987 coup. Globalization has escalated social changes. Recently climate change and COVID-19 have introduced new contexts to the Church's mission. The following are some important concerns in Fiji's social context:

Political instability, poverty, climate change, environmental destruction, unsustainable development, domestic violence, COVID-19, and financial crisis. Fiji's experience of COVID-19 is both a pandemic and an economic crisis. Fiji's economy relies heavily on tourism as it provides 40% of Fiji's GDP and employs around 150,000 people. COVID-19 travel restrictions have brought down the tourist industry in Fiji and deprived many peoples' income. The sugar industry is also struggling to survive.

THEOLOGY

We are accustomed to talking about the Church's mission. We have to correct this by stating that it is God who has a mission. Jesus reveals God and his mission. Jesus proclaims that his mission is to establish the reign of God. Jesus did not preach about himself or his kingdom. He preached about God's kingdom, which was inaugurated and will be completed by him. The Risen Jesus charged his disciples with God's mission. This same mission gave birth to the Church. God's mission now has the Church. Mission precedes the Church. Along the same vein the Second Vatican Council document on the Missionary Activity of the Church teaches: "The pilgrim Church is missionary by her very nature, since it is from the mission of the Son and the mission of the Holy Spirit that she draws her origin, in accordance with the decree of God the Father". A Church that is not engaged in mission ceases to be Church. John Paul II told the Bishops of Oceania, 'All renewal in the Church must have mission as its goal if it is not to fall prey to a kind of ecclesial introversion.

Pope Francis dreams of "a missionary option capable of transforming everything, so that the Church's customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today's world rather than for her self-preservation.

To establish a missionary Church, Archbishop Peter Chong introduced the Small Christian Community (SCC) program as the main pastoral program in the Archdiocese. He followed this up with formations on the Pastoral Circle and Catholic Social Teachings. Mission also involves interfaith dialogue and sending missionaries to witness to God's love in Christ to other peoples and nations.



The Church in COVID-19 era has introduced a new tool for communicating the gospel, namely internet and social media. The internet and social media are now considered as the Church's front door.

GROWTH TARGET: By 2025 the Church in the Archdiocese of Suva will be infused with God's mission.

Goal: Where we want to be?	Objective: How to get there?	Desired Outcome: What we want to see?
To infuse the Church in the Archdiocese of Suva with God's mission	1. To conduct seminars on Mission and Church in parishes, with Church leaders, and parish groups.	1. By 2025 Archdiocese of Suva will be a missionary church in dialogue with the World and Witnessing 'To be Church in the World.'
	2. To place the Small Christian Community Program as the foundational mission praxis of the Archdiocese of Suva	2 Parishes will be made up of vibrant Small Christian Communities (SCC) carrying out God's mission
	3. To Establish a Social Communications Team to enhance the Church's Mission	3 The Archdiocese is using the Internet, Social media and other media platforms to enhance the Church's mission.
	4. To run seminars and mentoring programs on the Pastoral Responses to COVID 19 and the Future Church in the vicariates (North, West, Central-Eastern)	4. The Archdiocese has a COVID-19 Pastoral Response plan.
	5. To train parish evangelization commissions to engage in ecumenical and interfaith cooperation to respond to social problems in Fiji Society.	5. The Archdiocese will be partnering at all levels with other Churches and faiths in the work of social and ecological justice.

SACRAMENTAL PREPARATION AND CELEBRATIONS AND FAITH FORMATION ARE PLACES WHERE PEOPLE ENCOUNTER GOD'S LOVE.



CONTEXT

The Synod highlighted that sacramental preparation need to be updated. The Archdiocese of Suva consists of diverse parishes settings: urban, rural, semi urban and rural, multi-ethnic, and parishes with Mass Centers. We need to produce catechesis resources which can be adapted to different parish settings. Consequently, the Archdiocese needs to form catechists for catechetical ministry and to serve the various stages of human and faith development.

THEOLOGY

Sacraments are sacred places of encounter with God. As Christians we believe that God reveals God-self to us through Jesus. Jesus commanded the disciples: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” The Church continues the command of Jesus through its liturgical and sacramental celebrations and by participating in the redemptive acts of Jesus. Therefore, sacramental preparations and celebrations should be places of encounter with Christ. The Catholic Catechism No. 1127 teaches: “Celebrated worthily in faith, the sacraments confer the grace that they signify. They are *efficacious* because in them Christ himself is at work: it is he who baptizes, he who acts in his sacraments in order to communicate the grace that each sacrament signifies.”

The Eucharist is the center of Church’s sacramental life. The Catechism of the Catholic Church (CCC: 1324-1327), states that, “The Eucharist is “the source and summit” of the Christian life. The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch. The Eucharist is the efficacious sign and sublime cause of that communion in the divine life and that unity of the People of God by which the Church is kept in being. It is the culmination both of God’s action sanctifying the world in Christ and of the worship community offer to Christ and through him to the Father in the Holy Spirit.

On the 10th of May 2021, Pope Francis established the lay ministry of Catechist. (ANTIQUUM MINISTERIUM: INSTITUTING THE MINISTRY OF CATECHIST). In this letter, Pope Francis recognizes those lay men and women who feel called by virtue of their baptism to cooperate in the work of catechesis.



GROWTH TARGET: By 2025 the Archdiocese of Suva will have updated sacramental preparation and celebrations and well-formed catechetical catechists.

Goal: Where we want to be?	Objective: How to get there?	Desired Outcome: What we want to see?
Sacramental preparations and celebrations and faith formation are places where people encounter God's love.	1. To conduct catechesis on the Eucharist as the source and summit of the Christian Life	1. There is full active participation of the faithful in the Eucharist and liturgical celebrations
	2. To update all sacramental preparation resources	2. The Archdiocese of Suva has updated resources for all sacramental preparation
	3. To produce faith formation programs & resources that cater for all stages of human and faith development. (children, youths, couples, young parents, adults, Mid-life, senior citizens or aged, dying)	3. The Archdiocese of Suva has catechetical programs for the all stages of human and faith development



TO ESTABLISH EFFECTIVE PASTORAL LEADERSHIP AND GOVERNANCE IN THE ARCHDIOCESE OF SUVA.



CONTEXT

The Synod highlighted that our Church leaders, both the clergy and laity need formation and training in pastoral leadership and good governance. The synod survey showed that parishioners expect their clergy to be examples of physical and spiritual health. They expect their priests to practice moderation and temperance with regard to drinks and food. The synod called on priests to give time and effort on well prepared liturgies and homilies. The synod intervention expressed the parishioners’ concern regarding authoritarian and clerical attitudes, over emphasis on cultural protocols and an overall lack of passion for mission by some priests.

THEOLOGY

Vatican II Decree on priesthood states: “Through Holy Orders, priests by the anointing of the Holy Spirit are signed with a special character and so are configured to Christ the Priest in such a way that they are able to act in the person of Christ the Head.’ Therefore, following Christ the High Priest, the priesthood is about humility, service, and self-forgetfulness in letting Jesus Christ and his saving work shine forth. Every priest must echo the words of John the Baptist: “He must increase while I must decrease” (John 3:30).

(Ratio Fundamentalis)

All the baptized share equally in the mission of Jesus. However, zeal for Jesus’ mission must be nurtured. Therefore, ongoing formation of the clergy and laity is an essential if we are to effectively carry out Jesus’ mission. The Vatican II’s *Presbyterorum Ordinis* and John Paul II’s *Pastores Dabo Vobis* define ongoing formation this way: It is the continuing integration of priestly identity and functions or service for the sake of mission and communion with Christ and the Church. Ongoing formation is a lifelong process.

“Ongoing formation is, first of all, personal. It belongs to individuals as their own responsibility to foster their own integration. At the same time ongoing formation is ecclesial and social. It unfolds in a context of the community of faith as well as the more defined community of the presbyterate with its bishop. The Church and society benefits from the growth of its priests and Church leaders.” (USCCB: The Basic Plan for the Ongoing Formation of Priests)



GROWTH TARGET: By 2025 the Archdiocese of Suva will set standards for good leadership and governance at all levels of the Church.

Goal: Where we want to be?	Objective: How to get there?	Desired Outcome: What we want to see?
1. To have good standards of Church leadership and governance.	1. To establish an Office for On-going Formation for Church leaders.	1. The Office of On-going Formation of the Clergy organizes and monitors ongoing capacity building of the Clergy and Church leaders.
	2. To produce On-going Formation program for clergy and laity (leadership, pastoral management, parish administration, financial management and good governance)	2 Church leaders practice good leadership and governance. Clergy are spiritually, physically, emotionally and intellectually healthy
	3. To conduct formation and training for Pastoral and Finance Councils, Parish Commissions, SCCs, Lay Associations.	3 Parish and Finance Councils, Parish Commissions, SCCs and other Church groups are fulfilling their roles and functions

TO HAVE HEALTHY MARRIAGE AND FAMILY LIFE

CONTEXT

The synod acknowledges the complexity of marital and family relationships in Fiji. These include separated couples, the divorced, *de facto* relationships, solo parents, second time marriages, children born outside marriage and teenage pregnancies. The synod also highlighted the increasing number of domestic violence and sexual abuse. Many families are also affected by the high cost of living, rising poverty, unemployment, housing problems, and rural underdevelopment. Moreover, the forces of secularism and globalization have introduced a materialistic and individualistic culture that is rapidly displacing family and communal values and traditions. The synod pointed out that there is serious breakdown in basic cell of society, namely marriage and family.

THEOLOGY

Pope John Paul II's Apostolic Exhortation; The Role of the Christian Family in the Modern World, *Familiaris Consortio* (1982) and Pope Francis': The Joy of Love *Amoris Laetitia* (2016), provides a pastoral guide for marriage and family ministry. Both Popes teach that marriage preparation has to be seen and put into practice as a gradual and continuous process. It includes the following phases: remote, proximate and immediate preparation celebration and post marriage accompaniment." (FC Part Four and AL Chapter 6)

1. Remote preparation begins in early childhood. It is the period when esteem for all authentic human values is instilled, both in interpersonal and in social relationships, with all that this signifies for the formation of character, for the control and right use of one's inclinations, for the manner of regarding and meeting people of the opposite sex, and so on. (FC)
2. Proximate preparation is a catechumenal process that involves a more specific preparation for the sacraments. This preparation will present marriage as an interpersonal relationship of a man and a woman that has to be continually developed, and it will encourage those concerned to study the nature of conjugal sexuality and responsible parenthood, with the essential medical and biological knowledge connected with it. (FC)
3. The immediate preparation for the celebration of the sacrament of Matrimony should take place in the months and weeks immediately preceding the wedding, so as to give a new meaning, content and form to the so-called premarital enquiry required by Canon Law. This preparation is not only necessary in every case, but is also more urgently needed for engaged couples that still manifest shortcomings or difficulties in Christian doctrine and practice. (*Familiaris Consortio* nos 65 ff) Preparation for the celebration of the sacrament of marriage: aims to make the liturgical celebration a profound personal experience and to appreciate the meaning of each of its signs. (*Amoris Laetitia* Ch. 6)



4. Post marriage accompaniment: This stage involves accompaniment for the first years of married life and pastoral care of newly married couples. Pope Francis states that “The initial years of marriage are a vital and sensitive period during which couples become more aware of the challenges and meaning of married life.” (AL)

Pope Francis in “*Amoris Laetitia*” recognizes the complexities of marriage and family life today. He opens doors to the progressive integration into the life of the church of those Catholics who can only participate in it now “in an incomplete way” because they are either civilly married, living together or divorced and remarried. He uses three verbs to express how the church should assist them here: “accompany, discern and integrate.” Pope Francis states that neither the synod nor this exhortation “could be expected to provide a new set of general rules, canonical in nature and applicable to all cases.” Instead, he advocates “a responsible personal and pastoral discernment of particular cases,” and says, “priests have the duty to ‘accompany [the divorced and remarried] in helping them to understand their situation according to the teaching of the Church and the guidelines of the bishop.’” Given this complex reality, Francis declares, “It can no longer simply be said that all those in any ‘irregular’ situation are living in a state of mortal sin and are deprived of sanctifying grace.” (AL Chapter 8)

GROWTH TARGET: By 2025, the Archdiocese of Suva will have family ministries that will accompany regular and irregular families to be agents of evangelisation.

Goal: Where we want to be?	Objective: How to get there?	Desired Outcome: What we want to see?
To have healthy Marriages and Families	1 To develop a Marriage and Family ministry resource and guide based on <i>Familiaris Consortio</i> part 4 and <i>Amoris Laetitia</i> Ch. 6 <ul style="list-style-type: none"> • Remote Preparation • Proximate • immediate preparation • Preparation for the Celebration of the sacrament of marriage • post marriage accompaniment.” 	1. Youths appreciate and have a positive attitude to sexuality Marriages witness God’s love through their loving spousal relationships. We will have good marriages who pass on family values and healthy sexual relationships to their children and society.
	2. To minister to marriages experiencing relationship crisis	2. Retrouvaille program is introduced in Archdiocese of Suva to minister to married couples facing difficult challenges in their relationships.
	3. Establish Solo Parent Ministry and programs	3. The Church is ministering to Solo Parents.
	4. Establish Ministry to Divorced and Separated	4 The Church is ministering to divorced and separated couples.
	5. To establish a Pastoral Response to Domestic and Gender base Violence	5. Decrease in number of Domestic and Gender base Violence



TO HAVE A STRONG CATHOLIC SCHOOL CHARACTER



CONTEXT

The Archdiocese of Suva is leading contributor to education in Fiji. She provides the following educative institutions: 19 Secondary schools, 44 primary schools, 1 teacher's training college; Chevalier Training Center for youths (Missionaries of the Sacred Heart); Young Farmers and Young rural girls courses in Tutu (Marist Fathers); Pre-school Teacher's Course (FMS Brothers).

One of the important tasks of the Catholic Education Office is to promote and protect the Catholic character of schools. However recent government policies and changing contexts have challenged the Catholic character of Catholic schools. In 2017 the Government introduced the Open Merit Recruiting System (OMRS). Under the OMRS, head teachers and principals of other faiths could be appointed to Catholic Schools. To compound this problem, Catholic teachers are a minority in the secondary school staff. The average number of Catholic teachers per secondary school is four. Therefore, Catholic secondary schools will find it difficult to teach Religious Education. Even if we have a Religious Education curriculum and text books, catholic schools cannot use them because we do not have catholic teachers to teach it.

THEOLOGY

The special character of Catholic Schools is based on the Church's divine and ecclesial foundation:

- Christ the medium of Christian Revelation
- Christ is the Foundation of Catholic Education
- Church mediates the mission of Jesus.
- Catholic Education is committed to the development of the whole person, to be more Christ-like.
- Catholic Education enables students to live a new life in Christ
- Catholic Education mediates truth and freedom
- Catholic Education synthesizes of faith and Culture

The content of religious education is God, the absolute transcendent and immanent One. God is a mystery but it is a mystery that seeks to reveal itself. Faith is the human response to God's revelation. Faith is communicated through symbols. Hence, knowledge of God depends on symbols embedded in the bible and the traditions of the Christian community. Jesus Christ is the central medium for Christian revelation. Christian faith therefore requires a personal commitment to Jesus Christ. Moreover, religious education calls for a full personal response not required to the same extent in other branches of human knowledge. Religious education must deal with the centrality of these symbols while it serves three major functions:





1. To exhibit the credibility of the Christian religion.
2. To communicate the contents of Christian belief.
3. To socialize the individual into the community of faith.

GROWTH TARGET:

By 2025 the Archdiocese of Suva Education Commission that will provide guidelines, policies and programs that will sustain Catholic school character.

Goal: Where we want to be?	Objective: How to get there?	Desired Outcome: What we want to see?
To have a strong Catholic School character	1. The Catholic Education Office to establish a handbook on Catholic Character.	1. A handbook for the Catholic Character is published and launched
	2. The Catholic Education Officer to assemble and form a diocesan resource team for the Catholic Character.	2. Formed diocesan Catholic Character Team is formed and trained.
	3. Catholic Schools to establish a Catholic Character Team	3. All Catholic schools have a Catholic Character Team
	4. Diocesan Catholic Character Team to train and form the school Catholic Character Teams. This will include counselling and diocesan policy for 'ministering to minors.'	4. All Diocesan Catholic Schools have a Catholic Character Team and the schools catholic character is visible.
	5. Catholic character team to draw up a plan on developing the Schools Catholic character with students, staff, committee and PTA accountability.	5. All Catholic schools have a Catholic Character plan.

GOAL 6

TO CREATE A HOLISTIC YOUTH MINISTRY



CONTEXT

Youths (18-35yrs) make up the majority of Fiji's population. The median age of Fiji's population is 27.5 years. This means that half of our population is below the age of 27.5 years. (Fiji Bureau of Statistics Releases 2017)

Youth phase of life is marked by a transition from childhood to adulthood. Like many other transitions in life the youth's transition has its joys, challenges and opportunities. Fijian youths today live in a context heavily influenced by globalization and rapid social change. Pope John Paul II states 'Globalization, a priori, is neither good nor bad. It will be what people make of it. While the globalization offers possibilities for growth but, it does not guarantee the integral development of peoples and care of Mother Earth. Today, Covid-19 has exacerbated the negative impacts of globalization. Covid-19 travel restrictions has temporarily frozen Fiji's tourism industry and consequently shrinking opportunities for employment and income for young people.

Everett Fritz, in an article she wrote, "Our Youth Are Leaving the Church;" argues that nearly half of American "cradle Catholics" leave the Catholic Church by age eighteen. Seventy-nine percent are gone by age twenty-three. When a soul walks away from the Church, that soul usually leaves when it is young. (Fritz is the founder and Executive Director of St. Andrew Missionaries. Everett holds an MA in Theology from the Augustine Institute and a BA in Theology from Franciscan University of Steubenville. Cf. catholicexchange.com/youth-leaving-church: 2018)

In the 1970-80s young Fijian Catholics normally chose a Catholic School for their education. Today this is no longer the case. Many Fijian Catholic students attend non-Catholic schools. This means that many young Catholics are not engaged with the Catholic Church apart from going to Mass on Sunday and attending youth activities. Some youths enter the Pacific Regional Seminary and Corpus Christi Teacher's College with little or no Catholic Education background. The above trend shows that youth ministry is not reaching out to secondary school youths. Many parish youth ministries cater only for older youths who have finished secondary education.

During the Synod, Catholic youths expressed their desire to participate actively in the Church. They want to be accepted, understood and to express their faith. They want to critically reflect on the impacts of social media and information technology. Therefore, young people need guidance and assistance in this uncharted world. The Church must reach out to young people otherwise they will be lost or attracted to other groups, such as Pentecostals, New Religious Movements, Muslims and religious cults or to materialist agnosticism.

THEOLOGICAL REFLECTION

The synod highlighted that we need a balance between giving space for youth creativity, spontaneity, intelligence and the need for adult accompaniment and guidance. Pope Francis’ POST-SYNODAL APOSTOLIC EXHORTATION, **CHRISTUS VIVIT: TO YOUNG PEOPLE AND TO THE ENTIRE PEOPLE OF GOD**, speaks about this tension. Pope Francis states ‘Although it is never easy to approach young people, two things have become increasingly evident: the realization that the entire community has to be involved in evangelizing them, and the urgent requirement that young people take on a greater role in pastoral outreach.’ (Ch.7 N0.203) Pope Francis speaks of the need to offer diverse programs that are relevant to the different age groups and contexts.

In “Renew the Vision: A Framework for Catholic Youth Ministry (USCCB)”, the USA Catholic Conference of Bishops define youth ministry as the response of the Christian community to the needs of young people and the sharing of the unique gifts of youth with the larger community. (Renewing the Vision, 1). The USA bishops identify three goals of Catholic Youth Ministry:

1. Empowerment: “To empower young people to live as disciples of Jesus Christ in our world today”
2. Participation: “To draw young people to responsible participation in the life, mission, and work of the Catholic faith community”
3. Growth: “To foster the total personal and spiritual growth of each young person”

“A Framework for Catholic Youth Ministry” settings provide a framework for developing our unique response as a parish community. This framework provides a guide for developing comprehensive ministry and is designed to:

- Utilize each of the Church’s ministries—advocacy, catechesis, community life, evangelization, justice and service, leadership development, pastoral care, prayer and worship—in an integrated approach to achieving the three goals for ministry with adolescents;
- Provide developmentally-appropriate programs and activities that promote personal and spiritual growth for young and older adolescents;
- Enrich family life and promote the faith growth of families of adolescents;
- Incorporate young people fully into all aspects of church life and engage them in ministry and leadership in the faith community;
- Create partnerships among families, schools, churches, and community organizations in a common effort to promote positive youth development (RTV, p. 20).

GROWTH TARGET: By 2025 The Archdiocese of Suva will have a vibrant Archdiocesan and Parish Youth Commission.

Goal: Where we want to be?	Objective: How to get there?	Desired Outcome: What we want to see?
To create holistic youth ministry that fosters the total personal and spiritual growth of each young person	1. To appoint of an Archdiocesan Youth Coordinator	1. To have a competent youth coordinator
	2. To establish Youth Ministry Office	2. Youth Commission has an office in the Curia
	3. To adapt the ‘Renew the Vision: A Framework for Catholic Youth Ministry USCCB.	3. AOS has youth ministries catering for all youth age groups offering diversity of programs



CONTEXT

Poverty remains a significant concern in Fiji, despite the overall level of development and the moderately high average incomes. The highest concentration of poor people is in urban and peri-urban areas. (<https://www.adb.org/sites/default/files/linked-documents/cps-fij-2014-2018-pa.pdf>) COVID-19 has and will drastically exacerbate poverty in Fiji. COVID-19 brings about a serious pandemic as well as an economic crisis. Fiji's economy relies heavily on tourism. Tourism contributes nearly 40% to Fiji's gross domestic product – about FJ\$2bn (AU\$1.4bn) – and directly or indirectly employs over 150,000 people in various industries. Fiji is one of the countries that has been hit hardest in the Asia-Pacific Region by the pandemic because of heavy dependence on tourism. Furthermore, foreign debt and the structural adjustment programs of international banks (World Bank, IMF and ADB) pose more threats to Fiji's economy. Fiji like many countries in the Global South, will now be confronted with the impossible dilemma of servicing debt on the one hand and sliding deeper into a debt trap on the other.

Carbon dioxide emission causes global warming and is the main contributor to climate change. Fiji and other Pacific Island countries are the front-line victims of the impacts of climate change. The Pacific Island peoples' lives are under threat from sea level rising, coral bleaching, seashore erosion, and loss of marine life and biodiversity. While the Fiji government has laws and acts that protect the environment, they allow companies (mostly foreign) to exploit our natural resources, destroying the environment, biodiversity and exacerbating poverty. These companies are only interested in their selfish short-term gains. They break the interconnectedness of life and biodiversity. While the negative impacts of climate are gradual, these companies cause immediate damage to Fiji's ecosystems and deny people of their livelihood.

THEOLOGY: *Laudato Si*

Pope Francis in *Laudato Si* states that we must listen to both the cries of the poor and the earth. The Pope adds that “The creation accounts in the book of Genesis contain, in their own symbolic and narrative language, profound teachings about human existence and its historical reality. They suggest that human life is grounded in three fundamental and closely intertwined relationships: with God, with our neighbour and with the earth itself. According to the Bible, these three vital relationships have been broken, both outwardly and within us. This rupture is sin.”

Pointing to the ecological crisis, Pope Francis states that our common home “is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us.” But this sister now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her. We have forgotten that “we ourselves are dust of the earth; our very bodies are made up of her elements, we breathe her air and we receive life and refreshment from her waters.”

Pope Francis challenges us “What kind of world do we want to leave to those who come after us, to children who are now growing up?” (LS 160). He calls us to reflect on the meaning of life and the foundational values of society. “What is the purpose of our life in this world? What is the goal of our work and all our efforts? What need does the earth have of us?” We have a moral obligation towards protecting our Mother Earth.

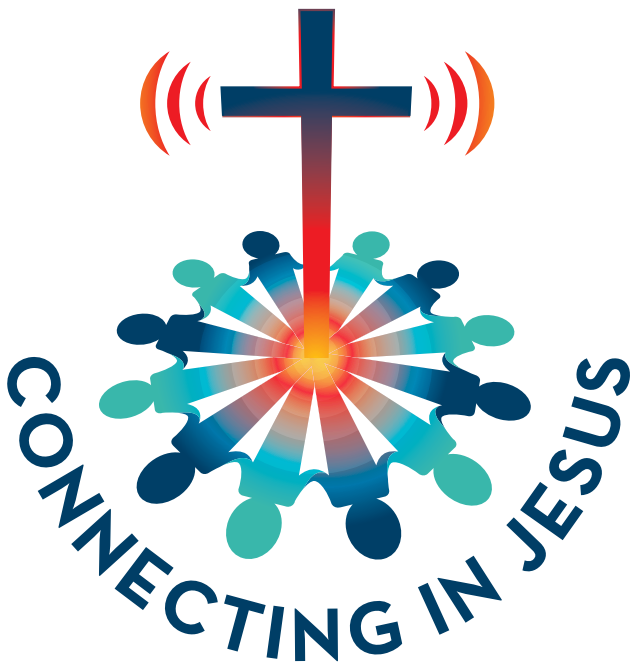
GROWTH TARGET: By 2025, The Archdiocese of Suva will have programs and processes for upholding social and ecological justice.

Goal: Where we want to be?	Objective: How to get there?	Desired Outcome: What we want to see?
To transform Fiji into a socially and ecologically just nation	1. To place charity and justice at the heart of the Archdiocese of Suva, parishes and ecclesial groups	<ol style="list-style-type: none"> 1. Charity, justice and ecological sustainability will be at the heart of the Church in Fiji at all levels 2. Catholics know and practice the Catholic Social Teachings. 3. The Catholic Church together with Christian Churches, other religions and organizations collaborate for social and ecological justice.
	2. To run catechesis and awareness programs on the care of common home and sustainable integral human development	<ol style="list-style-type: none"> 1 Rural communities & villages, indigenous land-owners, victims of climate are informed on the Church Teachings on integral ecology (Laudato Si) as well as Fiji’s Environmental laws. 2 Victims of social and ecological justice are empowered to speak and act together on behalf of social and ecological justice 3. There is dialogue and collaboration with Government and Companies regarding Care of Our Common Home, Economy, and Politics. 4. Faith communities are educated on the Catholic Social Teachings
	3 To establish disaster management structures, processes and programs in the Archdiocese, parishes, and villages	<ol style="list-style-type: none"> 1. Parishes, villages, communities have effective & operating Disaster Management Teams.
	4 To be a prophetic voice on behalf of social and ecological justice	<ol style="list-style-type: none"> 1. The voices of people on the periphery are heard and they participate in decision making 2. Caritas carries out intensive catechesis on the Catholic Social Teachings and people know to how to respond to social, economic, political and ecological realities. 3. There is mutual understanding and collaboration between Church, government and the private sector on economy, politics, society and environment 4. Churches and Religious communities have a common vision and mission concerning society and the environment.



CONNECTING IN JESUS

APPENDIX



DIOCESAN SYNOD, SUVA.

2018-2019©

1. SYNOD PRAYER AND LOGO

‘Jesus fill the Archdiocese of Suva with your Holy Spirit, so that Connecting In You and our Neighbour, We be your Heart and Mind, Eyes, and Ears, Hands and Feet to all Creation. Amen.’

2. CONNECTING IN JESUS - SYNOD THEME SONG

Jesus, I hear your voice calling me
Jesus you call us today as children of Fiji.
To stay connected with our feet on the grounds of
your love.
To be your heart to everyone we meet.

Chorus

Connecting in Jesus, connecting in neighbour

Connecting in Jesus, connecting in creation

*May our voices sing your praise, reaching out to all in
faith,*

May this synod make us fearless in the mission of Jesus

Be not afraid and trust in God with faith.
Embrace Jesus to heal the world today
Archdiocese of Suva, in this synod we pray
Together we reach out in Jesus’ name.

3. PREPARATORY COMMITTEES

Consultative

Fr. Frank Hoare
Aisake Casimira
Fr. Kevin Barr
Susan Sela
Cathy Foi
Apolonia Tamata
Tifanua Mausio
Alisi Daurewa
Bro. Fergus Garrett sm

Robert Lingam
Tabai Yavala

Catechetical

Archbishop Peter Chong:
Fr Arthur Leger sj
Ben Salacakau:
Sisilia Galuvakadua:
Minnie Seeto:
Paulo Baleinakorodawa
Fr. Veremo Dovorua
Fr. Mika Tikoisuva
Sr. Mariana Tevurega sm

Liturgy

Fr. Timoci Kolodisi
Mere Fong
Sr. Sisilia Sau soln
Sr. Genevieve Loo sjc
Ramesh Behari
Salome Emberson
Vosita Williams
Fr Pat Visanti ssc

Communications

John Pickering
Elizabeth Fong
Petero Sanele
Leca Vunibobo
Atu Luvena
Simi Tukidia

Secretariat

Anare Tuitoga
Fr. Sulio Turagakacivi
Sr. Mariana Tevurega sm
Mareta Tovata
Isake Komailevuka
Margie Wong
Marina Konrote
Vini McGoon

Finance

Petero Vatu
Josephine Yee Joy
Jone Vuli
Irene yee Chief
Pailini Koroi

5. SYNOD DELEGATES

EX-OFFICIO MEMBER GROUPINGS	NAMES
Archbishop	Peter Loy Chong DD
Vicar General	Fr Sulio Turagakacivi
Episcopal Vicar - Northern	Fr Mateo Waqa
Episcopal Vicar - Central/Eastern	Fr Cecil Williams
Episcopal Vicar - Western	Fr Emiliano Lasaqa sm
Vicar Forane (Evangelisation)	Fr Frank Hoare ssc
Vicar Forane (Commission of Social & Ecological Justice (CSEJ))	Fr Joseva Tuimavule cm
Vicar Forane (Youth)	Fr Rogasiano Raikivi
Vicar Forane (Faith Formation)	Fr Ioani Vodosi
Vicar Forane (Liturgy)	Fr Timoci Kolodisi
Members of the Council of Priests of the Archdiocese of Suva (COPAS)	Fr Beni Kaloudau
“	Fr Lui Vunitabua
“	Fr Ioane Manasa
Rector of the Pacific Regional Seminary (PRS)	Fr Simon Mani msc
ELECTED MEMBERS	
Chairs of Diocesan Commissions - CSEJ	Sr Mariana Tevurega (CSEJ)
Faith Formation	Replaced on her demise
Evangelisation	Mr Timothy Brown
Liturgy	(Replacement for Liturgy)
Youth	Mr Petero Kubunavanua
Family	Mrs Maria Cavuilati
Family	Mr Waqa Cavuilati
CHAIR, PARISH PASTORAL COUNCIL, (PPC)	
Immaculate Conception Parish, Lami	Mrs Mere Fong
St Joseph the Worker Parish, Tamavua	Mrs Litiana Loabuka
St Vincent de Paul Parish, Nausori	Mr Sireli Vunibaka
St Pius X, Raiwaqa	Mr Dan Burese
St Joseph the Husband of Mary Parish, Naililili	Mr Anania Senileba
Our Lady of Assumption Parish, Lomary	Mr George Rounds
Sacred Heart Cathedral Parish, Suva	Mr Arthur Groom
Our Lady of Holy Hope Parish, Vanuakula	Mr Etuate Karikaritu
Holy Spirit Parish, Veivatuloa	Ratu Vio Kinivuwai
St John Bosco Parish, Makoi	Mr Joe Mebaniyaubula
St Martin de Porres Parish, Lakeba	Catechist Sikeli Marau
St Michael's Parish, Kadavu (Nasalia)	Mr Joe Lockington
St Michael's Parish, Kadavu (Vabea)	Mr Petero Uluinaceva
St Agnes Parish, Samabula	Mr Julian Cavu
Our Lady of Victories Parish, Rotuma	Mr John Tonu
Our Lady of Fatima Parish, Nadera	Mr Paulo Bale

Holy Eucharist Parish, Laucala Bay	Mr Lepani Rokoua
St Peter's Parish, Namosi	Mr Varasiko Saunivalu
Sacred Heart Parish, Levuka	Mr Paul Wong / Mr Petero Mudu
St John the Apostle Parish, Natovi	Mr Iowane Sairusi
Christ the King Parish, Ba	Mr Ledua Niubalavu
St Theresa of the Infant Jesus, Bemana	Mr Varasiko Nabe
St Peter Chanel Parish, Korolevu	Mr Kemueli Nasau
Our Lady of Perpetual Help Parish, Ltka	Mr Mika Mataka
St Michael Parish, Nadi Town	Mr Samu Komailevuka
Mr St Mary's Parish, Nadi	Mr Ivan Wong
St Patrick Parish, Yasawa	Mr Tito Elo
St Francis Xavier Parish, Navunibitu	Mr Farasiko Osea
St Joan of Arc, Sigatoka	Mr Poseci Sukunatabua
Immaculate Heart of Mary Parish, Vatukoula	Mr Joseph Low
Holy Family Parish, Labasa	Mr Iosefo Vasakula
Our Lady of the Rosary Parish, Nabala	Mr Marino Sipiriano
St Anne's Parish, Napuka	Mr Sakeo Toalevu
Our Lady of Fatima Parish, Rabi	Mr Kako
St Andrews Parish, Savarekareka	Mr Viliame Matau
Immaculate Conception Parish, Solevu	Mr Mikaele Dreweta
Holy Cross Parish, Taveuni	Mr Mikaele Tawake
St Peter the Apostle Parish, Vaturova	Mr Atunaisa Buliruarua
VICARIATES 1 Clergy from each Vicariate	
Central/Eastern	Fr Edward Vakatora
Western	Fr Etuweni Rasiosateki
Northern	Fr Silio Naduva
LAY FAITHFUL	
ETHNIC COMMUNITIES	
Indo-Fijian	Mr Sylvester Lingam
Rotuma	Mr Pasirio Furivai
Rabi & Kiribati	Mr Kaitama Tawaka
Rabi & Kiribati	Takeiti Tawaka
Chinese	Mr Michael Yee Joy
Korean	Ms Agnes Chang
Filipino	Dr Maria Villaruel
Tongan	Ms Bernadette Rounds-Ganilau
Samoan	Mr Leitupo Lafai Sa'e
Fijian	Ms Moira Tulele
GENDER	
WOMEN	Adi Vasiti Lovobalavu
"	Ms Elizabeth Reid-Fong
"	Ms Oripa Liwaiono
"	Ms Asenaca Vunibaka
"	Ms Moira Rodan

“	Ms Barbara Edwards
“	Ms Selina Vererua
“	Ro Teimumu Kepa
“	Ms Vosita Williams-Tauleka
LGBTQI	Amasai Jeke
“	Simione Tuni / Miki Wali
YOUTH	
High School	Mr Chad Manueli, SHC, Suva
Employed	Ms Michelle Baleikanacea
USP – student rep	Mr Suliano Waqabaca
FNU – student rep	Mr Aselemo Rawavakacava
Uni of Fiji – student rep	Adi Kulaniwai Martha Vaisewa
CCTC – student rep	Mr Paula Tikoibua
Employed	Mr Peter Waqavonovono
“	Ms Antonina Rokosuli
“	Ms Maura Jessie McGoon
One from each Region - Western	Mr Mika Tulele
Central/Eastern	Ms Regilyn Koi
Northern	Mr Epeli Banicakau
Persons with Disabilities (Blind)	Ms Asenaca Divuravura, C/- SJSS (Blind)
Persons with Disabilities (Deaf)	Mr Simione Vuniwaqa (Deaf)
Persons with Disabilities (Deaf)	Mr Michael Noa Din (Deaf)
Persons with Disabilities (Blind)	Ms Veronika Narayan, Fiji Sch for the Blind
SUPERIORS OF RELIGIOUS INSTITUTES	
Columbans	Fr John McEvoy
Missionaries of the Sacred Heart	Fr Tamati Sefo
Marist Fathers	Fr Setefano Mataele
Vincentian Fathers	Fr Filimoni Vosabalavu
Salesians of Don Bosco	Fr Pasilio Tevaga
RELIGIOUS BROTHERS	
Montfort Brothers	Bro Jim Madavana
RELIGIOUS SISTERS	
Sisters of Our Lady of Nazareth (SOLN)	Mother Nanise Degei
Marists Sisters	Sr Lavinia Henry
Marist Missionary Sisters (SMSM)	Sr. Petra Mario
Our Lady of the Sacred Heart	Sr. Mereiti Riiki
St Joseph Cluny	Sr. Lusiana Matai
Daughters of Charity	Sr. Beena Joseph
Sisters of Compassion	Sr. Esther Powell
ASSOCIATIONS	
St. Joseph Brothers	Bro. Francis Mareko Mavuku
Handmaid of the Eucharist	Sr. Sera Heritage

BISHOP'S NOMINEES	
Deacons	Rev. Pio Ravu
“	Rev. Viliame Baleikoro
“	Rev. Petero Apenisa
Director - Catechist Center, Navesi	Fr. George Ting
Catechist Course Coordinator	Catechist Beni Waqaniyalo
President Catechist Assn	Catechist Mika Rokovatu
Catechists (2 per vicariate)	
Northern Vicariate	Lui Kelevi
Northern Vicariate	Sulio Bulinadi (Catechist)
Western Vicariate	Iowane Navere
Western Vicariate	Rovereto Balecala
Central/Eastern	Iosefo Saqacala
Central/Eastern	Solo Wata
Bishop's Nominee Northern	Serafina Saukilagi (Holy Family, Labasa)
Bishop's Nominee Northern	Benidito Masikau (Holy Cross, Taveuni)i
Bishop's Nominee Northern	Sirilo Vosarogoci (H/Cross, Taveuni)
Bishop's Nominee Northern	Bro. Makario Uluvucu
Bishop's Nominee Northern	Luke Nalau (Immaculate Conception, Solevu)
Married Couple from the North	Mr Mikaele Ting &
Married Couple from the North	Mrs Teresia Ting
APOSTOLIC MOVEMENTS	
World Apostolate of Fatima	Ms Veronika Tabua
Charismatic Renewal	Ms Veniana Maria Naiveli
Catholic Womens League	Ms Maria Vianni
CWL Northern	Mrs Monica Maafu
CWL Western	Ms Melenia Tuinivanua
CWL Central/Eastern	Mrs Maria Bereso
Divine Mercy	Ms Kalara Liku
Marriage Encounter	Mr Maurisio and
Marriage Encounter	Mrs Liti Yavala
Society of St. Vincent de Paul	Mr Isireli Temo Veitokiyaki
Legion of Mary	Mr Bill Mar
Pioneer Total Abstinence	Mr Paula Lala
Couples for Christ	Mr John Williams &
Couples for Christ	Mrs Louise Williams
Focolare	Ms Katarina Naduva
Fr. Peter Ryan's Club	Mr Willie Wye
Men's Club (1 per vicariate)	Mr Jim Tamanisokula, Lautoka (Timoci)
Men's Club – St Joan of Arc	Mr Atekina Ioane Daroko
Women at the Well (1 per vicariate)	Ms Makelesi Moce-Brown
“	Ms Bernadette Ferei
“	Ms Akeneta Niubalavu
Fiji Catholic Teachers Association	Mr Williame Tabua
CARITAS	Mr Kositatino B, Tikomaibolatagane

DIOCESAN CENTRES & MINISTRIES	
Nazareth Prayer Center	Sr Denise McMahon
Khrist Jyoti Ashram	Fr. Lewis Henry
Archdiocesan Retreat Ministry (ARMS)	Ms Mareta Tovata
RCIA Team	Ms Elizabeth Krishna
Marist Training Center, Tutu, Taveuni	Fr Eparama Matairatu
Chevalier Training Center	Rev Gabirieli Dulunaqio
Professional Resource Group	Mr Berenado Daveta
EXPERTS	
Law	Mr Niko Nawaikula
Finance	Ms Josephine Yee Joy
Academic	Dr Apolonia Tamata
Rural Development & Environment	Ms Teresia Powell
Economy	Ms Jenny Seeto
NGOs	Mr Joe Ravea
Researchers	Mr Aisake Casimira
WHO (UN)	Dr Rufina Latu
Psychiatry	Dr Odille Chang
Principal CCTC	Mr Remesio Rogovakalali
Director Catholic Education	Mr Nemani Drova
OBSERVERS	
Fiji Council of Churches	Rev. Iliesa Naivalu General Secretary
Methodist Church	Rev. Tevita Bainivanua Chair, Fiji Council of Churches (FCC)
President of the Methodist Church	Rev. Epineri Vakadewavosa
Pacific Conference of Churches	Rev. James Bhagwan General Secretary
Anglican Church	Bishop Feremi Cama
Presbyterian Church	Rev. Bruce Yeates Presbyterian Church of Fiji
Interfaith - Jalal Dean (Muslim)	Mr Hafiz-U-Dean, President, Fiji Muslim League, 171 Rt Mara Rd, Samabula
Hindu Pundit	Bhuwan Datt
SIGN LANGUAGE INTERPRETERS	
Orelia Kava-Susu	Sign Language Interpreters Committee, Fiji
Kalisi Din	
Petero Kava	
Agnes Wye	
SYNOD STEERING COMMITTEE	
Fr Arthur Leger sj	
Rev. Sikeli Tuilevuka	
Marina Konrote	
Anare Tuitoga	

John Pickering	
Vini McGoon	
Sisi Galuvakadua	
Mili Nawaikula	
Atu Luvena	
Emiliano Yavala	
Margie R Wong	
Kereni Misiki	
SYNOD SUPPORT STAFF	TECHNICAL TEAMS
Willie Daurewa	Noa Moko + 3 officials
Ronald Sorby	Christine Moko
Marika Lewaicei	
Salote Kaisuva	
RUNNERS	
Nai Tabuaura	
Pau Koroi	Jerry Vatuwaqa + Technical team
Andrea Manuelli	

the Synod Session

2019

