



St George's Anglican Church | Malvern

Welcome to St George's

Third Sunday in Lent

7 March 2021

*Please note that it remains mandatory to wear a mask inside the church but only during singing.*

*All pew sheets, music sheets or any other papers used must be taken home for further use or disposal.*

*Printed music sheets can be found at the back of the church.*



10:00 am

## GATHERING IN GOD'S NAME

*During Lent, we sing the ancient 'Lent Prose' as an Introit.*

*The choir sings the refrain, which we repeat, and the choir sings a verse before we repeat the refrain.*

Hear us, O Lord, have mercy upon us:  
for we have sinned against thee.

**Hear us, O Lord, have mercy upon us;  
for we have sinned against thee.**

Lord, we beseech thee, from thy throne of glory,  
Bow down thine ear to hear our cry of sorrow,  
Look down in mercy on our sore transgressions.

**Hear us, O Lord, have mercy upon us;  
for we have sinned against thee.**

Bless the Lord, who forgives all our sins.  
**whose mercy endures forever.**

The Lord be with you.  
**And also with you.**

*The President welcomes the congregation in suitable words*

Let us pray.  
**Almighty God,  
to whom all hearts are open,  
all desires known,  
and from whom no secrets are hidden:  
cleanse the thoughts of our hearts  
by the inspiration of your Holy Spirit,  
that we may perfectly love you,  
and worthily magnify your holy name,  
through Christ our Lord. Amen.**

*We sing together 'Kyrie eleison', following the cantor:*

Lord, have mercy; **Lord, have mercy.**  
Christ, have mercy; **Christ, have mercy.**  
Lord, have mercy; **Lord, have mercy.**

*During Lent, the ancient Hymn of Praise, Gloria in excelsis, is omitted.  
Instead, we use another ancient refrain, the Trisagion:*

**Holy God, holy and mighty, holy and immortal, have mercy on us.**

*The President says*

Let us pray.

*The community may pray silently, before the President "collects" the communal prayer in the prayer of the Church for the day and for the season.*

## **THE MINISTRY OF THE WORD**

### **First Reading**

A reading from the book Exodus

Then God spoke all these words:

I am the Lord your God, who brought you out of the land of Egypt,  
out of the house of slavery; you shall have no other gods before me.  
You shall not make for yourself an idol,  
whether in the form of anything that is in heaven above,  
or that is on the earth beneath, or that is in the water under the earth.  
You shall not bow down to them or worship them;  
for I the Lord your God am a jealous God,  
punishing children for the iniquity of parents,  
to the third and the fourth generation of those who reject me,  
but showing steadfast love to the thousandth generation of those who love  
me and keep my commandments.  
You shall not make wrongful use of the name of the Lord your God,  
for the Lord will not acquit anyone who misuses his name.  
Remember the sabbath day, and keep it holy.  
For six days you shall labour and do all your work.

But the seventh day is a sabbath to the Lord your God;  
you shall not do any work—you, your son or your daughter,  
your male or female slave, your livestock,  
or the alien resident in your towns.

For in six days the Lord made heaven and earth, the sea,  
and all that is in them, but rested the seventh day;  
therefore the Lord blessed the sabbath day and consecrated it.

Honour your father and your mother, so that your days may be long in the  
land that the Lord your God is giving you.

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbour.

You shall not covet your neighbour's house; you shall not covet your  
neighbour's wife, or male or female slave, or ox, or donkey, or anything that  
belongs to your neighbour.

*Exodus 20: 1–17*

**Reader** For the Word of the Lord

**All** **Thanks be to God**

## Psalm 19

1. The heavens declare the / glory . of / God:  
and the / firmament . pro/claims his / handiwork.
2. One day / tells it . to an/other:  
and night to / night com/muni.cates / knowledge.
3. There is no / speech or / language:  
nor / are their / voices / heard;
4. Yet their sound has gone out through / all the / world:  
and their / words . to the / ends of . the / earth.
5. There he has pitched a / tent . for the / sun:  
which comes out as a bridegroom from his chamber,  
and rejoices like a / strong . man to / run his / course.
6. Its rising is at one end of the heavens,  
and its circuit to their / farthest / bound:  
and nothing is / hidden / from its / heat.
7. The law of the Lord is perfect, re/viving . the / soul:  
the command of the Lord is true,  
/ and makes / wise the / simple.
8. The precepts of the Lord are right, and re/joice the / heart:  
the commandment of the Lord is pure,  
/and gives / light . to the / eyes.
9. The fear of the Lord is clean, and en/dures for / ever:  
the judgements of the Lord are unchanging,  
and / righteous / every / one.
10. More to be desired are they than gold, even / much fine / gold:  
sweeter also than honey, than the / honey . that / drips . from the  
/comb.
11. Moreover, by them is your / servant / taught:  
And in keeping them / there is / great re/ward.
12. Who can know their own un/witting / sins?:  
O cleanse me / from my / secret / faults.
13. Keep your servant also from presumptuous sins,  
Lest they get the / master.y / over / me:  
So shall I be clean, and / innocent . of / great of/fence.
14. May the words of my mouth and the meditation of my heart  
be acceptable / in your / sight:  
O Lord, my / strength and / my re/deemer.

## Second Reading

A reading from the first letter of Paul to the Church in Corinth

For the message about the cross is foolishness to those who are perishing,  
but to us who are being saved it is the power of God.

For it is written,

‘I will destroy the wisdom of the wise,  
and the discernment of the discerning I will thwart.’

Where is the one who is wise? Where is the scribe?

Where is the debater of this age?

Has not God made foolish the wisdom of the world?

For since, in the wisdom of God,

the world did not know God through wisdom,

God decided, through the foolishness of our proclamation,  
to save those who believe.

For Jews demand signs and Greeks desire wisdom,  
but we proclaim Christ crucified,

a stumbling-block to Jews and foolishness to Gentiles,

but to those who are the called, both Jews and Greeks,  
Christ the power of God and the wisdom of God.

For God’s foolishness is wiser than human wisdom,  
and God’s weakness is stronger than human strength.

*I Corinthians 1: 18–25*

**Reader**     For the Word of the Lord  
**All**            **Thanks be to God**

## Gospel Acclamation

Praise to you, O Christ, king of eternal glory!

**Praise to you, O Christ, king of eternal glory!**

Zeal for your house will consume me, O Lord.

**Praise to you, O Christ, king of eternal glory!**

**Deacon** The Lord be with you

**All** **And also with you**

**Deacon** Hear the Gospel of our Lord Jesus Christ according to John

**All** **Glory to you Lord Jesus Christ**

The Passover of the Jews was near, and Jesus went up to Jerusalem.

In the temple he found people selling cattle, sheep, and doves,

and the money-changers seated at their tables.

Making a whip of cords, he drove all of them out of the temple,

both the sheep and the cattle.

He also poured out the coins of the money-changers

and overturned their tables.

He told those who were selling the doves,

‘Take these things out of here!

Stop making my Father’s house a market-place!’

His disciples remembered that it was written,

‘Zeal for your house will consume me.’

The Jews then said to him, ‘What sign can you show us for doing this?’

Jesus answered them,

‘Destroy this temple, and in three days I will raise it up.’

The Jews then said,

‘This temple has been under construction for forty-six years,

and will you raise it up in three days?’

But he was speaking of the temple of his body.

After he was raised from the dead,

his disciples remembered that he had said this;

and they believed the scripture and the word that Jesus had spoken.

*John 2: 13–22*

**Deacon** For the Gospel of the Lord,

**All** **Praise to you Lord Jesus Christ**

## HOMILY

*Silence is kept*

Let us together affirm the faith of the Church:

*All stand*

**We believe in one God,  
the Father, the almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one being with the Father;  
through him all things were made.  
For us and for our salvation  
he came down from heaven,  
was incarnate of the Holy Spirit and the Virgin Mary  
and became truly human.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge  
the living and the dead  
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father [and the Son],  
who with the Father and the Son  
is worshipped and glorified,  
who has spoken through the prophets.  
We believe in one holy Catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.**



## THE PRAYERS OF THE PEOPLE

Let us pray for the world and for the Church.

*Prayers are offered for the world, the Church, for our local community, those sick or “in any other adversity”, and we remember the faithful departed.*

*When the Intercessor has finished offering the Prayers of the People, the President collects the intercessions of all:*

President: Almighty God, you have promised to hear our prayers.  
**Grant that what we have asked in faith  
we may by your grace receive,  
through Jesus Christ our Lord. Amen.**

Let us pray:

**We do not presume  
to come to your table, merciful Lord,  
trusting in our own righteousness,  
but in your manifold and great mercies.  
We are not worthy  
so much as to gather up the crumbs under your table.  
But you are the same Lord  
whose nature is always to have mercy.  
Grant us, therefore, gracious Lord,  
so to eat the flesh of your dear Son Jesus Christ,  
and to drink his blood,  
that we may evermore dwell in him  
and he in us. Amen.**

## CONFESSION AND ABSOLUTION

Deacon: Compassion and forgiveness belong to the Lord our God,  
though we have rebelled and wandered far off.

*Silence is kept*

Let us then ask for mercy, confessing our sins in penitence and faith.

**Merciful God,  
our maker and our judge,  
we have sinned against you in thought, word and deed,  
and in what we have failed to do:  
we have not loved you with our whole heart;  
we have not loved our neighbours as ourselves;  
we repent, and are sorry for all our sins.  
Father, forgive us.  
Strengthen us to love and obey you in newness of life;  
through Jesus Christ our Lord.**

*The Bishop pronounces absolution, and the people respond*

**Amen.**

## THE GREETING OF PEACE

*All stand.*

*The Greeting of Peace is introduced with these or other suitable words.*

Christ has reconciled us to God in one body by the cross.

**We meet in his name and share his peace.**

*The President says:*

The peace of the Lord be always with you.

**And also with you.**

*We greet one another with a sign of peace.*

## OFFERTORY HYMN

*During the singing of this hymn, the table is laid and our offerings received*

1. Sing my tongue the Saviour's glory,  
of his flesh the mystery sing:  
of the blood all price exceeding  
shed by our eternal King,  
destined for the world's redemption  
from the Virgin's womb to spring.
2. Word made flesh! His word life-giving  
gives his flesh our food to be,  
wine as his own blood he offers;  
then, though senses fail to see,  
faith alone the true heart wakens  
to behold the mystery.
3. Therefore we, before him kneeling,  
this great sacrament revere;  
ancient forms all have their ending  
for the newer rite is here;  
faith its aid to sight is lending:  
though unseen, the Lord is here.
4. Glory let us give and blessing,  
to the Father and the Son,  
honour, might and praise addressing  
while eternal ages run,  
and the Spirit's love confessing,  
who, from both, with both is one. Amen.

*Words: St Thomas Aquinas (c. 1227–74),  
tr. Edward Caswall (1814–78) et al.  
Music: 'Pange Lingua', Gregorian Chant c. 8<sup>th</sup> century*

## THE GREAT THANKSGIVING

The Lord be with you.  
**And also with you.**

Lift up your hearts.  
**We lift them to the Lord.**

Let us give thanks to the Lord our God.  
**It is right to give our thanks and praise.**

*The President continues with a prayer recalling God's saving acts, culminating with:*

Therefore with angels and archangels  
and with all the company of heaven,  
we proclaim your great and glorious name,  
for ever praising you and saying:

**Holy, holy, holy Lord, God of power and might.  
Heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.**

*The prayer continues recalling the Supper our Lord shared with his disciples until we sing:*

**Dying you destroyed our death,  
Rising you restored our life:  
Lord Jesus, come in glory.**

*The prayer concludes with a triumphant song of praise:*

**Blessing and honour and glory and power  
are yours for ever and ever. Amen.**

As our Saviour Christ has taught us, we are confident to pray:

**Our Father in heaven,  
hallowed be your name.  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins,  
as we forgive those who sin against us.  
Save us from the time of trial,  
and deliver us from evil.  
For the kingdom, the power, and the glory are yours  
now and forever. Amen.**

### **THE BREAKING OF THE BREAD AND THE COMMUNION**

We break this bread to share in the body of Christ.  
We who are many are one body,  
for we all share in the one bread.

*Agnus Dei is sung:*

Lamb of God, you take away the sin of the world: **have mercy on us.**  
Lamb of God, you take away the sin of the world: **have mercy on us.**  
Lamb of God, you take away the sin of the world: **grant us your peace.**

*The President invites people to the Lord's Table in suitable words.*

*During Communion, the following anthem is sung:*

If ye love me, keep my commandments  
And I will pray the Father  
And he shall give you another Comforter  
That he may abide with you forever  
Even the spirit of truth.

*Words: John 14: 15–17a  
Music: Thomas Tallis (c. 1505–1585)*

*After all have received the sacrament, silence is kept.*

## THE SENDING OUT OF GOD'S PEOPLE

*The President offers a prayer, ending with*

Father,  
we offer ourselves to you  
as a living sacrifice,  
through Jesus Christ, our Lord.  
Send us out in the power of your Spirit  
to live and work to your praise and glory.

### HYMN

1. Praise the Lord, you heavens adore him,  
praise him angels in the height:  
sun and moon rejoice before him,  
praise him all you stars and light.  
Praise the Lord for he has spoken,  
worlds his might voice obeyed:  
laws, that never shall be broken,  
for their guidance he has made.
2. Praise the Lord, for he is glorious,  
never shall his promise fail:  
God has made his saints victorious:  
sin and death shall not prevail.  
Praise the God of our salvation;  
hosts on high his power proclaim:  
heaven and earth and all creation,  
praise and glorify his name.

*Words: Anon., from the Foundling Hospital Collection (1796)*

*Music: 'Austria', Franz Joseph Haydn, 1732–1809.*

### BLESSING AND DISMISSAL

*The Bishop pronounces God's blessing on the people, and all respond*  
**Amen.**

Go in peace to love and serve the Lord.  
**In the name of Christ. Amen.**

### POSTLUDE

*Dies sind die heil'gen zehn Gebot' J.S. Bach BWV 679*

## THE WEEK AHEAD

<b>Today</b> <b>7 March</b>	<b>8:00am</b> <b>10:00am</b> <b>5:00pm</b>	<b>Holy Eucharist</b> <b>Holy Eucharist</b> <b>Eucharist with Meditation</b>
<b>Monday</b> <b>8 March</b>	<b>9:00am</b> <b>5:00pm</b>	<b>Morning Prayer</b> <b>Evening Prayer</b>
<b>Tuesday</b> <b>9 March</b> <i>Sister Emma SSA</i>	<b>9:00am</b> <b>9:15am</b>   <b>5:00pm</b>	<b>Morning Prayer</b> <b>Morning Prayer</b> (Zoom) ID: 827 4357 6106, Password: 080149 or you can connect by putting into your search browser the following, <a href="https://us02web.zoom.us/j/82743576106">https://us02web.zoom.us/j/827 4357 6106</a> <b>Evening Prayer</b>
<b>Wednesday</b> <b>10 March</b>	<b>9:00am</b> <b>5:00pm</b> <b>7.00 pm</b>	<b>Morning Prayer</b> <b>Evening Prayer</b> <b>Lent Study Group</b>
<b>Thursday</b> <b>11 March</b>	<b>9:00am</b> <b>10:15am</b> <b>3.00pm</b> <b>5:00pm</b>	<b>Morning Prayer</b> <b>Eucharist, followed by Lent Study Group</b> <b>Mecwacare Eucharist</b> <b>Evening Prayer</b>
<b>Friday</b> <b>12 March</b>	<b>9:00am</b> <b>5:00pm</b>	<b>Morning Prayer</b> <b>Evening Prayer</b>
<b>Next Sunday</b> <b>4<sup>th</sup> Sunday in Lent</b> <i>(Mothering Sunday)</i> <b>14 March</b>	<b>8:00am</b> <b>10:00am</b> <b>3:30pm</b> <b>5:00pm</b>	<b>Holy Eucharist – The Assistant Curate</b> <b>Holy Eucharist – The Assistant Curate</b> <b>Lent Study Group</b> <b>Eucharist with Meditation – The Vicar</b>

<b>BIBLE READINGS:</b> <b>4<sup>th</sup> Sunday in Lent</b>	<b>14 March 2021</b>
Numbers 21: 4–9	Ephesians 2: 1–10
Psalms 107: 1–3, 17–22	John 3: 14–21

## FROM THE VICAR

For Anglicans of a certain age (I'm one), this morning's first reading from Exodus is remarkably familiar. We may need to restrain ourselves from responding instinctively, "Lord, have mercy upon us, and incline our hearts to keep this law" on at least nine occasions while we listen to the reading! As we've seen already this Lent, our readings from the Hebrew Scriptures explore the covenants God made with our ancestors in the faith, Noah and Abraham. The Ten Commandments, which we hear this morning, are the next, and the most famous, of those covenants. Interestingly, this is also the first where any demand is made of people. The first two have been all about what God will do for and with those people God enters into covenant. The reading from Exodus begins in a similar way: *this* is what God has done for the people of Israel and, we are made to realise for us – brought you out of the land of Egypt, brought us all out of the house of slavery. And the 'thou shalt' and 'thou shall not's that follow are the people's response to God's gracious initiative of salvation.

When we think about the rag-tag group of people who undertook the Exodus, those whom God had promised Abraham would be made a multitude and a great nation, we can see why Paul is so confident that it is that *same* God who uses what strikes the world as 'foolishness' to reveal the *true* wisdom of God. It is the same God whom the Jesuit writer Gerard Hughes describes as the "God of Surprises": a God revealed in the majesty of creation ("the heavens declare the glory of God, and the firmament proclaims God's handiwork", as the psalmist puts it) and revealed chiefly, so the Christian faith proclaims, in 'Christ crucified' who is 'the power of God and the wisdom of God'.

Sometimes, rather like those who question Jesus in this morning's gospel, we seek 'a sign' to confirm that it really is God we're dealing with in some of the events we see and live into. But the witness of all of Scripture seems clear: you know what God is like, you've seen how God acts. And, as we prepare ourselves for Easter, we are forcefully reminded that we see God acting most clearly when we recall that 'in three days God will raise up' the Son who was crucified. And we then recognise the wisdom of God in this, and the faithfulness and consistency of the God who 'brings us out of the land of bondage' to new life. We can see, too, that the covenant God makes with all people is one that leads from slavery to life, and that God's laws are a powerful testament (which is another way of saying 'covenant') to that life-giving love that *is* God.

So, perhaps this Sunday and throughout Lent, we can all re-embrace our Anglican heritage, and fervently pray, "Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech Thee."



## NOTICES

### CONGRATULATIONS TO TWO WELL-LOVED PARISHIONERS

On Friday, two members of the Body of Christ here at St George's celebrated major milestones, and we join in that celebration with them today:

- Keith Wailes turned 95
- Bishop Peter Hollingworth celebrated the 60<sup>th</sup> anniversary of his ordination to the diaconate, and the 36<sup>th</sup> anniversary of his consecration as bishop is soon.

### LENT STUDY GROUPS

Continue this week at the following times and places:

**Wednesdays at 7:00pm** in Ormond

**Thursdays at 11:00ish**, in the Parish Centre, immediately after the 10:15am eucharist

**Sundays at 3:30pm**, in the Parish Centre, prior to evening service

### 'COVID19 NORMAL' REGULATIONS

The restrictions and rules for services often change in these times of Covid19 pandemic.

Please observe all the current guidelines:

- **If you feel unwell, you must not attend church.**
- **It is mandatory to wear a mask, covering your mouth and nose, at all times indoors, including in church. Only the person leading or speaking in a service can be unmasked, unless you have a medical exemption.**
- **Sanitising of hands is mandatory as you enter AND as you leave the church.**
- The density quotient of **2** sq m per person, can only be used if **everyone registers electronically** prior to the start of the service. This allows **102** to attend the service, making a total of **120** including choir, clergy, servers etc. The 2 sq m spatial distancing rule means ensuring a minimum of an elbow's distance at all times.
- When people do not register electronically, prior to the start of a service, we are required to use the density quotient of **4** sq m per person. This allows only **51** people to attend and they must sit in alternate pews, maintaining a distance of 1.5m.
- You are reminded that shaking hands, hugging, kissing or any other kind of physical contact is not permitted **at any time**, with anyone not in your immediate family/household.

- There will be no passing around of the collection bowl to avoid multiple handling the bowl. The collection bowl/s are placed at the door as you arrive for your offering.
- Communion will remain in one kind only, that is no sharing of a common cup, for the foreseeable future.
- All Pew Sheets are single use only. Please do not leave them in the church or on site after the service, rather take them home for re-use or disposal.
- Please note that whilst we have multiple services some days and the premises are again being hired out again, the church, parish centre and offices are cleaned and sanitised following WorkSafe pandemic guidelines, so you can be assured of the cleanliness of the buildings and furnishings.

## **SERVERS AND READERS TRAINING:**

### **Preparation for Holy Week and Easter**

As we prepare for the great festivals of the Church in Holy Week and Easter, all readers and servers are strongly encouraged to attend an afternoon of rehearsal and training. This will be held on Saturday, 20 March from 3:00pm in the church. We will end in time for Evening Prayer. Any apologies to the Vicar.

## **USE OF NAME BADGE**

If you are using your name badge in church (and the Vicar is most grateful for those who are doing so as a help to him), COVID regulations require you to take this home at the end of each service and to bring it back for use at the next service you attend. Unfortunately, the name badge cannot be left in the church.

If you do not have a name badge and would like one, please let Brenda know after any service.

## **ROSTERS**

All Covid Safe Officers, Sidespersons, Servers, Readers, Intercessors, Crucifers, Acolytes are required to let Brenda know by email before Sunday, 21 March of ANY inability / preferences to attend services in Holy Week.

Monday – Thursday 7:30pm

Good Friday – 12 noon

Easter Vigil – 8.00pm

Easter Day – 9:30am

The Roster will be completed and posted on Monday, 22 March.

## **CHORAL SCHOLARSHIPS AND MACO DONATIONS**

As has been mentioned, St George's is hoping to provide modest scholarships (ideally for one singer per part), so that younger singers can be brought to experience the joys and wonders of the Anglican musical tradition. Donations to fund such scholarships are best made through the Melbourne Anglican Cultural Organisation, as this enables the donations to be tax-deductible. Donations can be made via the link below:

<https://www.melbourneanglican.org.au/maf-donation-page>

Please note the following:

Under 'Select the Fund you wish to donate to', select MACO

Under 'Melbourne Anglican Cultural Organisation Inc (MACO)', select St George's Malvern - Music Fund

## **ST GEORGE'S SOUND SYSTEM**

McLean Sound undertook a recalibration of the sound system in the past week. Any feedback will be gratefully received after today's liturgies. We are continuing to explore a radical 'simplification' of the system and equipment. We give hearty thanks to Ron Tayles, who has looked after the current system for many years. A new team is being prepared, and will be in place when a new, more simplified system is installed.

## **VISIT TO BISHOPSCOURT GARDEN**

During Open Gardens Victoria weekend, the garden of Bishopscourt at 20 Clarendon Street, East Melbourne, the home of Archbishop Freier, will be opened to the public on 27th and 28th March from 10.00am to 4.30pm.

There will also be Devonshire teas, tours on Sat 2.00pm and Sun 11.00am; propagated plants and books on Bishopscourt for sale.

Entry \$10, Students \$6, under 18s free.

Bookings essential via TryBooking [www.trybooking.com/BOVOL](http://www.trybooking.com/BOVOL)

The Activities Group is being advised of this opportunity and will be emailed a copy of the flyer from Bishopscourt. Anyone else requiring the flyer or wishing to be added onto the Activities Group list, please email your request to Charles Tegner - [ctegner@bigpond.net.au](mailto:ctegner@bigpond.net.au).

## PARISH DIRECTORY

296 Glenferrie Road, Malvern, VIC 3144



### VICAR

The Reverend Dr Gregory Seach

Day off: Monday  
Phone: 0408 505 646  
Email: vicar@stgeorgesmalvern.org

### ASSISTANT CURATE

The Reverend Brenda Williams

Works: Saturday – Tuesday and Thursday  
Phone: 0481 162 667  
Email: curate@stgeorgesmalvern.org

### HONORARY ASSOCIATE PRIEST

The Reverend Bill Michie

### ORGANIST & DIRECTOR OF MUSIC

Elizabeth-Anne Nixon

Email: music@stgeorgesmalvern.org

### CHURCH OFFICE

Nisha O'Brien

Monday-Friday 9:30am-12:30pm  
Phone: 9822 3030  
Email: office@stgeorgesmalvern.org

### WARDENS

Jenny Weller-Newton 9570 7731  
Judy Mallinson 0414 752 957  
Ravi Renjen 0412 399 897

### CHURCH OFFICE HOURS

The Church office is now open during the following times:

**Monday-Friday - 9:30am-12:30pm**

If visiting the office, please observe all protocols relating to Covid 19 including signing in and sanitizing your hands.