

JUNE 2026



OCC NEWSLETTER

Monthly newsletter of Onewa Christian Community



Minister's Message

Ninja vs Ninja

At one stage, while walking the Camino, I needed to book train tickets to visit family in Barcelona. As usual, I searched Google for a train booking site. Among several options, I chose one of the seemingly reputable sites called "Rail Ninja." Everything looked normal, and I assumed I had paid the fare in euros. Those who have walked the Camino may understand that there is not always much opportunity or energy to check bank transactions afterwards carefully. I simply trusted that the correct amount, plus a foreign exchange fee, had been charged. But I was wrong.

Rail Ninja had charged me more than double the normal ticket price in NZ dollars. Service fees and exchange-related costs made up nearly half of the total expense. The word "ninja" itself intrigued me. Originating from the Japanese kanji 忍者, it can mean "one who endures" or "one who practises stealth." Over time, the meaning has broadened beyond historical mercenaries to describe people with exceptional or highly specialised skills. In that sense, Rail Ninja was certainly skilled – legally charging travellers far more than the standard fare. As I reflected on the experience, I realised I was also relying heavily on another

“ninja” - Camino Ninja. This app was created by Andy Max Jensen, who earned the nickname “Camino Ninja” after walking more than 20,000 kilometres on Camino routes. He poured his knowledge, passion, and love into the app, making it one of the most popular ad-free pilgrimage guides available. Following his sudden death in July 2022, friends continued maintaining the app so that Andy’s legacy could continue serving pilgrims.

These two “ninjas” revealed two very different ways of using skill and influence. One quietly took advantage of travellers; the other quietly served them. Perhaps that is also part of the Christian calling in the world. We are encouraged to use our gifts not for exploitation, but for service, generosity, and love. At the same time, Scripture reminds us to remain spiritually alert and disciplined: “Like a roaring lion your adversary the devil prowls around, looking for someone to devour” (1 Peter 5:8). In a world full of hidden motives and subtle temptations, Christians are called to practise both discernment and compassionate service.

Rev Jin Sook Kim



Movie Night for a Great Cause! Join us for a special screening of *The Christophers*, a heartwarming comedy starring Sir Ian McKellen. The film follows a once-famous artist and his eccentric family as they navigate secrets, surprises, and plenty of laughter in a story full of wit and charm. Tickets are just \$25 and include your movie entry plus your choice of ice cream, popcorn, or a soft drink. Funds raised will help purchase a new large TV screen for the church hall, with 10% of proceeds also supporting De Paul House. Gather your friends and family for a fun night out that brings our community together while supporting two wonderful causes! **Tickets available by emailing Sarah@onewacc.org.nz or by paying cash to a member if the fundraising team on Sunday.**

"COEL AND MCKELLEN ARE AN IRRESISTIBLE MATCH"

★★★★ "INCREDIBLY FUNNY"

"DISTINCTLY WONDERFUL"

★★★★ "ONE OF THE BEST MOVIES OF THE YEAR"

★★★★ "COEL IS A REVELATION"

"MCKELLEN IS ENDLESSLY ENTERTAINING"

IAN MCKELLEN MICHAELA COEL

THE CHRISTOPHERS

DIRECTED BY STEVEN NODDERBERGH WRITTEN BY ED SOLOMON

MOVIE NIGHT

SUN 7 JUNE 7 PM

TICKETS: \$25

INCLUDES CHOICE OF ICE CREAM, POPCORN OR NON-ALCOHOLIC DRINK

Bridgeway Cinema, 122 Queen Street, Northcote

TO PURCHASE TICKETS, EMAIL SARAH@ONEWACC.ORG.NZ

QUESTIONS? CALL DALE: 0210 2345 087 OR JENNY: 0210343 453

CINEMA TICKET

OCC fundraiser, 10% of proceeds are donated to De Paul House

www.onewacc.org.nz

Onewa Christian Community Church Council Report

Church Council held their first meeting with Rev. Jin Sook back from her pilgrimage on 19 May 2026. It was a blessing to have Rev. Jin Sook back with us.

A Day Away Distillation Group

The distillation group have been continuing to meet since "A Day Away" took place. Council heard an early report from its convenor, David Hansen, regarding the outcomes. The report will shortly be given to the whole congregation. Thanks to David and all of the members of the distillation group for their work in this important area. It is anticipated that some of the outcomes from "A Day Away" will feed into future updates of the strategic plan for OCC.

Continued Ministry and Community Engagement

We continue to look forward to all the upcoming events and fundraising. Some of our youth are going to attend the PCANZ Matariki Camp in July. Church Welcome Packs have been finalised by Sarah and Rev. Jin Sook and are being made available for visitors. Sarah continues to work collaboratively and build outward relationships with others and in our wider community including being a big supporter of our monthly Eco Kids. Council is excited about the ukulele class initiative!

Youth Group

Church Council is delighted to have a new Youth leader, Caleb Zwaagdyk, appointed to work alongside our amazing youth. The Youth Group continues to meet weekly during the term (the evening to change to a Friday evening from 5.30pm) and usually they enjoy pizza alongside good conversation and laughs. Youth remains an important part of our focus at OCC and Council is grateful for all the input and ongoing leadership in this area.

Annual Budget

Council received and reviewed the draft annual budget for OCC. This has now been approved for presentation to the congregation at the next AGM.

Congregational Review

Our Congregational Review is coming soon. Further information will be shared with the congregation in due course.

Church Council report cont'

Community Care

Council heard a further update on care for people experiencing homelessness on the North Shore. As a reminder this is a collaborative initiative that has done wonderful work in providing practical support, including food, showers, laundry facilities, and access to services. Council continues its interest in how OCC can stay connected with this important and ongoing work. Thank you to Cathy and all those involved.

Pastoral Care

Council noted the pastoral needs of a number of people within our church community and encourages continued prayer and care for one another.

For Onewa Christian Community Church Council



Onewa Youth

Onewa Youth meets at 172 Hinemoa Street on Fridays at 5.30pm during term time.

The group seeks to build connection and faith together in a safe, friendly and open environment.. If you know a young person who might be keen to join the group, get in touch with Sarah on sarah@onewacc.org.nz

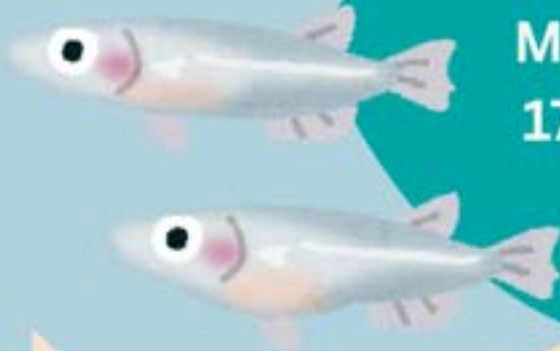






Sea & Sand Eco Kids Event!

Join us this month as we explore caring for our amazing oceans & sea creatures!



Sunday 7th June 2026
Meet 9.30am @OCC,
172 Hinemoa Street



-  Sea-trash sculptures
-  Endangered sea animal video
-  Sand art activities
-  Seaweed tasting

Register by emailing
sarah@onewacc.org.nz.
Caregivers must attend.



www.onewacc.org.nz



Community Breakfast talks

In April we hosted Tayyaba Khan who talked about women in Islam. Below is the transcript from Tayyaba's talk. In May we hosted Ilan Blumberg from Alternative Jewish Voices. His transcript follows this one. You are also invited to attend the event that shows on the poster between the two transcripts.

Bismillah (in the name of Allah)

When we speak about the early days of Islam, we often talk about the courage of the Prophet's companions, the battles they fought, and the communities they built. But too often, we forget that women were not simply present in that history—they were leaders in shaping it.

Today I want to remind us of something powerful: Islam, from its very beginning, elevated women and gave them rights that were revolutionary for their time. Yet in many places today, Muslim societies have drifted away from those principles.

If we want to move forward, we must first remember where we came from.

Let us begin with one of the most remarkable women in Islamic history: Khadijah bint Khuwaylid.

Before Islam even began, Khadijah was a successful merchant in Mecca. In a society where women were often marginalized, she ran international trade caravans and employed men to work for her. One of those men was Muhammad ibn Abdullah, long before he became known as the Prophet.

But Khadijah's leadership was not only economic—it was moral and spiritual. When the Prophet received the first revelation, he returned home shaken and uncertain. It was Khadijah who comforted him, reassured him, and believed in him before anyone else. She became the first person to accept Islam.

Think about that moment. The first believer in Islam was not a powerful tribal chief, not a warrior, not a scholar. It was a woman who used her wealth, wisdom, and unwavering faith to support the early Muslim community.

Without Khadijah's leadership, the earliest days of Islam would have looked very different.

Another extraordinary example is Aisha bint Abi Bakr. Aisha was one of the greatest scholars in early Islam. After the Prophet's passing, companions and leaders would travel to her home in Medina to learn from her. She narrated thousands of hadiths (recorded sayings and actions of the Prophet) and helped shape Islamic understanding for generations.

But her leadership was not limited to scholarship. She was an intellectual authority in law, theology, and social matters. Men who had fought in major battles still came to her for guidance. Imagine that: in the earliest Muslim community, a woman was recognized as one of the most important teachers of Islam.

Then there is Umm Salama, known for her wisdom and political insight. During the Treaty of Hudaibiyyah, the companions were distressed by the terms of the treaty. The Prophet consulted Umm Salama, and it was her advice that helped resolve the crisis. Her strategic thinking restored unity within the community. This tells us something important: women were not excluded from decision-making. They were consulted in moments of political importance.

We also remember Nusaybah bint Ka'ab, also known as Umm Ammarah. She fought courageously in the Battle of Uhud, defending the Prophet when the battle turned chaotic. She suffered multiple wounds while protecting him.

Leadership sometimes means standing firm when everyone else retreats. Nusaybah demonstrated that courage on the battlefield. And we cannot forget Fatimah bint Muhammad, who represented moral leadership and integrity. Her life became a model of dignity, compassion, and devotion to justice. These women were not silent figures in the background. They were entrepreneurs, scholars, advisors, warriors, and moral leaders.

Now ask yourself this question: If Islam recognized women as business leaders, scholars, and political advisors fourteen centuries ago... why do so many Muslim communities today struggle to recognize the same potential?

In some places, cultural practices—not Islamic teachings—have restricted women's education, leadership, and voice. Yet the earliest Muslim community did the opposite: it encouraged women to participate, learn, lead, and contribute. When we deny women opportunities today, we are not preserving tradition—we are forgetting it.

The story of Khadijah reminds us that women can lead in business and finance. The story of Aisha reminds us that women can lead in scholarship and knowledge. The story of Umm Salama reminds us that women can guide political decisions. The story of Nusaybah reminds us that women can show courage in the most difficult moments.

These examples are not modern reinterpretations. They are the foundations of our history. So the challenge before us is not to invent new rights for women in Islam. The challenge is to rediscover the rights that were already given. Imagine what our communities would look like if we truly embraced that legacy.

Imagine mosques where women's scholarship is valued. Imagine societies where girls are encouraged to pursue knowledge with the same determination as Aisha. Imagine economies where Muslim women lead businesses with the spirit of Khadijah. Imagine communities where wisdom—whether from a man or a woman—is respected, just as the Prophet respected the counsel of Umm Salama. When we revive that spirit, we are not changing Islam. We are returning to its original vision.

The early Muslim community succeeded because it recognized the potential of every believer. If we want to rebuild strong, just, and thriving societies today, we must do the same. Let us honor the legacy of the women who stood at the very beginning of Islam—not just with words, but with action.

Because when Muslim women rise with knowledge, dignity, and leadership, the entire community rises with them.

Thank you.

Bismillah - in the name of Allah

Hadiths - recorded sayings and actions of the Prophet



Cathy Fraser with Nekhat Nicky Rahman and Tayyaba Khan.



TRACING PATHWAYS TO PEACE

Join us in celebrating 30
years of CCM

06.06.2026

2.30pm - 6.00pm
HOLY TRINITY CATHEDRAL
446 Parnell Road
Auckland



RSVP



COUNCIL of CHRISTIANS and MUSLIMS
مجلس المسيحيين والمسلمين

in collaboration with



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www.theccm.org.nz

admin@theccm.org.nz

Community Breakfast transcript of Ilan Blumberg's talk

Ko wai ahau

Tuatahi rā, he Hūrai nō Ūropi ki te Rāwhiti ōku mātua tūpuna

I {ee} tae mai āku mātua ki Aotearoa toru tekau tau, ki muri i Awherika ki te Tonga me Iharaira (ee-ha-ray-ra).

E noho ana ahau i runga i te whenua tīpuna o ngā rangatira o Te Kawerau ā Maki me taku wahine me ā mātou tamariki tokorua.

Ko Ilan Blumberg ahau.

Tēnā koutou, tēnā koutou, tēnā koutou katoa.

Who am I?

Firstly, my ancestors are Jews from Eastern Europe. My parents came to New Zealand thirty years ago from South Africa and Israel. I live on the ancestral land of the chiefs of Te Kawerau ā Maki with my wife and two children.

Thank you to Cathy and the Onewa Christian Community for inviting me to speak today as a member of Alternative Jewish Voices. We are a growing community of pluralist Jews who share a common vision of a non Zionist, humanity centred faith. I'd also like to acknowledge my friends and fellow members of the Council of Christians and Muslims who are here today in support.

My family left Eastern Europe at the end of the 19th century and settled in East London, South Africa. This was part of a mass migration of Ashkenazi Jews who were escaping rising antisemitism in Russia. Ashkenazi is a term that describes Jews of Northern European descent and represents a significant portion of the total global population of about 15 million. This is different to the experience of the Sephardi Jews from North Africa and the Middle East who were expelled from Spain during the Inquisition and settled in the Arabian Peninsula under the Ottoman Empire. There are also Ethiopian and Indian Jews who share many of the customs and traditions of European Jewry.

I spent my childhood moving between South Africa and kibbutz life in Israel. A kibbutz is a unique and largely socialist community, traditionally based on agriculture and collective ownership. Founded in the early years of the state, these settlements combined Zionist ideology with communal living. While some remain fully communal, most have privatized their economies to focus on agriculture, industry, and technology while maintaining strong community structures. I became fluent in Hebrew and developed a deep connection to the rich culture of the Middle East.

In South Africa, I enjoyed being part of a large vibrant Jewish community. We grew up unaware that our privilege was largely due to a racist system of government that the international community was desperately trying to end. As my awareness of Apartheid developed, I was told that this subordination was necessary. Because they would kill us if they could. As I reached adulthood, that story collapsed. Safety didn't require supremacy and strength didn't mean oppression. Apartheid ended and I was fortunate to be present at Nelson Mandela's first public appearance at city hall in Cape Town.

A few years later I emigrated to Israel knowing that compulsory military service was a pre-requisite for integration into Israeli society. I began my service in the IDF a week after the assassination of Israel's Prime Minister, Yitzchak Rabin, by a Right-Wing Israeli who opposed peace talks with the Palestinians. During my service I experienced the brutal realities of military occupation. I met both the perpetrators and victims of Zionist extremism and witnessed the cruelty of constant intimidation and harassment. I also recognised that fear and racism that had infected large parts of Israeli society. I left Israel traumatised and sad. The country I risked my life defending, was too hard to love.

There's a joke that every Jewish holiday has the same plot. They tried to kill us, we survived, let's eat. This is how many Jews narrate our festivals. We are the eternal victims, fated by history to perpetually face annihilation. Golda Meir, Israel's former Prime Minister, once said "We can forgive the Arabs for killing our children, but we cannot forgive them for forcing us to kill theirs." Even when we are the perpetrators of crimes, we are still the victims. This mindset has led to a common belief that Jews and Arabs are destined to be eternal enemies. A force of nature that we cannot escape, only manage through military supremacy. This fallacy needs to be urgently exposed and rejected. We need a new story to tell ourselves. One that doesn't associate Arab equality with Jewish death.

The destruction of Gaza and the ongoing violence of occupation is a desecration of our faith. Again and again we are ordered to accept the Jewish state's RIGHT TO EXIST. But the language is perverse. In Jewish tradition, states have no inherent value. States are not created in the image of God, people are. Our self-determination cannot be at the expense of another. The loyalty we feel to each other cannot offer Israel unlimited moral license. This is not a zero-sum game. Our safety is only assured when we are all safe together.

Gustav Mahler, a Jewish composer said "Tradition is not the worship of ashes. It is the preservation of fire."

In Genesis 32:22, Jacob wrestles with a man who turns out to be an angel of God. The battle leaves him physically scarred but spiritually elevated. He is given a new name, Israel, which means contends with God. This contention with the Divine is central to my Jewish faith as it encourages me to challenge authority and allows me to live comfortably with doubt.

I have spent the past 30 years unpacking my indoctrination and working to make amends for my complicity in perpetuating this cycle of distrust, exclusion and dispossession. This fear has been replaced by respect, understanding and solidarity with the Palestinians, who continue to suffer the consequences of Jewish supremacy and occupation.

I have learned that solidarity is recognising the humanity in us all. That listening to the stories of others builds empathy and compassion. That speaking our truth creates understanding and peace.

Bless you all.



FAMILY GAME & PIZZA NIGHT

FRIDAY 17 JULY 5 PM

172 HINEMOA ST, BIRKENHEAD

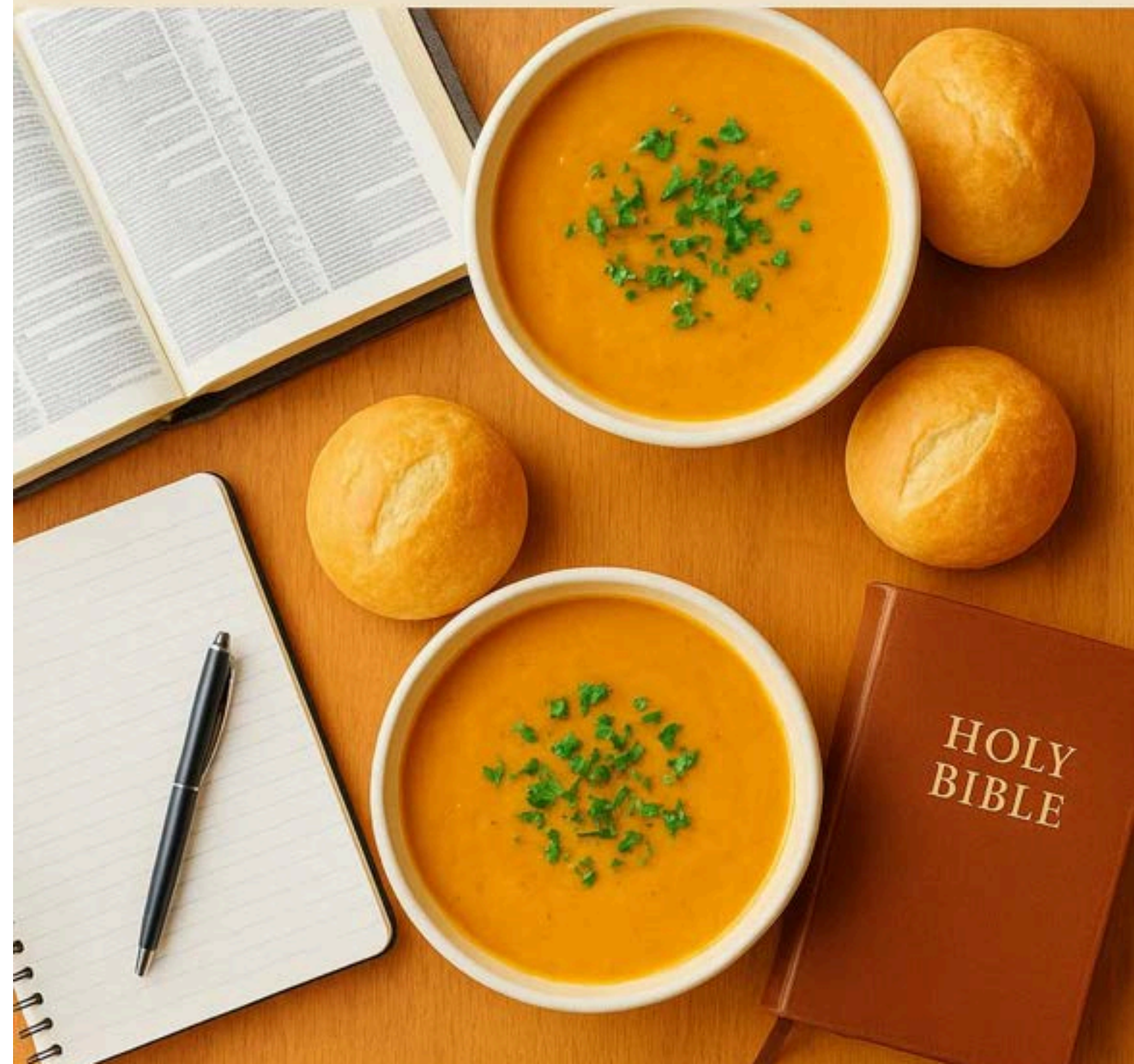
Onewa
Christian
Community

Admission: \$10/person;
\$30/family of 4

TO BOOK:
email sarah@onewacc.org.nz
or phone 021 0919 7097

BIBLE TALK SUPPERS

Meet on Every 4th Sunday
5pm at church



June Roster

Date	Elder	Door Duty	Prayer	Reading	Morning Tea
Sunday 7th June	Helene M	M Larsen	Robin Baxter	M Larsen	Jocelyn C Dale Kerr
14 th June	B Wadams	Rachel Hurr	B Wadams	Rachel Hurr	Elizabeth W B Wesley
21 st June	Community Breakfast				
28 th June	Cathy Fraser	Garry Pash	Garry Pash	Cathy Fraser	Lyn Carter Robin B
Serving elders: Nan Inkson, Rosemary Bold, Robin Baxter, Barbara Wesley					

Contact us

Minister: Rev. Jin Sook Kim minister@onewacc.org.nz / Ph 021 0295 2589

Community Engagement Lead: Sarah Thorne community@onewacc.org.nz

Ph 021 0919 7097

Admin: Pauline Soo admin@onewacc.org.nz

Giving

BNZ account

Account name: ONEWA CHRISTIAN COMMUNITY

Account number: 02-0112-0168422-000

