E whāia ana te pūtaketanga o ngā whakapono mō tēnei ao hurihuri
Exploring faith issues for today

touchstone

Published monthly by The Methodist Church of New Zealand • Te Hāhi Weteriana o Aotearoa



Conference 2026 The President Reflects

Rev Alisa Tau

Our new MCNZ President introduces herself and reflects on Conference 2026, held at Wesley College.

For the past seven and a half years I have been the Presbyter of Hamilton East Methodist Parish which comprises three congregations. This was a Joy and a privilege. Whenever we met or gathered, as one parish, it was important that we understood that we were all very different and needed to show extra hospitality towards each other and be guided by God's Spirit.

This is a present reality for Te Hāhi, with the new evolving face of the church, different ethnicities, and the changing structures within the church and societies that we are living in. Te Hāhi must be relevant to be the light of Christ to all. These are the living realities in our midst.

Special moments from Conference 2026 included the Retiree Service, where 12 retirees and their ministry were celebrated and honoured. Each presbyter unique, however each one shone the Light of Christ to many, glorifying the Lord in their work. We give thanks to God for our retirees and their families. Unexpected moments included no decision reached for Vice President Elect. We also saw our own members standing, in their own right, to move Te Hāhi forward in regard to LGBTQ+ leadership.

Unexpected situations are normal in any family. We remember that all these are our own people. Our focus is "He tangata, he tangata, he tangata." We are the Methodist church of Aotearoa NZ. This is US.

Conference enabled us to Talanoa, korero and we did, to listen to others and yes we did, and Conference gave us space to respond with our own convictions, and yes we did. The atmosphere was such that we felt safe to be ourselves and to voice our thoughts in a safe environment. An environment where all could speak their truth from their own perspective.

Another highlight was the Kai Whakahaumaru's role throughout our gathering. Our Safeguarding Director, Sonia Pope addressed Conference before the business session and again at its close, reflecting on our time together. We are grateful that this role exists: encouraging positive, constructive behaviour is vital as we learn to respect and love one another as children of God.

Sonia Pope was called upon frequently to support leaders and conference attendees as we discussed and deliberated as family. Thank you to all who called on Kai Whakahaumaru and Malo Aupito, Sonia. My encouragement to all parish councils, Hui Poari and Synods is to focus on improving and encouraging good relationships. Safeguarding support registers can support this. The church has a skilled experienced resource person; feel free to contact her.



Theology of Enough & the 2026 Election

Rev Dr Nāsili Vaka'uta

There is one word largely missing from Aotearoa New Zealand's 2026 election debate: *enough*.

As political parties compete for our votes, promises of economic growth, fiscal responsibility, tax reform, investment and improved public services dominate the campaign. Yet beneath these promises lies a question rarely asked: What is the economy actually for?

Treasury's September economic update describes a recovery that remains uneven. Unemployment has reached 5.6 percent, household spending remains subdued, and rising living costs continue to place pressure on families. Economic growth may be returning, but recovery looks very different from the perspective of those struggling to pay rent, purchase groceries, access healthcare or secure meaningful employment.

This raises a fundamental theological question: *Can we call an economy prosperous when increasing wealth coexists with persistent insecurity?*

John Wesley and Karl Marx, despite their profound differences, offer important resources for confronting this contradiction. Marx exposes the structures through which capitalism produces and concentrates wealth. Wesley questions the moral and spiritual consequences of accumulation. Together, they challenge an economic order that knows how to produce more but struggles to recognise when there is enough.

Their combined challenge is particularly relevant to the 2026 election.

National emphasises fiscal restraint, economic growth and no new taxes. Labour proposes taxing capital gains on investment and commercial property to help fund healthcare. The Greens advocate wealth taxation and increased social investment. ACT emphasises a smaller state and market incentives. New Zealand First proposes changes intended to strengthen business development and address costs in essential markets. Other parties offer different approaches to land taxation, housing and economic security.

These proposals reflect genuine differences about the responsibilities of government, the distribution of taxation and the relationship between public provision and private enterprise. Their consequences depend upon policy design, funding and implementation.

A *theology of enough* asks how these choices affect those who possess the least, who benefits from economic growth, and whether public policy challenges or reinforces concentrations of economic power.

The biblical tradition offers *a different imagination of prosperity*.

In Exodus, manna is distributed so that those who gather much do not have too much and those who gather little do not have too little. Jubilee interrupts the accumulation of land and disadvantage. Jesus' parable of the rich fool exposes the absurdity of building bigger barns while imagining that accumulated possessions can guarantee life.

The problem is not productivity or prosperity. It is abundance without responsibility. This challenges the Church itself.

Methodist institutions possess land, buildings, investments and reserves. Responsible stewardship requires prudence, but prudence can become a theological justification for hoarding. A Church that speaks against economic injustice must also examine how its own resources are acquired, retained and used.

Christian charity remains essential, but charity alone cannot resolve structural inequality. Food parcels may relieve hunger without changing the economic conditions, producing food insecurity. Emergency accommodation may provide shelter without addressing the ownership and affordability of housing.

Marx reminds us that justice requires attention to economic structures. Wesley reminds us that justice also demands a transformation of desire, possession and responsibility.

An *economy of enough* brings these insights into conversation.

It does not romanticise poverty or reject enterprise, investment and innovation. Poverty is precisely the absence of enough. Rather, it insists that economic activity must be judged by whether it enables people and communities to flourish.

Growth matters, but so does its distribution. Investment matters, but so does its purpose. Property matters, but so do its obligations. Fiscal responsibility matters, but so does the wellbeing of those affected by public decisions.

As Christians approach Election 2026, perhaps our most important question is not simply which party promises more, but what kind of economic relationships those promises will create.

Will greater national wealth mean greater security for ordinary households? Will economic recovery strengthen public wellbeing? Will the benefits of productivity be shared? Will those who possess substantial wealth recognise obligations beyond themselves?

A *theology of enough* does not supply a ready-made party manifesto. It provides a moral framework for examining competing economic promises and their consequences.

Where people have too little, justice demands more. Where accumulation becomes detached from need, neighbour and responsibility, justice demands limits.

The opposite of poverty is not limitless wealth. It is *enough*.

And perhaps the most important question Christians can bring to the 2026 election is this: *What would it mean to build an economy in which everyone has enough to live, rather than one in which accumulation has no end?*

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I welcome your feedback on content included in this publication.

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Sharing Christmas Hope, One Hamper at a Time

Christchurch Methodist Mission's (CMM) *Support a Family* appeal embodies a simple but powerful expression of Christian care: sharing what we have so that others may experience hope, dignity and joy.

At a time of year that celebrates God's gift of love to the world, the appeal brings that love to life in practical ways, matching donors with local whānau who are struggling financially and ensuring they can enjoy a special Christmas.

Support a Family was launched 17 years ago in response to the reality that many families face difficult choices at Christmas. As Coordinator Glenda Marshall explains, rising costs for essentials, rent, school-related expenses and unexpected challenges can leave little left for festive meals or gifts. At the same time, the long summer holidays can bring additional pressures as families face higher food costs and activity expenses.

"At its core, Support a Family is a simple idea of giving and receiving," says Glenda. "I match donors to families in need to provide them with a personalised hamper that includes gifts for the children and food items for a Christmas meal."

That focus on generosity, community and care sits closely alongside Methodist values and the spirit of Christmas itself. Rather than simply making a financial donation, supporters receive information about a family and can select gifts that reflect each child's interests and personality. The result is a personalised expression of care that reminds recipients they have not been forgotten. Recipient families are all whānau already connected with CMM services.

The appeal has grown significantly since its beginnings. Last year alone, the initiative brought support to more than 650 individuals over the festive season. What started as a local response to need has become a major annual undertaking involving donors, volunteers, churches, businesses and community organisations.

Glenda, who has overseen the appeal for most of its history, says a growing number of workplaces have become involved in recent years.

The appeal has an equally deep impact on donors. Supporters often tell Glenda they value the opportunity to give something back to their community and help another family celebrate Christmas who otherwise might not be able to. Many involve their own children in choosing gifts, creating opportunities to teach empathy and generosity.

"The joy on families' faces when they receive their hamper is always moving. ***Support a Family*** helps to restore people's faith in the kindness of others."

What the appeal demonstrates year after year is that Christmas is about far more than food and presents. Through thousands of acts of generosity, ***Support a Family*** strengthens community and reminds struggling whānau that they are valued, cared for and not alone. In that sense, it remains a living expression of both the Christmas message and the Methodist commitment to serving others with compassion and generosity.



Taonga in the Heart of the City

Anaseini Wightman, Parish Steward

Auckland Central Methodist Church is a sanctuary in the heart of Tāmaki Makaurau; it is a place of worship, welcome, hope, and parish ministry that extends far beyond the walls of the 140-year-old church.

Our Vision

Auckland Central Parish: the resilient vine sustaining the branches as centres of hope and heart so communities can flourish.

Guided by this vision, we express our mission through interconnected areas of ministry. Auckland Central Parish is a diverse community of faith, united through worship, fellowship, service, and a shared commitment to Christ's mission. Across cultures, languages, and generations, we seek to embody God's love, nurturing communities where people are welcomed, valued, and empowered to flourish.

Nourishing the Spiritual Life of Our People

Faith is at the heart of all we do. Through worship, prayer, learning, music, and fellowship, we nurture discipleship and deepen our relationship with God and one another. We support Methodist Mission, Christian World Service, and ecumenical partnerships, recognising our place within God's wider mission. Our commitment to learning and partnership was demonstrated through the Te Tiriti o Waitangi Talanoa Workshop, which brought members from across the Auckland Synod together for reflection and renewed commitment to the bicultural journey of Te Hāhi Weteriana o Aotearoa.

Music continues to inspire and unite our communities. The Festival of Song raises funds for Christian World Service, while World Day of Prayer connects us with Christians across the globe. Young people are encouraged through opportunities such as Mt Eden Easter Camp, where worship, fellowship, and adventure foster faith and belonging. Through the Ecumenical Prayer Cycle, we remain connected with Christians worldwide in prayer.

Using Our Resources Faithfully for Mission

Stewardship is more than management. It is the faithful use of God's gifts for the good of others. We seek to use our people, finances, property, and facilities wisely to strengthen ministry and serve the wider community.

The Parish supports the Methodist Alliance and provides ongoing support to Lifewise's Merge Café and Auckland's street whānau. Pitt Street congregation members also contribute food through Lifewise networks. Our care for creation is reflected in Green Sunday and the Methodist Church's Decade for Climate Justice, embedding environmental responsibility within Parish planning.

Parish facilities are shared generously with the community. Pitt Street and Mt Eden churches host Alcoholics Anonymous, while Pitt Street also provides space for the Citizen Project and Auckland Street Choir.

Strengthening and Empowering Communities

We believe communities flourish when people are connected, valued, and given opportunities to belong. The Parish supports communication and local storytelling through the free printing of the *K Road Chronicle*.

The Kingsland Rotuman Congregation plays a significant role in preserving Rotuman language, culture, and identity through Language Week celebrations, community events, and pastoral hymn recordings. Creativity and the arts remain important expressions of community engagement through Pitt Street Theatre. The parish also supports organisations including Christian World Service and Auckland Women's Refuge, reflecting our commitment to compassion and practical care.

Advocating for Justice, Peace, and Responsibility

Our faith calls us beyond church walls to work for a world marked by justice, peace, and compassion. The parish commemorates Peace Sunday / Hiroshima Day through prayer, reflection, and renewed commitment to peace.

As an accredited Living Wage Employer, Auckland Central Parish seeks to embody fairness, dignity, and respect. Through prayer, education, advocacy, and action, we seek to reflect God's concern for justice and the wellbeing of all people.

Providing Sanctuary and Hospitality to All

Hospitality is a defining characteristic of our parish. We seek to create places where people experience welcome, belonging, dignity, and hope. Pitt Street Church opens its doors through community lunches, Matariki celebrations, neighbourhood gatherings, and the annual Neighbours' Day BBQ.

Through partnership with Orange Sky, laundry facilities, showers, hospitality, and friendship are offered each week to Auckland's street whānau. Congregation members provide a listening ear, warm welcome, and meaningful connection. Pitt Street Church is recognised as an Affirming Church by Diverse Church New Zealand and continues to support the GALS Choir. Congregation members also participate in the annual Pride Parade as an expression of inclusion, respect, and solidarity.

Living the Vision Together

Like the manaia standing watch over what is precious, we are called to care for the gifts entrusted to us: our faith, our people, our buildings, our communities, and our future. We seek to pass on a legacy that will inspire those who follow. As the resilient vine sustaining many branches, we seek to nurture faith, strengthen communities, care for creation, advocate for justice, and extend God's welcome to all. Together, we continue to grow as a parish where people are inspired, supported, and empowered to flourish in the love of God.

Yet our story is not primarily about buildings, programmes, or traditions. It is about people; people finding faith. People discovering belonging, people growing in hope. People serving their communities. People encountering the love of God.

As we look to the future, we do so with gratitude for those who have gone before us, faith in the God who journeys with us now, and hope for those who will come after us. The manaia continues its watch. The light still shines through the windows. The vine continues to bear fruit. And Auckland Central Parish continues its calling: to be a living sign of God's love in the heart of the city, nurturing communities where all people may flourish. With Christ as our foundation, hope as our witness, and love as our calling, we step forward together into God's future.



Reflection on Conference 2026

'Maraganga! Tula'i! Tu'u Hake! Tucake!
Arise – Be the Light of Christ to all'
Rev Uesifili Unasa

In thinking about writing a reflection on the issues that, for me, marked the dialogue and conversations at Conference 2026, I was drawn to our history as a church or rather movement.

Methodism came to New Zealand shores in the 1800s. It was founded by John Wesley, an Anglican-English churchman. It was a reform movement within the Church of England. This was a movement characterised by hope and the idea of God's grace that comes before conversion, the possibility of sanctification of life, sanctifying grace. A gift which brings holiness to the individuals life.

More than these ideals, the reforming Methodist movement was characterised by its interest in social justice and practical Christianity. It is no coincidence its rise came out of the difficult experiences and struggles of the very factory workers and impoverished masses who were powering the wealth and development of the industrial economy. From this, Methodism has always been interested in social justice and courageous advocacy in the struggle for the rights of the common people.

There were three standout issues of interest. Firstly, the Te Amorangi Ki Mua report exploring Church governance and decision-making models for the future, including the *"two whare" model, as a faithful expression of bicultural partnership."* This is not just about a Methodist Church structural rearrangement to conveniently evade deep and transformational questions about who we are as a Methodist people, but rather a covenantal commitment in honouring the people of the land and the claiming by us all, for us all, of an authentic, Aotearoa-centred gospel.

Secondly, the call for a more equitable and just distribution of Church resources is increasingly loud and clear. Today, the future of Methodism is to be found on the margins of old church rather than its centre. The green shoots of creativity on the urban city edges and courageous missions in the regions need a courageous and an entrepreneurial Methodist Church. A Church of the 'haves and the have nots' is neither sustainable nor gospel.

Thirdly, the issue of Church leadership and sexuality. It is pivoted, I believe, on Christian faith and culture. Unsurprisingly, it was emotional and personal. These are global issues and not confined to Methodism or Aotearoa. I am glad Conference had the opportunity to have the conversation. We owe it to ourselves to at least talk about it.

In all this, Conference 2026 was a reminder once again of the 'essentials' of our Methodist roots in our changing world. The old aphorism coined in 1849 by the French novelist and critic Jean-Baptise Alphonse Karr still ring true - the more things change, the more they stay the same. Despite the changing structural and political upheavals of modern Methodism or the changes and advancement in contemporary society the fundamentals that give the power and essence to our reform movement remain intact and relevant today.



125 Years since Presbyterian Union

Rachel Hurd, Archivist Presbyterian Research Centre

31 October this year will mark the 125th Anniversary of the Union of the two New Zealand Presbyterian churches. It was a healing of fractures which had first occurred nearly sixty years prior and half a world away.

In 1843 the Church of Scotland had been rent by a division which became known as the Great Disruption. Over 450 Presbyterian ministers (about one third of Scottish ministers) walked away from the established church to found a new Presbyterian Church, the Free Church of Scotland.

Many members of the Church of Scotland had become concerned that the Scottish Church was beginning to follow the pattern of the Church of England, where parish ministers were essentially chosen by the local gentry through a system of patronage. They were worried that local Presbyterian congregations would lose the right to call their own minister, the person that they thought was most suitable for their parish. This conflict would have repercussions on the other side of the world.

Three years earlier, in 1840 the first Presbyterian settlers had arrived in Port Nicholson (Wellington) as part of a united Scottish Church. By the time that the Rev Thomas Burns and the Otago settlers arrived in 1847, the Scottish Church had become deeply divided and the new settlement at Dunedin was under the auspices of the Free Church.

As the 19th century progressed, the Presbyterian Church in most of New Zealand included people from both the Church of Scotland and the Free Church. However south of the Waitaki River the Presbyterian Church in Otago and Southland staunchly remained largely Free Church.

The two churches had separate governance and each held its own separate annual gathering. Over the years various attempts were made to unite the two churches, but none were ultimately successful. Finally in the 1890s new negotiations began which eventually led to the uniting of the two churches.

As part of the Agreement for Union the Southern Church retained its own Synod, known as the Synod of Otago and Southland and the Church's theological education was to remain in the South. On 31 October 1901 the General Assembly of the Presbyterian Church of New Zealand (the Northern Church) and the Synod of Otago and Southland (the Southern Church) met in the Agricultural Hall in Dunedin.

There the moderator of the Northern Church, Rev J K Elliot and the moderator of the Southern Church, Rev James Gibb, signed a copy of an Act of Parliament, uniting the two churches as the Presbyterian Church of New Zealand. Rev James Gibb was then elected as the first moderator of the united church.

For some, union was a step too far. For others it was a more joyous occasion and a grand garden party was held in the grounds of First Church, Dunedin to celebrate the first meeting of the General Assembly of a united Presbyterian Church of New Zealand.



Reflections on Conference

Viv Whimster

Turning into the drive at Wesley College, for Conference, I was reminded of a time a decade ago when the first sod was turned for the development of Paerata Rise.

The staff houses are gone, replaced by a tidy fence and new homes. I noted the newly developed outdoor areas of the school and other changes to buildings. The green playing fields and the rural view from the gym balcony - enjoyed during break times - have not changed so much.

Attending as Convenor of the Methodist Lay Preachers Network, I was grateful for many opportunities to make connections. A draft leaflet outlining Lay Preacher training processes requires further development, but was a useful handout for those still mesmerised by what sounds complex.

A key to understanding Lay Preaching training is that it not only involves study but also the support and practical experience offered in one's parish. Arranging for Lay Preachers-in-Training to be linked with a mentor and to compile a portfolio to track their learning has been an important addition to the Lead Worship 1 and 2 units. Conference provided an opportunity to meet in person some of those who had been names and faces on Lead Worship zoom sessions. Conversations have begun with Kai Hāpai and Trinity College around ensuring that Lay Preacher training is comprehensive and relevant, financially accessible and a sound foundation for further training in other areas of ministry in Te Hāhi. We look forward to continuing in this direction post-Conference.

There was a strong Pasifika flavour to the weekend celebrations with the all-Pasifika Presidential Team inducted. For those from predominantly pākehā/palangi congregations, it gave a glimpse of the multicultural composition of our church. As Lay Preachers, those who can move between different languages and cultural practices in a worship setting are those who will be able to offer a lead as we continue to learn from each other and find ways of working together better. For us all, understanding how to express and affirm our bicultural partnership is an on-going task, and we were reminded that Tauiwi has much work to do and hard conversations still to have.

The days of Conference can be overwhelming and there is never enough time to catch up with everyone and discuss issues thoroughly. Conference 2028 will be held again at Wesley College during the school holidays, and we look forward to returning to view progress in the Paerata Rise community as well as in Te Hāhi through the decisions we made.



Towards an Open and Forward-Looking Hāhi

Methodist Conference 2026 was an incredible opportunity to wānanga with members of Te Hāhi Weteriana o Aotearoa. It also gave social service providers an important opportunity to reflect on the Church's role, knowing that our partners in parishes and synods are seeing significant needs in their communities.

Over several days, we heard vigorous debate on many issues which will impact the future of Te Hāhi. We were privy to insight about the many cogs which keep the church running smoothly, as well as contributing our reporting on what our members have been doing over 2026.

We are heartened to once again have a Presidential team committed to social, climate and Te Tiriti justice.

We have come away with hope: hope that we can live in a more just society, and hope that the entire Hāhi will contribute to making this vision a reality. This will require prayer, collaboration, and hard work, as well as a shift in how we engage with partners beyond our Hāhi.

The Role of the Methodist Alliance

Fractures are emerging across New Zealand society. Their effects range from unmet economic, housing, and health needs to the deeper spiritual and mental difficulties that underpin them. The Methodist Alliance and its members are committed to addressing these issues and giving communities the tools to find their own solutions. We do this by drawing on our combined resources and expertise as Methodist social service providers. We also work proactively with partners across faith-based social services, the community sector, and government to ensure that we can make the greatest possible impact.

The Role of Parishes

One major step we are taking is reconnecting with parishes that are taking action to support their communities. Parishes see what their towns and regions need in real time, and many are grappling with how to respond using the resources they have at hand.

We understand that becoming a socially proactive and community-minded parish congregation can be a daunting prospect. The wealth of experience and expertise within our membership is a valuable resource for parishes looking to connect, and we want to support connections between parishes wherever possible. When congregations come together across the motu, our collective voice and impact are significantly strengthened. Now more than ever, parishes need to be outward-looking and welcoming spaces.

The Methodist Alliance is currently working on several initiatives to help parishes respond effectively to local needs. In the meantime, we are supporting them through the administration of grants and by providing advice to help get projects off the ground.

The Role of Rangatahi

In recent years, young people have taken a much more active role in the life and work of Te Hāhi. This is visible through appointments to advisory roles, as well as through their increased presence and input at Conference. We know that young people are struggling across Aotearoa: unemployment, housing insecurity, and mental health challenges are all taking their toll.

We also know that young people care. They care about one another, the environment, and the future of our planet, and they want to take action that reflects this kaupapa.

Rangatahi are the future of our Hāhi—our services, our parishes, and our country. Through safeguarding initiatives and dedicated spaces for young people, we have begun the work of enabling them to shape their own futures. Young people understand that faith does not stop when services end; it continues through being of service to others.

Our Hāhi, in all aspects of its life, needs to continue to be a place where rangatahi from all walks of life can find belonging, support, and meaningful opportunities to lead and serve.

The Role of Te Hāhi

Te Hāhi sits at the centre of our kaupapa. Its theology and whakapapa inform the message of social justice that our parishes, trusts, and Missions carry into their mahi.

The Connexion provides the foundation from which all our mahi springs and has the power to support a more outward-looking approach to Te Hāhi—one that strengthens relationships across the Connexion and with community, faith-based, and government partners.

The Way Forward

Becoming a more open and forward-looking Hāhi is a shared responsibility. By strengthening collaboration across the Connexion, supporting parish-led responses to local needs, creating meaningful space for rangatahi leadership, and deepening relationships beyond our Hāhi, we can work together towards a more just society and turn the hope expressed at Conference into action.

CARTOON



After that fateful Sunday, Rev. Smythe decided that it was probably time he stopped relying on ChatGPT to write his sermons.

Jim's Cartoon.

Brendan Boughen

Our regular cartoon from Jim, that finds the funny, and sometimes not so funny, side of faith.



Wesley College Governance Review Report Findings Released

Following a decision reached at Conference 2025 to dissolve the previous Wesley College Trust Board and establish interim governance an independent Governance Review was commissioned to examine the governance system supporting Wesley College.

The focus was on the governance system and its effectiveness, rather than the performance of individual governors or staff. The Review considered:

- governance structures, roles, responsibilities and accountability across the Methodist Church, Wesley College Trust Board and School Board;
- governance frameworks, delegations and decision-making arrangements;
- relationships, communication, information flows and collaboration between governance bodies;
- governance capability, capacity, composition and succession;
- risk management, safeguarding and governance assurance;
- financial and property stewardship;
- Wesley College Special Character and its relationship with the Methodist Church, including Te Taha Māori and bicultural commitments;
- the interface between governance and management;
- and future governance arrangements capable of supporting the long-term direction of Wesley College.

Executive Summary Released Prior to Conference 2026

The Methodist Church of New Zealand Conference's decision to dissolve the previous Wesley College Trust Board and establish interim governance was a significant governance intervention and provides the immediate context for this Review. Against that background, the Review also identified important strengths to retain through the transition, including deep commitment to the College and its students, enduring Methodist Special Character, significant institutional knowledge and continued investment in Wesley's future.

The Review nevertheless found material weaknesses in the way the overall governance system has operated. Existing strengths, structures and governance frameworks have not been consistently translated into clear, coordinated and accountable governance practice. The different Wesley College governance bodies each hold legitimate responsibilities, but the points between them are not clear. Roles, decision rights, information, assurance and strategic priorities have depended too heavily on individual relationships, institutional knowledge and key individuals rather than sufficiently reliable governance systems. This makes governance harder than it needs to be and limits the ability of governors to focus collectively on Wesley College's future.

These are system findings, not judgements on individual governors. However, the significance of Conference's intervention and the findings of this Review indicate that incremental improvement alone is insufficient. The future governance system requires a deliberate reset of accountability, strategic direction, capability, information, assurance and the interfaces between governance bodies.