



Hi Folks,

Over the last 6 years our congregation, not being able to afford a full-time minister, has been sharing two ministers across the Hawkesbury Zone. One of these ministers, Rev. Ann Perrin, has accepted a calling to Orange and a closure of ministry will be held on 30 October. We thank Ann for her ministry during a difficult time of a pandemic, lockdowns and three floods.

First the pandemic then the constant wet weather has greatly reduced church activities and fund raising but there have been a few recent successful events and we look forward to others soon.

Our thoughts and prayers are with people in other areas of the state who are currently experiencing floods.

Ted Brill

For the Ebenezer Church Congregation

Uniting Church Hawkesbury Zone:
"TWILIGHT OF JAZZ"
On the banks of the Hawkesbury River -
at Ebenezer Church
SUNDAY 16th OCTOBER 4:00PM - 8:00PM
Gates open at 3:00pm
Featuring:
HARMONIX BIG BAND
TICKETS \$20 per head - School students free
To prebook your tickets call or text Rebecca on
0439 309 303 or visit our Facebook page.
Tickets will be available on the door for a \$40 entry.
Bring your chairs, blanket or a picnic.
Sausage sizzle, cake stall, tea & coffee
will be available to purchase.
BYO Alcohol
Funds raised go to the West Papuan Development Company - for clean water wells.

Stubbs Reunion

The annual reunion is on **Saturday 29th October 2022** at Ebenezer Church. This year also celebrates the 220th year anniversary of the 1802 voyage of the Coromandel from England to New South Wales.

People attending are asked to advise of their attendance by email to stubbs1802@gmail.com, with names and numbers of people in their group, plus to which family branch they belong (Stubbs, Woods, Sullivan or Everingham) **by 22 October**. The Reunion Committee have organised for a free sausage sizzle lunch to be provided. For catering purposes, they need to know in advance who will be attending

Inquiries: stubbs1802@gmail.com Reg Smith 02 9634 1187
Geoff Parsons 0407 284 171

Grono Family Association seeks new committee

After 16 years as committee members the entire Grono Family Association committee has decided to step down. The Committee of Karen Mills, Nigel Mills, Mandy Waller, Marilyn Hume and Janice Taylor are to be congratulated on their achievements – their thoroughly researched publications, the restoration of Grono graves, updating and maintaining the Grono family tree and, through reunions, keeping the story of John & Elizabeth Grono alive.

If you are a Grono descendant, please note the information below from the latest Grono Family newsletter.

'We therefore propose to dissolve the current Committee and appoint a new one. We are now calling for nominations to fill the vacated Committee positions – please see the next section for information on how to nominate yourself if interested.

An online meeting for all members has been organised to take place on Sunday, 16th of October at 3pm to appoint a new Committee. The details of this meeting are provided further down.

Please note that if no nominations are received, then a discussion on the future of the Grono Family Association will take place at this meeting instead.

We call on members of the Grono Family Association to nominate themselves to take over one of the following vacated positions on the Committee: Secretary, Treasurer, Coordinator, General Committee Member (Two positions).

To nominate yourself for one of these positions, please send an email expressing your interest to gronofamily@gmail.com **by no later than 11pm, Friday 14th of October 2022.**

In the event that more than one person nominates themselves for a position, then a ballot will be held during the Member Meeting on Sunday, 16th of October to decide who will be appointed.

Grono Family Association Member Meeting Details

Date: Sunday, 16th of October **Time:** 3:00pm – 4:00pm
Location: Online via Zoom (you do **not** need a Zoom account to join this meeting)

Join from a PC, Mac, iPad, iPhone or Android device.

Please click this URL to join the meeting:
<https://macquarie.zoom.us/j/89592649388>

Ebenezer - Pitt Town Uniting Church
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This newsletter is sent to over 200 postal and 400 email addresses. Please remember to inform us if there is any change in your address.

Hawkesbury Mission Zone Minister
Rev. Rodel Palma
0438 367 773 rpalma@tpg.com.au

From the Minister

Sometimes as world events turn, we can be prompted to think about our own place in the scheme of things. As I stood to preach at the Ebenezer church the Sunday after the death of her Majesty Queen Elizabeth II, I found myself living one of those occasions. On that Sunday while not ready to reflect on a life so very well lived, I began to become aware of the role and the prompting of the gospel for her life alongside the place role and the prompting of the gospel in the life of all those who have named Ebenezer as our spiritual home.

Yes, I shed a tear that Friday morning as I watch ABC coverage of her death. I have never “seen her passing by” to quote the late Robert Menzies but as we reflected in the service, I became aware that there were several who had on a visit to Windsor in 1970. But I think the eloquent words of avid republican Paul Keating sum her life and work up so very well. *“In the 20th century, the self became privatised, while the public realm, the realm of the public good, was broadly neglected. Queen Elizabeth understood this and instinctively attached herself to the public good against what she recognised as a tidal wave of private interest and private reward, and she did this for a lifetime. Never deviating. She was an example of public leadership married to a lifetime of political restraint remaining always, the constitutional monarch.”*

I believe that it is this set of values and this type of leadership that has been sorely missed in an era of rampant individualism and political leadership more concerned with the optics than with government. But also I wonder if we will mourn her passing partly because we see in her the way of *being* of a generation that is truly passed.

Does she remind us, through her behaviour and her values and her ways of being the best, of our past grandparents and great grandparents, of teachers, church elders and others that were present at the beginning of our lives? People who we love for their consistency, personal humility, and commitment to public service.

Perhaps we do not grieve just for Queen Elizabeth, but we also grieve the loss of those who inspired us those who embodied these values - the women and men of our childhood who we looked up to and who taught us the way of the common life. Who taught us the value of the common good, the value of working together for the good of all.

I shed further tears as I watch her funeral in Westminster Abbey and began to reflect on the expression of the gospel that lives in two very different contexts – Westminster Abby in England and Ebenezer Uniting Church in Australia.

While the gospel message we might say is fulfilled in the life of Elizabeth II and its high liturgical expression in this event in the life of the Church of England, the gospel has other demands placed on it in the context of Australia. One of the ways the expression of the gospel offered at the late Queen’s funeral does not help us in Australia, is the lived effects of colonialism perhaps not part of English thinking. What does the gospel have to say to us in Australia today? How would Jesus like us to navigate the now outdated understandings of colonialism? What do we have to say, because of the Gospel, about the effects it had on all those who were at the effect of decisions made in England for the sake of Australia? How should, we as people who are called to live out the Gospel, navigate the context of colonialism and its continuing effects in our Australian context?

I have often wondered in the early years of my Christian conversion why colonisers acted more like invaders. Their imprimatur came from a now antiquated doctrine of the church. The Doctrine of Discovery emerged during the Age of Exploration. In 1452, Pope Nicholas V issued the papal bull *Dum Diversas*, which authorized Portugal to conquer Saracens and pagans and consign them to “perpetual servitude”. This decision of the church was picked up by the early colonising nations as the reason they could behave as they did. This was the extent of their knowledge and understanding which formed their view of indigenous people. As indigenous lands were appropriated. For Australia this doctrine was the steppingstone to the declaration of *Terra Nullius*.

Since that time there have been movements that lessened the degree of the horror for us of the 1452 doctrine. For example, social campaigners John and Charles Wesley, William Wilberforce, and William Booth worked tirelessly, provoked by the gospel message, to change the minds and hearts of people especially in England. I believe our maturity in Christ calls us to step out even further today. To name how we believe the message of Jesus Christ needs to be lived out and put into action. Acknowledging that we live in the tension of the past deeds, both unthinking and well-intended, we are to renew our understanding of the effects this has had on the Aboriginal peoples of Australia.

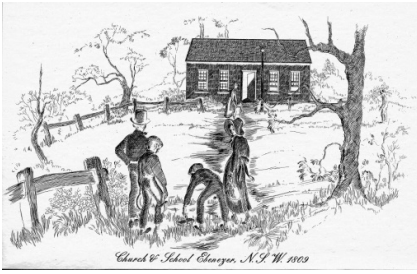
I believe that one of the reasons the church has lost its authority is that a light now illuminates the darkest recesses of its life. This does not negate the good the church has done and continues to do but we do live in the unease of knowing the past better now and calling on the Christ to shine a light to illuminate our way forward.

How can we, as the followers of Jesus here in Ebenezer, respond living in the tension of our deserved admiration of the Christian endeavour that built the church and school as expressions of the values the Coromandellers held? We recognise good solid values, yet also see the cost it took on indigenous well-being.

From Westminster to Ebenezer is a long journey filled with good intentions and unexpected harm, but the Ebenezer Church, the oldest extant church in Australia, could have a leadership role to play in how we respond to the past. So, as world history continues to turn, how can we now work for the common good so well exemplified by the Queen? I believe this is her lesson for us as one who asked for God’s help at the beginning of her reign and continued to seek it from her place in her nation, our country and across the commonwealth. The common good is integral to the teaching of Jesus and the flourishing of all God’s people. So the question must be asked what is the common good for us now, the Ebenezer Uniting Church in 2022 and beyond. And so now we seek God’s help. Let us face the trouble of the past however were the good intentions and walk into the future to offer the hope that is Jesus’ Gospel message to proclaim and work for the healing needed to promote human dignity for our indigenous brothers and sisters. Let us find space and a place for them alongside those worthwhile values of Christian endeavour that first and foremost built the church and school that we call our spiritual home. How might we invite an indigenous expression of that spiritual hope for those Dharug and Darkinjung peoples, the original custodians of the land we now all call home.

Rev. Ann Perrin
October 2022

The Church School



The establishment of a school being one of the original aims of the Portland Head Society, half the building was set aside as a school room.

John Youl was the first schoolmaster.

He commenced teaching in 1810, but later returned to England to train as a Church of England Minister. There is no record of a teacher from that time until the appointment of John Anderson in 1823, but it is most likely that the school continued to operate.

John Anderson had been transported for involvement in the 1820 Scottish Uprising. He later received a king's pardon. During this time children who were in easy walking distance from the school attended daily. Others, because of the distance, or their parents' fears of them being attacked by natives, boarded at the school. There was also the possibility that, in skirting around the farms in the short-cuts to the school, they might cross the path of a cranky boar and be attacked.

Alexander Johnston, grandson of pioneer Andrew Johnston, was one child who boarded at the school. He attended the 100th anniversary celebrations of his church and school in 1909. He addressed the gathering:

'...My parents, knowing teacher Anderson, sent my brother and self up to Ebenezer care of Mr Anderson's sister Mrs Stevenson ... two girl boarders slept upstairs with Mrs Stevenson ... we boys, five of us, and the teacher slept in the church and on the dining-room floor, no bedsteads ... We boarders had a pretty tough time, and I still retain a very kindly feeling towards those families who used to bring us fruit.'

John Anderson was a popular teacher who won the respect and friendship of the people among whom he worked and lived, as the following extract from the Sydney Morning Herald of 30 July 1855 testifies:

'During the last week a number of the inhabitants of Portland Head, appreciating the long service (30 years) of Mr John Anderson as a teacher in this remote locality, presented him with a purse containing twenty eight sovereigns and a half, accompanied by a suitable address which was duly responded to by Mr Anderson.'

The church school closed at the end of 1886 and a public school commenced on the hill above the church.

Mazda MX-5 Car Club President's Picnic

We needed a team of 27 people to prepare or serve the lunch for the 175 people who attended the Mazda MX-5 President's Picnic at Ebenezer on 18th September. The weather held and it was a successful day.



Car Club members moved through The Pavilion and were served with their food.

They then moved outside to enjoy a picnic lunch.



Wedding at Ebenezer Church

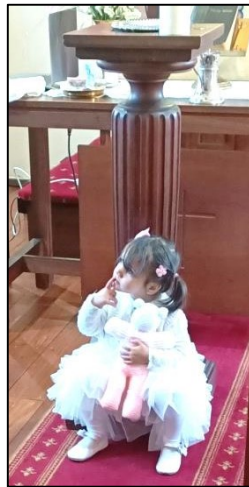


Baptisms



Baptism of Priya

Right: Priya was mesmerized by Rev Rodel Palma's guitar playing.



L. Celebration of the baptism of Thomas

Church Pioneers - Place of Burial



George & Mary Hall – Ebenezer

The fact that George and Mary Hall's vault is situated closest to the entrance to the church tells us something of the respect the other settlers had for George Hall as a leader. It was to George Hall that the captain of the Coromandel went when issues arose involving the pioneers on the voyage. It was George Hall who travelled across from temporary settlement at Toongabbie to inspect the land grants at Ebenezer and to report them as being suitable. When the fifteen pioneer families met in the house of Thomas Arndell in September 1808 to formalise their society George Hall was elected as the Secretary.

Mary died at the age of 58 during the 1827 influenza outbreak and her epitaph mirrors George's true feelings for his wife:

*'Thy virtues and my woes, no words can tell
Therefore Mary, farewell.*

*For faith and love, like yours, heaven has in store
Its last gift, to meet and part no more.'*

Others buried in the vault include George who died in 1840, sons William and John and John's wife Sarah. A plaque commemorates the life of Hall descendant and historian Jeannie Scott. It was Jeannie who upon visiting branch members of the Hall family found that, although the Halls left very few family records, there was a love of history displayed by them all and that led to that excellent publication, 'Over-Halling the Colony'.

Family Newsletters

The Cavanoughs, Stubbs and Gronos have regularly produced family newsletters and this year Rebecca Turnbull distributed a newsletter on behalf of her family.

If you do not receive their newsletters, contact details are below.

PIONEER FAMILY CONTACTS

Arndell	Bob Davis	31 Clarinda Street, Hornsby, NSW, 2077	bob.davis.au@gmail.com
Bushell	Louise Wilson	PO Box 3055, South Melbourne, VIC 3205	www.louisewilson.com.au
Cavanough	Pat Holdorf	85 James Street, Punchbowl, NSW, 2196	patholdorf@bigpond.com
	Alan Woods		alan.woods1@bigpond.com
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