



Mānawatia a Matariki! – Celebrate Matariki!

Rev Dr Arapera Ngaha

Māori theology begins with our creation stories. As we know Ranginui (Sky) and Papatuanuku (Earth) were separated by their offspring so that they might all live in the light.

The story of their separation engages with sibling rivalry, battles for supremacy as well as care for their parents. So, it is Tāne whose domain is the forest and bushlands who, propping his back against Papatuanuku and his feet against Ranginui that separated their parents. All of the children found their place in the world that had opened up to them, and each took dominion over specific parts of the world as protectors and caregivers for each domain; Tangaroa to the seas, Haumietiketike to the wild growing and uncultivated foods, Rongomatāne to cultivated foods, Tāwhirimātea to the winds and the area between earth and sky, and so on. And as things settled down, light, and dark, day and night created a rhythm of life. Some say that Tane threw a handful of stars into the sky and they multiplied to provide the stars in the night sky. Other tribal stories suggest that Tāne plucked out his eyes and threw them into the night sky to form the stars. These accounts suggest that Matariki is named for the Ariki Tāne and his eyes (mata) which became stars.

Genesis 1:16 notes “God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars.” And Psalm 147:4 says, “He (God) determines the number of the stars and calls them each by name.”

Matariki is a star cluster, also known as the Pleiades, that signals the Māori New Year in Aotearoa (New Zealand). The rising of Matariki in the night sky, typically in late June or early July, marks a time for remembrance (the past), celebration (the present), and planning for the future. The cluster is associated with nine stars, each with its own significance.

Matariki: The central star, often considered the mother of the other stars in the cluster.

Tupuānuku: Associated with food grown in the ground.

Tupuārangi: Linked to food from the trees and sky.

Waipuna-ā-Rangi: Connected to rain.

Waiti: Associated with fresh water and the creatures within it.

Waitā: Linked to the ocean and its inhabitants.

Ururangi: Represents the winds.

Pōhutukawa: Associated with those who have passed away.

Hiwa-i-te-rangi: A star of wishes and aspirations.

Observing the stars of Matariki was historically used to forecast the year ahead, with the brightness and clarity of each star indicating the abundance or scarcity of its associated resources. Matariki signals the beginning of a new year and it is the time for preparation of gardens that will replenish the pātaka kai (food storehouses) for families, and for communities. Matariki is an opportunity to stop and take stock of where we are and where we want to be.

The significance of Matariki can also be seen in the farewells to our deceased. “Haere koutou ngā mate, koutou kua wheturangitia, haere, haere ki te kāhui wairua” To our loved ones who have passed, you who have become stars in the sky, go and join with those who’ve gone before”. We consider our deceased loved ones are ever present watching over us.



Tonga's Third Christian Century: Beyond Schism Towards Maturity

Rev. Prof. Nāsili Vaka'uta

**As Tonga commemorates 200 years
of Christianity, there is much to
celebrate.**

Few nations can claim that Christianity has shaped their history, culture, politics, education, and national identity as profoundly as it has in Tonga. Christianity helped unify the kingdom, nurtured literacy, established schools, inspired social reform, and provided generations of Tongans with hope, meaning, and resilience. Yet anniversaries are not only occasions for celebration. They are also moments for honest reflection. If we are truthful, the history of Christianity in Tonga has been as much a story of schism as it has been a story of faith.

From the Great Wesleyan Schism of the 19th century to the continuing proliferation of denominations and independent churches in the 21st, Tongan Christianity has often struggled to embody the unity it proclaims. Churches have divided over leadership, authority, politics, personalities, worship styles, and institutional control. Families have been separated, communities fractured, and relationships damaged in the name of the One who prayed "that they may all be one" (John 17:21).

The irony is difficult to ignore. Christianity arrived in Tonga preaching reconciliation, yet our ecclesiastical history is littered with division. The first great rupture came in 1885 with the establishment of the Free Church of Tonga under King George Tupou I and Premier Shirley Baker. What began as a struggle for ecclesiastical independence quickly became entangled with questions of political loyalty, national identity, and royal authority. The resulting conflict divided villages and families and left wounds that, in some places, have never fully healed.

The reunion engineered by Queen Sālote Tupou III in 1924 represented a remarkable act of healing and statesmanship. Yet even that reconciliation generated further divisions. Since then, new churches have continued to emerge with striking regularity.

Some divisions have reflected genuine theological differences. Many, however, have arisen from disputes over leadership, succession, governance, personality, and power. Too often, when disagreements occur, the preferred response has been separation rather than reconciliation.

This tendency towards schism raises an uncomfortable question: have our churches become too denominational and not sufficiently Christian? The problem is not diversity itself. Diversity is a gift. The Christian tradition has always contained multiple expressions, liturgies, spiritualities, and theological emphases. The problem arises when denominational loyalty becomes more important than the Kingdom of God; when institutional survival eclipses mission; and when churches compete with one another rather than collaborate for the common good.

The reality is that Tonga today faces challenges far greater than denominational differences. Our young people are confronting a growing drug crisis. Mental health concerns are increasing. Economic pressures continue to drive migration and family separation. Climate change threatens our islands and our future. Digital technologies are reshaping identities and relationships. Poverty and inequality persist.

These are not Methodist problems, Catholic problems, Mormon problems, or Pentecostal problems. They are Tongan problems. No single church can address these challenges alone.

As Tonga enters its third Christian century, perhaps the most important question is not whether Christianity will remain influential. It almost certainly will. The more pressing question is whether our churches are prepared to mature. A mature church is not measured by the size of its buildings, the number of its adherents, or the prestige of its leaders. A mature church is measured by its capacity to serve, to listen, to learn, and to reconcile.

The third Christian century in Tonga requires a shift from denominational competition to Kingdom collaboration. Our churches must work together in education, health, youth development, social welfare, and environmental stewardship. They must move beyond institutional self-preservation towards missional renewal.

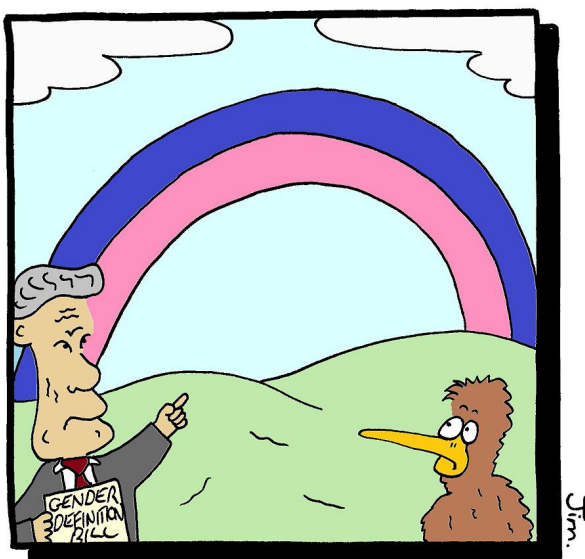
The church of the future must also become more self-critical and intellectually engaged. Faith need not fear science, critical inquiry, or social change. Rather, Christian faith should help us discern wisely how to respond to the complex realities of contemporary life. Above all, the third century calls for reconciliation.

The history of Christianity in Tonga contains both inspiring achievements and painful memories. We cannot change the past, but we can choose how we carry it into the future. The churches that once contributed to division now have an opportunity—and indeed a responsibility—to become agents of healing.

Two hundred years ago, Christianity transformed Tonga. The challenge before us today is whether Christianity in Tonga can itself be transformed. If the first century established the faith, and the second multiplied institutions, perhaps the task of the third is to cultivate maturity. For only a mature church can faithfully serve a changing Tonga. And only a reconciled church can convincingly proclaim the gospel of reconciliation.



CARTOON



Jim's Cartoon.

Our regular cartoon from Brendan Boughen (aka Jim), finds the funny, and sometimes not so funny, side of faith.

Compared to the old ones, the newly legislated colours of the rainbow seemed particularly dull.



Farewell and Thanks for A Job Well Done

In May, Connexional Office staff gathered to pay tribute to Peter van Hout. After 20 years, he is stepping aside as the Board of Administration Financial Services Manager, as he prepares to retire from a successful 47-year professional career that has included management roles for a variety of organisations.

Prior to coming to MCNZ, Peter spent 15 years employed as general manager of a retirement services provider that operated residential villages throughout New Zealand. When the retirement enterprise was bought out and Peter's services were no longer required, the timing coincided with the Board of Administration seeking a new Financial Services Manager. He applied for the job.

Peter recalls that the recruitment process was intense. Following an interview with the General Secretary, Rev Jill van de Geer, and the management team, Peter met with the Connexional staff. He passed the group interrogation, and this year ends a 20-year tenure that will see him fondly farewelled by past and current Church leaders, staff, board members and parish representatives from all over the country. The extended network of MCNZ connections and associated work colleagues has valued his expertise, wisdom, quirky sense of humour, cheerful disposition and dedication to his work.

At the recent farewell dinner, General Secretary Rev Tara Tautari presented Peter with a pounamu, chosen for the thoughts of the carver as the piece was being crafted. "Strength, courage, protection, leadership, mana and connection to whakapapa. The way the cord is binded symbolises connection and unity."

Connexional staff shared stories and anecdotes that captured the generosity, positivity and kindness of a manager who has always placed pastoral care, and the wellbeing of his team as a priority.

Celebrated as a committed team player, with a rare passion for reading and digesting tax manuals in his leisure time, the team thanked him for his willingness to familiarise himself with changing tax standards and Inland Revenue requirements, and then share an executive summary for ease of implementation. Tara commended Peter for his enormous professional and personal contribution to MCNZ, and the commitment he has shown in a role that has involved much more than financial management.

In response, Peter acknowledged and affirmed the work of all those who have come before him and how that has impacted "how and where we are today." He mentioned the importance of the many special people he has worked alongside, each of whom has brought him happiness and made his life fun. "Anyone can do the work," he said, before singling out a few people who have profoundly influenced his life.

Looking Back

When Peter started at MCNZ, the Connectional Office was based at Morley House in Latimer Square. That building was destroyed in an earthquake on 22 February 2011. Within a fortnight of the catastrophic event that killed 185 people, the Connexional Office administration team was operating from a hastily modified church hall in Upper Riccarton. They later relocated to a suburban residence and remained there until the new-purpose designed Weteriana House opened in 2016.

Looking Ahead

In August last year, Peter was diagnosed with advanced prostate cancer, prompting him to consider retirement and a handover strategy. He tended a proposal to the BoA and earlier this year work began recruiting a new Financial Services Manager. Following the appointment of Keri Page- Kreis in April, Peter spent six weeks assisting with her induction, before stepping aside to work in a part time capacity. "By the end of this year I am hoping I will feel comfortable that I am no longer needed. If I receive no work-related calls in 2027, I know this is done," he says.

There is one key message Peter wants to reiterate in this article. "I encourage all men over 40, and women who know men over 40 to grab them by the ears, and get a simple blood test to determine if they have elevated PSA * levels. Early detection means a great prognosis."

Over the coming months, Peter will job share with Bruce Johnston who will also transition from full time work to half time in anticipation of his pending retirement.

Peter concedes he will miss his work family and the banter. "We have a certain sense of humour that takes the stress out of our work and brings us closer together," he says.

Peter has made an indelible and positive impact on MCNZ. Despite his claims that 'anyone can do the work', his legacy is the positive impact on the many lives he has touched as much as the work he has undertaken.



New Addition to the Connexional Office Team

We welcome Keri Page-Kreis as the new Financial Services Manager. A Chartered Accountant with over 25 years' experience in finance, governance, and strategic leadership across a range of sectors, Keri is readily settling into her new office and rapidly familiarising herself with the diverse demands of the position.

Keri says, "This role is not just about financial leadership - it is also about stewardship, transparency, and supporting the mission of the Church. Contributing to something meaningful in the community was a key motivator for me. My first impressions have been very positive. There is a strong sense of commitment and care for the work of the Church, and everyone is genuinely focused on supporting each other and

the wider Connexion."

Over the coming months Keri is looking forward to meeting Te Taha Māori, Tauīwi, Synod, parish, rohe and Board representatives as she smoothly transitions into the office and work space formerly occupied by Peter van Hout.



Hauora Theme for Refresh 2026

Rev Simon & Evangeline Williams

Members of the Waikato-Waiariki Synod gathered at Epworth Retreat & Recreation Centre in May for Refresh 2026; a weekend of rest reconnection, renewal. The theme for this year's gathering theme was Hauora, a Māori philosophy of holistic health and wellbeing.

Hauora encompasses four interconnected dimensions, often compared to the four walls of a whare (house):

- Taha Tinana (Physical wellbeing)
- Taha Hinengaro (Mental and emotional wellbeing)
- Taha Whānau (Social wellbeing)
- Taha Wairua (Spiritual well being)

The two-day programme involving 16 ministers and lay people from all over the Synod was well facilitated with meaningful korero and interactive talanoa. The session on Safeguarding, led by MCNZ Kai Whakahaumaru, Director of Safeguarding Sonia Pope, encouraged open and honest conversations and reflection.

Rev John Carr introduced the amazing "Godly Play" curriculum. Godly Play is a creative, imaginative approach to Christian formation and spiritual guidance. Its mission is to make meaning of the big questions in life and the mystery of God through storytelling, wonder and play. The curriculum was designed with a Montessori foundation, drawing on discovery and creativity as an approach to religious education. We recommend you investigate this incredibly worthwhile resource.

Our "Community Kōrero" session provided an opportunity to reflect on our personal well-being and share some of the resources we find useful in our respective ministries. Discussions reminded us that we are not alone in our different parts of the Synod, and by sharing we can make the load less heavy. That familiar phrase we use at kindergarten with our preschoolers is so true; Sharing is Caring. Our success is always communal - rooted in the proverb: "Ehara taku toa i te toa takitahi, engari he toa takitini" (My strength is not as an individual, but as a collective).

The "Synod of the Future" session, facilitated by Waikato Waiariki Synod Co-Superintendent Rev Bob Franklyn. was a timely reminder that if we stay stagnant, we often perish - but, with the right preparations and grassroots korero we can prepare for the road ahead and change outcomes.



CONTACT DETAILS

I welcome your feedback on content included in this publication.

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Community Housing Under Discussion as Homeless Crisis Worsens

A delegation from the Christchurch Methodist Mission (CMM), including housing staff and representatives from its *Doors to Dignity* campaign, attended the Community Housing Aotearoa (CHA) Conference in Auckland.

[Doors to Dignity](#) is a national campaign launched by CMM in October last year to highlight the rapidly worsening housing crisis facing older New Zealanders. Central to the campaign is a [parliamentary petition](#) calling for cross-party support for increased government investment in housing for older people. The campaign also features the “Listen Up! Seniors Take a Stand on Housing” exhibition, which made its Auckland debut at the conference.

CMM Executive Director Jill Hawkey says the petition is a vital step in amplifying the voices of older New Zealanders, who are often overlooked.

“We are hearing from older people living in garages, in cars, or in homes that are cold, damp, and unsafe. Many are spending more than half their income on rent,” Hawkey says. “This is not the Aotearoa we want for our elders. Our petition is a call to action, because everyone deserves a home where they can age with dignity.”

Hawkey says attending the conference provided an important opportunity to connect with others in the sector.

“Events like this allow us to learn from the programmes other organisations are running, understand national trends in community housing, and strengthen relationships,” she says. “At a time when homelessness is becoming an increasing crisis, it’s more important than ever that the community housing sector stands together and challenges the government on some of its programmes.”

She describes the chance to showcase the Listen Up! exhibition at the conference as a “fantastic opportunity” to raise awareness of the campaign in New Zealand’s largest city. “Doors to Dignity is really becoming a national movement after initially being centred much more around CMM,” Hawkey says.

Community Housing Aotearoa is a peak body for New Zealand’s community housing sector. The theme of this year’s conference, “Delivering for today, preparing for tomorrow,” focused on addressing current challenges while planning for the future.



Global WDP Leadership Programme includes a Member of the Mangere Central Methodist Church

Fuatino Sagote from the Mangere Central Methodist Church has been selected as the sole Aotearoa representative at the Young Women's Leadership Institute in Thailand later this year.

Katie Reimer, Executive Director, World Day of Prayer International Committee (WDPIC) says it was not easy to select 35 participants from the 200 applications sent by women aged 25 – 40, from all around the world.

"Fuatino Sagote is one of five young women selected to represent the Pacific region of World Day of Prayer. We looked at responses to questions we asked on the application form and we considered their current involvement in World Day of Prayer as well as their passion for the movement, and capacity for future leadership. We also wanted to have as wide a representation as possible from different regions of the world, as well as different denominations," Kate said.

Fuatino Sagote shares her faith journey, what drew her to apply for the Leadership programme and her hopes for the future.

"I have been a member of the Mangere Central Methodist Church my entire life. It is the church where I was baptised, where I first learned about God's love, and where I continue to worship and serve today.

Over the years, I have been blessed to serve in many ministries within the church. From Sunday School, Youth, Aulavou, Women's Fellowship and Maafaavae (30+ Fellowship), each has played a significant role in shaping my faith. However, my greatest joy is serving as a Sunday School teacher. There is something incredibly special about sharing God's Word with children and helping plant seeds of faith in the next generation. It reminds me that our responsibility is not only to believe but also to pass on the hope we have in Christ.

Outside the church, I have worked in Parliamentary Services in the Māngere MP's office, where I helped build relationships between churches, schools, and the local community. I later became a Senior Housing Manager at Monte Cecilia Housing Trust, supporting families in need of housing. I then moved into the education sector as the first Pasifika Community Facilitator Manager at Skills Update (now Lifeskills), creating and delivering free community programmes that empowered Pasifika families and adults through education. Today, I work as a Flight Attendant for Qantas. Although my career has taken different paths,

one thing has remained constant. I believe God has called me to serve people wherever He places me.

Prayer has become one of the most important parts of my walk with God. At this stage of my life, I find myself on a personal journey of discovering prayer more deeply not simply as something we do, but as a way of drawing closer to God, listening for His voice, and trusting His will above my own. It is through prayer that I have learned to surrender my plans and allow God to lead.

When I saw the opportunity to apply for the Young Women's Leadership Institute in Thailand, I saw an opportunity to grow deeper in prayer and to learn alongside women from different cultures and countries. I wanted to experience how God's people seek Him around the world and to better understand the many ways prayer can shape lives, communities, and leadership. When the opportunity was given, I accepted it with gratitude, believing that if God opened the door, then He had a purpose for me to be there.

When I travel to Thailand I will carry with me the prayers, love, and support of the many women in our Methodist Women's Fellowship who have faithfully served before me. They have paved the way for younger women like me to grow in faith and leadership. Their encouragement has been a gift, and I hope to honour them by embracing this opportunity with humility.

As I look towards future leadership, my desire is simple. I want to share the power of prayer in whatever way God leads. Not according to my own plans or ambitions, but according to His will. I believe I am simply a servant in God's work. I serve a big God who can do immeasurably more than I could ever imagine. If He chooses to use me, then I pray that people would see Christ in me not me. May every word I speak, every act of service, and every opportunity point others back to Him.

Today I am also blessed to be a wife and a mother of two beautiful children. One of my greatest hopes is that they will know God personally. I often remind myself that if I teach my children about God, then whatever challenges they face in life, they will never face them alone. Like me, they will experience victories and disappointments, but through it all they will know the faithfulness of God.

One truth has remained constant throughout my life: God's love never changes. It is the same yesterday, today, and forever. His salvation through Jesus Christ is freely given to each one of us. We simply need to receive it.

As I prepare for this journey to Thailand, my prayer is not that I return with recognition or titles, but that I return with a deeper relationship with God, a greater understanding of prayer, and a renewed heart to serve wherever He calls me. If my life can encourage even one person to trust God more deeply, then all glory belongs to Him.



Preschoolers Embrace Creative Approach to Climate Justice

A striking mural on a Dunedin preschool powerfully celebrates creation and shows how art can connect the land, its creatures, and its people.

In 2025 **Methodist Mission Southern** received support from the *Rekindle the Vā of Papatūānuku* Grant Fund. Their generosity allowed us to turn an idea into something visible, lasting, and meaningful.

Through a series of workshops with tamariki, kaiako, and local artist Alice Blake, our Early Childhood Education project explored environmental connection and climate justice through creative expression. Through storytelling, drawing, and collaborative painting, our tamariki explored what the environment means to each of us — and how we can care for it together.

The result was a beautiful mural, painted by Alice, which will continue to spark stories, questions, imagination, play, and learning. It captures familiar native birds and animals, everyday insects, and elements of Māori tradition, creating a vibrant connection between the land, its creatures, and its people.

Our Little Citizens tamariki were not simply learning about the environment. They were developing a sense of belonging and discovering that they are a valued part of the natural world and their community.

Why use art and creative expression?

Creative expression is more than making something beautiful; it is a way of giving thanks, of noticing, and of responding with wonder to the gift of creation. In this sense, art becomes a form of worship — a joyful expression of our connection with Papatūānuku and with one another.

Climate justice can seem like a big concept, but for our tamariki it begins close to home. South Dunedin, where many of our families live, is a low-lying community that faces increasing risks from flooding and sea-level rise. For our children, caring for the environment is not an abstract idea — it is about caring for the places, waterways, birds, seasons, and communities that they know and love.

The tamariki are not simply future citizens — they are citizens now. They notice. They care. They ask big questions. They remind us to pay attention to the living world around us. Papatūānuku, the Earth Mother, is the source from which all life comes, and we are all connected to her and to one another.

We celebrated the completion of the mural with a joyful reveal gathering. Climate justice for preschoolers? Absolutely. Because caring for Papatūānuku begins not with fear, but with wonder, belonging, and the joyful creativity of children.



Celebrating 70 Years of Faith and Witness

Rev Suiva'aia Te'o

Wesley Wellington Samoan Congregation joyfully celebrated seven decades of faithful ministry, worship, fellowship, and witness within the Methodist Church of New Zealand.

The celebration on Sunday 14 June 2026, brought together current and former members, families, friends, and guests in a day filled with worship, thanksgiving, memories, music, and fellowship. A highlight of the celebration was the opportunity to journey "down memory lane" through tributes in words and pictures. Historical photographs and stories recalled the early years of the congregation, the ministers and lay leaders who have served, and the many families who have faithfully supported the work of the church. These memories reminded us that God's hand has guided His people through every season of ministry.

The candles on the anniversary cake were blown out by Mrs Tala Cleverley, now 90 years old, one of the original Samoan pioneers who helped establish the Samoan congregation in Wellington. Her presence was a living reminder of the faith, courage, and vision of the first generation who laid the foundations. As she stood among the gathered congregation, many reflected with gratitude on the legacy of those pioneers whose prayers and commitment continue to bear fruit today.

The anniversary was also an opportunity to remember with gratitude those who have served the congregation and have since entered God's eternal care. Special acknowledgement was given to the late Rev Utumauu Pupulu, who faithfully served as minister of Wesley Wellington Samoan Congregation from 2018 until his passing in 2024 while still in active ministry. His leadership, pastoral care, and faithful witness left a lasting impact on the congregation and wider community.

The congregation was deeply honoured by the presence of Mrs Leu Utumauu Pupulu and her daughters. Their attendance brought a special sense of remembrance and thanksgiving as members reflected on Rev Utumauu's ministry and the contribution of the Pupulu family to the life of the church.

The anniversary also celebrated the diversity and unity of the wider parish family. Wesley Wellington Samoan Congregation continues to serve alongside the English-speaking, Tongan, and Fijian congregations, sharing in the mission of the church and seeking to live out Christ's love in the wider Wellington community.

While the congregation acknowledges that times have changed since its earlier years, when larger numbers gathered regularly, the anniversary was a reminder that the strength of the church is not measured simply by size but by faithfulness. The congregation remains active in worship, prayer, Bible study, pastoral care, youth and children's ministries, choir ministry, and community engagement.

As we celebrated the past, we also looked forward with hope. We prayed for future generations, that they may continue the legacy of faith entrusted to them and remain committed to sharing the Gospel of Jesus Christ. To God be the glory for all that has been, for all that is, and for all that is yet to come.



Young Women Bring Fresh Energy to Wasewase Women's Camp

Rev Joeli Ducivaki

The Wasewase Women's Annual Camp brought together around 350 women, from Kaitaia to Invercargill, for a meaningful gathering of worship, fellowship, encouragement and renewal.

Held from 29 May to 1 June at Willow Park Christian Camp, Beachlands, Auckland, the camp was organised by the Auckland Fijian Parish Women. A significant feature this year was the continued inclusion and empowerment of young women under 35 years old. This initiative was introduced last year by the President of the Wasewase Women's Fellowship, Mrs Talatoka Ducivaki, with the aim of creating intentional space for younger women to participate, lead, and grow within the life of the fellowship. The young women have brought fresh life and energy to the Fellowship. Their participation has contributed to a noticeable increase in membership and has encouraged a renewed spiritual movement across the Wasewase, Tabacakacaka, and local churches.

Throughout the meetings and worship services, their presence and leadership stood out strongly. Their confidence, faith, and willingness to serve reflected a growing desire to take part more fully in the mission and ministry of the Church. This has also helped challenge cultural constraints that, in the past, may have limited the participation of younger women in church life.

The Women's Fellowship leadership team invited Rev Takalesi Maiwiriwiri, a prominent Fijian preacher who was instrumental in launching the Young Women's Initiative last year. Returning this year, she continued to inspire and encourage the women towards deeper faith, devotion, and service to their families and to the Church.

This movement has also encouraged congregations to recognise the important place of young mothers and young families in the life of the Church. As young women have become more involved, young families, young men, and Sunday School ministries have also begun to flourish. There is renewed eagerness among families to bring their children for baptism and to become active members of the Church.

The hope is that this growing participation will continue to uplift worship, strengthen ministry, and help move the Church forward. Young families are becoming key contributors to the future life and mission of the Church, offering hope for the next generation of Methodist witness and service.

Participants also offered practical suggestions for strengthening future gatherings. These included better coordination of tasks across ministry groups, stronger follow-through and management of proposals, and improved attendance planning at the Tabacakacaka level so that accurate numbers can be gathered more easily.

The Camp was a time of fellowship, worship, and teaching and also a sign of renewal within the Church. As young women and young families are given space to participate and lead, the whole Church is strengthened for the work of God's mission in Aotearoa and beyond.