



CHESTERTON CHIMES

News from St Andrew's Church, Chesterton
A thriving, open and welcoming church community
for all ages



Welcome...

... to the June and July edition of the Chesterton Chimes!

In this edition, you'll find service details for **June and July**, as well as news and details of events coming up in these two months.

You can find updates from our **Junior Church** on page 5 and details of our forthcoming '**Music Sunday**,' which we will all be celebrating together in Church on Sunday, 9th June (page 6).

You can also read news from **Azul Wazi** and some words of thanks from our outgoing Churchwarden, **Maggie Fernie** (Page 7).

For full details of all our services, please look at page 2.



What's On

June

2nd June - 1st Sunday after Trinity

8:00am Holy Communion (BCP,C,L)
 10:00am Family Service (C,L) followed by
 a short Communion (C)
 5:30pm Evening Prayer

9th June - 2nd Sunday after Trinity

8:00am Holy Communion (BCP,C,L)
 10:00am All-Age Communion - Music Sunday (C,L)
 5:30pm No Service

16th June - 3rd Sunday after Trinity

8:00am Holy Communion (BCP; C, L)
 10:00am All-Age Communion (C,L)
 5:30pm Contemplative Service

23rd June - 4th Sunday after Trinity

8:00am Holy Communion (BCP; C, L)
 10:00am Sung Eucharist (C,L)
 Junior Church in the Hall
 5:30pm No service

30th June - 5th Sunday after Trinity

8:00am Holy Communion (BCP; C, L)
 10:00am All-Age Communion (C,L)
 5:30pm No service

July

7th July - 6th Sunday after Trinity

8:00am Holy Communion (BCP; C, L)
 10:00am All-Age Communion (C,L)
 5:30pm Choral Evensong

14th July - 7th Sunday after Trinity

8:00am Holy Communion (BCP; C, L)
 10:00am Sung Eucharist (C, L)
 Junior Church in the Hall
 3:00pm Junior Church Tea Party
 5:30pm No Service

21st July - 8th Sunday after Trinity / Vassa Day

8:00am Holy Communion (BCP; C, L)
 10:00am Family Service for Vassa Day (C,L),
 followed by a short Communion (C)
 5:30pm Contemplative Service

28th July - 9th Sunday after Trinity

8:00am Holy Communion (BCP; C, L)
 10:00am All-Age Communion (C,L)
 5:30pm No service

SEE THE WEBSITE,
STANDREWS-CHESTERTON.ORG
 FOR LINKS TO THE SERVICES.

Z=ZOOM, M=MEET,
 L=LIVESTREAM,
 C=IN CHURCH, H=HALL.

June/July: Weekdays

Mondays, Wednesdays, Thursdays, Friday

09:00am Morning Prayer online (M)

Tuesdays

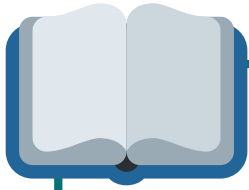
09:00am Weekly Morning Prayer in church

10:30am Fortnightly Bible Study Group (Hall).

For more information contact John Reynolds: reynolds.4@btinternet.com



All services and events are subject to change: see the website and the Friday email for updates. Regardless of changes that may come into place, there will always be a weekly service at both 8am and 10am.



READINGS FOR DAILY PRAYER: JUNE

Readings for 2 June

1st Sunday after Trinity

**1 Samuel 3.1-10, Psalm 139.1-5,12-18,
2 Corinthians 4.5-12, Mark 2.23-3.6**

Monday 3	Luke 12.1-12
Tuesday 3	Luke 12.13-21
Wednesday 4	Luke 12.22-31
Thursday 5	Luke 12.32-40
Friday 6	Luke 12.41-48
Saturday 7	Luke 12.49-end

Readings for 9 June

2nd Sunday after Trinity

**1 Samuel 8.4-11, 16-20, Psalm 138,
2 Corinthians 4.13-5.1, Mark 3.20-end**

Monday 10	Luke 13.1-9
Tuesday 11	Acts 4.32-end
<i>Barnabas the Apostle</i>	
Wednesday 12	Luke 13.22-end
Thursday 13	Luke 14.1-11
Friday 14	Luke 14.12-24
Saturday 15	Luke 14.25-end

Readings for 16 June

3rd Sunday after Trinity

**1 Samuel 15.34-16.13, Psalm 20,
2 Corinthians 5.6-10, 14-17, Mark
4.26-34**

Monday 17	Luke 15.1-10
Tuesday 18	Luke 15.11-end
Wednesday 19	Luke 16.1-18
Thursday 20	Luke 16.19-end
Friday 21	Luke 17.1-10
Saturday 22	Luke 17.11-19

Readings for 23 June

4th Sunday after Trinity

**1 Samuel 17.32-49, Psalm 9.9-end,
Psalm 133, 2 Corinthians 6.1-13, Mark
4.35-end**

Monday 24	Luke 3.1-17
<i>Birth of John the Baptist</i>	
Tuesday 25	Luke 18.1-14
Wednesday 26	Luke 18.15-30
Thursday 27	Luke 18.31-end
Friday 28	Luke 19.1-10
Saturday 29	Acts 11.1-18
<i>Peter and Paul, Apostles</i>	

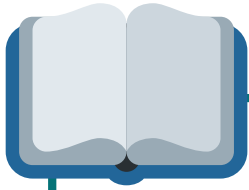
Readings for 30 June

5th Sunday after Trinity

**2 Samuel 1.1,17-end, Psalm 130,
2 Corinthians 8.7-end, Mark 5.21-end**

Monday 1 July	Luke 19.28-40
Tuesday 2 July	Luke 19.41-end
Wednesday 3 July	John 11.1-16
<i>Thomas the Apostle</i>	
Thursday 4 July	Luke 20.9-19
Friday 5 July	Luke 20.20-26
Saturday 6 July	Luke 20.27-40





READINGS FOR DAILY PRAYER: JULY

Readings for 7 July

6th Sunday after Trinity

2 Samuel 5.1-5,9-10, Psalm 48, 2 Corinthians 12.2-10, Mark 6.1-13

Monday 8	Luke 20.41-21.4
Tuesday 9	Luke 21.5-19
Wednesday 10	Luke 21.20-28
Thursday 11	Luke 21.29-end
Friday 12	Luke 22.1-13
Saturday 13	Luke 22.14-23

Readings for 14 July

7th Sunday after Trinity

2 Samuel 6.1-5, 12b-19, Psalm 24, Ephesians 1.3-14, Mark 6.14-29

Monday 15	Luke 22.24-30
Tuesday 16	Luke 22.31-38
Wednesday 17	Luke 22.39-46
Thursday 18	Luke 22.47-62
Friday 19	Luke 22.63-end
Saturday 20	Luke 23.1-12

Readings for 21 July

8th Sunday after Trinity

2 Samuel 7.1-14a, Psalm 89.20-37, Ephesians 2.11-end, Mark 6.30-34,53-end

Monday 22	Luke 8.1-3
<i>Mary Magdalene</i>	
Tuesday 23	Luke 23.26-43
Wednesday 24	Luke 23.44-56a
Thursday 25	Luke 9.46-56
<i>James the Apostle</i>	
Friday 26	Luke 24.13-35
Saturday 27	Luke 24.36-end

Readings for 28 July

9th Sunday after Trinity

2 Samuel 11.1-15, Psalm 14, Ephesians 3.14-end, John 6.1-21

Monday 29	Acts 1.1-4
Tuesday 30	Acts 1.15-end
Wednesday 31	Acts 2.1-21
Thursday 1 August	Acts 2.22-36
Friday 2 August	Acts 2.37-end
Saturday 3 August	Acts 3.1-10



NEWS AND MESSAGES: JUNIOR CHURCH NEWS

Time seems to be flying by at the moment, but in fact, it's not long since we officially left the season of Easter. It began with a joyful **Easter morning celebration** in Church (with an egg hunt, of course!), and then we celebrated '**Breakfast on the Beach with Jesus**' at Cafe Church (complete with fish-shaped biscuits).

We thought about Ascension in our Junior Church Groups, and the older children looked in their Bibles to see how the different gospel writers wrote about Ascension—or not! We ended with a **Pentecost Cafe Church**, where the wider congregation was invited to come to the Annexe to wait and pray for the coming of the Spirit, as the disciples had done. The children made some beautiful **Pentecost gift boxes** to remind them of God's gift of the Holy Spirit.

Now we are in our 'Green and Growing' time, and we are delighted that as a Junior Church we continue to grow and welcome new families. Long may it continue!



Easter egg hunting!



@standrewschesterton

HELP NEEDED!

Due to changes in current volunteer availability, the youth group is looking for some new volunteers to join us on Sundays so we can continue to have fun as we explore faith, life, and community in a safe space. We are planning to have a number of outings in the summer term that include going to the cinema, clip-and-climbing, punting/canoeing, and even eating a meal out. To do that we need some helpers!

Please speak to Jess to find out more: jess.bent@standrewschesterton.org

Pentecost
boxes





NEWS AND MESSAGES: MUSIC SUNDAY



On Sunday 9th June we will all be celebrating 'Music Sunday' together in Church and we thought it would be fun to gather a snapshot of the hymns and worship songs that people at St Andrew's enjoy singing.

It has been a busy time at church recently, so the emails are still coming in, but as you might imagine, from a Church that relishes breadth in its worship, there are almost as many choices as there are members of the congregation! Of course, the best hymns and songs are carried along by the marriage of words and music and it is hard to separate one from the other. On the subject of marriage, Jess & David's choice of the music 'Blaenwern' for their final wedding hymn 'Love Divine, All Loves Excelling' resonated with many people.

Perhaps inevitably, if forced to choose just one hymn, many of us think back to a favourite sung during our schooldays, while those who are children now particularly love Christmas carols!

Do watch out as we hear about and sing more favourites over the coming weeks.



The choice of one of our younger members in cafe church is 'Lord of the Dance'.

The last verse is a wonderful one to accompany us out of the season of Easter and into 'Ordinary' time, which, in Christ, is actually extraordinary!

"They cut me down and I leapt up high;
I am the life that'll never, never die
I'll live in you if you'll live in me
I am the Lord of the Dance, said he"

And from John Reynolds, our Sacristan:

'It has been a privilege for me to be involved in Church Music for many years, 44 of those at St Andrew's.

One of the chief joys has been singing Psalms to Anglican Chant. The Psalms cover a whole range of human emotions, from deep despair to exuberant praise to God. To listen to a choir chanting the Psalms, or even better to be part of it, is for me a foretaste of heaven!

NEWS AND MESSAGES

On a Wing

'On a wing', an exhibition of artwork by Olivia Low, Rachel Proctor and Deborah Bick will be shown in St Andrew's Hall Annexe on Saturday 20th and Sunday 21st July, open 10 am to 4 pm.

Oil pastels, drawings and original prints will be on display and there will also be cards and prints for sale, with proceeds to be given, and donations also invited, to support the gardening for health charity Thrive.

Refreshments will be available. All very welcome.



Thank You - from Maggie Fernie

Thank you so much to everyone for the very kind send-off I was given at the A.P.C.M. at the end of my term as churchwarden.

It has been an exciting and challenging time, working with Ian through the end of the pandemic, saying goodbye to our former vicar, Nick Moir, who was leaving us after 14 great years and moving across the river, through the vacancy and with the steering committee, being led by God in the most palpable way, to find our new vicar, Philip. And when Ian finally retired after many years of service, it has been a privilege to work with Chris to support Philip in his first year here. I have had the support of so many good friends. Thank you to you all. I couldn't have done it without you.

Most of the flowers in the beautiful vase I was given on May 12th are still lovely. The lily came out slowly and filled the room with her perfume - still does. Thank you all for your kindness, thoughtfulness and generosity. Over to Julia, a wonderful successor to whom I offer my support in any way I can.

Thank You!



The Common Cup at Holy Communion

WRITTEN BY REVD PHILIP LOCKLEY

Introduction: The Common Cup or Intinction

The distribution of consecrated Communion wine by drinking from the chalice (the Common Cup) was re-introduced after the pandemic in Lent 2023. This followed a PCC decision and a congregation survey indicating it should return, so long as bread dipped in the wine (intinction by the priest) was also available.

Since then, the wine at Communion has been distributed in these two ways - Common Cup and Intinction by clergy - with congregation members able to choose at both 8am and 10am Communion services.

It is important to me that we are a church that makes good decisions about what we do thoughtfully, prayerfully, and with care for each other. And we should do this while recognising that we are part of a bigger tradition of wisdom in worship, discipleship and Christian community. As a church, we therefore face a choice to continue as we are or to revert to the historic norm of the Church of England. This norm has drinking from the Common Cup as the common means of receiving the consecrated wine, with Intinction the exception or potentially not offered at all (as is back to being the case in some churches such as Ely Cathedral).

In the coming weeks, the PCC will be reviewing our current Communion arrangements, and it is intended that the congregation will be consulted on any further change. Before this process, members of St Andrew's may find it helpful to read here a bit of the history, science and theology of the Common Cup - to inform their thoughts and feelings on our Communion practice.

A bit of history

Our earliest knowledge of Communion in Christianity indicates that it was assumed communicants received both the bread and wine - and the wine came from a shared chalice or single cup for at least the first 500 years (1 Corinthians 11:25-28 and other sources). This referred back to the words of Jesus at the Last Supper which the Gospels consistently record referring to "a cup" from which his disciples are to drink: 'Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it' (Mark 14:23).

It was during the 600s that the dipping of the bread into the consecrated wine (intinctio panis) gained popularity but was rapidly ruled unlawful by a Church



Council in 675. We know it resumed again around 1000, and was forbidden again in the 1200s - from which time the laity were permitted to receive the consecrated bread alone. Only the clergy received the wine because they were trusted not to spill it.

In the 1500s, Protestant reformers like Luther, Calvin and Cranmer each argued that Communion in one kind (bread) alone was contrary to the scriptural norm, so the chalice was restored to the laity in Lutheran and Reformed Churches, and the emergent Church of England. Cranmer's Book of Common Prayer further assumes the use of more than one chalice if necessary for the numbers receiving Communion. But its rubric does not authorise the use of individual cups for each communicant. Article 30 of the 39 Articles of Religion of the Church of England is entitled "Of both kinds" and states: 'The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike'.

In the 19th century, some non-Anglican churches, particularly in the US, moved to administer the wine through individual cups - ostensibly because of hygiene concerns. However, historians now link this innovation to racism and class prejudice, as middle-class churchgoers did not want to drink from the same cup as immigrants and working-class neighbours, and white Christians did not want to share the chalice with their black brothers & sisters.

A bit of history continued...

During the 20th century, the Church of England came to recognise the practice of intinction, but only as 'exceptional', and 'an alternative to the normal distribution of bread and wine' (Archbishops of Canterbury and York, statement on Hygiene and the Chalice, June 1969). The Legal Advisory Commission of the General Synod declared 'examples of intinction are legal if the intinction is from wine consecrated in a single cup or chalice', accompanied with the recommendation of 'intinction by the president' only. Guidance notes issued with Common Worship: Pastoral Services in relation to Communion in the home or hospital states: "Communion should normally be received in both kinds separately, but where necessary may be received in one kind whether of bread or, where the communicant cannot receive solid food, wine".

A bit of science

Scientific interest in the potential for disease transmission through Communion practices has been sporadic since the 1960s, with a few studies in the 1980s and 1990s provoked by concerns around HIV, and a further review of this past literature in 2020 during the Covid pandemic. This most recent review of research on "Holy Communion and Infection Transmission" noted that **in the long history of communities sharing the Common Cup across the globe "the transmission of any infectious disease has never been documented."**

UK researchers in the 1960s performed experiments on volunteers drinking sacramental wine (14.5% alcohol) from a common silver communion cup or chalice. **The number of pathogens located in the rim of the chalice was found to be low**, leading to the conclusion that the risk of the transmission of the infection through a common communion cup is negligible. Furthermore, rotation of the chalice was ineffective in reducing bacterial colonization. Wiping the rim of the chalice with a cloth reduced bacterial counts by 90%.

A controlled study on intinction in the 1990s did conclude that this was 'a safer alternative method for receiving Holy Communion'. Its summary conclusion was that intinction by the presiding priest 'does not eliminate all risk of infection, but it does reduce it over that of sipping from a common communion cup. The cleanliness of the minister's hands appears to be a significant factor.' **There is wide consensus among medical and public-health professionals that when the Common Cup is shared it is much safer not to allow intinction by individual communicants** – as this exposes the wine to the risk of contact from many more fingers.

Slightly more recently, an American study performed among 681 worshippers partaking Holy Communion from the Common Cup found that they did not exert a higher risk of infection compared to those with less or no religious service attendance.

And a bit of theology

The sharing of one cup carries deep theological significance. It says a lot about our unity with Christ and each other.

Jesus did not merely pour wine into the disciples' individual cups and tell them to take a drink – they were challenged to drink from the same cup he did. That same evening, Jesus would face an agonizing decision as he prayed before the crucifixion: 'My Father, if it is possible, let this cup pass from me; yet not what I want but what you want'. (Matthew 26:39). **There is a reminder here that we do not and cannot drink our cup alone. We drink from a common cup as a strong symbol of unity and our willingness to accept Christ and each other.**

In our Eucharistic Prayers we not only always recall Jesus took 'the cup', we also pray for God to 'Send the Holy Spirit on your people and gather into one in your kingdom all who share this one bread and one cup, so that we, in the company of all the saints, may praise and glorify you for ever, through Jesus Christ our Lord' (Eucharistic Prayer B). **The Common Cup is thus a symbol of our unifying action in Communion and our unified being with all who have gone before and will come after us in Christ.**

Finally, that murky history of the times in the Church's life when the Common Cup has been rejected or avoided – less because of hygiene and more from clerical, class or racial prejudice – should make us pause to consider how our actions demonstrate what we really believe. The sharing of a common eucharistic cup is a vital and valuable sign of the unity that all Christians share in Christ, irrespective of background, wealth, identity, or culture.

It cannot be denied that to drink from Common Cup involves some risk – even if the science indicates it is a minimal risk. **Beyond that risk, we should understand ourselves to be sharing in something greater when we share the cup: we share our love and lives as Christ did with us.**

EVENTS

Cambridge Open Studios July Open Studios Art Festival - Chesterton

Cambridge Open Studios, a thriving community of nearly 500 artists, is celebrating its 50th anniversary with its biggest and best-ever July Open Studios Art Festival. The organisation, which is one of the oldest artist-run open studio initiatives in the country, is hosting the famous festival every weekend in July (06 - 07, 13 - 14, 20 - 21, 27 - 28 July 2024).

Throughout the month, art collectors and members of the public alike will have the opportunity to gain behind-the-scenes access to hundreds of working studios, browse unique artworks, witness and participate in live demonstrations, tutorials, and workshops, and buy exclusive pieces of art directly from more than 350 artists across Cambridge, Ely, Saffron Walden, and the surrounding villages.

Ann Mitchell, an artist in Chesterton who specialises in Gelli plate printmaking, screen printing and collage inspired by the natural world, will be exhibiting at her address 126 Chesterton Road, Cambridge, CB4 1DA on 20 - 21 and 27 - 28 July. Come along to find out more about Ann and the techniques involved in Gelli plate printmaking.

For more information, visit: <https://camopenstudios.org/>



Breaking the Silence of the British Slave Trade - 5th and 7th June, 7.30pm in Church

The next event for your diaries in the season celebrating the links between Chesterton and the **Equiano Family** is two performances on 5 and 7 June, 7:30pm when the national tour for the Collisions Theatre Company production **Breaking the Silence of the British Slave Trade** comes to St Andrew's Chesterton.

These interactive performances replicate an 18th century abolitionist meeting with testimony and song from Black British abolitionists and female leaders of the cause.

Tickets are free, with donations on the night to the Friends of St Andrew's and the Equiano Family Project. Tickets are available to reserve through Eventbrite [here](#).

Suitable for ages 10+ Running time 1 hour 20 mins.



CAMBRIDGE OPEN studios

50 YEARS

Meet artists and makers, see
how the work is made and
support our 50th Anniversary

July weekends

2024

06 - 07 | 13 - 14

20 - 21 | 27 - 28

10am to 5pm

VISIT

360 ARTISTS
229 VENUES
ACROSS
CAMBRIDGESHIRE

Painting
Photography
Sculpture
Jewellery
Printmaking
Ceramics
Digital Art and much more



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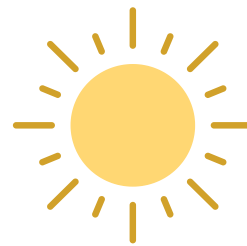
Azul Wasi News

The children are generally doing well, but life at Azul Wasi remains quite challenging for several reasons, one of which is that Alcides has a serious problem with his eyesight. We pray for him and for the family as he tries to find suitable treatment.

[Click here](#) to find out more in our Spring Newsletter.

If you wish to [read about the St Andrew's connection with Azul Wasi](#) or would like to sign up to our twice-yearly Newsletter, or make a donation, you can do this [here](#).

Chris and Mary Pountain
azulwasista@gmail.com



Life
 at Azul
 Wasi





**FRIENDS'
CONCERTS**

FRIDAY 21 JUNE: Piano Recital by Neo Hung

FRIDAY 28 JUNE: Mnatobi. Georgian Folk
Song Group

THURSDAY 4 JULY: Music Students from
Chesterton Community College

FRIDAY 12 JULY: Song Recital by
Students of Tiffany Lau

Admission free, with a retiring collection for
The Friends of St Andrew's



OPEN FOR
PRAYER & VISITING
Monday-Sunday:
9am - 4pm



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St Andrew's Church,
Chesterton



St Andrew's,
Chesterton



@standrewschesterton

The Chesterton Chimes is released once every two months. The next edition will be for August and September 2024: if you have church news or messages that you would like to include, send them to Pip Tofaris by 19 July (email pip_rodgers20@hotmail.com).

Thought for the Month

WRITTEN BY REVD STEVEN MCGREGOR

Recently I have been reading Anthony Trollope's **Barchester Towers**, a masterpiece. The book is at once a work of its time and something timeless. Published in 1857, it describes the then controversies within the clergy of Barchester, an imaginary cathedral town: battles between Whig and Tory, between low and high churchmanship, between a church of social action and solemnity.

But the novel is timeless in the way that Trollope uses these disagreements to illustrate the virtues and vices of the human heart as well as the daunting and often hilarious ironies of ministry.

When a young clergyman arrives to preach his first sermon, he suddenly reconsiders his situation. Trollope writes:

'The sermon was the thing to try the man. It often surprises us that very young men can muster courage to preach for the first time to a strange congregation. Men who are as yet but little more than boys, who have but just left, what indeed we may not call a school, but a seminary intended for their tuition as scholars, whose thoughts have been mostly of boating, cricketing, and wine parties, ascend a rostrum high above the heads of the submissive crowd, not that they may read God's word to those below, but that they may preach their own word for the edification of their hearers. It seems strange to us that they are not stricken dumb by the new and awful solemnity of their position.'

Trollope says in his autobiography that his novel, which was the second in a six-part series, was composed largely from his imagination rather than from research with clergy or parishioners.

But he also adds that many readers later complimented him for the accuracy of his descriptions. I would say the same. Often, I turn the pages of Barchester laughing out loud at the familiarity of what's described or with a sense of embarrassment that our age, which is supposedly so unique, is actually the repetition of something that has happened before.

Preaching, as Trollope points out, is a difficult task. But its difficulty, as he seems to suggest, is part of our tradition. No small consolation to me, I must say.

We might draw a similar conclusion about our Christian faith—a belief that the Divine bestows us with new life, new family, and a new sense of what is beautiful, strong, and trustworthy. Strange indeed that we are not stricken dumb by the new and awful solemnity of our position.



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Due to variable working patterns and external meetings the office is staffed at irregular times throughout the week. To avoid a wasted journey, if you wish to meet with Rachel in person please call the office or email in advance to arrange.

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