

Wallington United Reformed
Church



**CONTACT
MAGAZINE**

No. 388 April 2025



Extrinsic

Did you know...

www.wurc.org.uk

is our church internet address. Look
us up sometime!

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Wallington United Reformed Church



Bread!

Bread is one of those things that we can easily take for granted, and yet we pray about it every week, and sometimes every day: in the words of the Lord's Prayer, "*...give us this day our daily bread...*" It has been for centuries one of our staple foods, and around the world peoples and communities have their own special types. From the bloomer and cob loaves that we are familiar with, through the "French Loaf" and baguettes of France, to the nams and pita breads of further afield, the world is united by its dependence on bread of one sort or another.

But for Christians the necessity of bread is emphasised in our belief in Jesus Christ who claims to be the "Bread of Life", and it is bread which we break at Communion with his words "... my body, broken for you..." When we think of the grain gathered together and crushed in order that it may be made into one loaf there is there a picture of the church of God, gathered together from all over, and bound together in one body - one loaf - a loaf that must be broken so that the work of God may continue.

The vital nature of bread and its symbolic nature are firmly rooted in our lives as Christians.

But bread is a particularly powerful Easter symbol.

Think for a moment of how the grain that is used to make the bread is buried in the ground, and rises to new life in the Spring, ultimately to produce a crop much richer than was originally planted. That is a theme which is picked up so wonderfully in the Easter hymn found at 243 in Rejoice and Sing:

*Now the green blade rises from the buried grain,
wheat that in the dark earth many days has lain;
Love lives again, that with the dead has been:
Love is come again, like wheat that springs up green.*

Think also how later this month on Easter Sunday Christians all around the world will come to the Lord's Table to share bread and wine, whether it be in a Cathedral or chapel, house or hut; the people of God sharing in the same meal, the Body of Christ gathering together to celebrate the resurrection. And then that body broken as it disperses into the world to continue the work of its Lord and Saviour and offers life to the communities in which it is set.

Many ethnic and cultural traditions serve a special bread on Easter Sunday.

Think also of one other vital Easter symbol that is to be found in bread - it rises! The dough that is left to rest rises! The bread that is baked is so much bigger than the mixture that was first formed, just as the Church has responded to that first resurrection and spread and spread and spread.

And don't forget the smell! There is nothing quite like that smell of fresh-baked bread. It appeals to all our senses, just as the wonder of God, and the power of his resurrection, should speak in all of life, not just on Easter Day, nor just on Sundays, but each and every day.

May you know Christ's resurrection power in your life this Easter and every day,

Craig Bowman

(Sutt)on the Beat: A history of policing in Sutton

In January 1840 the parish constables and 'horse patrols' in Sutton's five ancient parishes handed over to P Division of the Metropolitan Police.

How did a Wallington housekeeper get caught up in a libel case?
What links Sutton and early policewomen?



How did the area get caught up in the 19th century phenomenon of the railway murder?

And who would be living in your average Edwardian police station?

The UK's first national police force was the Irish Constabulary, established in 1837. It received the appellation *Royal Irish Constabulary* in 1867 after its success in suppressing the Fenian Rising.

In 1847 two pieces of national legislation were enacted - the Town

Police Clauses Act 1847 and the Harbours, Docks, and Piers Clauses Act 1847. Parliament continued to discuss the idea of national policing and, by the early 1850s, the Government was thinking about implementing policing across the nation.

After the County and Borough Police Act in 1856, policing became a requirement throughout England and Wales paid for by central government Treasury department funds distributed to local government.

By 1900, England, Wales and Scotland had 46,800 policemen and 243 constabularies.

The Police Act 1946 led to the merger of a number of smaller town forces and surrounding county forces, leaving 117 constabularies. Further mergers took place following the Police Act 1964 which cut the number of police forces in England and Wales to 47, and Scotland to 20.

In 1835 the Municipal Corporations Act was passed by Parliament which required 178 Royal Boroughs to set up paid police forces. In 1839 the Rural Constabulary Act allowed county areas to establish police forces if they chose to at a local level: Wiltshire was the first county to do this. A further eight county police forces were formed in 1839, twelve in 1840, four in 1841 and another four by 1851.

By 1851 there were around 13,000 policemen in England and Wales, although existing law still did not require local authorities to establish local police forces.



Walk and Talk

Friday mornings.
10 am for walking.
Meet outside the first
entrance for walking.

11 am for tea and cake
at Dobbies, at the Coffee
Shop, often outside, if you
don't wish to walk.



Everyone welcome.

Wallington United Reformed Church Easter Services

Sunday 13th April

10.30am **Palm Sunday** Service

led by *Rev Craig Bowman*

Thursday 17th April

8.00pm **Maundy Thursday**

*Joint service at St Andrew's URC, Northey Avenue,
Cheam, SM2 7HF*

led by Rev Craig Bowman.

Friday 18th April

Good Friday Happening:

10.00am-12noon

All welcome!

Join us at Wallington URC for
flower arranging, singing, craft,
setting up the Easter Garden,
walking the Easter Labyrinth and
(of course) hot-cross buns.



Sunday 20th April

Easter Day

*10.30am Service including the Sacrament of Holy
Communion to be led by Phil Hyde.*

London Marathon April 27th 2025

Liam Porter will be running in the London Marathon to raise money for the British Heart foundation.

Please go to:

https://www.justgiving.com/page/liam-porter-1727375933984?utm_medium=FR&utm_source=EM



Liam says: Thank you for taking the time to visit my page on Just Giving. For anyone who doesn't know me. My name is Liam and I am 35 years old. This will be my second time of running the London Marathon.

I have chosen to run the marathon again in 2025 in memory of my sister Jo who died very suddenly in 2023.

Jo came to watch me on run my first marathon and was my biggest supporter and I know that she will be with me this time.

The British Heart Foundation is an amazing foundation is an amazing foundation that does exceptional work and I am honoured to be running the marathon for them.

If you are able to make any donations, I would be truly grateful.





The Makin Report, which was an independent review into the Church of England's handling of allegations of abuse by the late John Smyth, was a stark reminder of the failings of the Church in safeguarding the most vulnerable. It gave examples of how safeguarding concerns were overlooked, mishandled and downplayed. This was not just a failure of culture, governance and procedure, but a failure to live out our Christian calling to reflect God's justice, mercy and love, protecting the vulnerable, preventing abuse and speaking out.

As a Christian denomination, this reminds us that while our response to safeguarding matters ensures compliance with governance something required of the Church today, in order to comply with regulations. It is an opportunity to preserve people from harm and to stand with those seeking justice. Isaiah's call to action is reflected the URC's safeguarding guidance, the need to have clear policies in place that we all follow and to train those in key roles.

Another biblical principle that aligns with safeguarding practice is our responsibility to be accountable to others. Hebrews 4:13 says, 'Nothing God created is hidden from him. His eyes see everything. He will hold us responsible for everything we do.' Being accountable in safeguarding means we are answerable for our decisions and our actions. In particular, this means that we have a responsibility to respond appropriately to concerns of abuse when they are raised, reporting them and ensuring they are addressed by the right authorities.

And a third biblical principle that aligns with safeguarding practice

is our duty to show others Jesus' love and compassion. Jesus commanded us, 'Love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another.' (John 13:34-35) In safeguarding terms, this requires us to offer empathy and show respect in our interactions with other people. In showing Jesus' love and compassion, we create a Church where individuals feel valued and safe.

Safeguarding is all of our responsibilities, not just those in safeguarding roles.

You can make sure you are aware of the safeguarding issues facing your church by visiting the safeguarding page of the URC website, urc.org.uk/safeguarding. As well as our latest Safeguarding Good Practice guide, you will find information about how to book relevant training.

Each synod has a Safeguarding Officer who you can reach out to for more information.

Many thanks to URC Reform magazine for these articles and for allowing us to use them

'It doesn't define me, it identifies me'

When I was nearing the end of my ministerial formation and had been called to serve a pastorate and a charity, I began to think seriously about dress as a minister. I had been adamant throughout my training that I would not wear a clerical collar as my actions and words should speak clearly enough. But in conversations with friends, both within and without the church, it became clear that it was not that simple.

I had met the congregation and there were some very URC-steeped folk whose trust I needed to gain. I needed to show them that I might be different to a traditional minister but that I also respected traditions and structures.

It was then I decided that wearing a clerical collar when I led Sunday morning worship, and putting on my stole when I led communion, would be a positive sign of my respect and my desire to appreciate our history and place as a church in the reformed tradition.

I continued to wear my normal clothes when leading worship in the week, visiting people in their homes, working at the charity, leading discussion groups, attending social events or when running children's groups.

'Covid upended my wardrobe'

As a brand new minister I was against clerical wear. I reasoned that we



have authority, or lose it, through word and action, we gain or waste respect through our relationships and behaviour. Clergywear felt like cosplay, trying on menswear outfits from another era. I did own a jersey knit shirt and dog collar, and donned it when representing the church in court tribunals and wedding services. Wearing these felt like playing dressing up. Surely word, action and relationship were the real clothing of ministry?

Covid upended my wardrobe. By then working as a hospital chaplain, I always had 'clericals' in my bag anyway, in case of requests for 'last rites'. Anglican families found Free Church ministry less startling in traditional clerical clothes.

The pandemic demanded a uniform of some kind. I bought more clergy tops, sewed some pillow cases into laundry bags and threw the wardsoiled laundry in the machine at each day's end. I swapped my big Doc Martens for Crocs that could be soaked in a bucket of bleach.



To some, though, the clothing was a barrier, apparently signalling that the grim reaper was standing behind me. When we finally no longer needed PPE daily, I kept my clerical uniform, for practical, not spiritual reasons.

Working with outpatients receiving cancer treatment, I had cause to revisit my wardrobe. A dark clergy top and black trousers felt too sombre for the chemo units and clinics. I searched for those floral dresses at the back of the wardrobe. Immediately, the patients were more open to my presence in clinic. Brights and bold prints are read as an affirmation of life among those living with cancer. The collar top is still poking out under the dress, but the plastic tab mostly languishes at the bottom of my handbag.

I put on a bold print and remember Jesus saying, 'I came that you may have life, and have it abundantly.'

'Why wouldn't you want to be recognised?'

We take it for granted when we see someone in a hi-vis vest or a uniform that the person knows what they are doing, be they on a building site, patrolling a street, next to a railway line, or serving you in a high street café or shop. We instantly recognise that they are competent in their job and approachable, as we do with police officers, staff at railway stations, medical staff and ministers of religion.



It concerns me that some ministers choose not to wear this instantly recognisable sign when leading worship, making pastoral visits or simply being out in the community.

My late father, a URC minister, wore his clerical collar most of the time, and he was recognised in the church building, on the street, in local shops, at schools and in the wider community. He was recognised not just because he was a pastorally centred minister, but because he looked like one.

My mother, an Anglican priest who served as a hospital chaplain, wore her collar at work because she was dealing with patients who were recovering or close to death, who had all sorts of needs, were of all ages, in a three-hospital site with more than 1,000 beds. The collar meant instant

recognition that she was a Christian minister able to provide spiritual, religious, and pastoral care to patients, their families, and staff.

Mum also wore her collar to the high Anglican church that was against females being ordained.

Jesus taught that people should welcome others, especially strangers, with hospitality and dignity. He also said that welcoming others is a way to welcome him. Our ministers invite people to consider how their local church could help them – spiritually, as part of community building, with projects or organisations that meet at the church. So why wouldn't our ministers want to be recognised?

Think about the work-wear and uniforms mentioned above. Now imagine those workers wearing civilian clothes.

'It signifies my connection to the community'

As I sifted through my wardrobe, the question 'What should I wear?' became a simple choice when I found my clerical shirt, especially for Sunday service. During the week, I also enjoy selecting from a range of colourful clerical shirts for various community activities, and I even feel a bit stylish in them. I'm particularly excited to wear a cheerful pink cotton one with dungarees for the toddler group – it's a delight to interact with them. Many of the mums and carers often comment on my clothing choices.



Some of my URC colleagues might find my evolving clothing choices intriguing. Transitioning from Church-Related Community Worker to Minister of Word and Sacrament has changed my life. Still, my commitment to community engagement, outreach and social justice remains unwavering. I believe our dedication to ministry transcends our attire.

My clerical 'dog collar' is far more than just a uniform; it signifies my connection to the community and brings a sense of simplicity to my everyday routine. Living in Bolton, a vibrant multicultural community in north west England, I cherish being part of a collaborative ministry team. I find joy in engaging with church members, each with unique stories and identities, visiting local schools and participating in a variety of community projects. Serving our community alongside ecumenical partners and multi-faith colleagues profoundly resonates with me.

My clerical shirt serves as a bridge, helping me communicate my role with clarity and warmth. It's striking how something as simple as clothing can spark meaningful conversations within our community.

I value the URC's approach to flexibility and personal choice. This allows ministers to avoid rigid dress codes, particularly during sensitive occasions like funeral services. It enables ministers to tailor their attire in a manner that honours the cultural traditions of the diverse communities we serve. Ultimately, I aim to select clothing that reflects pastoral sensitivity and appropriateness, ensuring that I convey respect for the needs of families and the broader community.

Many thanks to URC Reform magazine for these articles and for allowing us to use them

Taken from 2021 Prayer Handbook 'hidden in plain sight'

Edited by Francis Brienens and Michael Jagessar

The 2021 Prayer Handbook is made up of a mixture of prayer styles and approaches. We live in a world of distractions. Information overload disables our sense of perception. What is right before and around us can seem so far away, even non-existent. We hope that these prayers, inspired by God's Spirit will lead us to discern God's goodness at work, extending far beyond our sight and imagination.

In the name of the Lord

By Simon Walkling

Lord Jesus,
the disciples accompanied you into Jerusalem,
proclaiming you the king who comes in the name of the Lord:
 the Messiah - God's anointed on earth,
 the one who does deeds of power,
 the one to save Israel.

Jesus, God with us,
you accompany us in our daily living.
We welcome you as the one who comes in the name of the Lord:
 God's Word made flesh, making sense of our lives,
 with the power of God, who is love,
 that the world might be saved through you.

Jesus, bringer of peace, revealer of glory,
lead us into this holy week.
May we remember your story,
 renew our commitment,
 witness to your love and follow your way.

I am not alone

By Carla Maurer

I look at the green grass in the fields
and the bright flowers in the meadows
and I know:

I am not alone.

I rest in the shadow of a willow tree
and a drink water from a deep blue lake
and I know:

I am not alone.

I look up to sky from the highest mountain
and watch the birds and the clouds and the sun
and I know:

I am not alone.

Even in my darkest hours,
in the valley of fear and death,
I know that your beautiful creation
will provide me with everything I need
and feed me with new hope.

You will never let me fall.

Lent started on March 5th

A series of Lent Discussions has been put together by Christian Aid to help us all to gain a deeper understanding of poverty.

Christian Aid Week will focus on **the poverty in the communities of Burundi**. Over 70% of people in Burundi face hunger and poverty every single day.

Wallington URC will hold 'Zoom' discussions, and which started at 8pm on March 12th, to run for five weeks. The sixth session to arranged later.

Change of Day April 1st (Tuesday)

4. Located: Jesus chose to eat with 'tax collectors and sinners'.

April 9th 5. Hopeful: Jesus uses the words of the prophet Isaiah to proclaim 'good news' to those in poverty.

Everyone is very welcome to join any or all of the discussions.

St Andrew's URC will also be holding Lent Discussions, but on

CHRISTIAN AID QUIZ EVENING



Friday 4th April 6.30 for 7pm
at St Paul's Church

183 Mollison Drive, Wallington SM6 9HG

On the 154 bus route

Parking available in the Phoenix Centre or Coop
(at own risk)

£10 per ticket to include 2 slices of pizza
and dessert

(please notify of any dietary requirements)



Bring your own drinks and nibbles

Raffle for Christian Aid - donations of prizes welcome
Please text or call 07596 325765 before Monday 31st March



Upcoming events: Coffee Morning Easter Mon 21st April 10.30am;
Variety Concert Sat 31st May 3pm,
both at St Michael and All Angels, Milton Road

Diary Dates			
April			
Sunday	6th	10.30am	Morning service...with the Sacrament of Holy Communion...to be led by Revd Craig Bowman
Sunday	13th	10.30am	Morning service...to be led by Revd Craig Bowman
Thursday	17th	8.00pm	Maundy Thursday Service to be held at St.Andrew's URC, Cheam
Friday	18th	10.00am	Good Friday Happening
Sunday	20th	10.30am	Easter Day: Morning service...to include the Sacrament of Holy Communion be led by Phil Hyde
Sunday	27th	10.30am	Morning service...to be led by Revd Craig Bowman
May			
Sunday	6th	10.30am	Morning service...with the Sacrament of Holy Communion...to be led by Revd Craig Bowman
Sunday	13th	10.30am	Morning service...

PLEASE NOTE...Articles for the May 2025 issue of Contact should be given to Janet or Robin Willis by **Thursday 23rd April** unless a later date has been agreed by prior arrangement.

Contributions are very acceptable by e-mail: jmw321wmj @ yahoo.co.uk.

Sudoku Answers for March.

4	7	1	2	8	3	5	6	9
6	9	5	4	7	1	2	3	5
2	8	3	9	6	5	4	1	7
9	3	2	7	4	8	6	5	1
7	1	8	5	2	6	3	9	4
5	4	6	1	3	9	8	7	2
8	6	7	3	9	4	1	2	5
3	5	9	8	1	2	7	4	6
1	2	4	6	5	7	9	8	3

Puzzle Corner

S	E	S	I	M	O	R	P
A	E	C	A	R	G	J	E
N	R	Y	E	V	U	H	R
C	S	H	C	S	E	O	F
T	I	Y	T	R	D	P	E
I	N	I	L	I	E	E	C
F	F	E	E	O	A	M	T
Y	T	R	U	T	H	F	M

Bible Word Search: Christ's Cross

Faith, Grace, Holy, Hope, Justify, Mercy, Perfect, Promise, Sanctify, Save, Sin, Truth

Bible Word Search: Jesus Arrested

Betray, Capture, Court, Ear, Garment, Guard, Jesus, Priests, Seized, Signal, Sword, Twelve

P	S	U	S	E	J	D	Y
R	E	W	C	J	R	T	A
I	V	R	O	A	U	N	R
E	L	D	U	R	A	E	T
S	E	G	R	T	D	M	E
T	W	A	T	S	P	R	B
S	T	S	I	G	N	A	L
S	E	I	Z	E	D	G	C

A sudoku puzzle consists of a 9 by 9 grid. This grid is subdivided into nine 3 x 3 boxes.

Some of the cells in the grid are prefilled with a number between 1 and 9, while many other cells are blank.

Your job is to determine the correct number to be entered in each of the empty cells.

The numbers 1 to 9 must appear just once in each row, column, and 3 x 3 box.

4		2		3	5			6
1			4		9		2	
	3			6				1
		8			1	7	5	
3	1			9				8
	9	7	2			1		
7				1	3		4	
	4		7		8		9	3
		3				5		7

EVERY WEEK AT WALLINGTON U.R.C.

Times of Worship

Sunday 10.30am Family Service

Activities you can find on our Premises

Monday - Friday 9.15am-1.15pm *Holmwood Pre – school*

Monday	10.00-11.00am	Yoga
	1.00-2.30pm	Al-Anon
	2.00-4.00pm	Bananas Art
	7.00-8.00pm	Yoga
	7.00-9.30pm	Pilates (two classes)
Tuesday	9.15am-1.20pm	Hartbeeps (mother and baby activities)
	10.00-11.00am	Pilates
	12.30-2.30pm	AA Meeting
	1.40-3.40pm	U3A Art group (fortnightly)
	5.00-6.00pm	Rainbows(1st South Wallington)
	6.00-7.30pm	Brownies (10th Wallington)
	8.00-10.00pm	Epsom Downs Badminton, Winter(Sept-May)
Wednesday	10.00-11.30am	Baby Massage
	7.30-10.00pm	Chess Club
Thursday	10.00-11.00am	Pilates
	11.00-12.00noon	Senior Movers Exercise
	1.15-3.15pm	Lace Making
	2.00-4.00pm	Ladies' Badminton, Winter(Sept-April)
	2.00-4.00pm	Fallen Angels Drama
	6.00-7.00pm	Pilates
	7.25-10.00pm	Carshalton & Wallington Art Group
Friday	9.30am-12.30pm	NAS Coffee morning (monthly)
	9.30am-3.00pm	Reading Fairy Sutton
	6.45-8.30pm	Guides(8th Wallington)
Saturday	8.30-9.30am	Fitness
	10.00-12.15pm	Zumba



South London Tamil Church (SLTC)

SLTC invite you to join them for
their Sunday service which starts
at 3pm.

Everyone welcome!