

News of Liturgy

Editor: Colin Buchanan Issue No. 174 June 1989

Editorial

There was just scope last month to slip into (an already late *NOL*) a review of *Ecumenical Relations: Canons B43 and B44: Code of Practice* (Church House Bookshop, £2 – £2.50 by post). There was not room to do justice to what it says about the eucharist, except to put down two markers – one a positive plus in its criteria for eucharistic liturgy, the other a fairly firm negative, in relation to its apparent exclusion of the ‘joint services’ allowed in LEPs by Canon B44, and actually written into the draft ‘Instrument’ which has been circulated with the Code.

The positive advice comes in the sub-sections about the eucharist on pages 21-23. The concern is to discuss what forms of eucharistic usage could be deemed to be conformable to the doctrine of the Church of England. The central paragraphs are worth quoting in full:

78. The following elements must be included of necessity in a service of Holy Communion that requires the approval of the bishop:
- the proclamation of the Word of God;
 - preparation of bread and wine;
 - thanksgiving over the bread and wine for God’s acts of salvation in Jesus Christ;
 - prayer and the words of Christ’s institution of the sacrament;
 - the breaking of the bread;
 - eating and drinking in communion with Christ and with each other.

79. The following additional elements, although of lesser importance, are normally desirable in some form:
- act of repentance and declaration of forgiveness;
 - confession of faith;
 - intercession for the whole Church and for the world;
 - a sign of peace and reconciliation;
 - anamnesis* or memorial of the great acts of redemption; invocation of the Holy Spirit on the community and the eucharistic action.

It should also be noted that the Church of England values a reading from the Gospels to express its faith that it is Christ who speaks in the scriptures.’

Well, there are one or two tiny oddities here (one wonders how St. Paul – or even Justin – would have viewed a ranking order of rubrical importance which put ‘preparation of bread and wine’ among the essentials, ‘intercession’ as of ‘lesser importance’, and reading the Gospel as a footnote to even that!). But the broad outline is OK.

The next sub-section discusses the situation of where another church has ‘no fixed text’ for the eucharist. Here the bishop must find ways of satisfying himself about the above components, and ‘It may be appropriate for them [sc. concerns about the content of significant prayers in the rite] to be included in discussion with the Sponsoring Body.’ But the truth is that a shared eucharistic use with a wholly non-liturgical body blows away all safeguards to the eucharist, and a body which believes (as the Church of England has always seemed to believe) that orthodoxy can only be sustained by imposed forms is simply on an uncharted sea where forms are not required.

There is then a sub-section on the words of institution, followed by one on ‘Offering and Sacrifice’. This protects the eucharist from unguarded use of sacrificial language, and its quotation from ARCIC 1 is the mildest possible – ‘. . . God has given the eucharist to his Church as a means through which the atoning work of Christ on the Cross is proclaimed and made effective in the life of the Church.’

All the above suggests some hard work by bishops, as they seek to detect whether rites of other churches which may find their way into ecumenical enterprises can be put on-limits for Anglicans. I suspect that bishops will in fact advise according to their own zeal for Free Church participation in shared eucharistic worship with us, and statements about other Churches’ rites may well have *that* factor affecting their form and tone.

But then we come to the conclusion of ‘joint services’ of communion, as only para B44 para 4(1) (d) is quoted, and 4(1) (e) is totally ignored. There must not be ‘locally created rites’. To this I reply:

B44 provides for just that

Congregations which have gone into mixed sacramental bathing beyond simply being Anglican and Methodist on alternating Sundays need something expressing their unity at the eucharist.

No-one would be suggesting that a ‘locally created rite’ should be implemented without any denominational testing or Sponsoring Body monitoring

Indeed B44 para 4(1) (e)’s provision for ‘joint services’ could well include the use of an ecumenical kind of rite which had wide currency and was not simply ‘locally’ created.

So at this point, fie on the Code. And perhaps one day soon we will find out (what my review asked last month) *whose* Code it is – there is not a sniff in it about the authority behind even the good advice – how can we *know* the weight of phrases like ‘must of necessity’ when we do not know who says them to us?

Colin Buchanan

OVERSEAS MODERN ANGLICAN PRAYER BOOKS

We mentioned in April that the new South African *An Anglican Prayer Book* would be available from Collins in England at £7.95. We are not expecting to keep special supplies to hand, but readers might let us know if they have any difficulty getting them in Britain.

We have new supplies in stock of the Canadian *Book of Alternative Services*, and are sorry to have kept people waiting so long. The sterling price is £7.95 (post-free in Britain). (The legal intricacies in Canada, focussing on the Bishop of Qu-Appelle for test-case purposes, by which objectors claim that no-one consecrated or ordained by rites in the *BAS* is legally in those orders, still proceed – wildly absurd though it may seem in other countries . . .).

The New Zealand one, *A New Zealand Prayer Book: He Karakia Mihinare O Aotearoa*, has now completed its necessary twelve-month delay after synodical approval, during which its doctrine could have been challenged before an Appellate Tribunal. In the event no objection was received, so it proceeds to publication and full canonical use from Advent Sunday this year. Collins intend to publish it in November at a retail price of NZ\$27.00 (reductions for quantities) – and have pre-publication orders for 28,000 copies already in hand, and are preparing for a second printing. (28,000 represents an average of 80 copies per parish, if, as we have heard, there are around 350 parishes in the Church of the Province of New Zealand – but this is open to correction). As we have noted here before, the Book is innovative and imaginative and, even in places where it is not used, will provide great stimulus to those drafting new forms of prayer and worship in the Anglican Communion. The Book also raises in the most pressing way the question as to whether there either is at the moment or will be in the future an Anglican liturgical identity helping bond the whole Communion. (The Book includes all that was in Part One and Part Two of the documents that went Synod in 1987 and 1988 – it is now a single Book of 960 pages). We will keep readers posted as to its availability in Britain.

MORIB

The Movement for the Reform of Infant Baptism is going great guns this year. The following Regional Conferences (all on the Theme ‘the need for Baptismal Reform in the Church of England’ and open to all) are announced:

Durham

Wednesday 27 September: 11 – 4 at St. John’s College, Durham – speaker COB – details from the Rev. Adrian Davies, St. Michael’s Vicarage, Headlam Street, Byker, Newcastle-uopn-Tyne NE6 2 DX(091-265-3720) – cost £250 (plus £2.50 for lunch if desired).

Bristol

Saturday 30 September: 10 – 4 at SS. Philip and James (‘Pip and Jay’), Bristol – speakers Malcolm Widdecombe and Alan Wright – details from the Rev. Alan Wright, All SS. Vicarage, Taunton TA1 2DE (0823-331545) – cost £2.

Nottingham

Saturday 11 November: 10 – 4 at St. John’s College, Chilwell Lane, Bramcote – speakers Roger Godin and Adrian Chatfield – details from the Rev. Tim Atkins, the Rectory, 5A Woodland Way, Eastwood, Nottingham NG16 3BU – cost £2.

Birkenhead

Saturday 18 November: 10 – 4 at St. Oswald’s Church Centre, Bidston, Birkenhead – speaker COB – details from the Rev. Paul Kirby, the Vicarage, 6 Statham Avenue, Bidston, Birkenhead L43 7XS (051-652-4852) – cost £2.

Plymouth

It is hoped to hold a conference in the Autumn – please contact the Rev. Graham Cotter, the Vicarage, Buckland Monachorum, Yelverton, Devon PL20 7LQ (0822-852227).

Book Review

David Pawson *The Normal Christian Birth* (Hodder and Stoughton, 1989), 326pp., £5.95.

David Pawson is an old sparring partner of mine (see the original Ministry and Worship Booklets nos. 20 and 24 – and reference there to papers read opposite each other in 1965 (and in various ways repeated in the mid-seventies and the late eighties). He began his ministerial life as a Methodist, and then became a Baptist over precisely the issue of pedobaptism. In recent years he has had an itinerant ministry, whilst still a listed Baptist minister, and he has remained near to the particularly pedobaptist controversy – even being a member of the (Anglican!) Movement for the Reform of Infant Baptism, and coming to meetings in order to ensure that the abolitionist case does not go by default, though also listening courteously and discerningly to the internal Anglican nuances of position.

Well, now at length he has produced his *magnum opus* (at least I assume that is what this is). But he has done it not by an encapsulated study of baptism alone, but by a very careful and detailed survey of how people become full-blown (the ‘blowing’ language is fairly appropriate) Christians. Whilst he is ready to refer freely to church history, it is the text of the Scriptures which controls his study, and it is a deep (and generally wonderfully satisfying) unravelling of the meaning of the scriptural texts which forms the content of this book.

A pedobaptist such as I am will both be under pressure to respond with a whole and exhaustive *scriptural* statement of his own position, and will also just sometimes respond that he cannot take the actual exegesis with which he is confronted. No doubt I have a prejudice in favour of my own conclusions. No doubt I shall jiggle and juggle the evidence to maintain my own conclusions. No doubt if I am driven off some scriptural high ground I shall occupy somewhere lower and call it higher. That is built into being human, being proud, being fallen, and being ecclesiastically inert. And so readers will not be surprised, whether they judge the grounds good or ill, that I am not persuaded by the whole Pawson presentation – though I am smitten with admiration for the general handling of the scriptural material.

David Pawson views ‘normal birth’ as having four parts: repentance, faith, baptism, and the receiving of the Holy Spirit. He acknowledges that they should form part of a single whole, but is more than ready to argue that often they come at separate times. This has various further implications:

1. You *can* be a believer without receiving the Holy Spirit. ‘*For Paul believing in Jesus and receiving the Holy Spirit were not one and the same thing*’ (p.180). He consequently puts much effort into reconciling this with what he calls ‘the acid test’ – Romans 8.9.
2. If you are to receive the Spirit (in New Testament terms) then there will be something immediately distinguishable about you – probably ‘tongues’ or ‘prophecy’ – and in your own *experience* you will know that the Spirit has come . . .

3. If the Spirit does not come thus at baptism, then the normal way of ‘completing’ the process is by the laying on of hands. He even argues from Hebrews 6.2 into the Acts of the Apostles that ‘[apart from the two exceptions of Acts 2 and Acts 10] we are left with the “rule” that the gift of the Spirit was invariably received through the laying on of hands right from the beginning . . .’ (p.227). ‘Invariably’ takes the exegetical biscuit!

These premises are almost *sui generis* and thus do not represent any school of thought against which any pedobaptist position has previously been orientated. A boxer presented with a sumo wrestler as an opponent has to re-orientate his skills somewhat – and fast. But I found these particular points sufficiently insecure as to call in doubt the framework into which the baptismal material was being thrust. (I am also sceptical about theological distinctions built upon the variant use of aorists and imperfects in the indicative and of aorists and presents in the imperative in New Testament Greek – this practice is frequent in the book, and is usually proving too much, whereas I suspect myself that the clear distinction in Attic Greek was wholly blurred in New Testament *koine* – compare 1 Peter 2.17 – and should not be treated as David Pawson treats it).

It will emerge from the above that the Samaritans in Acts 8, for instance, *were* full believers, fully baptized, but simply lacking the Holy Spirit, and thus we do not have to ask of baptism whether the Spirit was received, but only whether it took its right place (third?) in the progress through the four steps. David Pawson has little difficulty in this frame of reference in establishing that you have to be a believer to receive baptism.

He treats of ‘baby baptism’ solely in a special appendix, and largely in an historical way. He nowhere that I noticed handles the question of how you bring children up ‘in the Lord’, how you (or they) decide they are ready for baptism if at all, what is the standing of the unbaptized in the church of God, and what status is to be given to the baptism of even adults who are later shown to be without faith.

So, I conclude where I began. This is a brilliant book – a marvellous wrestling with each text of scripture – page after page with both method and content to impart to the reader – an admirable concern to bring a coherent pattern of initiation out of it – and yet ultimately it delivers a pattern which (perhaps because it rests too heavily on the Acts, on 1 Corinthians and on Hebrews, and insufficiently on the breadth of the New Testament) seems a little too much like charismatic scholasticism! David, we must get together again with our Bibles some time.

COB

Correspondence

Dear Colin,

You invite correspondence and comment on *Alternative Eucharistic Prayer A*, published in *NOL* for March 1989. Thank you for publishing it and for your invitation.

I do not want to comment on the theology of the text but on the use of it. We rightly encourage people to participate in the liturgy these days. There is, though, participation and participation. There are many Anglican congregations who think they are participating because they are slavishly following every word, their heads deep in the red (or whatever colour) booklet. This is a verbal and cerebral exercise, and is of very limited value, for real participation has to be a much deeper level than this. I believe that

people are participating in the eucharistic prayer at this deeper level when they are listening to, and watching the actions of, the president, and not bothered about what they have to say and when they have to say it. Not having to worry about words and responses can enable people to be quite deeply caught up into the drama and the action of the Eucharistic Prayer. For this reason I seldom use the ASB Eucharistic Prayers at mid-week eucharists, preferring to use one for a sister Anglican church (Scotland, USA, Canada, NZ), precisely so that the congregation cannot follow the exact words and can thus share in it by watching and listening.

The alternative prayer you print has so many, and so varied, congregational responses that people using it are perforce going to have their heads even more deeply buried in the text than with the existing prayers. Very few will be able to learn all the responses by heart, and so people will be denied the possibility of real participation in the drama of the eucharist at a deep, non-verbal level.

I appreciate that it can be good, on occasions, to have frequent congregational responses during the Eucharistic Prayer. But when this is done the responses should be simple, easily learned by heart, and preferably singable, with an obvious cue-in – like the organ giving a note at the appropriate place. The Prayer 5 in the Canadian Book of Alternative Services seems to me to fulfil these criteria very satisfactorily.

Yours sincerely, Ralph E. Mallinson

This month's major publication . . .

. . . is Joint Liturgical Study no. 10, *Adult Initiation*, edited by Donald Withey, and containing the papers on initiation read at the 1988 conference of the Society for Liturgical Study. These were by David Thompson (Baptist and Free Church), COB (Anglican), Christopher Walsh (RC), and Peter Ball (on the catechumenate).

. . . and the Pastoral Booklet

is no. 38, *No-gay Areas: Pastoral Care of Homosexuals*, by Lance Pierson.

. . . and next month's

is Worship no. 109, *Sunday Evening Worship*, by David Kennedy and David Mann – and, of course, particularly relates to those parishes which have put all their weight onto a morning parish communion programme, but still wonder about Sunday evenings . . .

. . . and prices

for ordinary booklets go up from £1.10 to £1.20 from 1 July – other prices being kept steady.

. . . and American importers

are not in place – the projected deal with Episcopalians United has not come to an agreement, but we will try to keep you posted. Any ideas?

. . . and reprints

of Spirituality no. 16, *Silence*, by David Runcorn, and of that hardy perennial, Pastoral no. 9, *Good News down the Street*, by Michael Wooderson, should be ready by the time this *NOL* is received. (The latter includes first news of the pattern of instruction in it being used in the USSR!).

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Further Book Review

R. D. Richardson, *Christianity for To-day* (Book Guild, 25 High Street, Lewes, Sussex, 1987), 258pp. (hb), £12.50.

The astonishing thing about this book is its very existence. I learned of it by reading Prayer Book Society literature, where it was given a puff, and I then wrote off for it. And the astonishing fact is that this is the R. D. Richardson who followed H. D. A. Major as principal of the highly modernist Ripon Hall forty or more years ago – and followed Major also in remaining active into extreme old age (Major edited *The Modern Churchman* until at least the age of 90) *Crockford's* reveals that Richardson was born in 1893 and this book was published when he was 94 – he died this year on 30 March at the very point where I was first hoping to get this review written.

The book itself is a forward-looking document in relation to the Prayer Book, but forward-looking *as if written by a modernist fifty years ago*. Indeed I am hoping to find a spare moment to compare its suggestions with Major's *Prayer Book Services Revised* of 1936, which I have tucked into the hard covers of Richardson's book in order to keep the *genre* together! Richardson's title does not reveal the liturgically-related character of the work – there are 70 pages about revising the Prayer Book, and then twice as many pages of 'Short Talks on Religious Subjects', which are spread through the church year. But it is the Prayer Book chapters at the front which will be of interest – though, I fear, only antiquarian interest. One chapter mentions the ASB in the title, but hardly addresses it in the text – and the climax is a revision of 1662 communion which clearly could have been suggested in the 1930s. (Richardson changes the creed for the worse . . .).

I gather the publishers, the Book Guild, are often to be found publishing a book at the author's own financial risk – and I assume that to be the case here, and the result is a white elephant crossed with a dodo. The offspring is unique, and a true collector's piece for those with £12.50 to spare.

The total effect of time-warp is somewhat increased by the two prefatory writers. Edward Carpenter, as president of the Modern Churchmen's Union (very latter-day – he was born in 1910), writes:

'I am grateful for this . . . providing us with Church Services for the future by the sensible method of editing . . . the existing Prayer-book forms. Anglo-Catholics have set the ASB before us, and Evangelicals would continue with the Prayer-book as it is. But there is a middle way . . . and Canon Richardson has brought it before us'.

Gerald Priestland, as a Quaker, adds:

'Richardson will infuriate Romists and Conservative Evangelicals alike by exposing how both have made their nests in the labyrinths of the ASB] . . .'

It looks as though any commendations will do, even if they are both mutually exclusive of each other – and light-years from the rest of us!

COB

GENERAL SYNOD JULY 1989

There appears to be virtually *no* liturgical business!

JOB VACANCY

arises because Marcus Titley, after three years hard work on behalf of Grove Books, is leaving in September to begin teacher training. The job on offer includes all invoicing, book-keeping, marketing, etc. – and could, for the right person, include an element on the editorial side also. It could be a very good start for a Christian just starting out and wanting to cut some teeth in the publishing and/or bookselling field.

DIOCESE TO DIOCESE

Editors: John Corbyn and Martin Dudley

SURREXIT 89

The 1400 or so people, the majority of them under 30, who gathered in Portsmouth for the weekend 16-18 June had not come for a liturgical congress and were not, in general, members of diocesan committees, but the SURREXIT 89 celebrations were primarily liturgical and gathered together people from more than seventeen dioceses. The great multitude was divided into smaller groups, identified by colour and number, and scattered, each with a clerical or religious convenor, throughout the Diocese of Portsmouth. My group, Blue 7, had twelve members and came from Truro, Exeter, Bath and Wells, Portsmouth, Chichester, Rochester, and St. Albans dioceses and we were lodged in the houses of parishioners in Liss, north of Petersfield.

After our registration and initial meeting, the first main event was a vigil Service in the Cathedral. Portsmouth Cathedral, as yet uncompleted, provides three liturgical spaces. There is an arcaded nave which is, or appears to be, wider than it is long. There is the sanctuary and choir, with adjacent areas, and between them the Jube. I am ashamed to say that, in this context, this was a new word for me. It means the rood-loft or screen and gallery that divides the choir from the nave. The word comes from *Jube, domine benedicere* [Pray, sir, a blessing]. The request addressed by the deacon to the celebrant before reading the Gospel from the screen. The Portsmouth Jube is surmounted by the organ, but below it forms a vaulted corridor and from there hung a simple metal structure like a skeletal globe. There were steps up from the nave, and the area to the west of the jube formed a natural stage.

The Vigil began with a welcome, reading and intercession on that stage. The procession then moved in silence to the sanctuary, from whence the Bishop of Portsmouth gave the charge. Mother Frances Dominica – a tiny blue figure in the pulpit when seen from the nave – gave the address. After this the procession came to the Globe, and the group leaders gathered around it. Numerous little lights on the Globe's structure were lit. Matthew 5:14-16 was proclaimed. More than a thousand voices sang *Surrexit Christus, Alleluia!* and the group leaders took the light into the congregation. As we lifted our candles high, the Bishop prayed:

Grant us, Lord, the light of love which never fails, that it may burn in us and shed its light on those around us. Kindle in us the flame of that love which burned in the heart of your Son in his earthly ministry and let it burn in us. Grant that we who walk in the light of your presence may rejoice in the liberty of the children of God . . .

The litany of intercession was followed by a meditation and the vigil ended with the haunting Taizé chant, *Stay with us, O Lord Jesus*.

Saturday morning saw us gathered at St. Mary's Portsea to welcome Archbishop Desmond Tutu. Here as at all other services the ethos was catholic: there were vestments, incense, candles, multitudes of servers and robed clergy, and a deep sense of reverence. One telling combination of ecclesiastical vesture seemed to sum up some of the basic tensions in the life of the Church. The bishops, and there were many of them, usually wore cope and mitre. Bro. Michael SSF, himself a bishop, wore, on this occasion, friar's habit and stole and a purple zucchetto [a skull-cap]. I wondered if this combination of purple and brown, with echoes of hierarchy and service, power and powerlessness, wealth and poverty, reflected his own experience as bishop and friar. I did notice in Sunday's great heat that laity, clergy and bishops wore knotted handkerchiefs of the same colour!

A liturgical drama, beautifully performed, served for the ministry of the word in this Eucharist and culminated with Archbishop Tutu washing the feet of twelve of the young people, an action that delighted the BBC camera crew [whom we congratulate on their reverent efficiency]. We were treated to the Canadian first eucharistic prayer, but for some reason we had the Peace in the Roman position, and I do not recommend trying to share it with a chalice in your hands! The Eucharist finished with heartfelt and truly spontaneous applause *after* the Archbishop and procession had left the church. To whom was it addressed? It was a 'thank you' and it was addressed, not to the Archbishop, but to the divine presence that had already lifted our hearts in thanks and praise.

How do you get 1400 plus people from Portsea to the Cathedral? By procession through the middle of Portsmouth which brought us eventually to the time for our evening office. We began again with Taizé chant, opening versicles, a responsorial psalm and the first reading. Then this response:

Officiant: I have been crucified with Christ.

All: **It is no longer I who live Christ, but Christ who lives me.**

Officiant: The life I now live, I live by faith in the Son of God

All: **Who lives in me and gave himself up for me.**

Officiant: I count everything as loss

All: **Because of the surpassing worth of knowing Christ Jesus my Lord.**

Vfficiant: For his sake, I have suffered the loss of all things.

All: **That I may gain Christ and be found in him.**

'Jesus Saviour of the world' followed the second reading with the Trisagion. The address was postponed, because of the failure of the public address system, and Bishop Ball CGA delivered it on Governor's Green, and so the vigil concluded with 'Cross Prayers' lead by Bro. Michael SSF. A large wooden cross was carried by young servers to the nave stage; four bowls of incense were also carried 'as a symbol of the offering prayer', Michael

taught to us pray as Francis did (and, incidentally, as Dominic did) with arms outstretched and we all joined him as he knelt before the cross. He omitted this introductory dialogue:

Officiant: God has shone in our hearts
All: **To give us the light of the knowledge of the glory of God in the face of Christ.**

Officiant: We carry in our bodies the death of Jesus
All: **That the life of Jesus may be manifested in our bodies.**

Officiant: While we live, we are always being given up to death for Jesus' sake

All: **That the life of Jesus may be manifested in our mortal flesh.**

Officiant: You sealed, Lord God, your servant Francis

All: **With the signs of our redemption.**

This last, of course, is a reference to the stigmata.

Space barely allows me to mention the Mission Service on Sunday morning, with its powerful dialogue of many voices between ends of the cathedral and between Old and New Testaments, Bishop Roy Williamson's inspiring address, and hymns that I have not sung with such gusto since I was a Baptist! This service concluded with an affirmation from the Methodist Covenant Service.

More than 2000 people together with many bishops were present at the final eucharist on Governor's Green presided over by the Archbishop. 90 clergy and religious administered communion. This was the most ASBish of the liturgies. The novelty, for us but not for the Archbishop, was to celebrate in the open air and risk sunburn rather than a soaking. The eucharist concluded in this way:

Archbishop: The Lord says: You are my servants through whom I shall win glory. I will make you the light of the nations to bring my salvation to earth's farthest bounds.
Go, make disciples of all nations.

All: **Baptizing them in the name of the Father and the Son and of the Holy Spirit.**

Archbishop: And I know that I am with you always

All: **Yes, to the end of time.**

Then came an Easter blessing and dismissal and we sang for the last time *Surrexit Christus alleluia! Cantate Domino, alleluia!*

It was a great experience and Canon Stephen Platten and all who helped organize it have given great service to the Church of England in enabling us to join in a weekend of truly Anglican worship that revealed the power of liturgy as the place where humanity responds to God.

Martin Dudley

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