



**Eleventh Sunday after Pentecost  
8 August 2021**



*This is the bread that comes down from heaven,  
so that one may eat of it and not die.*

*(John 6: 50)*

## **ZOOM SERVICE THIS WEEK AT ST GEORGE'S, MALVERN**

**Sunday, 8 August 2021**

**XIth after Pentecost**

### **9.00am Eucharist**

Meeting ID: 709 867 2691. Passcode: 630283

OR

you can connect by putting into your search browser the following:

<https://zoom.us/j/7098672691?pwd=TFBBSGYxb2lhcUI3RWVRI dmIXWDQ4Zz09>

As we meet this morning by Zoom, attached again is a reminder of the suggestions and patterns that were helpful in the lockdown of last year. Please take a few moments to read this before joining the Zoom link:

### **ZOOM ETIQUETTE**

1. Find a comfortable place to sit during the service.
2. Why not dress as if you were going to church?
3. Please connect no later than 5 minutes before the scheduled time. If you connect once the service begins this may cause disruptions.
4. **Please click on mute immediately.**  
**Please only turn mute 'off' if you have been asked to read or pray in the service. Then please click mute 'on' again after finishing reading or praying.**
5. Adjust the volume of sound **from your device** when listening, using your device's controls, not Zoom.
6. It is advised that you switch off your video unless speaking: this will minimize the drain on your own internet provider.
7. Please do not try to adjust your controls once the service starts.
8. **Please turn mobile phones to silent.**
9. At the end of the service, we will turn off 'mute' so you can chat to one another, if you wish, for around 15 minutes.

## REFLECTION ON THE LECTIONS

Once again, we find ourselves in lockdown – along with most of the eastern seaboard. And, also again, we find in our readings today the continuing unfolding of the sorry story of David’s dysfunctional family, as the ‘civil war’ that Absalom initiated comes to an end, and David’s beloved son dies. Similarly, in the gospel, we hear Jesus continuing to expand on the remarkable ‘sign’ he gave in the feeding of 5,000, and ‘pushing’ people to a deeper understanding of what receiving that bread means. There is considerable ‘grumbling’ from both Joab and other soldiers (and that continues into chapter 19), and much grumbling and questioning in the gospel. In both cases, the ‘behaviour’ of David or the teachings of Jesus seem to unsettle people.

It is interesting to note, too, that it appears the chief threat to the Christian community in Ephesus – at least as we hear about it in this morning’s epistle – comes from *talk* and *speech*. There is, of course, a mention of stealing, and a prohibition against it. But while there is no question that stealing is wrong, in this context the problem being addressed is that it is harmful to community: it prevents a contribution to others in the community who have less. The main issue, however, remains talk: speaking in anger and lying, bearing grudges, wrangling, slander, any ‘evil’ talk. And the definition of ‘evil talk’ appears to be that it does not assist in the ‘building up’ of the community.

The real point of this section of Ephesians appears to come at the end of chapter 4 and the beginning of chapter 5. As Jane Williams has written: ‘The well-being of the Christian community is not just important because it will make us happier, or better able to “market our brand product” because of our excellent record for keeping our employees happy. It’s more that, if we cannot build a strong community, there is no point in us at all. We demonstrate that we do not understand God, and so completely undermine our witness to God. We are called to live as “imitators of God”.’ And this is a God who reaches out to us in the Beloved Son and who, as David does (though obviously in a deeper way), ‘weeps’ for his beloved children as they move away from God.

Again and again in John’s gospel – and especially in this remarkable chapter 6 – Jesus offers deeper and deeper insights into God. He stresses that he isn’t making claims for himself, but building on what people should already know about the God who gave ‘manna in the wilderness’, who journeyed with people through the wilderness, and offers not only to ‘renew the spirit of our minds’, but to give us the bread of life – life eternally. And that involves us being willing to see the world differently, as it is revealed in and by Jesus and the power of the Spirit.

So, as we journey through the ‘wilderness’ of another lockdown, it might help to remember that, rather than grumbling and moaning, we might look for where God – Father, Son and Spirit – is at work here and now. And let us bear witness to that God, through offering only words that help ‘build up’ all in our community.

## GATHERING IN GOD'S NAME

President: Blessed be God, Father, Son and Holy Spirit.

**All: Blessed be God's kingdom, now and for ever.**

The Lord be with you.

**And also with you.**

*The President welcomes the congregation, then this sentence of Scripture is read:*

Be imitators of God, as beloved children, and live in love,  
as Christ loved us and gave himself up for us.

*Ephesians 5:1-2*

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 say together:*

**Lord, have mercy.**

**Christ have mercy.**

**Lord have mercy.**

**Glory to God in the highest,  
and peace to God's people on earth.  
Lord God, heavenly King,  
almighty God and Father,  
we worship you, we give you thanks,  
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father  
Lord God, Lamb of God,  
you take away the sin of the world:  
have mercy on us;  
you are seated at the right hand of the Father:  
receive our prayer.**

**For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High,  
Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father. Amen.**

Let us pray.

*The people pray silently, and then the President 'collects' the silent prayer:*

Grant, O Lord,  
that we may see in you the fulfilment of all our need,  
and may turn from every false satisfaction  
to feed on the true and living bread  
that you have given us in Jesus Christ;  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. **Amen.**

## First Reading

A reading from the second book of Samuel:

King David gave orders to Joab and Abishai and Ittai, saying,  
'Deal gently for my sake with the young man Absalom.'  
And all the people heard  
when the king gave orders to all the commanders concerning Absalom.

So the army went out into the field against Israel;  
and the battle was fought in the forest of Ephraim.  
The men of Israel were defeated there by the servants of David,  
and the slaughter there was great on that day,  
twenty thousand men.

The battle spread over the face of all the country;  
and the forest claimed more victims that day than the sword.

Absalom happened to meet the servants of David.  
Absalom was riding on his mule,  
and the mule went under the thick branches of a great oak.  
His head caught fast in the oak,  
and he was left hanging between heaven and earth,  
while the mule that was under him went on....

Joab said to Absalom, 'I will not waste time like this with you.'  
He took three spears in his hand,  
and thrust them into the heart of Absalom,  
while he was still alive in the oak....

Then a Cushite sent by Joab came to David; and the Cushite said,  
'Good tidings for my lord the king!  
For the Lord has vindicated you this day,  
delivering you from the power of all who rose up against you.'  
The king said to the Cushite, 'Is it well with the young man Absalom?'  
The Cushite answered,  
'May the enemies of my lord the king,  
and all who rise up to do you harm, be like that young man.'  
The king was deeply moved,  
and went up to the chamber over the gate, and wept;  
and as he went, he said,  
'O my son Absalom, my son, my son Absalom!  
Would that I had died instead of you, O Absalom, my son, my son!'

*2 Samuel 18:5 –9, 14, 31–33*

For the word of the Lord. **Thanks be to God.**

## Psalm 130

**Response: With the Lord there is mercy and ample redemption.**

1. Out of the depths have I called to you, O Lord:  
Lord, hear my voice.
2. O let your ears consider well:  
the voice of my supplication.
3. If you, O Lord, should note what we do wrong:  
who then, O Lord could stand? **R.**
4. But there is forgiveness with you:  
so that you shall be feared.
5. I wait for the Lord, my soul waits for him:  
and in his word is my hope. **R.**
6. My soul looks for the Lord:  
more than watchmen for the morning,  
more, I say, than watchmen for the morning.
7. O Israel, trust in the Lord, for with the Lord there is mercy:  
and with him is ample redemption.
8. He will redeem Israel:  
from the multitude of their sins. **R.**

## Second Reading

A reading from the letter to the church in Ephesus:

Now this I affirm and insist on in the Lord:

you must no longer live as the Gentiles live, in the futility of their minds. They are darkened in their understanding, alienated from the life of God because of their ignorance and hardness of heart.

They have lost all sensitivity

and have abandoned themselves to licentiousness,  
greedy to practise every kind of impurity.

That is not the way you learned Christ!

For surely you have heard about him and were taught in him,  
as truth is in Jesus.

You were taught to put away your former way of life, your old self, corrupt and deluded by its lusts,

and to be renewed in the spirit of your minds,  
and to clothe yourselves with the new self,  
created according to the likeness of God in true righteousness and holiness.

So then, putting away falsehood,

let all of us speak the truth to our neighbours,  
for we are members of one another.

Be angry but do not sin; do not let the sun go down on your anger,  
and do not make room for the devil.

Thieves must give up stealing;

rather let them labour and work honestly with their own hands,  
so as to have something to share with the needy.

Let no evil talk come out of your mouths,

but only what is useful for building up, as there is need,  
so that your words may give grace to those who hear.

And do not grieve the Holy Spirit of God,

with which you were marked with a seal for the day of redemption.

Put away from you all bitterness and wrath and anger

and wrangling and slander, together with all malice,

and be kind to one another, tender-hearted, forgiving one another,  
as God in Christ has forgiven you.

Therefore be imitators of God, as beloved children, and live in love,  
as Christ loved us and gave himself up for us,

a fragrant offering and sacrifice to God.

*Ephesians 4:17–5:2*

For the word of the Lord. **Thanks be to God.**

## **Gospel**

Alleluia, alleluia!

“I am the living bread from heaven,” says the Lord;  
“whoever eats this bread will live for ever.”

### **Alleluia!**

The Lord be with you.

**And also with you.**

Hear the gospel of our Lord Jesus Christ, according to John.

**Glory to you, Lord Jesus Christ.**

Jesus said to the crowd,

‘I am the bread of life.

Whoever comes to me will never be hungry,  
and whoever believes in me will never be thirsty....

Then the Jews began to complain about him because he said,

‘I am the bread that came down from heaven.’

They were saying,

‘Is not this Jesus, the son of Joseph, whose father and mother we know?  
How can he now say, “I have come down from heaven”?’

Jesus answered them,

‘Do not complain among yourselves.

No one can come to me unless drawn by the Father who sent me;  
and I will raise that person up on the last day.

It is written in the prophets, “And they shall all be taught by God.”

Everyone who has heard and learned from the Father comes to me.

Not that anyone has seen the Father except the one who is from God;  
he has seen the Father.

Very truly, I tell you, whoever believes has eternal life.

I am the bread of life.

Your ancestors ate the manna in the wilderness, and they died.

This is the bread that comes down from heaven,

so that one may eat of it and not die.

I am the living bread that came down from heaven.

Whoever eats of this bread will live for ever;

and the bread that I will give for the life of the world is my flesh.’

*John 6: 35, 41–51*

For the gospel of the Lord. **Praise to you, Lord Jesus Christ.**

## The Nicene Creed

Let us together affirm the faith of the Church:

**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

### For the Anglican Church

The Church of South India; the Diocese of Bendigo; Archdeaconry of La Trobe; St Paul's Canterbury; St James's Anglican Church Kilsyth, Mordialloc; St Philip's Collingwood.

### For all in need

Matthew, Sam, Milroy, Coral, David, Tony, Paul, Christine, Lei and her family, Keith, Peter, Leon, Erica, Josh, Vincent, Clive, John, Darcy, Hilary, Margaret, Dunstan.

### For the Faithful Departed

Those who have recently died: Joel Ringersma

And whose anniversary of death occurs this week: Clarice Warne, John Wailes, Alice Lyons, Radcliffe Lewis, Kathleen Deans, Stanley Charles Moss, Gladys Jenkins, Jessie Campbell Fulton Murray.

## CONFESSION AND ABSOLUTION

God is steadfast in love and infinite in mercy, welcoming sinners  
and inviting them to the Lord's table.

*Silence is kept.*

Let us confess our sins in penitence and faith,  
confident in God's forgiveness:

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.**

**Amen.**

*The President pronounces Absolution, and the people respond*

**Amen.**

## THE GREETING OF PEACE

We are the body of Christ.  
**His Spirit is with us.**

The peace of the Lord be always with you.  
**And also with you.**

## THE LITURGY OF THE SACRAMENT

*The gifts are set up on the altar and the President offers prayers, to which the people respond:*

**Blessed be God for ever.**

*The President then begins the Great Thanksgiving Prayer*

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 appropriate to the season, concluding 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 President continues the prayer until:*

Let us proclaim the mystery of faith:  
**Christ has died,  
Christ is risen.  
Christ will come again.**

*The President continues the prayer, which concludes:*

...we worship you, Father, in songs of never-ending praise:

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

*Silence is kept.*

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 for ever. Amen.**

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

*As the President breaks the bread, the following is said:*

As this broken bread was once many grains  
which have been gathered together and made one bread.

**So may your Church be gathered from the ends of the earth  
into your kingdom.**

Lamb of God, who takes away the sin of the world,  
**have mercy on us.**

Lamb of God, who takes away the sin of the world,  
**have mercy on us.**

Lamb of God, who takes away the sin of the world,  
**grant us your peace.**

The gifts of God for the people of God.

Brothers and sisters in Christ,  
as we come to the Holy Communion of the body and blood  
of our Saviour Christ,  
current restrictions on gathering mean we cannot do  
what we would normally do, and physically share in the bread and wine  
in remembrance of Christ's body broken and blood shed for us.  
Nonetheless, we can and should still participate spiritually.  
As we join in the celebration of this sacrament:  
“if we come with a penitent heart and lively faith,  
we spiritually eat the flesh of Christ and drink his blood;  
we dwell in Christ and he in us;  
we are one with Christ and Christ with us” –  
even when, as now,  
we are unable to consume the bread and wine physically.  
Yet, in faith and hope, we look forward to the time  
when we can gather again together to partake physically  
in the sacrament and in communion with each other.

*During this time, all are encouraged to make what is traditionally called  
'spiritual communion'. To assist in this, you might use one of the following  
prayers:*

### **PRAYERS OF SPIRITUAL RECEPTION**

Lord Jesus, I believe that you are truly present in the Holy Sacrament,  
and, since I cannot at this time receive communion physically,  
I pray you to come into my heart.  
I unite myself with you and embrace you with all my heart, my soul,  
and my mind.  
Let nothing separate me from you;  
let me serve you in this life until, by your grace,  
I come to your glorious kingdom and unending peace. Amen.

Come Lord Jesus, and dwell in my heart in the fullness of your strength;  
be my wisdom and guide me in right pathways;  
conform my life and actions to the image of your holiness;  
and, in the power of your gracious might,  
rule over every hostile power that threatens  
or disturbs the growth of your kingdom,  
who with the Father and the Holy Spirit, lives and reigns,  
one God, in glory everlasting. Amen.

*After Communion, silence is kept.*

## **THE SENDING OUT OF GOD'S PEOPLE**

*A prayer is offered by the President, which ends*

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.**

## **THE BLESSING**

*The President pronounces a blessing, to which all respond*

**Amen.**

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

*The flowers seen today by the High Altar are offered in loving memory of  
Arthur and Daisy Corless.*

### **Scripture Readings next week**

Isaiah 61: 10 – 62: 3

Galatians 4: 4–7

### **MARY, MOTHER OF THE LORD**

Psalm 113

Luke 2: 1–7

## THE WEEK AHEAD

<b>Weekdays Monday – Saturday</b>	<b>9:00 a.m. 5:00 p.m.</b>	<b>Morning Prayer Evening Prayer</b>
<b><u>Day</u></b>	<b><u>Morning Prayer</u></b>	<b><u>Evening Prayer</u></b>
<b>Monday, 9 August</b> <i>Mary Sumner, founder of the Mothers' Union</i>	Psalms 89: 39–53 2 Samuel 17:15–18:4 Acts 15: 36–16:10	Psalms 91 Proverbs 15:1–15 Romans 9:1–13
<b>Tuesday, 10 August</b> <i>St Laurence, Deacon and Martyr at Rome</i>	Psalms 92, 93 2 Samuel 18:5–18 Acts 16:11–24	Psalms 94 Proverbs 15:16–33 Romans 9:14–24
<b>Wednesday, 11 August</b> <i>Clare of Assisi John Henry Newman</i>	Psalms 95, 96 2 Samuel 18:19–19: 8a Acts 16:25–40	Psalms 97, 98 Proverbs 16:1–15 Romans 9:25–10:4
<b>Reflections on the Lections</b>	<b>7:30 p.m.</b>	<b>for Zoom details, see below</b>
<b>Thursday, 12 August</b>	Psalms 99, 100 2 Samuel 19:8b–23 Acts 17:1–14	Psalms 103 Proverbs 16:16–33 Romans 10:5–13
<b>Eucharist at 10:15 a.m.</b>	<b>By Zoom</b>	<b>for Zoom details, see below</b>
<b>Friday, 13 August</b> <i>Jeremy Taylor, Bishop and Spiritual Writer</i>	Psalms 101, 102:1–11 2 Samuel 19:24–40 Acts 17:15–21	Psalms 102:12–28 Proverbs 17:1–16 Romans 10:14–21
<b>Saturday, 14 August</b> <i>20<sup>th</sup> Century Martyrs incl. Grand Duchess Elizabeth, Maria Skobtsova, Maximilien Kolbe, Martin Luther King, Janani Luwum and Oscar Romero</i>	Psalms 108, 109:20–30 2 Samuel 19:41–20:13 John 12:36b–50	<i>At EP Mary, Mother of the Lord</i> Psalms 45 1 Samuel 2:1–10 Revelation 12:1–6
<b>Next Sunday, 15 August</b> <b>The Blessed Virgin Mary, Mother of the Lord</b>	<b>9:30 am N.B. Only ONE service this morning 5:00 pm</b>	<b>Holy Eucharist with première of <i>Missa Gracia</i> (postponed)  <b>Holy Eucharist &amp; meditation</b></b>

# NOTICES

## Looking Ahead

Première of *Missa Gracia* by Calvin Bowman

### **POSTPONED TO SUNDAY, September 12**

Commissioned to celebrate the 150<sup>th</sup> anniversary of St George's, and in honour of the late Ann Stewart, Calvin Bowman's congregational setting of the eucharist will now (owing to the current lockdown) first be heard at 10:00 a.m. **on Sunday** September 12 (Sunday within the Octave of the Birth of the Blessed Virgin Mary).

### **'Reflections on the Lections'**

This will continue *this Wednesday*, August 11,

Zoom meeting ID: 913 5481 3849. Passcode: 116772. Or place the following in your web browser:

<https://zoom.us/j/91354813849?pwd=NzU5bGI6UzMwZUwxL2hzWVpL0xrdz09>

### **Eucharist**

**Thursday August 12**

This will take place, as usual, at 10:15 a.m., but by Zoom owing to the lockdown.

Zoom Meeting ID: 936 2022 7214. Passcode: 418320

Or place the following in your web browser:

<https://zoom.us/j/93620227214?pwd=Z0MrVkFmbE9qWEpiY0JINmRSaHVQZz09>

### **Archbishop's Dinner**

**Thursday, October 7**

The Archbishop has pleasure in inviting all to a dinner at Trinity College on Thursday, October 7. This is to assist the 'Building our Future' campaign of the Theological School. This was to take place on August 18 but, owing to current restrictions has been postponed until October.

5 people from St George's have already indicated they wish to attend. We need 5 more for a *full* 'St George's Table' (though others may be signally honoured by sitting on our table with us!). The cost is \$110 per head and includes three courses, a silent auction and musical highlights from the Trinity College choir and a Chamber Music group.

There is now more time to 'clear your diary'. If you wish to attend, please email Nisha. R.S.V.P. Wednesday, September 29 (to St George's) or October 1 to Trinity. If you book with Trinity, please let them know you wish to sit at a St George's, Malvern table.

### **Publication by Fr Ray Cleary**

Fr. Ray Cleary has recently published his new book, *A Time to Speak Out*.

A bulk purchase of this book is being made through our Activities Group reducing the cost to \$19.95 (no postage). Anyone seeking a copy (or copies), please email Charles Tegner (ctegner@bigpond.net.au) by **tomorrow**, 9 August 2021. See also the s. Charles will also email an information sheet, which contains more details about the topics the book explores, if you request it.

## **Parish Retreat**

**November 5 – 7**

This directed retreat, mainly in silence, will take place beside the sea at Queenscliff. A retreat allows time away from the demands of everyday life to spend time in the silent company of others and God. There will be time to walk along the beach, for reading, walking the labyrinth in the grounds or simply sitting and enjoying the stillness. There will be times for Eucharist, prayer each morning and evening, and short sessions to guide your reflection. Delicious meals, with other hospitality, will be provided, and the comfort of a self-contained single room.

Dates / Times: Friday 5<sup>th</sup> – Sunday 7<sup>th</sup> November  
Place: Santa Casa, 33–35 Flinders Street, Queenscliff  
Cost: \$240 inclusive of all meals (dietary needs can be accommodated), individual en-suite room (linen and towels etc provided).  
Booking: Speak with Brenda

## **Knitting Group**

Please note that the Knitting Group has been cancelled for Tuesday, 10 August.

## **PARISH DIRECTORY**

296 Glenferrie Road, Malvern, VIC 3144



### **VICAR**

The Reverend Dr Gregory Seach

Phone: 9822 4662 (h); 0408 505 646 (m)

Email: vicar@stgeorgesmalvern.org

Day off: Monday

### **ASSISTANT CURATE**

The Reverend Brenda Williams

Phone: 0481 162 667

Email: curate@stgeorgesmalvern.org

Works: Saturday – Tuesday

### **HONORARY ASSOCIATE PRIEST**

The Reverend Matthew Dowsey

### **ORGANIST & DIRECTOR OF MUSIC**

Elizabeth-Anne Nixon

Email: music@stgeorgesmalvern.org

### **CHURCH OFFICE**

Nisha O'Brien

Monday-Friday 9:30 a.m. – 12:30 p.m.

Phone: 9822 3030

Email: office@stgeorgesmalvern.org

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

### **WARDENS**

Jenny Weller-Newton 9570 7731

Judy Mallinson 0414 752 957

Ravi Renjen 0412 399 897

*We acknowledge the Boon Wurrung and Wurundjeri people of the Kulin nation as the Traditional Custodians of the land upon which we meet.*

*We pay our respects to their Elders past and present, acknowledge their continuing spiritual connection to Country, and affirm our commitment to walk together the path of reconciliation.*