

11. East end

Extended 12th-13th century, substantially altered 19th century, with windows showing scenes of Bertha, Ethelbert and Augustine.

10. Cross

Jesus died on a cross, the righteous for the unrighteous, to bring us to God (1 Peter 3). Originally wooden, with a vine branch representing Christ's church, brought here by Belgian children. Copied in steel by local craftsman, Melvin Pinnock, 1985.

9. Altar table

For the Lord's supper (eucharist, or mass) of bread and wine: 'The Lord Jesus, on the night he was betrayed, took bread, and ... broke it and said, *This is my body, which is for you; do this in remembrance of me.* ... After supper he took the cup, saying, *This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.*' (1 Corinthians 11).

8. Unity window

The design by Nicola Kantorowicz symbolizes Jesus' prayer for the unity of his followers (John 17). Installed 1995 in memory of Lt-Col John Haddon, an energetic supporter of St Martin's and of Christian unity.

7. Tomb

Opened in the 19th century and found to contain the bones of an old man. The Latin inscription says *If by chance near here rest the remains of Bertha, wife of King Ethelbert, let them rest in peace until the last coming of the Lord Jesus.* In fact Bertha was buried at St Augustine's Abbey.

6. Roman walls (shown red)

This is the oldest part, probably 4th century. You can touch the long, flat Roman bricks.

5. Pulpit

The message of Jesus, raised from the dead to be Lord, Judge and Saviour, is explained from here week by week. This pulpit is 19th century. ('Pulpit' is from Latin *pulpitum*, a stage. It is raised so everyone can hear.)

4. North windows

The stained glass depicts women who helped spread the faith, including Queen Bertha, and her daughter Ethelburga who converted King Edwin of Northumbria and founded an abbey at Lyminge in Kent.

3. Chrismatory

14th century container for holy oils. Hidden high up on the wallplate during the Reformation. Found again after about 300 years, in 1849. The original is now in the Cathedral crypt. One of only two that survived the Reformation in England.

2. North doorway

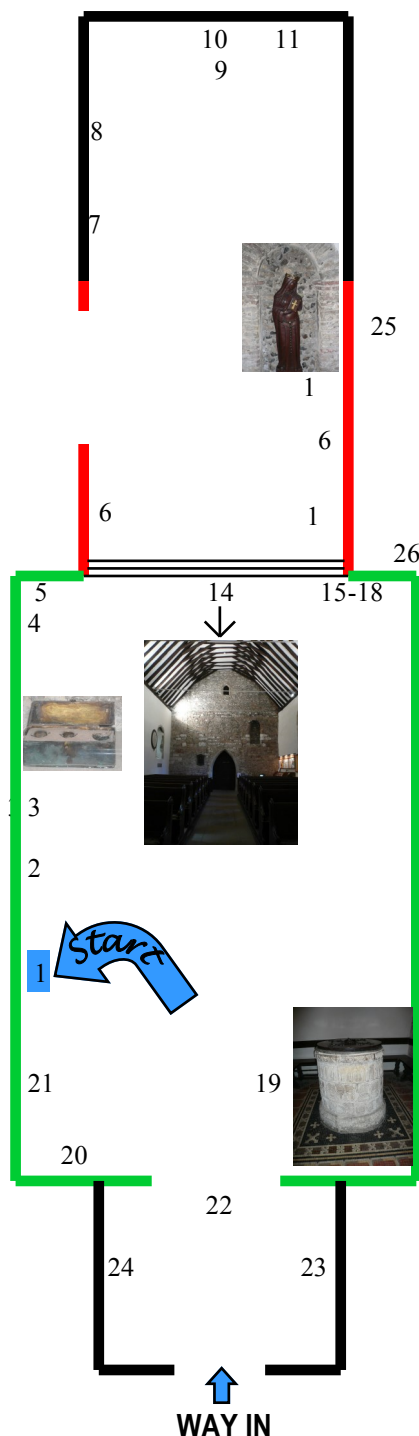
The main entrance before 1840, when it was blocked, and the current pews were installed.

1. St Martin

Martin lived AD 316-397. A humble man of great spiritual power, he became Bishop of Tours, in France. The window insert, made from mediaeval glass from Chartres Cathedral, shows him as a young Roman soldier, cutting his cloak in half to share it with a beggar. A gift from the Friends of St Martin's in 1980.

12. Queen Bertha

Round-head doorway was made in the Saxon period. Bertha was a Christian princess, who came from Tours about 580 to marry Ethelbert, who became king of Kent, and overking of all the kingdoms northwards to the River Humber. St Martin's, named after Martin of Tours, was her regular place of prayer. The statue is by Mother Concordia of Minster Abbey (1997).



24. Sir John Finch monument

Royalist Speaker of the House of Commons when Parliament was in conflict with King Charles I. In 1629 he was held down in the Speaker's chair so that he could not adjourn the session during a protest against tax imposed by the King. He later fled to Holland, but returned when the monarchy was restored under Charles II in 1660, and was a member of the court which sentenced to death those who had executed Charles I.

13. Roman doorway

The flat topped Roman doorway led to a small room or *porticus*, of which only the foundations remain.

14. Nave

In 597 Augustine's monks used St Martin's as a base for their mission to convert Ethelbert and his people to Christianity. Needing more space, they soon extended it, using Roman methods and reusing some Roman bricks. This part (shown green) is the first Anglo Saxon structure of mortared brick and stone instead of wood. Some of the stone (rare ditrupa limestone) was sent from near Paris. The Roman style west windows were enlarged later in the Saxon period, then filled in when the tower was built. The roof is 14th century.

15. Icon

Abraham gave hospitality to three heavenly visitors at the oak of Mamre (Genesis 18). This icon follows the famous depiction painted by Andrei Rublev about 1410 and is used to meditate on the Trinity (God the Father, Son and Holy Spirit). At the front of the table there is a place for you.

16. Candle stand

Given in memory of David Edmonds, who organised the restoration of the churchyard in the 1990s. We invite you to light a candle, stand quietly, and be aware that God is present.

17. Piscina

Before the 16th century Reformation there was an altar table in this corner. This stone sink from the Norman period was used to pour away water from washing the plate and cup used for mass.

18. Holes for rood beam (high up each side)

Around the 14th century it became common for churches to be fitted with a beam carrying a large figure of Christ on the cross ('rood'), often with images of saints on each side. Most were removed during the Reformation.

19. Font

Used for baptism with water, the sign of initiation into the Christian faith. King Ethelbert was probably baptised in 597 here at St Martin's. This ancient font was constructed from a well head in the Cathedral cloisters made between 1155 and 1165.

20. Squint

Angled hole in the wall, so that in mediaeval times lepers outside could see the mass being celebrated.

21. Books and postcards

There is also a place for you to write a request for prayer, which we will use next Thursday.

22. Bell tower

14th century. There are three bells. The largest was made in 1393.

23. Nameboards

Before the Norman conquest (1066) St Martin's had its own bishops. In 1321 Rector Robert de Henney was taken to court for having more than 13 grammar boys in St Martin's school (in the churchyard). The extras used to hide when the school was visited, but he was found out.