



Coldean

Community & Church Magazine

Spring 2022

Price £1



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A Prayer for Peace - *St. Francis of Assisi*

Lord, make me an instrument of Your peace;

Where there is hatred, let me sow love;

Where there is injury, pardon;

Where there is discord, harmony;

Where there is error, truth;

Where there is doubt, faith;

Where there is despair, hope;

Where there is darkness, light;

And where there is sadness, joy.

O Divine Master, Grant that I may know so much seek

To be consoled as to console;

To be understood as to understand;

To be loved as to love.

For it is in giving that we receive;

It is in pardoning that we are pardoned;

And it is in dying that we are born into eternal life.

Letter from the Vicarage - March 2022

Dear Friends and Neighbours,

I have been pondering over this message to you all for weeks and I was just about to write a bright and breezy springtime article when we were given the news regarding Russia and the Ukraine and suddenly my enthusiasm for bright spring things flew out of the window.

It is a terrible situation, and it is affecting all of us. It is a dangerous and terrifying turn of events and one that we hope will be resolved soon with no more loss of life.

We offered up our prayers for all involved on Ash Wednesday and will continue to do so throughout Lent and if you find yourself burdened by the worry of it all please do come over for some quiet time in the Lady Chapel and a cup of tea.

We are it seems, hurtling through the early part of this year. It only seems that we were celebrating the Nativity last week and now we are in Lent. Where have the last two months gone?

However, spring has been heralded by a glorious array of snowdrops in the grounds of the church. There are more than I have ever seen here before and even in the darkest hours our spirits are lifted by the sight of these beautiful little flowers nodding their heads in the sunlight, and standing up to the wind and the rain (which we have had enough of now thank you!) The birds also are very active and very keen on emptying the bird feeders in my garden as quickly as I fill them.

Some of them are building nests and I can see them gathering building materials in the garden. They dash about, constantly working to get things done before it is time to rest for the night. I love hearing them sing just before roosting and then again as they arise in the morning. They form part of my prayer time as I get up and their cheerfulness remains with me through the day. All things bright and beautiful, all creatures great and small. These words remind us of the creation that God has left to us to love and care for and we should be doing so much more!

I hope and pray that this will be the year that we can find our new kind of “normal” and begin to live our lives post Covid. Keep your prayers going, pop in for a cup of tea after Mass on a Wednesday morning we all love a good chat! You may even get to meet the “food bank team” at work in the church.

I pray that Lent and our Glorious Eastertide will be a time of world peace for all and that you will all join us throughout this Platinum Jubilee year.

Love and prayers,

Revd. Betsy

Services in Holy Week 2022

Monday 11 Apr	Holy Nativity Mass 7 p.m.
Tuesday 12 Apr	St Mary Magdalen Mass 7 p.m.
Wednesday 13 Apr	St Andrews Agape Mass 7 p.m.
Maundy Thursday 14 Apr	St Mary Magdalen & St Andrews - Mass and washing of feet 7 p.m.
Good Friday 15 Apr	St Andrews Passion on the Green 10 a.m.
Good Friday 15 Apr	St Mary Magdalen Childrens Activity 10 to 12 noon.
Good Friday 15 Apr	St Andrews Childrens Activity 11 to 12 noon.
Good Friday 15 Apr	St Mary Magdalen & St Andrews Good Friday devotions 2 p.m.
Holy Saturday 16 Apr	St Andrew Service of Light 7 p.m.
Easter Sunday 17 Apr	St Mary Magdalen Service of Light 5.30 a.m. (dawn service)
Easter Sunday 17 Apr	St Mary Magdalen Easter Sunday Mass 10 a.m.
Easter Sunday 17 Apr	St Andrew Easter Sunday Mass 11 a.m.

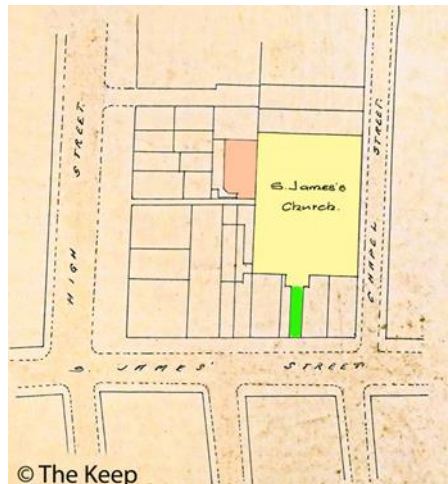
St Mary Magdalen Church Activities Easter to July

- 30 April 2022 Quiz Evening at 7.00 p.m.
- 15 May 2022 Charity Lunch for Christian Aid 12.30 p.m.
- 3 June 2022 Disco Evening in Church Hall 7.00 p.m.
- 5 June 2022 Events to celebrate the Queens Platinum Jubilee at St Mary Magdalen Church starting at 1.00 p.m.
- 16 July 2022 Summer Fair at St Mary Magdalen 12 noon - 3 p.m.
- 22 July 2022 St Mary Magdalen's Patronal Festival at 7.00 pm.
- 25 July 2022 Childrens Holiday Club 25 – 29 July; 10 a.m. to 12 noon.

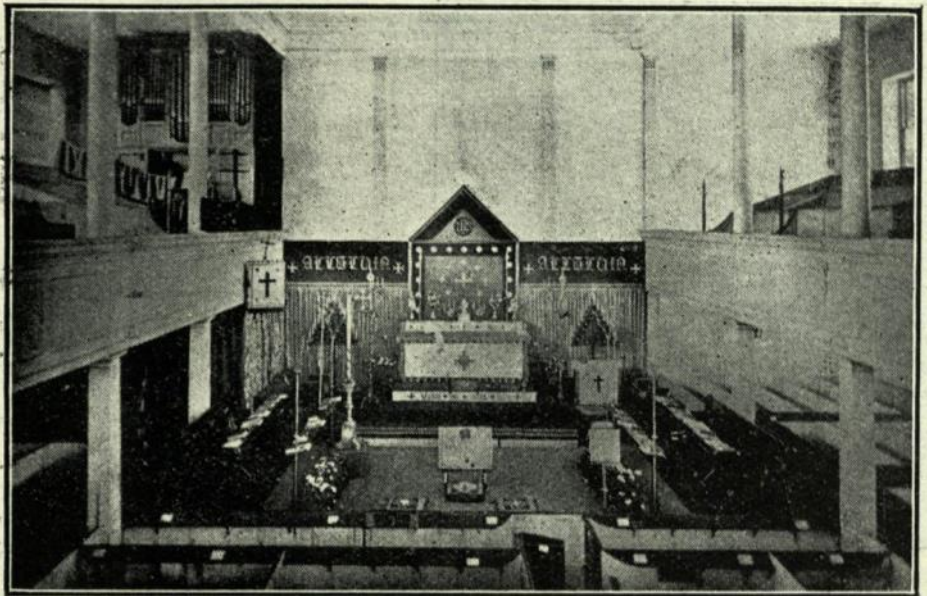
St James Church, St James Street

St. James' Chapel was built as an experiment in chapel building, the idea being to raise the funds by a voluntary subscription and then to select a clergyman of the Church of England to minister in it. In 1809 a subscription list was opened for providing a free Chapel for the poor. The sum of £1,560 was collected, and on a piece of ground near St. James's Street, presented by one of the subscribers, a large chapel was erected capable of accommodating about thirteen hundred persons. The first church on the site was erected in 1810, it was square in shape, with wide galleries running round it, and high box like pews, the altar stood on the western side of the Church instead of the northern end.

St James Church was reached down a passageway between shops from St James Street as shown green on the plan.



© The Keep



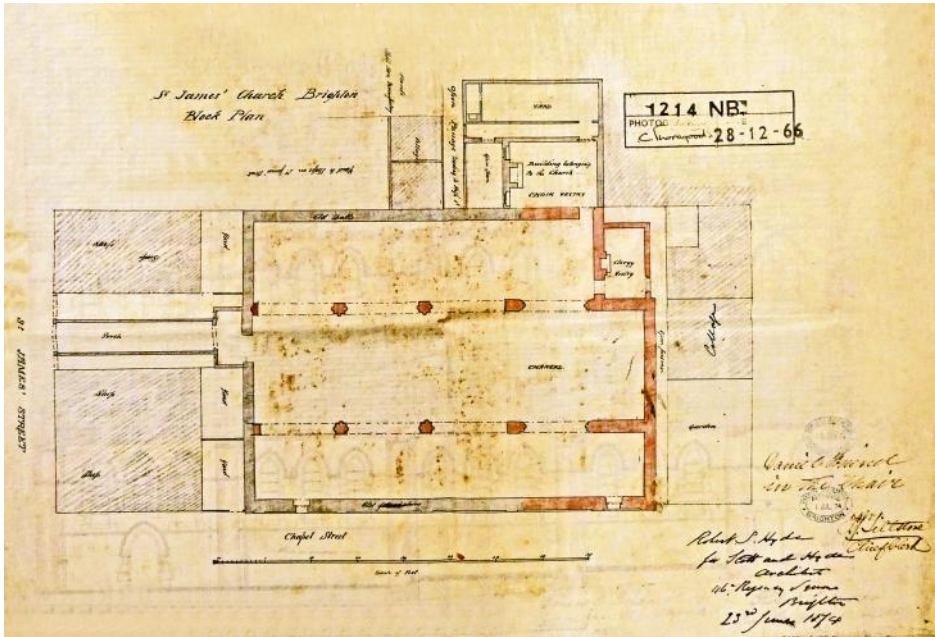
The original St James' Church built about 1810 viewed from the gallery towards the Altar. Image © The Keep Archives

In the year 1813, on the recommendation of the Bishop of the Diocese, and with the consent of the Governors, the Rev. William Marsh, D.D., was appointed to St. James'. However, he resigned after a few months, and the chapel was closed until another appointment could be made. After this Mr. Thomas Read Kemp, M.P. for Arundel, officiated in St. James' Chapel for some years until 1817. Several others ministers officiated until in 1828 the Rev. C. D. Maitland was nominated as incumbent and continued to minister there until 1865, a period of 37 years. He died in October, 1865, and was buried at Ovingdean.

After Rev. Maitland's death there was some difficulty finding his successor and, the Chapel was closed briefly, for a second time, until it was bought by one of the curates of St. Paul's Church, Brighton, the Rev. John Purchas, and re-opened for public worship on September 2nd, 1866.

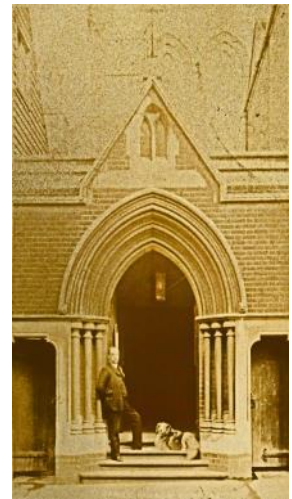
The next appointment was the Rev. J. J. Mallaby who was a moderate Churchman, Gradually he gathered a congregation around him, and at length, in 1874, it was decided that the Chapel which had seen such various fortunes since it was built in 1810, should be raised to the ground,

and a new structure take its place.



Plan for the new church dated 1874 - © The Keep

The new Church, which was of the Early English style, was built of flint, with red brick and stone dressings, and consisted of a chancel, nave and side aisles. It was consecrated on October 5th, 1875, by the Bishop of Chichester. Later the Church was beautified by the erection of a handsome reredos and the windows were filled with fine stained glass, the work (with the exception of one or two) of the well-known Mr. Kempe. Other improvements include the installation of a particularly good organ, built under the direction of Mr. H. S. Cooke, who for ten years was the Organist of the Church.



Entrance to St. James Church © The Keep

The next step, after the completion of the Church, was the formation of a parish. Streets, containing a population of over 4,000, were carved out of the



Altar & Reredos c1920

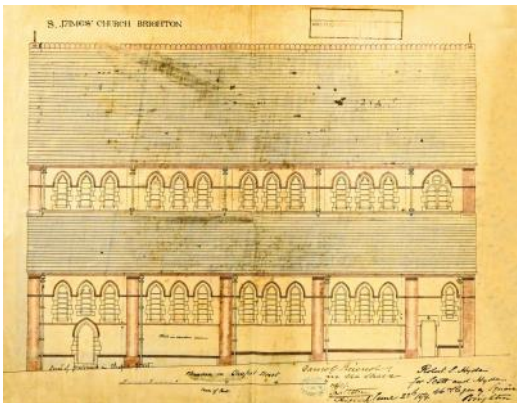
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parish of Brighton, and the requirements of the authorities having thus been met, the Ecclesiastical Commissioners constituted St. James' an Ecclesiastical Parish and gave an endowment of £200 a year. This endowment was gradually increased to £245 by private gifts of capital sums handed over to the Commissioners.

Later a Mission Room, Sunday School, new Vestries and a Vicarage House were provided.

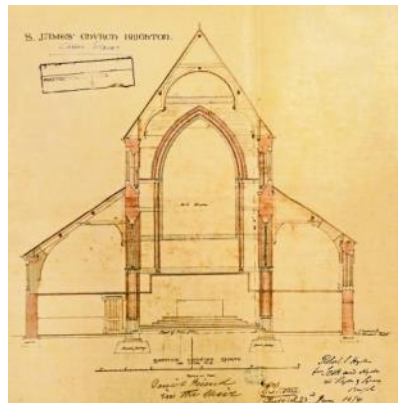
After an incumbency of 37 years, part of which time he was Rural Dean of Brighton, Prebendary Mallaby resigned in 1909, and went to live in the country a few miles out of Brighton to enjoy a well-earned retirement from the duties and

responsibilities of parish work. He occasional visited his old parish and was always made welcome.



Side elevation of the new church dated

1874 © The Keep



End elevation dated 1874

© The Keep

The next Vicar was formerly Curate-in-Charge of St. Thomas', Hove, and was appointed by the Vicar of Brighton, shortly after the resignation of Prebendary Mallaby, and was inducted to the benefice on December 12th, 1909. With the assistance of the Rev. A. Newland, who had been working

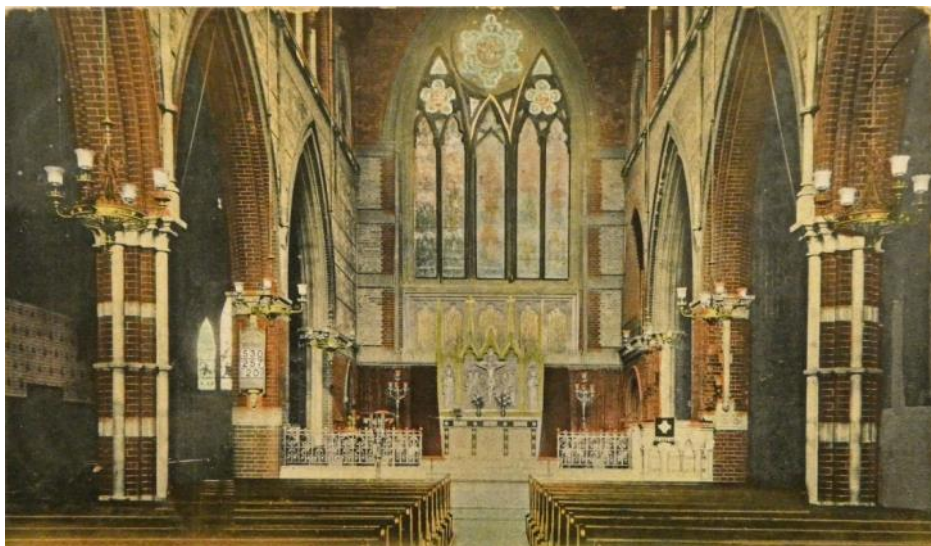
in the parish for over 14 years, and a faithful band of workers, many of whom were bequeathed to him by the late Vicar, he was able to carry on and, in some ways, to extend the work which has been handed down to him.

On the 23rd December 1920 a Faculty was granted for a War memorial side Chapel and tablet, which was inscribed,

“To the glory of God and in grateful memory of the men of this church and parish who laid down their lives in the Great War this Memorial Chapel is dedicated.

“They love not their lives and to the death”

Three years later two further memorials were installed for the Rev C D Maitland and the Rev John Purchase.



St James Church viewed from the Nave towards the Altar c1920

© The Keep Archives

In 1932 a report appeared in the Brighton and Hove Herald about the need to close some of the churches in Brighton. It said that there were many erstwhile prosperous churches in Brighton with very small congregations and dwindling incomes. The smallness of the congregations is attributed partly to the religious indifference of the times and partly to

the drifting away of the residential population from the centre of the town.

A conference of the clergy of Kemp Town was held to consider the question of “redundant churches” in that district which had many churches, and following up on that conference it was announced that preliminary steps were been taken towards the appointment of a commission to consider the amalgamation of St James’s church and St Mary’s.

St James’s Church continued to operate until the Second World War. The last marriage took place in St James Church on 24 October 1940. The last baptism took place in the church on 17 November 1940 after which the church was closed for the duration of the war.

Services were then held at St Marys Church which is also in St James Street.

The Brighton and Hove Herald reported the closing of St James’s on 30th July 1949. The war memorial chapel from St James was transferred to St Mary’s and placed in the west aisle in the north-west corner of the church. St. James’s Church was finally demolished in 1950 and there is now a Brighton Co-operative Society’s store at the corner of Chapel Street.

The Finnish Easter Witch

Finnish Easter traditions mix religious references with customs related to the long-awaited arrival of spring. In the most popular family tradition, young children (especially girls) dress up as Easter witches wearing colourful old clothes and have freckles painted on their faces. On the Sunday before Easter the little witches go from door to door, with willow twigs decorated with colourful feathers and crepe paper as blessings to drive away evil spirits. The witches recite a traditional rhyme at the door.

“I wave a twig for a fresh and healthy year ahead; a twig for you, a treat for me” The children give the willow twigs to the person who opened the door and in return expect money or sweets

The Easter grass is a must in any household with children as it symbolizes spring. The seeds are planted before Easter so as to get a good grass patch for Easter Sunday.

During Easter, Finland is suddenly like something out of Alice in Wonderland. These are some of the things they do!

Six traditional things that are part of Finnish Easter celebrations

1. Finns rarely like small decorative trinkets, however at Easter, they have little chicks, roosters, bunnies, and eggs all over the house.
2. Finns do not particularly like yellow, but at Easter, they decorate everything with yellow.
3. Finns rarely eat lamb, although at Easter, they only eat lamb.
4. Finns know that willow may give you an allergic reaction. In spite of this, at Easter, they decorate the house with willow twigs.
5. Finns do not usually give their children sweet things for breakfast, but at Easter, children eat chocolate eggs in the morning.
6. Finns don't like cold porridge. Well, nobody likes it. At Easter, however they eat mämmi, a cold sweet rye porridge with cream and sugar.



Hodshrove Farm



The stone which originally marked the site of Hodshrove Farm at the side of Hodshrove Lane

A stone at the side of Hodshrove Lane, dated 1086, marks the site of Hodshrove Farm which was situated on the western slopes of Falmer Hill, behind Moulsecomb Primary School.

The original house was ancient, being partly half-timber and partly flint with brick dressings. The house appears to have been reconstructed with an upper floor towards the end of the 16th century and was partially rebuilt in the 18th century. The house at this time was thought to have consisted of a hall and two parlours.

The building was derelict by the time the East Moulsecomb housing estate was being built and was subsequently demolished.

Today only one flint outbuilding (the Boxing club) and a small wall are all that remain of Hodshrove Farm.

Hodshrove Farm was approached from Lewes Road along Hodshrove Lane.



Hodshrove Farm is on the left hand side of the map about half way up, drawn by William Figg in 1799.
Farm area 746 acres

Census records for Hodshrove Farm from 1841 to 1911.

Year	Name	Age	Occupation
1841	George Filder	44	Yeoman
1851	George Filder	57	Farmer of 700 acres employing 10 men and 4 boys
1861	John Tribe	46	Farmer of 700 acres employing 15 men and 7 boys
1871	John Tribe	56	Farmer of 700 acres employing 14 men and 4 boys
1881	Joseph Lively	38	Farmer of 875 acres employing 16 men and 6 boys
1891	William Pavey	56	Dealer and Farmer
1901	William Pavey	66	Farmer
1911	Charles Craggs	46	Farmer

They give the name of the tenant, his age and occupation and also how many men and boys were employed on the farm.



© Alison Betteridge

Hodshrove Farm c1901

Alison Betteridge sent me this photograph of her great grandfather William Pavey at Hodshrove Farm.

Her grandfather was Thomas Pavey; he is the boy in the first pony trap and was born in 1896.

Apparently he took in one of the circus elephants when they no longer wanted it, but it ate the leather horse tack so was put down.

They also had a pet monkey which would lift the lid of the teapot and wee in it. I guess it was also from the circus.

One of William's wives fell down the well, but family tradition has it that she was pushed. This may have been Florence Mepham.

William had many children. Thomas, one of the younger ones, was my grandfather. He left Brighton for war and his brother Jack was killed, but both boys had their names on the war memorial in Brighton as Thomas went to live in London on his return and hence they presumed he had died also!

My great aunt Ella lived in Brighton for many years and was married to Eric Yardley a school teacher. They had no children. We used to visit her in Ditching Rise when we were children and she came to live near us in Norfolk in her later years.

Wedding at Hodshrove Farm

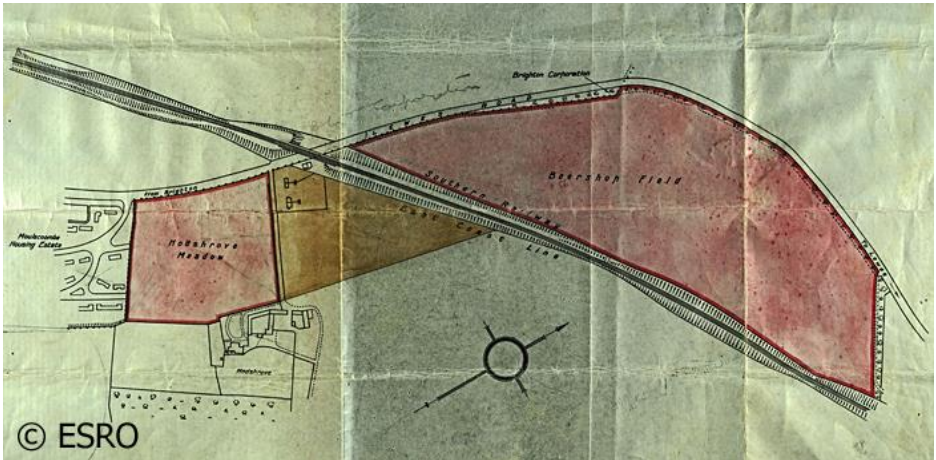
Patrick Bates has provided some information about Hodshrove Farm and a photograph of a Wedding Party there in 1913.



Patrick's Grandfather Harry Joseph Charles Bates started farming at Hodshrove Farm between 1911 and 1913 with his sons. The oldest, also called Harry Joseph Charles Bates was a Market Gardener and William Bates was a Market Gardener and Shop keeper.

The photograph is of a wedding party c1913 outside Hodshrove. Patrick's Grandfather gave up farming at Hodshrove around 1933, his sons Harry and William carried on the Market Gardener business on land which now forms the Bates Estate and part of Wild Park until the 1950s.

In October 1925 Brighton Corporation purchased 46 acres of Hodshrove Farm known as Hodshrove Meadow and the Beershop Field which reduced the size of the farm.



The land consisted of Hodshrove Meadow, which is where Moulsecomb Primary School was built and the Beershop field is where the North Moulsecomb Housing Estate was built.



Hodshrove Farm House in the 1930s

In the 1920s and early 1930s the land on the west side of Lewes Road, between Moulsecomb Place and Coldean Lane, was occupied by nurseries run by Mr Bates and Mr Woollard.

In December 1935 Brighton Corporation purchased the rest of Hodshrove Farm along with Hog Plantation and Cold Dean Nursery from the Chichester Estates Company. This land became the site of the East Moulsecomb Housing Estate.

Hodshrove Farm Buildings

Hodshrove Farm House and barns are visible behind Moulsecomb Primary School in the photograph below which was taken about 1935 when road building had started for the East Moulsecomb Estate.



Save the date 5th June 2022

Watch this space

Coldean Jubilee Event!

Bringing the community together 

Storm Eunice

On the 16th February, the Metrological Office issued an amber weather warning for the whole of Southern England, Wales and the Midlands. A red weather warning was subsequently issued one day later for parts of South West England and South Wales, with a second red warning issued on the 18th February for London, the South East and East of England. Eunice set a record for the strongest wind gust recorded in England with 120 miles per hour at The Needles on the Isle of Wight.



The storm was one of the most powerful to hit the south coast of England since the Great Storm of 1987 which brought down a large number of trees locally.

A large tree was blown over in the Highway at the side of the Lewes Road opposite the Bates Estate.

Coldean Kitchen and Foodbank

For almost two years people in the church have been cooking meals for the vulnerable and also running a foodbank. This has resulted in some lovely feedback which is always nice.

The team have cooked a big variety of hot meals, very often the meat and many other things were kindly donated by Manish. Not

only that, but for a long time we had his very much appreciated help with the cooking and cleaning.

The food bank has grown so much over the past two years and we are so much more organised! We have a steady walk in service as well as the deliveries taken out to our most vulnerable. We also seem to be one of the only food banks that offer emergency food parcel service of which we have taken out many and as far afield as Portslade; this is a thing that makes us very proud of course because of this drivers are always needed.

To keep this food bank going, we are always in need of donations of food, anything that you have in your cupboards we would also like in ours. Thank you to all those people that continue to help us month in and month out.

Erica Verrall

A Very Unwelcome Visitor

Two years ago Covid 19 came knocking at the door, without any warning it felled us to the floor, causing anxiety and distress, sweeping across the nation, creating enormous problems for our N H S, people dying, families, friends distraught, it seemed there was no answer, scientist investigated, a vaccine was found which with it was fought, across the nations it had spread poorer countries asking for help to deal and to combat this terrible evil.

with lockdown, masks, staying apart, working from home, cancelled holidays, as months went on normal life gradually returned, perhaps lessons now had been learned, realising what is important in the world, bringing us together, caring more for each other.

Although the Virus could be here to stay, being controlled perhaps now we can look forward to a sunnier and brighter day.

This virus has changed our normal ways,

Reg Neville

The Hill of Crosses

At this time of year our thoughts turn to the crucifixion of Christ on a wooden cross on Good Friday and his rising from the dead 3 days later on Easter Sunday.

On a small hill in Lithuania is a site known as ‘The Hill of Crosses’. It is a Christian pilgrimage site with a collection of over 200,000 wooden crosses erected. The crosses are thought to have first started appearing after the 1831 uprising against the Russian rule in that country.

Relatives, with no bodies to bury, erected crosses and crucifixes on the hill.



Over the years it has been desecrated but never destroyed, set on fire but never burned down, the Hill of Crosses is a potent symbol of faith, hope, and freedom. For pilgrims, it is one of the must visit location in Lithuania. During the Soviet era, these crosses were removed by the authorities, but locals continuously replaced them. In 1993, Pope John Paul II prayed here, and he often mentioned the sacred site in his homilies and speeches. He later sent a crucifix to Lithuania which was

placed on the hill, and today pilgrims begin and end their journeys at this location.

The Papal commemoration placed on the hill following the visit of Pope John Paul II on 7 September 1993.

The text reads, “Thank you Lithuanians for this hill of crosses which testifies to the nations of Europe and to the whole world the faith of the people of this land.”



Rudyard Kipling House

The gardens at Batemans House in Burwash are a very peaceful place to go for a walk. The photograph on the front cover of the magazine was taken on a sunny day at the end of February, while walking in the gardens by the side of the stream that flows through the gardens. There are some Snowdrops in the foreground and the footbridge over the stream is in the background.

Inside the Entrance Hall to Rudyard Kipling's house at Burwash, there is a small brass fish hanging from the fireplace. Rudyard Kipling used to say that if the fish pointed into the house, visitors were welcome, but if it faced the door then it was time to go home.



If this subtle hint didn't work, the guests would be taken to admire this sundial which is at the far side of the lily pond if you walk to the mill.

Carved into the stone base are the words 'It's later than you think' - another, slightly less subtle hint!

Why Easter is called Easter

The date of Easter, when the resurrection of Jesus is said to have taken place, changes from year to year. The reason for this variation is that Easter always falls on the first Sunday after the first full moon following the spring equinox.

Spring means the coming back to life of plants and trees that have been dormant for winter, as well as the birth of new life in the animal world. Given the symbolism of new life and rebirth, it was only natural to celebrate the resurrection of Jesus at this time of the year.

The naming of the celebration as “Easter” seems to go back to the name of a pre-Christian goddess in England, Eostre, who was celebrated at the beginning of spring. The only reference to this goddess comes from the



writings of the Venerable Bede, a British monk who lived in the late seventh and early eighth century.

“Bede wrote that the month in which English Christians were celebrating the resurrection of Jesus had been called Eosturmonath in Old English, referring to a goddess named Eostre. And even though Christians had begun affirming the Christian meaning of the celebration, they continued to use the name of the goddess to designate the season.”

Bede was so influential for later Christians that the name stuck, and hence Easter remains the name by which the English, Germans and Americans refer to the festival of Jesus’ resurrection.

The connection with Jewish Passover

While the name “Easter” is used in the English-speaking world, many other cultures refer to it by terms best translated as “Passover” (for instance, “Pascha” in Greek) – a reference, indeed, to the Jewish festival of Passover.

In the Hebrew Bible, Passover is a festival that commemorates the liberation of the Jewish people from slavery in Egypt, as narrated in the

Book of Exodus. It was and continues to be the most important Jewish seasonal festival, celebrated on the first full moon after the vernal equinox. At the time of Jesus, Passover had special significance, as the Jewish people were again under the dominance of foreign powers (namely, the Romans). Jewish pilgrims streamed into Jerusalem every year in the hope that God's chosen people (as they believed themselves to be) would soon be liberated once more.

On one Passover, Jesus travelled to Jerusalem with his disciples to celebrate the festival. He entered Jerusalem in a triumphal procession and created a disturbance in the Jerusalem Temple. It seems that both of these actions attracted the attention of the Romans, and that as a result Jesus was executed around the year A.D. 30.

Some of Jesus' followers, however, believed that they saw him alive after his death, experiences that gave birth to the Christian religion. As Jesus died during the Passover festival and his followers believed he was resurrected from the dead three days later, it was logical to commemorate these events in close proximity.

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