



## **The Chapels Royal of St Peter ad Vincula and St John the Evangelist HM Tower of London**

Dear friends,

It is always encouraging to get feedback on these Newsletters. Last week's piece on Evelyn Underhill's suggestions for sacrifices to be made during Lent provoked an impassioned objection from a particular quarter that, whatever else might go ('self-indulgent' bath salts, for example), one thing that was not going was the hot water bottle. Hear, hear, I say. As I am fond of repeating, "Cast ne'er a clout till May is out." That sounds like straightforward advice, but it transpires that it is not so simple. For some, it means that you should not shed any layers of clothing until the month of May is over – that is, 1<sup>st</sup> June at the earliest. For others, 'may' refers not to the month but to the appearance of blossoms on the hawthorn tree, also known as the may tree or just the may. These trees traditionally bloom in April but – perhaps as a result of global warming – I have seen some with plenty of flowers on them in mid-March. My conclusion is that, in terms of clothing, you pay your money and take your choice but, whatever Evelyn Underhill says, hang on to that hot water bottle if you want to.

Those familiar with the Romance languages will know that their words for Lent are usually closely derived from the Latin word *quadragesima*, meaning 'fortieth' – as the season begins forty days before Easter. Thus, we have the French *carême*, the Spanish *cuaresma*, the Italian *quaresima* and the Portuguese *quaresma*. German, on the other hand, has *Fastenzeit* ('fasting time') and Dutch has the related *vasten*. Old English and Dutch share Teutonic origins and in Dutch *lente* still means spring. In Old English the word *lencten* (origin of the modern 'lengthen,' referring to the lengthening of days), whence our modern word Lent, simply meant the season of spring. It seems clear that 'Lent' (like 'Easter'), is a word which originally had no Christian significance but was simply adopted from pre-Christian usage in order to designate the forty-day penitential period starting on Ash Wednesday. Some, however, point out that there is in fact something in common between the brightening of days in spring and the growing hope of new life as we approach Easter. Interpreted in that way, Lent, like Advent, becomes not only a penitential season but also one of growing hope and expectation, central to our Resurrection faith. Whether that was in the minds of those Old English speakers who first decided to drop the Latin *quadragesima* in favour of the native Lent, we cannot know, but some may find it a helpful image of burgeoning spiritual life rather than just a time of going without.

And don't mention hot water bottles.

With all good wishes,

Cortland.



**Sunday Service 30<sup>th</sup> March 2025**  
**The Fourth Sunday of Lent – Mothering Sunday**  
**Remember that the clocks go forward by one hour on 30<sup>th</sup> March**  
**0930** Said Holy Communion in The Chapel of St John the Evangelist in the White Tower

**Readings**

2 Corinthians 1: 3-7 & Luke 2: 33-35

**Collect for the Fourth Sunday in Lent**

Grant, we beseech thee, Almighty God, that we,  
who for our evil deeds do worthily deserve to  
be punished, by the comfort of thy grace may mercifully be relieved;  
through our Lord and Saviour  
Jesus Christ. **Amen.**

**Prayer of the week: The Summons by John L Bell**

John L Bell (as he usually gives his name) is the author of the book *Living with the Psalms* which has been suggested as Lent reading here previously. In his long association with the Iona Community, he has always sought to enrich congregational worship with new material drawing on Biblical sources. In this, he might be seen as following the tradition of the authors of the Scottish Metrical Psalter, designed to enable worshippers easily to pray the Psalms by setting them to simple tunes. Best known of these is, perhaps, *The Lord's my Shepherd* (Psalm 23) sung to the tune *Crimond*. Bell has been a prolific author of such material. His creations are designed to be sung but they also constitute spoken prayers in their own right. One of his most popular pieces is *The Summons*. You can hear it sung [here](#) but you may also wish to use it as a spoken prayer. Many of the Psalms consist of a dialogue between the psalmist and God, the two voices clear but changing without indication. Bell does something similar here. The first four verses are a list of questions put by Jesus to the follower; the final verse is the worshipper's response. This poem – or hymn, sung to the Scottish tune *Kelvin Grove* – is often used at services of ordination or consecration.

Will you come and follow me if I but call your name?  
Will you go where you don't know and never be the same?  
Will you let my love be shown, will you let my name be known,  
Will you let my life be grown in you and you in me?

Will you leave yourself behind if I but call your name?  
Will you care for cruel and kind and never be the same?  
Will you risk the hostile stare should your life attract or scare?  
Will you let me answer prayer in you and you in me?

Will you let the blinded see if I but call your name?  
Will you set the prisoners free and never be the same?  
Will you kiss the leper clean and do such as this unseen,  
And admit to what I mean in you and you in me?

Will you love the "you" you hide if I but call your name?  
Will you quell the fear inside and never be the same?  
Will you use the faith you've found to reshape the world around  
Through my sight and touch and sound in you and you in me?

Lord, your summons echoes true when I but call your name!  
Let me turn and follow you and never be the same.  
In your company I'll go where your love and footsteps show.  
Thus I'll move and live and grow in you and you in me.

### **Music: Kyrie, from Missa Brevis (Dietrich Buxtehude, 1637-1707)**

Dietrich Buxtehude is a relatively obscure composer today amongst those outside the music world. This is a pity! He was the greatest composer in Germany before Bach. Indeed, such was his fame that in 1705 Bach walked 250 miles to hear Buxtehude play the organ in Lübeck. He stayed for three months to 'comprehend one thing and another about his art.' Two years earlier Buxtehude had had a visit from Handel. An aging Buxtehude had offered Handel his job on the condition that he marry his eldest daughter. We don't know much about the daughter, but Handel left town the following day...!

This Kyrie is a curious piece. Buxtehude composes in the *Stile Antico* (old or ancient style) in homage to and imitation of the great composers of the Renaissance. It is common for composers (then as now) to study those who have gone before them in order to deepen their knowledge and hone their craft and in this instance, Buxtehude is employing ancient contrapuntal techniques as a compositional exercise. Within this musical pastiche one still hears some of Buxtehude's own voice and musical language, bringing his inimitable vitality, energy and character to this text from the Ordinary of the Mass.

The text is as follows:

Kyrie eleison.  
Christe eleison.  
Kyrie eleison.

*Lord have mercy upon us.*  
*Christ have mercy upon us.*  
*Lord have mercy upon us.*

### **The Angel's Farewell from Edward Elgar's (1857-1934) Dream of Gerontius**

Performed by Helena Cooke (mezzo soprano in the choir) with the Cheshire Chorale and Sinfonia.

### **Jigsaw**

This week's picture is of Iona Abbey, by way of tribute to the Iona Community mentioned above. You can find the jigsaw [here](#).



### **Prayers**

Please continue to remember those on our sick list, some of whom are very ill, amongst whom we name: Stanley, John, Mark, Rob, Kofi, David, Val and His Holiness Pope Francis.

### **RIP**

Ron Owen (Priest), Michael Crosby and Arnold Scott.

### **Please continue to pray for Ukraine and the countries of the Middle East:**

God of peace and justice, we pray for the people of Ukraine and the Middle East today.

We pray for peace and the laying down of weapons.

We pray for all those who fear for tomorrow,  
that your Spirit of comfort would draw near to them.

We pray for those with power over war or peace,  
for wisdom, discernment, and compassion to guide their decisions.

Above all, we pray for all your precious children, at risk and in fear,  
that you would hold and protect them.

This we pray in the name of Jesus, the Prince of peace. Amen.

With best wishes to all, Cortland.



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### **Our Safeguarding Officer**

Dan Hawkins, Tower of London Operations Manager [Dan.Hawkins@hrp.org.uk](mailto:Dan.Hawkins@hrp.org.uk)



## **Donations to the Chapel**

We are always grateful for financial contributions to help us in our work. If you would like to support the Chapels Royal, HM Tower of London by setting up a Standing Order, making a one-off donation to Chapel Funds or setting up a Direct Debit, this is how to do it.

### **Thank you in advance for your generosity.**

**STANDING ORDER.** This is our preferred method because it ensures that we get maximum benefit from your contributions in the timeliest manner. If you would like to set up a Standing Order, you should be able to do this online with your bank, using the following details:

Bank name: **CAF Bank plc**

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Account number: **00027597**

Account name: **The HM Tower of London Chapels Royal Foundation**

Reference: *[your initials and surname]*.

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In either case, please be sure to complete the Gift Aid Form below if you are an eligible UK taxpayer, as this increases the amount of your donation by 25% at no additional cost to you. Please send the completed Gift Aid Form to the address on the form: *The Chapel Administrator, 1 Tower Green, Tower of London, London, EC3N 4AB* or scan it and send it as an e-mail attachment to: [TowerofLondonChapelAdministrator@hrp.org.uk](mailto:TowerofLondonChapelAdministrator@hrp.org.uk).

**ONE-OFF DONATION.** You can make a one-off donation online by clicking on [this link](#) or pointing the camera of your phone or tablet at this QR Code



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If you would also like to give to the Music Fund known as the Chapel Music Friends, please click [here](#).

Please note that Standing Orders and Direct Debits can be set up only from accounts with banks in the United Kingdom, the Channel Islands or the Isle of Man. One-off payments may be made from anywhere in the world, using the card or PayPal options on the CAF Bank website from the links above.

Please see below for the Standing Order and Gift Aid forms.

### **Thank you again for your generosity.**

# The HM Tower of London Chapels Royal Foundation



## Standing Order

### Standing Order

If you have an online banking facility, you should be able to use that to set up a Standing Order with the information in the box below. If not, please complete the form and send it to your bank.

To: The Manager, \_\_\_\_\_ *[Name of your bank]* *[Address*  
*of* \_\_\_\_\_ *bank]* *[Address* \_\_\_\_\_ *of*  
*bank]* *[Sort code]* \_\_\_\_\_ *[Account No.]* \_\_\_\_\_  
Please remit £ \_\_\_\_\_ to the account detailed below commencing on  
\_\_\_\_\_ *[date]* and monthly / annually *[delete one]* until further notice.

*[Signature]* \_\_\_\_\_ *[Date of signing]* \_\_\_\_\_

Use the information below to set up online, or return the completed form to your bank.

|                                  |                |  |
|----------------------------------|----------------|--|
| Please remit to: CAF<br>Bank plc | Sort code      | <b>40-52-40</b>                                    |
|                                  | Account number | <b>00027597</b>                                    |
|                                  | Account name   | The HM Tower of London Chapels<br>Royal Foundation |
|                                  | Reference      | <i>[your initials and surname]</i>                 |

## The HM Tower of London Chapels Royal Foundation



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#### Charity Gift Aid Declaration – Multiple donations

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☐

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I am a UK taxpayer and understand that if I pay less Income Tax and/or Capital Gains Tax than the amount of Gift Aid claimed on all my donations in the tax year it is my responsibility to pay any difference. *If this does not apply, please strike through and continue with the rest of this form.*

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