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ROTTINGDEAN, ST. MARGARET'S CHURCH

Combined Statement of Significance and Need - Rev B

September 2021

678109

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1.0 Purpose of the Statements of Significance & Need

- 1.1 The Statement of Significance aims to establish from sources readily available a view of the significance of the building and places of St. Margaret's Church, Rottingdean. The Statement of Significance is designed to be a tool, which will allow the careful management of change within, or associated with, St. Margaret's Church.
- 1.2 The Statement of Need aims to establish the needs of the congregation of St. Margaret's church and the needs of the wider community of Rottingdean. It aims to offer justification for the proposal and demonstrates how the public benefits outweigh any harm to the historic fabric of the church.

2.0 Summary of Site Setting

- 2.1 St. Margaret's Church is Listed Grade II*, as a building of special architectural and historical importance. It is a significant building with outstanding fabric from the 11th and 12th century. The 15th century triptych is important as is the link to Burne-Jones. In addition, the churchyard and setting of the church are significant, as is its place in Rottingdean's history and religious life.
- 2.2 Rottingdean lies at a gap in the chalk cliffs on the south coast of Sussex east of Brighton. The historic village runs up a narrow valley from the sea to St Margaret's church along the Falmer Road (B2123). To the north, the South Downs rise to over 500 feet above sea level.
- 2.3 Today, the historic village is adjacent to Saltdean, a 20th century development and the historic village, Ovingdean. The village lies within the jurisdiction of Brighton and Hove Council and the Diocese of Chichester.
- 2.4 The church stands within a substantial churchyard and is surrounded by modern developments.

3.0 Background

- 3.1 The Statement of Significance has been drawn up in light of the current proposals to provide new and urgently required facilities at St. Margaret's Church along with proposals to reorder the church to allow greater flexibility in liturgy and secular use and provide a financially viable future for the building. Please refer to Section 10.0 for more details on the extent of the proposal.
- 3.2 The Statement of Significance has been prepared by Johanna Mayr and John Bailey of Thomas Ford & Partners in June 2021. The statement will be circulated to the Diocese of Chichester, English Heritage, the National Amenity Societies and the PCC as part of the consultation process in connection with the works approval process.
- 3.3 The Statement of Significance is drawn up only from sources currently available. The Statement is an evolving document and will need to be reassessed in the future.

4.0 Understanding the Site

Location of Rottingdean

- 4.1 St. Margaret's Church is located in Rottingdean, a small village, within the boundaries of the City of Brighton and Hove, on the south coast of England and within the administrative control of Brighton and Hove City Council. It is situated 4.5 miles east of Brighton and Hove City Centre, 18.5 miles to the west of Eastbourne and 7.8 miles south west of Lewes.

The Site

- 4.2 The site is bounded by historic flint walls on all sides that are integral to the setting and character of the site. The north and south boundaries are demarcated by the extent of adjacent residential properties and the east boundary by St. Margaret's Church of England Primary School and its associated playing fields. To the west the site is defined by The Green/B2123 and its accompanying footpath. The site is within the Rottingdean Conservation Area.
- 4.3 The site is currently occupied by St. Margaret's church and its associated churchyard.

History of Rottingdean

- 4.4 The origins of Rottingdean, as with most English villages, are not known. A Neolithic long barrow was found in 1955 by the windmill dating to 4000 BC and it is assumed humans have taken advantage of the valley leading down to the sea for thousands of years. The name Rottingdean is thought to derive from the Saxon period and is suggested to mean village or pound occupied by Rota's people.
- 4.5 At Domesday the village is noted and the land is owned by William de Warenne but there is no mention of the church. The church was devastated by the French raid of 1377 and farming and fishing appear to have been the principal activities until recent times. This economic activity was supplemented by smuggling, particularly in the 18th century when the then vicar, Dr Thomas Hooker, is thought to have been a major participant.
- 4.6 In more recent times the village has expanded significantly, with new housing development at Saltdean. This has significantly expanded the population to over 3,500 people in the Parish. In addition, new economic opportunities have arisen in the last 100 years with Brighton becoming a city and Roedean School being founded in the parish.

Notable Citizens

- 4.7 For a small village, Rottingdean has a significant number of important former citizens, a selection of these are as follows:
- Rev. Dr Thomas Hooker, well known smuggler.
 - Edward Burne-Jones, painter and artist lived in the parish and is buried at the church with his wife.
 - Rudyard Kipling, nephew of Burne-Jones, world renowned author, lived in the parish for a while.
 - Sir William Nicholson, painter.
 - William Black, 19th century novelist.
 - Gary Moore, blues guitarist.

- Fred Perry, tennis player.
- The Copper Family, folk singers.

4.8 Rottingdean cricket club was founded in 1758, and is one of the oldest cricket clubs in the world.

History and Architectural Development of St. Margaret's Church

- 4.9 There is a debate over the date of the earliest surviving fabric at St Margaret's church. The official listing description has the Nave as Norman while the present guidebook compiled by Maureen Blakey says the north wall of the Nave is pre-conquest. The debate has raged for more than 100 years with Mr P M Johnson FSA Diocesan architect (in the early 20th century) believed the north wall of the Nave to be Saxon (proved by the large quoins on the north western corner) while Mr Walter Godfrey FSA writing in the Victoria County History for Sussex considered the Nave to be 12th century. St Margaret's church is not listed in Taylor & Taylor's master work on surviving Saxon churches, however, E.A. Fisher in his book, *The Saxon Churches of Sussex*, considers the north wall of the Nave to be Saxon.
- 4.10 The problem is that apart from the north western quoins considered by Fisher as Saxon, there are no other detectable features. The blocked window in the north wall of the Nave is 12th century and the internal voussoir stones are Caen stone which did not become widely used until after 1100AD. It is therefore difficult to say whether the north wall of the Nave is 11th century, altered in the 12th century, or all constructed in the 12th century.
- 4.11 Whatever the date of the Nave, it was originally 64 by 20 feet in dimension. What is known is that the manor was in the ownership of William de Warenne by Domesday and about 1100AD a tower was built over the Saxon or late 11th century Chancel and transepts added to the tower. This means there must have been a Chancel further east on the site of the present chancel.
- 4.12 It is said that the central tower fell in around 1200AD and that evidence for this collapse was found in the head of the Nave north wall in 1856. The tower was built in its present form around 1200 but not the Transepts. The evidence for the southern transept was found by excavations in 1909.
- 4.13 The present Chancel is said to date from this rebuilding around 1200 but the north wall clearly shows evidence of phases of construction, so elements of an older wall may exist. The south wall of the Chancel originally had a priest door which was truncated by a later window but was opened to allow access into a Vestry which appears on early drawings of the church. The door was blocked in 1922 when the window above was unblocked. Interestingly, a 17th century stone bracket exists in the south wall of the Chancel which is thought to be a lamp bracket from the lost Vestry.
- 4.14 Also, in the early 13th century an aisle was added to the south side of the Nave. The remnants of the arcade appear on early drawings of the church but the aisle was demolished after the French raid of 1377.
- 4.15 The French raid badly damaged the church when the building was burnt by the French with a number of villagers inside. It is thought the Chancel roof survived but the western wall is said to have been rebuilt or repaired after the fire and the buttresses added. After the 14th century there has been little significant alteration.
- 4.16 There is a record of a galley added to the north wall of the Nave in 1818 which was removed by Sir George Gilbert Scott in 1856. At the same time, Scott removed an external staircase and doorway to the galley and added the South Aisle. The Scott Restoration was quite comprehensive

with a new Nave roof and he replaced the 14th century east window with the present arrangement of lancets.

- 4.17 The present internal arrangement of the Nave dates from a further restoration in 1876 when the box pews were removed and the present pews added. However, this arrangement of pews is not complete as areas have been removed and the northern block of pews have been reset in concrete.
- 4.18 The western galley and vestibule in their present form date from a rebuilding in 1908 and the Sacristy floor was altered and relaid in 1920. The tower floor was replaced in 1937 and the altar rails added in 1948.
- 4.19 In the 1970's a new Vestry building was added to the north side of the west front of the church which was designed by the Brighton architectural practice of Denman & Son.

Where does St Margaret's sit within the work of Sir George Gilbert Scott?

- 4.20 Sir George Gilbert Scott (1811-1878) was a prolific English architect who was born in Gawcott, Buckinghamshire in 1811. Scott has become synonymous with the Gothic revival movement and has been attributed to the design or alteration of over 800 buildings, most of which were churches and cathedrals. Scott was the son of the Reverend Thomas Scott (1780-1835) and studied architecture as a pupil of James Edmeston. From 1832-1834 he worked as an assistant to Henry Roberts and then went on to work as an assistant to Sampson Kempthorne. Kempthorne specialised in the design of workhouses, and it was within this field that Scott began his independent career in around 1835.
- 4.21 Scott took on an assistant, William Bonython Moffatt, in 1835 and in 1838 went into partnership with him. Together they designed more than 40 workhouses and also began to take on ecclesiastical projects. During this partnership Scott was inspired by his contemporary, Augustus Pugin, to pursue the Gothic Revival style. His earlier work, with Moffatt, on the Martyr's Memorial and St Giles Church, Camberwell established his reputation within the movement.
- 4.22 Scott held a number of important positions during his career and was appointed as:
 - Architect to Westminster Abbey (1849)
 - Associate of the Royal Academy (1855)
 - Member of the Royal Academy (1861)
- 4.23 Scott began his independent career focusing mainly on public buildings, especially workhouses. Prior to his partnership with Moffatt, Scott is known to have undertaken work on the following buildings and while a definitive list is not available at present, the following are known to the writer:
 - Wappenham Vicarage, Northamptonshire. 1833.
 - 16 High Street, Chesham, Buckinghamshire. 1835.
 - Winslow Workhouse, Buckinghamshire. 1835. New build.
 - Dinton Vicarage, Buckinghamshire. 1836.
 - Amesbury Workhouse, Wiltshire. 1836. New build.
 - Buckingham Workhouse, Buckinghamshire. 1836. New build.
 - Kettering Workhouse, Northamptonshire. 1836. New build.
 - Northampton Workhouse, Northamptonshire. 1836. New build.
 - Oundle Workhouse, Northamptonshire. 1836. New build.

- Tiverton Workhouse, Devon. 1836. New build.
- Totnes Workhouse, Devon. 1836. New build.
- Towcester Workhouse, Northamptonshire. 1836. New build.
- Bideford Workhouse, Devon. 1837. New build.
- Boston Workhouse, Lincolnshire. 1837. New build.
- Clutton Workhouse, Somerset. 1837. New build.
- Flax Bourton Workhouse, Somerset. 1837. New build.
- Gloucester Workhouse, Gloucestershire. 1837. New build.
- Liskeard Workhouse, Cornwall. 1837. New build.
- Newton Abbot Workhouse, Devon. 1837. New build.
- Hundleby Workhouse, Lincolnshire. 1837. New build.
- Tavistock Workhouse, Devon. 1837. New build.
- Guildford Workhouse, Surrey. 1836-38. New build.
- Loughborough Workhouse, Leicestershire. 1837-38. New build.

4.24 During their partnership, from 1838-1845, Scott and Moffatt undertook a number of commissions and, while a definitive list is not available at present, the following are known to the writer:

- Weston Turville Rectory, Buckinghamshire. 1838.
- Amersham Workhouse, Buckinghamshire. 1838. New build.
- Belper Workhouse, Derbyshire. 1838. New build.
- Great Dunmow Workhouse, Essex. 1838. New build.
- Lichfield Workhouse, Staffordshire. 1838. New build.
- Mere Workhouse, Wiltshire. 1838. New build.
- Penzance Workhouse, Cornwall. 1838. New build.
- Redruth Workhouse, Cornwall. 1838. New build.
- Wilton Workhouse, Somerset. 1838. New build.
- Witham Workhouse, Essex. 1838. New build.
- Blakesley Parsonage, Northamptonshire. 1839.
- Billericay Workhouse, Essex. 1839. New build.
- Bedworth Workhouse, Warwickshire. 1839. New build.
- Edmonton Workhouse, London. 1839. New build.
- Louth Workhouse, Lincolnshire. 1839. New build.
- Newcastle-under-Lyme Workhouse, Staffordshire. 1839. New build.
- Old Windsor Workhouse, Berkshire. 1839. New build.
- St Austell Workhouse, Cornwall. 1839. New build.
- Uttoxeter Workhouse, Staffordshire. 1839. New build.
- Buckingham Goal, Buckinghamshire. 1839. Extension and alterations.
- Lutterworth Workhouse, Leicestershire. 1939-40. New build.
- Hartshill Parsonage, Stoke on Trent. 1840.
- School and Master's House, Hartshill, Stoke on Trent. 1840. New build.
- Wanstead Infant Orphanage Asylum, Redbridge, London. 1841.
- Private Houses, Whitby, Yorkshire. 1842.
- Infant Orphan Asylum, Wanstead, Essex. 1841-43. New build.
- Lunatic Asylum, Shelton, Shropshire. 1843. New build.
- Macclesfield Workhouse, Cheshire. 1843. New build.
- Martyr's Memorial, Oxford. 1841-43. New build.
- Reading Gaol, Berkshire. 1842-44. New build.
- Clifton Hampden Parsonage, Oxfordshire. 1843-46.

4.25 Following the dissolution of his partnership with Moffatt, Scott went on to design and construct

many more buildings that include:

- Lunatic Asylum, Clifton, York. 1845. New build.
- Lunatic Asylum, Wells, Somerset. 1845. New build.
- Barnet Parsonage, Hertford. 1845.
- St Mark's Parsonage, Swindon. 1846.
- Wembley Parsonage, Middlesex. 1846.
- Workers Houses, Hartshill, Stoke on Trent. 1842-48.
- Astbury School and Masters House, Congleton. 1848. New build.
- Christ Church School, Alsager, Cheshire. 1848. New build.
- Sandbach School, Snabach, Cheshire. 1849. New build.
- Weeton parsonage, North Yorkshire. 1852.
- St Paul's Parsonage, Cambridge. 1853-54.
- Trefnant School, Trefnant, Denbighshire. 1855. New build.
- Stoke Newington Parsonage, London. 1855.
- Tysoe School, Tysoe, Warwickshire. 1856. New build.
- All Soul's Vicarage, Halifax, Yorkshire. 1856.
- Literary Institution, Sandbach. 1857. New build.
- Ilam Cottages, Staffordshire. 1857.
- Lanhydrock House, Bodmin, Cornwall. 1857.
- Crimea War Memorial, Westminster School, Westminster. 1858. New build.
- Kilkhampton Parsonage, Cornwall. 1858.
- Walton Hall, Warwickshire. 1858.
- Ashley School, Ashley, Northamptonshire. 1858.
- Ashley Parsonage, Northamptonshire. 1858.
- Claydon House, Buckinghamshire. 1859.
- Bridge Parsonage, Kent. 1859.
- Ranmore Common Vicarage, Surrey. 1859.
- Akroydon Workers Housing, Halifax. 1859.
- Brownsover Hall, Warwickshire. 1860.
- Trefnant Parsonage, Denbighshire. 1860.
- Higham Rectory, Forest Heath, Suffolk. 1861.
- Kingston grange, Kingston St Mary, Somerset. 1861.
- St Andrew's Parsonage, Leicester. 1861.
- Kelham Hall, Nottinghamshire. 1859-62.
- Jarrom Street Vicarage, Leicester. 1862.
- 1, 3 & 3a Dean's Yard, Westminster. 1862.
- Leith Parsonage, Midlothian. 1862.
- Treverbyn Vean, St Neot, Cornwall. 1858-62.
- Lee Priory, Littlebourne, Kent. 1860-63. Alterations and additions.
- Vaughan Library, Harrow School, Middlesex. 1861-63.
- Gret Barr Hall Lodges, Birmingham. Pre-1863.
- The Master's House, St John's College, Cambridge. 1863.
- Christ Church Parsonage, Ottershaw, Surrey. 1864.
- Midland Grand Hotel, St Pancras Station, London. 1865.
- St Luke's arsonage, Weaste, Lancashire. 1865.
- School Master's House, Ashley, Northamptonshire. 1865.
- Almshouses, Winchcombe, Gloucestershire. 1865.
- Hafodunos, Llangernyw, North Wales. 1861-66.
- The School, Great Dunmow, Essex. 1866.
- Preston Town Hall, Lancashire. 1862-67. Destroyed by fire in 1947.

- Old Schools, Cambridge. 1864-67.
- Leeds General Infirmary, Leeds, West Yorkshire. 1864-67.
- Clifton Hampden Bridge, Oxfordshire. 1867.
- Foreign and Commonwealth Office, Whitehall, London. 1861-1868.
- Tydd St Giles Rectory, Cambridgeshire. 1868.
- Grammar School Library, Doncaster. 1868.
- McManus Galleries, Dundee. 1865-69.
- Market Cross, Helmsley, Yorkshire. 1869.
- Nocton School, Lincolnshire. 1869.
- Brill Swimming Baths, Brighton. 1866-69. Demolished 1929.
- Mirfield Parsonage, Yorkshire. 1869.
- University of Glasgow, Glasgow. 1870. New build main building.
- Polwhele House, Truro, Cornwall. 1870. Additions.
- Radcliffe Infirmary, Oxford. 1869-71. Extension.
- Hillesden Vicarage, Buckinghamshire. 1871.
- Albert Memorial, London. 1864-72.
- Cemetery Chapel, Ramsgate, Kent. 1869-1872.
- Savernake Hospital, Wiltshire. 1871-72.
- St Mary's Homes, Godstone. 1872.
- Scott's Building, King's College, Cambridge. 1873.
- University Senate Hall, Mumbai University, Mumbai. 1869-74.
- University Library and Clock Tower, Mumbai University, Mumbai. 1869-74.
- St Michael's Parsonage, New Southgate, Middlesex. 1874.
- St Saviour's Parsonage, Leicester. 1875.
- Fulney Parsonage, Lincolnshire. 1877-80.
- Clarkson Memorial, Wisbech, Cambridgeshire. 1880.
- New Court, Pembroke College, Cambridge. 1881.

4.24 This list demonstrates the body of Scott's work and makes evident his impact within the architectural profession throughout the first C19th. Throughout his career, Scott developed and honed his craft becoming both one of the most eminent, and synonymous with the Gothic Revival movement. Scott developed his own recognisable design style, however his work at St Margaret's does not follow this, but more closely matches the original design aesthetic seen on the remaining church fabric. Many of Scott's buildings remain to this day and are celebrated for their grandeur and unique aesthetic qualities. However, these buildings have also undergone extensive alterations to provide amenity facilities that have come to be expected in the C21.

4.25 Within the context of Scott's (and Moffatt's) work, the Restoration of St Margaret's represents a typical design and is conspicuous by its absence of any real ornamentation. The current proposal will have little impact on any built fabric or fittings that date back to the Restoration overseen by the partnership of Scott and Moffatt. Numerous extensions, adaptations and re-orderings, throughout the life of the church, have changed the interior drastically to suit the needs of the congregation (at that time) and we see the proposed work as a continuation of this process of change and adaptation. With financial sustainability comes a promising and secure future for the building that will preserve not only the built fabric, but the community enjoyed by the congregation and the certainty that worship can continue at St. Margaret's for many years to come.

Internal Finishes

4.26 The interior of the church was plastered by Scott during the Restoration, although several significant internal features remain visible in the church, including: the priest's doorway in the Chancel (C13); the crown post roof to the Chancel; the Chancel arch and arch to the Chancel

crossing; the nave arch to the south of three bays having Early English capitals; and the west end gallery.

- 4.27 Internally there is a considerable change in level from the nave to the chancel made up of six stone steps.

Fixtures and Fittings

- 4.31 St. Margaret's Church has few remaining furnishings or fittings following the 1856 reordering by Sir George Gilbert Scott. A resume of these is as follows:

Pews

- 4.32 The pews date from the Sir George Gilbert Scott restoration of 1876 when the previous box pews were removed and the present pews installed. There is strong evidence that the arrangement of the pews is not as originally intended by Scott as areas have been removed and the northern block of pews has been reset in concrete.

Monuments

- 4.33 The church has a number of notable monuments. These include:

- Bust and Monument to Thomas Redmond Hooker mounted on the Chancel arch but originally mounted on the Nave south wall before the South Aisle was rebuilt.
- Monument to Thomas Pelling 1732 in Chancel.
- Monument to the Burne-Jones' at west end of South Aisle (external).

Fittings

- 4.34 Remnants of a possible 13th century font bowl made out of a block of chalk were found in the old vicarage garden and now lay on the western window cill in the South Aisle. The present font was designed as a copy by the architect Mr Johnson.
- 4.35 In the Vestry is an exceptional 15th century triptych which used to be in the church but is currently kept safe due to vandalism damage.

Stained Glass

- 4.36 St Margaret's church has an outstanding collection of stained glass windows made by William Morris from designs by Sir Edward Burne-Jones. The three eastern windows were inserted in 1893 and were a gift of Sir Edward to the church to commemorate the marriage of his daughter Margaret. The windows in the south wall of the Chancel and the north walls are also by Sir Edward as are the two lancet windows in the Tower. In addition, there are two former Burne-Jones windows in the north wall of the Nave.
- 4.37 The chancel has a further stained glass window, 1922 by Townsend. This is less important than the Morris glass.
- 4.38 In 2004, a new window was added in the north wall of the Nave to designs by Andrew Taylor.
- 4.39 In the South Aisle are five windows in the style of Clayton and Bell.

5.0 Wider Site Issues

Site Setting and Aesthetics

- 5.1 Despite the location of St Margaret's church, the building is not readily visible from outside the churchyard. You do get a view past the lychgate from the pond to the west but the view is masked by the evergreen oaks. Originally the church clock was mounted on the western side of the Tower but after 1933 the clock was mounted on the west end of the Nave, presumably to make it more visible.
- 5.2 St Margaret's church is dominant within the churchyard from the west and south. Because the boundary of the churchyard is very close to the north and east, the church is not dominant from these directions.
- 5.3 A series of flint walls define the areas of churchyard to the south and very much add to the character of site.

The Church Building

- 5.4 The church building is constructed of random flint walls with stone dressings and red handmade clay roof tiles. Work undertaken in the C19 to the chancel, south aisle and west end are apparent by the tighter use of flint as compared to the much earlier stonework dating to the Norman period. The north elevation, to the west of the tower, consist of four bays of lancet windows. The south aisle, with its lean too roof, consists of three bays that mirror the internal arcade. To the west end of the north elevation, a small, two-storey 1970's extension is constructed of flint walls and stone dressings, with hipped roof of red handmade tiles.
- 5.5 The central tower is obscure in its location and is evidence of the informal growth of the church over time. The tower is of three stages and is flanked to the north and south by angle buttresses, and with a pyramidal roof. The church is traditionally oriented with the altar being to the east.

Churchyard

- 5.6 The churchyard at St Margaret's church is a substantial area with the historic churchyard surrounding the church on the sloping sides of the hill. Substantial areas of additional churchyard were donated as a series of wall enclosed spaces to the south as follows:
- 1883; Enlarged on the site of the old Tyth Barn
 - 1905; Marquis of Abergavenny gives his walled garden
 - 1920; Further garden
 - 1953; Part of the Grange Garden
 - In recent years the Garden of Remembrance has been donated.
- 5.7 The churchyard is subdivided into a series of spaces by flint walls which defines the churchyard and is perhaps unique in the setting of the church. The walls are listed grade II. The churchyard has a series of grade II listed tombs as follows:
- 1824; John Farncombe
 - 1728; Thomas Beard
 - 1809; Jane Gleave
 - 1812; Thomas Gleave
 - 1736; Charles Gleave

- Further unidentified chest tombs

5.8 The lychgate is the principal entrance into the churchyard and was constructed in 1897. It is listed grade II.

5.9 The churchyard has a significant number of evergreen oaks within it and these add significantly to the setting of the church and churchyard.

Site Archaeology

5.10 There has been no detailed archaeological assessment of St Margaret's church or churchyard. Excavations in the early 20th century uncovered evidence for the lost South Transept. Evidence for the lost South Aisle is presumed to have been destroyed by the 19th century aisle.

5.11 There is a possibility that mediaeval and possible pre-mediaeval deposits exist within the churchyard and any substantial excavations in the churchyard should be preceded by an assessment.

5.12 It is likely that all archaeological deposits have been destroyed under the church during the 19th century alterations.

Site Ecology

5.13 St Margaret's church and churchyard has had no specific ecological or geological assessment to date. The number and size of the evergreen oaks though is significant. The area of churchyard around the church is sloped and chalk grassland.

Landscape Value

5.14 St. Margaret's Church is substantial building within an extensive setting that is formed by the churchyard and its historic flint walls and mature trees. The church is a local landmark, as noted in the Rottingdean Conservation Area Character Statement, and has a strong relationship with the public open space of the Green. The west end of the nave and tower form a focal point when viewed from the Green. The best views of the church, once within the churchyard, are from the west and south. The north side of the nave and tower are prominent in views from Dean Court Road, however these views are considered much less significant.

6.0 Significance of St. Margaret's Church, its context and setting

6.1 St Margaret of Antioch's Church Rottingdean is Listed Grade II* and is a building of national architectural and historic importance. The statement has concluded that the following points are significant.

External Significance (of national importance)

- No items.

Outstanding Significance (high local or regional significance)

- The setting of the church from the south as viewed from the churchyard.
- The 11th/12th century fabric and central Tower.
- The 15th century triptych.

- The link with Sir Edward Burne-Jones and the William Morris glass.
- The progression of spaces up through the church.

Some Significance (worthy of note)

- The churchyard and its arrangement of spaces divided by flint walls.
- The South Aisle.
- The link with the French raid of 1377.
- The link with Rev. Dr. Thomas Redman Hooker.
- The remaining mediaeval fabric of the Chancel.

Neutral Significance

- The 19th century re-orderings

7.0 Assessment of the Impact of the Proposals on the Significance of St. Margaret's Church

7.1 The assessments of significance in this section are an essential part of the management and maintenance process for the church. However, they can only be subjective, reflecting both the knowledge and tastes of the specialists at the time of writing.

7.2 Significance can be applied to the Church in numerous ways. It can be attributed to the site as a whole, to the church building and to the internal individual fittings and fixtures. The significance of these individual items can be measured according to their contribution to the building or site as a whole, or in their own right as objects of individual interest and beauty.

7.3 It is first important to note that the vast majority of the historic fabric at St. Margaret's Church remains unaltered. The principal views remain unchanged, and the most significant monuments, fixtures and fittings also remain unaltered. It must be remembered that historic buildings are the product of change, and St. Margaret's has been no exception. Many of the changes particularly in the late 19th and early 20th century have been radical and in order for this building to survive and remain in use into the 21st century further change is inevitable to create a viable and sustainable future based on the PCC's needs and aspirations.

7.4 The changes made beneath the gallery are also thought to harm the significance of St. Margaret's Church as there are existing partition walls beneath it. The area under the gallery is underused and has become an unsightly storage area. The introduction of a new stone floor and high-quality cupboards will enhance this area greatly. It will also allow the creation of a designated buggy area and facilitate a much more welcoming entrance to the church. A new glazed door to the nave will create a visual link between the spaces.

7.5 Internally the nave will see the greatest changes to the historic fabric with the removal of the pews and the installation of a new stone floor. The pews, as they stand today, are neither original in fabric or configuration and there is evidence to suggest that they have been moved, altered, replaced and removed throughout the life of the church.

7.6 The re-opening of an existing doorway on the north wall of the nave will create a strong link between the existing church and the proposed extension.

7.7 The relocation of the font, which has had a number of positions in the church over the past centuries, does not diminish its significance but enhances its use and relevance.

- 7.8 The relocation of the controversial Hooker memorial plaque from its current position (behind the pulpit) to the north wall of the Nave, does not diminish its significance but relocates it to a less prominent location.
- 7.9 The current proposals leave the tower, chancel and sanctuary mostly unaltered.
- 7.10 The internal spaces within the 1970's extension will be reconfigured to provide a new lift, staircase, 1 No. accessible WC and 3 No. standard WCs at ground floor level. As a later extension to the church, the significance of the vestry extension is less than the much older areas of the church. At first floor level a choir vestry is accommodated within the existing 1970's vestry extension.
- 7.11 The proposed extension will be sunken into the ground to ensure that the ridgeline matches that of the later 1970's extension. It is anticipated that the extension will be above the burial horizon but will have an impact on potential archaeology. A number of 20th century grave stones will need to be removed and relocated to allow the development to proceed.
- 7.12 The new extension will have an impact externally on St Margaret's Church. Due to the scale of the extension a portion of the north wall to the nave, which contains some of the oldest built fabric, will be largely obscured as viewed from Dean Court Road. This view however cannot be considered a significant view and care has been taken to ensure that as little alteration to the existing fabric as possible is proposed. A roof light will allow natural day-light to fall onto the stained-glass windows and ensure they are still well lit allowing them to continue to be appreciated from the nave.
- 7.13 Within the extension, at ground level, a store, kitchen and vestry are provided. The kitchen has been located to benefit from a close relationship to the re-opened doorway to the north wall of the nave allowing ease of movement between the two. Likewise, the vestry also benefits from being located close to the re-opened door. The vestry has multiple windows to benefit from natural daylighting and views out over the remaining churchyard.
- 7.14 At first floor level a large open-plan meeting room is provided that will have minimal impact on the built fabric of the church.

8.0 Parish Overview

The Parish

- 8.1 The Parish of Rottingdean is a village of approx. 3,500 inhabitants in a semi-rural location within the City of Brighton and Hove, on the south coast of England. It borders the villages of Saltdean, Ovingdean and Woodingdean.
- 8.2 Historically, the inhabitants of Rottingdean were employed in agriculture, but from the late 18th century began to attract tourists wanting to escape the Brighton and London. When farming collapsed in the 1920's, much of the farmland was used for building and the population of Rottingdean increased significantly. Rottingdean has a higher-than-average proportion of people working in professional occupations than the rest of the UK, meaning that the average salary is also higher than the national average. However, due to the high living costs a lower proportion of the population are home-owners with many people privately renting in the borough.

- 8.3 The Parish is a broad social mix with large private houses, small private houses and rented accommodation provided by housing associations and private owners. There are two primary schools in the village and many societies and community groups. The PCC wish to be able to offer all these organisations the opportunity to use the church and therefore generate a sustainable income for the buildings long-term care.
- 8.4 Rottingdean has a few modest hall facilities, at Rottingdean Village Hall, Our Lady of Lourdes Church Hall and the Whiteway Centre. These are in constant use by the village and these have no spare capacity. Many church and other organisations need space.

Worship and liturgical use Pre-Pandemic Restrictions

- 8.5 The church is open every day and there are daily morning and evening prayers held in the Chancel, which attract 1-5 worshippers. The Chancel is reserved every day for private prayer and the candle tree is currently placed here, although the many steps can restrict use.
- 8.6 On a Sunday, there is a 7.30am BCP service in the Chancel, attended by 5-8 people. This is followed by an 8am BCP communion service in the Nave, attended by 10-20 people. This congregation is stable, and worship is led from the altar which is placed in the Tower base, just east of the arch.
- 8.7 The main service on a Sunday is the 10am communion service which is focussed on the altar in the Tower base but led from the Nave platform. The children's corner during the service has recently been moved from the west end of the South Aisle to the Lady Chapel so children feel incorporated into the worship. Attendance at this service is growing with younger families starting to come and is attended by 90-100 people.
- 8.8 On a Sunday evening, there is an evening prayer service followed by a bible study group held on the nave platform. The space is not large enough and is attended by up to 15 people presently.
- 8.9 On a Wednesday evening there is a simple service and study group. This starts on the nave platform and moves to the tower base and is currently attended by 10-12 people.
- 8.10 On a Tuesday or Thursday morning, a mass is held in the Lady Chapel. On Tuesdays, 17-plus attend as there is coffee afterwards. On the Thursday 10-12 people attend.
- 8.11 For Parish worship, the church feels very much as three unlinked spaces.
- 8.12 The Church of England school uses the church every Wednesday morning when the whole school of 200 children, 16 teachers and some parents attend. The school also uses the church at Christmas, on St Margaret's Day and at Easter when there is a procession from the Garden of Remembrance into the church.
- 8.13 At major services, the general attendance is as follows:
- Christmas

Midnight Mass	80 people
Crib Service	250+ people
Christmas Day	160 people
Carol Service	150 people
School Carol Service	300 people
 - Easter is attended by 150 people with similar attendances on Mothering Sunday.

- Harvest Festival is attended by 100 people.
- Remembrance Services are regularly attended by between 80-100 people.
- There are around 15 funerals in church every year attended by about 60-70 people. Again, the focus is the Nave platform and the space is adequate.
- There are around 8 weddings a year in the church, attended by 80-120 people. The focus is the Nave platform, but space is cramped.
- Baptisms are usually held on a Sunday afternoon. The Parish have gone back to using the font at the west end of the South Aisle, but the space is very cramped. There are around 14 baptisms a year attended by up to 80 people. There were also 4 baptisms within services.

Social and secular use

8.14 The church is open every day and receives numerous visitors.

8.15 Presently the church is used for 6-7 major concerts a year. These are very popular and attended by up to 200 people.

The Church Hall building

8.16 To the south-west of the church, set within a walled garden and attached to a house is the church hall building. This is very small (accommodating 30 people) and has limited kitchen and toilet facilities. It has at first-floor a small flat/office.

9.0 The Need of St. Margaret's Church

Issues affecting the use of the building

9.1 From a liturgical point of view, the PCC wish to see a much greater range of liturgy. Currently the building can only be used for east-west worship and is very restricted. The arrangement of the Tower base cuts off the Chancel from the body of the Nave and the fixed seating prevents any modern mission aimed at reaching the majority of the village who do not currently worship at St Margaret's church. The PCC would like liturgically to offer the following:

- Traditional east-west worship with the focus on the eastern end of the Nave and crossing.
- Informal worship at tables or in the round, aimed at families, children and younger people.
- Space for teenage worship and work. There has been an attempt to start this but the organisers, while very keen to hold this in church, have said the space at present is unsuitable
- Smaller special space or spaces for private worship, small gatherings and groups.
- Maintaining the sense of sacred by making the building welcoming, inviting and flexible.
- Healing services which require space to move around.
- To integrate all spaces of the building for worship and remove barriers that prevent

this.

- To allow possible prayer and reflection while the building is in use for other activities.

9.2 The parish also wish to develop and expand a range of initiatives which are linked to worship. Some of these activities have to take place off site so those using the church often do not participate and the activities are divorced from the building. To integrate the activities within the building will greatly benefit the mission and the building. These initiatives include:

- Coffee mornings to be held in the church, not the hall, ensuring greater integration of worship and hospitality. This will increase inclusion and will increase numbers attending.
- The parents and toddler group would greatly expand if they had space, tea facilities, etc. The hall is insufficient and divorced from the church.
- Work with teenagers, but they need space and better media and other facilities.
- Work with the homeless. This is a growing issue in Rottingdean and the ability to welcome these people, offer tea etc. would be an important future mission.
- Small mission and social gatherings for a range of age and social groups which will expand mission and greatly increase use of the building.

9.3 The PCC are also keen to expand a number of parish events and initiatives aimed at mission and inclusion. These events include:

- Social dinners and events.
- Harvest supper and parish meals.
- Create children's work particularly during holidays. This will assist families in particular.

9.4 The secular use of the parish church is an integral part of the life of Rottingdean and the church and the PCC have developed the following initiatives which could be greatly improved and expanded if the facilities were available:

- Potentially increasing the concerts, but there will be a limit to how many more can be accommodated without supporting facilities. These events are vital to build the links with the wider parish.
- Art exhibitions and other cultural events.
- Drop-in facilities for young parents and older people providing a welcoming environment.
- Developing St Margaret's as a base for explaining the heritage of the area. An initiative to start this will hopefully receive HLF funding in late 2018 and has links with the school and local secular societies.

9.5 The PCC have a bold initiative to develop St Margaret's church as the mission and cultural centre of the village, aimed at ensuring the sustainable future of the building.

Perceived barriers

9.6 The PCC have spent some time looking at St Margaret's church and talking to those who use the building or wish to use it. The following are the barriers preventing the sustainable use of the building:

- The present altar is too large, and it acts as a visual and practical barrier, preventing people moving up to the Chancel and using this space.
- The church has 7 or 8 steps from west to east and while nothing can be removed, they are a real barrier to use.

- There is no dignified place to put a wheelchair user, prams or bulky equipment.
- There is no flexible space at all in the church which inhibits modern liturgy and secular use.
- There are no kitchen facilities.
- There is no fully accessible toilet and the present toilets are extremely small.
- The present office and Vestry arrangements do not work.
- The present Sanctuary needs a focus and role. Currently this is the tabernacle, but is this right?
- The mediaeval triptych is currently not visible but could become a focus of worship.
- There is no space for expanding the school work which the school is keen to do, nor is there space to hold mission sessions.
- The pulpit is not used and is a large piece of fixed furniture.
- The font needs to have much greater space around it and be more visible.
- Entry into the church needs to be more open, welcoming and with better notice and media presentation.
- The media and sound and vision installations are inadequate.
- Storage is a real issue.
- The church interior is not welcoming and the magnificent visual progression east-west is not made the most of.

9.7 It is clear that having no accessible toilet and kitchen facilities is preventing many people from using the church, prevents social events and is affecting the PCC's ability to create a sustainable future for the building. The current toilets cannot be used by the disabled and are inappropriate for the elderly.

10.0 The Proposal

10.1 The proposed internal re-ordering works at St. Margaret's Church include:

- Removal of the pews, platforms and current floors in the nave and south aisle.
- Installation of a new level floor with underflooring heating.
- Relocation of the font closer to the church entrance to a more prominent and traditional position.
- Relocation of the pulpit and conversion into AV centre at the west end of the church.
- Extension of Tower floor to form an eastern dais to the Nave and South Aisle. This has disabled access, from the south aisle, which makes the Tower base accessible to all and creates a useable space in the Tower to satisfy the brief.
- The installation of high-quality timber storage units to the west wall of the south aisle for stacking chairs.

10.2 While the tower floor remains unchanged, the nave and south aisle interior fittings are removed. The pews and floors date from the 1876 reordering and have already been altered. The fabric to be removed is the least significant within the building although a late 19th century interior of not exceptional quality will be lost. It is the belief of the PCC and the architect that the harm to the building is not so significant that the proposed alterations should be discounted.

10.3 The proposed extension works at St. Margaret's Church include:

- Reconfiguration of the entrance space under the gallery to include new cupboard storage and glass doors. This will open up the entrance and answers a fundamental part of the brief. Additionally, the existing opening from the entrance into the modern extension will

- be altered and access into the extension.
- Reconfiguration of the 1970's extension to form better toilet facilities and provide a lift and stairs to the first floor.
- Extension to the east of the existing 1970's extension to accommodate a kitchen, vestry and store at ground level. Opening up of an existing blocked doorway in the north wall of the nave to allow a good connection between the main worship spaces and the kitchen.
- Provision of two meeting rooms at first floor level.

11.0 Why Does the Parish of St. Margaret's Church Need These Facilities Now?

- 11.1 In the early 21st century people do not attend church because they feel they should. There are so many other things to do on a Sunday. We know from discussions with the congregation and others who use the church and or would like to that without proper toilet, kitchen and meeting facilities people will simply stop coming. For many reasons today people need these facilities such as toilets to even be able to attend events and for modern safeguarding of children, the elderly, disabled and vulnerable adults these facilities are essential. In addition, proper heating is essential. In cold winters the church building has to be abandoned for worship which is not good either for the congregation or the building itself.
- 11.2 If we want to see a sustainable liturgical and financial future for St. Margaret's Church, we need individuals and organisations to come to the church, to use it, and collectively buy into the buildings care. If there are no modern toilet, kitchen or heating facilities coupled with open space for modern gatherings, liturgy and events we know they will simply not come.
- 11.3 As styles of worship are ever-changing, St. Margaret's Church needs to adapt to modern liturgical uses in order to stay relevant and to benefit from continual reinvestment from the congregation. The PCC's planned liturgical uses for the church would benefit greatly from the creation of an open-plan area to the west which allows services to be flexible and worshipper focussed.
- 11.4 By providing a high-quality and affordable venue within the local area, the PCC would be able to ensure a steady revenue stream that would contribute to both the long-term financial viability and ongoing maintenance requirements of the church.
- 11.5 In an ideal scenario the global COVID-19 pandemic will pass and life will return to normal, however it would not be pragmatic to assume this is the last pandemic we will have to navigate. As we adjust to the 'new normal' it would be prudent to consider the future social distancing capability at St. Margaret's Church. The current layout, with fixed pews, is inflexible and does not easily support social distancing measures. In this respect, the removal of the Victorian pews would future-proof worship at St. Margaret's Church well into the future and ensure the health of all those that worship there.

12.0 Justification

- 12.1 The PCC recognise that there is a lot of work to needed to realise the PCC's vision and the impact on the historic building and its significance must always be considered. The PCC have made a compelling case for a sustainable worshipping and secular use for St. Margaret's Church which cannot be achieved unless there is well-considered change. The PCC firmly believe that these changes will greatly enhance the experience of using the church and that the harm to the historic church is minimal, as compared with the huge benefits of sustainable worshipping and secular use, which in turn will create a sustainable financial future.

13.0 Bibliography

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