

CLARE COLLEGE CHAPEL



ADVENT CAROL SERVICE

The Great 'O' Antiphons

Saturday 26 November 2022, 6 p.m.

Sunday 27 November 2022, 6 p.m.

WELCOME TO THIS SERVICE

FROM very early times it became the Church's custom to prepare for the great festival of Christmas with a period of reflection upon the meaning of Christ's coming. This season is called Advent – literally 'the coming' – and eventually became fixed at about four weeks. Tonight's service marks the beginning of that season. There are two major elements to the season. We look back, to the first coming of the Christ as the Babe of Bethlehem, recalling the desire of the people of Israel for the coming of their Messiah, and in thankfulness for the hope that has been set before us in the birth of our Lord. But we also look forward, to Christ's promised coming at the end of time, when all things shall be gathered together in him.

Advent is a season rich in symbolism, as is seen in the Great 'O' Antiphons which are the focus of tonight's service. These Antiphons, in use since the eighth century, were sung before and after the Magnificat at Evening Prayer (originally Vespers) on the final days before Christmas. Traditionally there were seven Antiphons, although in England (under the Sarum rite) a final one was added: *O Virgo virginum*. The Antiphons are microcosms of the Church's worship, containing acclamation, longing, praise, and petition. Primarily they are prayers from Scripture, which lead us to consider redemption, reconciliation, and relationship with God. Each of the Antiphons recognises a facet of the character of Christ, and declares something of his identity and mission.

Through readings, music and prayers, our Advent service seeks to express the deep longing of the human heart for the coming of the Redeemer. This evening, we lift all our hopes and desires before God – for justice in our world, compassion in our nation, and peace in our own lives. And, as we recall afresh God's loving purposes towards us in Christ, we are invited to discover true rest amid our striving, and real hope amid our fears.

¶ It is the custom of the Chapel for the congregation to remain silent before the service

ORGAN MUSIC BEFORE THE SERVICE

*played by Samuel Jones,
Sir William McKie Senior Organ Scholar:*

*Lobt Gott, ihr Christen, allzugleich, BuxWV 202
In dulci jubilo, BuxWV 197*

DIETRICH BUXTEHUDE (1637–1707)

*played by Daniel Blaze,
Junior Organ Scholar:*

from the Orgelbüchlein:

Nun komm, der Heiden Heiland, BWV 599

Gott, durch deine Güte, BWV 600

Herr Christ, der ein'ge Gottes-Sohn, BWV 601

Lob sei dem allmächtigen Gott, BWV 602

from the Leipzig Chorales:

Nun komm, der Heiden Heiland, BWV 659-661

JOHANN SEBASTIAN BACH (1685–1750)

The cover photograph, *Christ the Saviour in Glory*, is a modern icon painted by Marysia Kowalchuk. Advent joyfully anticipates the coming again of the Lord who is 'the Alpha and the Omega, the Beginning and the End' (REVELATION XXII: 13).

ORDER OF SERVICE

¶ *The congregation stands as candle bearers enter the Chapel*

¶ *During the Introit the light is passed through the Chapel*

INTROIT

ATENDER shoot has started up from a root of grace,
As ancient seers imparted from Jesse's holy race,
It blooms without a blight, blooms in the cold bleak winter,
Turning our darkness into light.

This shoot Isaiah taught us, from Jesse's root should spring;
The Virgin Mary brought us the branch of which we sing;
Our God of endless might gave her this child to save us,
Thus turning darkness into light.

Words, WILLIAM BARTHOLOMEW (1793–1867)
Music, KERENSA BRIGGS (1991–)

HYMN



Choir

O COME, O come, Emmanuel!
Redeem thy captive Israel,
That into exile drear is gone
Far from the face of God's dear Son.
*Rejoice! Rejoice! Emmanuel
Shall come to thee, O Israel.*

All O come, thou Wisdom from on high!
Who madest all in earth and sky,
Creating man from dust and clay:
To us reveal salvation's way.
Rejoice! ...

Lower voices O come, O come, Adonai,
Who in thy glorious majesty
From Sinai's mountain, clothed with awe,
Gavest thy folk the ancient law.
Rejoice! ...

All O come, thou Root of Jesse! draw
The quarry from the lion's claw;
From those dread caverns of the grave,
From nether hell, thy people save.
Rejoice! ...

Upper voices O come, thou Lord of David's Key!
The royal door fling wide and free;
Safeguard for us the heavenward road,
And bar the way to death's abode.
Rejoice! ...

All O come, O come, thou Dayspring bright!
Pour on our souls thy healing light;
Dispel the long night's lingering gloom,
And pierce the shadows of the tomb.
Rejoice! ...

O Come, Desire of nations! show
Thy kingly reign on earth below;
Thou Corner-stone, uniting all,
Restore the ruin of our fall.
Rejoice! ...

Words, COLOGNE 1710, based on the ancient Advent Antiphons,
trans., THOMAS ALEXANDER LACEY (1853–1931)

Music, *Veni Emmanuel*, melody adapted from a French Missal, THOMAS HELMORE (1811–90);
arr. GRAHAM ROSS (1985–, Clare 2003, Director of Music, Fellow) for the 2011 Advent Carol Services

BIDDING

Dean

IN the name of God, who has delivered us from the dominion of darkness and made a place for us in the Kingdom of his beloved Son, we welcome you: grace to you and peace.

We are gathered together to proclaim and receive in our hearts the good news of the coming of God's Kingdom of light, and so prepare ourselves to celebrate with confidence and joy the birth of our Lord and Saviour, Jesus Christ. We pray that we may respond in penitence and faith to the glory of his Kingdom, its works of justice and its promise of peace, its blessing and its hope.

And as we seek to renew our allegiance to God's loving purpose in Christ, we pray for all those who at this time especially need his comfort and protection: the sick in body, mind or spirit; those who suffer from loss of dignity or loss of hope; the cold, the hungry, the refugee and the homeless; the victims of poverty, injustice and oppression; those who face the future with fear or walk in the shadow of death.

May God, of his grace and mercy, grant to all his people a new trust in his good providence, a new obedience to his sovereign word, and a new awareness of his redeeming love. We offer all these our prayers through the Word made flesh, Jesus Christ our Lord, in the words he himself has taught us, saying:

Dean
All

Our Father,
**Who art in heaven,
Hallowed be thy name;
Thy kingdom come;
Thy will be done
On earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
As we forgive those who trespass against us.
And lead us not into temptation,
But deliver us from evil.
For thine is the kingdom, the power and the glory,
For ever and ever. Amen.**

¶ *The congregation extinguishes all hand-held candles and sits*

FIRST LESSON

read by a Fellow

DOES not wisdom call, and does not understanding raise her voice? On the heights, beside the way, at the crossroads she takes her stand; beside the gates in front of the town, at the entrance of the portals she cries out:

‘To you, O people, I call, and my cry is to all that live. The Lord brought me forth at the beginning of his work, the first of his acts of long ago. Ages ago I was set up, at the first, before the beginning of the earth. When there were no depths I was given birth, when there were no springs abounding with water. Before the mountains had been shaped, before the hills, I was brought forth – when he had not yet made earth and fields, or the world’s first bits of soil. When he established the heavens, I was there, when he drew a circle on the face of the deep, when he made firm the skies above, when he established the fountains of the deep, when he assigned to the sea its limit, so that the waters might not transgress his command, when he marked out the foundations of the earth, then I was beside him, like a master worker; and I was daily his delight, rejoicing before him always, rejoicing in his inhabited world and delighting in the human race.’

Words, PROVERBS VIII: 1–4; 22–31

ANTIPHON I

O SAPIENTIA, quae ex
ore Altissimi prodisti,
attingens a fine usque ad
finem, fortiter: suaviterque
disponensque omnia: veni ad
docendum nos viam prudentiae.

*O Wisdom, which camest out of
the mouth of the most High,
and reachest from one end
to another, mightily: and sweetly
ordering all things: come and
teach us the way of prudence.*

Words, after ECCLESIASTICUS XXIV: 3 and WISDOM VIII
Music, PLAINSONG

CAROL

A DAM lay ybounden,
Bounden in a bond;
Four thousand winter
Thought he not too long.

And all was for an apple,
An apple that he took,
As clerkes finden
Written in their book.

Ne had the apple taken been,
The apple taken been,
Ne had never our Lady
Abeen heavene queen.

Blessed be the time
That apple taken was;
Therefore we moun singen:
'Deo gracias!'.

Words, ANONYMOUS (15th century)
Music, PIERS MAXIM (1968–, Clare 1988)

SECOND LESSON

read by an undergraduate

MOSES was keeping the flock of his father-in-law Jethro, the priest of Midian; and he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, 'I must turn aside and look at this great sight, and see why the bush is not burned up.' When the Lord saw that he had turned aside to see, God called to him out of the bush, 'Moses, Moses!' And he said, 'Here I am.' Then he said, 'Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground.' He said further, 'I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.'

And Moses hid his face, for he was afraid to look at God. And God said, 'I know that the king of Egypt will not let you go unless compelled by a mighty hand. So I will stretch out my hand and strike Egypt with all my wonders that I will perform in it. After that he will let you go.'

Words, EXODUS III: 1-6; 19-20

ANTIPHON II

O ADONAI

O ADONAI, et Dux domus
Israel, qui Moysi in
igne flammae rubi
apparuit, et ei in Sina legem
dedisti:
veni ad redimendum nos in
brachio extento.

*O Adonai, and Leader of the house
of Israel, who appearedst in the
bush to Moses
in a flame of fire, and gavest him
the law in Sinai:
come and deliver us with an
outstretched arm.*

Words, after EXODUS III: 19–20 and ACTS VII: 30
Music, PLAINSONG

CAROL

OUT of your sleep arise and wake,
For God mankind now hath ytake.
All of a maid without any make:
Of all women she beareth the bell.

And through a maide fair and wise,
Now man is made of full great price:
Now angels knelen to man's service,
An at this time all this befell.

Now man is brighter than the sun:
Now man in heav'n on high shall won:
Blessed be God this game is begun
And his mother the Empress of hell.

That ever was thrall now is he free:
That ever was small now great is she:
Now shall God deem be thee and me
Unto this bliss if we do well.

Now blessed Brother grant us grace,
At doomes day to see the face,
And in thy court to have a place,
That we may there sing thee nowell.

Words, ANONYMOUS (15th century)
Music, THEODORE ANDERSON-BESANT (2002–, Clare 2020)
Winner of the 2022 Clare College Carol Composition Competition, first performance

¶ *The congregation stands*

HYMN



HARK, what a sound, and too divine for hearing,
Stirs on the earth and trembles in the air!
Is it the thunder of the Lord's appearing?
Is it the music of his people's prayer?

Surely he cometh, and a thousand voices
Shout to the saints, and to the deaf and dumb;
Surely he cometh, and the earth rejoices,
Glad in his coming who hath sworn: I come!

This hath he done, and shall we not adore him?
This shall he do, and can we still despair?
Come, let us quickly fling ourselves before him,
Cast at his feet the burden of our care.

Yea, through life, death, through sorrow and through sinning,
He shall suffice me, for he hath sufficed:
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ.

Words, FREDERICK WILLIAM HENRY MYERS (1843–1901)
Music, *Highwood*, RICHARD TERRY (1865–1938)
Final verse, GRAHAM ROSS (1985–, Clare 2003, Director of Music, Fellow)

¶ *The congregation sits*

THIRD LESSON

read by a Chapel Warden

A SHOOT shall come out from the stump of Jesse, and a branch shall grow out of his roots. The spirit of the Lord shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. His delight shall be in the fear of the Lord.

He shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. Righteousness shall be the belt around his waist, and faithfulness the belt around his loins.

The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them. The cow and the bear shall graze, their young shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play over the hole of the asp, and the weaned child shall put its hand on the adder's den. They will not hurt or destroy on all my holy mountain; for the earth will be full of the knowledge of the Lord as the waters cover the sea.

On that day the root of Jesse shall stand as a signal to the peoples; the nations shall inquire of him, and his dwelling shall be glorious.

Words, ISAIAH XI: 1-10

ANTIPHON III

O RADIX JESSE

O RADIX Jesse, qui stas
in signum populorum
super quem reges
continebunt os suum,
quem Gentes deprecabuntur:
veni ad liberandum nos,
jam noli tardare.

*O Root of Jesse, which standest for
an ensign of the people,
at whom kings
shall shut their mouths,
to whom the Gentiles shall seek:
come and deliver us,
and tarry not.*

Words, after ISAIAH XI: 1, 10 and LII: 15
Music, PLAINSONG

CAROL

THERE IS NO ROSE

Alleluia.
There is no rose of such virtue
As is the rose that bare Jesu;
Alleluia.

For in this rose containēd was
Heaven and earth in little space;
Res miranda. [Miraculous thing.]

By that rose we may well see
That He is God in persons three,
Pari forma. [In the parent's image.]

Now leave we all this worldly mirth,
And follow we this joyful birth;
Transeamus. [We follow.]
Alleluia.

Words, ANONYMOUS (15th century)
Music, LUCY WALKER (1998–)

FOURTH LESSON

read by a Choral Scholar

WHEN Jesus came to Nazareth, where he had been brought up, he went to the synagogue on the Sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

‘The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favour.’

And Jesus rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. He began by saying to them, ‘Today this scripture has been fulfilled in your hearing.’

Words, LUKE IV: 16–21

ANTIPHON IV

O CLAVIS DAVID

O CLAVIS David,
et sceptrum domus Israel,
qui aperis,
et nemo claudit;
claudis, et nemo aperit:
veni, et educ vinctum
de domo carceris,
sedentem in tenebris
et umbra mortis.

*O Key of David,
and Sceptre of the house of Israel,
that openest,
and no man shutteth;
and shuttest, and no man openeth:
come, and bring the prisoner
out of the prison-house,
and him that sitteth in darkness
and the shadow of death.*

Words, after ISAIAH XXII: 22 and LUKE I: 79, IV: 18
Music, PLAINSONG

CAROL

SANS DAY CAROL

NOW the holly bears a berry as white as the milk,
And Mary she bore Jesus, who was wrapped up in
silk:
*And Mary she bore Jesus our Saviour for to be,
And the first tree that's in the greenwood, it was the holly.
Holly! Holly!
And the first tree that's in the greenwood, it was the holly!*

Now the holly bears a berry as green as the grass,
And Mary she bore Jesus, who died on the cross:
And Mary she bore Jesus...

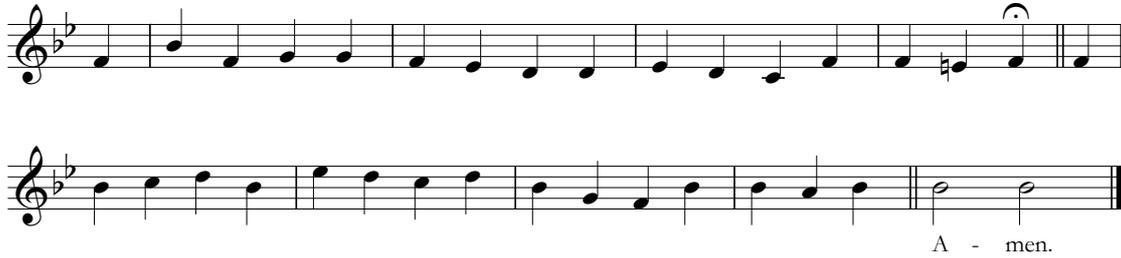
Now the holly bears a berry as black as the coal,
And Mary she bore Jesus, who died for us all:
And Mary she bore Jesus...

Now the holly bears a berry, as blood is it red,
Then trust we our Saviour, who rose from the dead:
And Mary she bore Jesus...

Words, ANONYMOUS, TRADITIONAL CORNISH
Music, JOHN RUTTER (1945–, Clare 1964, Director of Music 1975–79, Honorary Fellow)

¶ *The congregation stands*

HYMN



ON Jordan's bank the Baptist's cry
Announces that the Lord is nigh;
Come then and hearken, for he brings
Glad tidings from the King of Kings.

Then cleansed be every Christian breast,
And furnished for so great a guest!
Yea, let us each our hearts prepare
For Christ to come and enter there.

For thou art our salvation, Lord,
Our refuge and our great reward;
Without thy grace our souls must fade,
And whither like a flower decayed.

Stretch forth thine hand to heal our sore,
And make us rise, to fall no more;
Once more upon thy people shine,
And fill the world with love divine.

All praise, eternal Son, to thee
Whose advent sets thy people free,
Whom, with the Father, we adore,
And Spirit blest, for evermore. Amen.

Words, CHARLES COFFIN (1676–1749), trans. JOHN CHANDLER (1808–76)
Music, *Winchester New*, adapted from a chorale in *Musicalisches Hand-Buch*, Hamburg 1690;
Descant, JOHN RUTTER (1945–, Clare 1964, Director of Music 1975–79, Honorary Fellow),
commissioned for the 2011 Advent Carol Services

¶ *The congregation sits*

FIFTH LESSON

read by a member of staff

JESUS took with him Peter and John and James, and went up on the mountain to pray. And while he was praying, the appearance of his face changed, and his clothes became dazzling white. Suddenly they saw two men, Moses and Elijah, talking to him. They appeared in glory and were speaking of his exodus, which he was about to accomplish at Jerusalem.

Now Peter and his companions were weighed down with sleep; but since they had stayed awake, they saw his glory and the two men who stood with him. Just as they were leaving him, Peter said to Jesus, 'Master, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah' – not knowing what he said. While he was saying this, a cloud came and overshadowed them; and they were terrified as they entered the cloud. Then from the cloud came a voice that said, 'This is my Son, whom I have chosen; listen to him!'

When the voice had spoken, Jesus was found alone. And they kept silent and in those days told no one any of the things they had seen.

Words, LUKE IX: 28–36

ANTIPHON V

O ORIENS

O ORIENS, splendor lucis
aeternae, et sol
justitiae: veni, et
illumina sedentem in
tenebris, et umbra mortis.

*O Dayspring, brightness of light
everlasting, and sun of
righteousness: come, and
enlighten him that sitteth in
darkness, and the shadow of
death.*

Words, after MALACHI IV: 2 and LUKE I: 79
Music, PLAINSONG

ANTHEM

ALMA redemptoris
mater,
quae pervia caeli porta
manes et stella maris:
succurre cadenti surgere qui
curat populo.
Tu quae genuisti, natura
mirante,
tuum sanctum genitorem:
virgo prius ac posterius,
Gabrielis ab ore sumens illud
Ave,
peccatorum miserere.

*Gracious mother
of the redeemer,
you who are the ever-open door of
heaven and star of the sea:
succour your people who fall and
strive to rise again.
You who gave birth, while nature
marvelled,
to your holy creator:
a virgin before and after,
who heard that 'Ave' from
Gabriel's lips,
have mercy on sinners.*

Words, ANTIPHON TO THE BLESSED VIRGIN MARY FROM ADVENT TO THE FEAST OF THE PURIFICATION
Music, ISABELLA LEONARDA (1620–1704)

SIXTH LESSON

read by a graduate student

THEN the seventh angel blew his trumpet, and there were loud voices in heaven, saying,
'The kingdom of the world has become the kingdom of our Lord, and of his Messiah, and he will reign for ever and ever.'

Then the twenty-four elders who sit on their thrones before God fell on their faces and worshipped God, singing,

'We give you thanks, Lord God Almighty, the One who is and who was, for you have taken your great power and have begun to reign. The nations raged, but your wrath has come, and the time for judging the dead, for rewarding your servants the prophets, and your people who revere your name, both small and great, and for destroying those who destroy the earth.'

Then God's temple in heaven was opened, and the ark of his covenant was seen within his temple; and there were flashes of lightning, rumblings, peals of thunder, an earthquake, and heavy hail.

Words, REVELATION XI: 15–19

ANTIPHON VI

O REX GENTIUM

O REX Gentium,
et desideratus earum,
lapisque angularis,
qui facis utraque unum:
veni, salva hominem,
quem de limo formasti.

*O King of the nations,
and their Desire;
the Cornerstone,
who makest both one:
come, and save mankind,
whom thou formedst of clay.*

Words, after EPHESIANS II: 14, 20 and GENESIS II: 7
Music, PLAINSONG

CAROL

E'EN SO, LORD JESUS, QUICKLY COME

PEACE be to you and grace from Him
Who freed us from our sins,
Who loved us all and shed His blood
That we might saved be.

Sing Holy, Holy to our Lord,
The Lord, Almighty God,
Who was and is and is to come;
Sing Holy, Holy Lord!

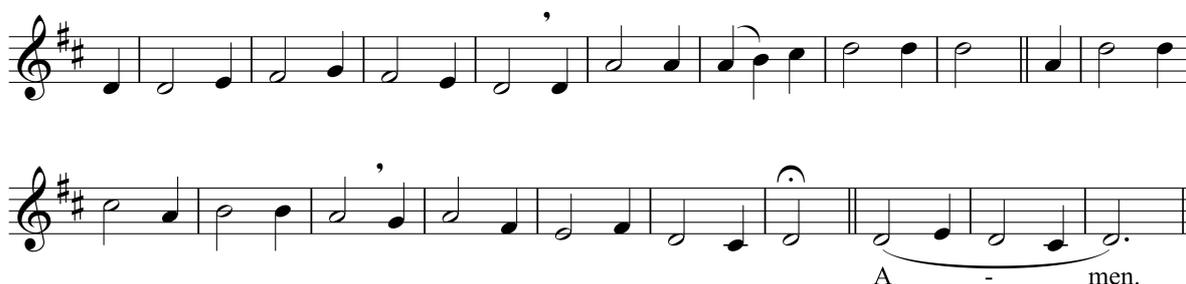
Rejoice in heaven, all yet that dwell therein,
Rejoice on earth, ye saints below,
For Christ is coming, is coming soon,
For Christ is coming soon!

E'en so, Lord Jesus, quickly come,
And night shall be no more;
They need no light nor lamp nor sun,
For Christ will be their All!

Words, RUTH MANZ (1919–2008), after REVELATION XXII
Music, PAUL MANZ (1919–2009)

¶ The congregation stands

HYMN



Solo

COME, thou Redeemer of the earth,
And manifest thy virgin-birth:
Let every age adoring fall,
Such birth befits the God of all.

Choir

Begotten of no human will,
But of the Spirit, thou art still
The Word of God, in flesh arrayed,
The promised fruit on earth displayed.

All

The virgin womb that burden gained
With virgin honour all unstained;
The banners there of virtue glow,
God in his temple dwells below.

Upper voices

Forth from his chamber goeth he,
That royal home of purity,
A giant in twofold substance one,
Rejoicing now his course to run.

Lower voices

From God the Father he proceeds,
To God the Father back he speeds;
His course he runs to death and hell,
Returning on God's throne to dwell.

All

O equal to the Father, thou!
Gird on thy fleshly mantle now;
The weakness of our mortal state
With deathless might invigorate.

All laud to God the Father be,
All praise, eternal Son, to thee;
All glory, as is ever meet,
To God the Holy Paraclete. Amen.

¶ *The congregation sits*

SEVENTH LESSON

read by a Fellow

NOW the birth of Jesus the Messiah took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit. Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to divorce her quietly. But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said,

‘Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She will bear a son, and you are to name him Jesus, for he will save his people from their sins.’

All this took place to fulfil what had been spoken by the Lord through the prophet:

‘Behold, the virgin shall conceive and bear a son, and they shall name him Emmanuel’, which means, ‘God with us.’

Words, MATTHEW I: 18–23

ANTIPHON VII

O EMMANUEL

O EMMANUEL,
Rex et Legifer noster,
expectatio gentium,
et Salvator earum:
veni, ad salvandum nos,
Domine Deus noster.

*O Emmanuel,
our King and Lawgiver,
the desire of all nations,
and their Salvation:
come and save us,
O Lord our God.*

Words, after ISAIAH VII: 14 and HAGGAI II: 7
Music, PLAINSONG

CAROL

THE SEVEN JOYS OF MARY

THE first good joy our Mary had,
It was the joy of one;
To see the blessed Jesus Christ
When he was first her son, good man:
*And blessed may he be,
Both Father, Son, and Holy Ghost, to all eternity.*

The next good joy our Mary had,
It was the joy of two;
To see her own son Jesus Christ
To make the lame to go, good man:
And blessed may he be...

The next good joy our Mary had,
It was the joy of three;
To see her own son Jesus Christ
To make the blind to see, good man:
And blessed may he be...

The next good joy our Mary had,
It was the joy of four;
To see her own son Jesus Christ
To read the Bible o'er, good man:
And blessed may he be...

The next good joy our Mary had,
It was the joy of five;
To see her own son Jesus Christ
To raise the dead alive, good man:
And blessed may he be...

The next good joy our Mary had,
It was the joy of six;
To see her own son Jesus Christ
To bear the Crucifix, good man:
And blessed may he be...

The next good joy our Mary had,
It was the joy of seven;
To see her own son Jesus Christ
To wear the Crown of heaven, good man:
And blessed may he be...

¶ *The congregation sits or kneels*

PRAYERS AND COLLECT

Dean Let us pray.

Almighty God,
give us grace to cast away the works of darkness
and to put on the armour of light,
now in the time of this mortal life,
in which your Son Jesus Christ
came to us in great humility:
that on the last day,
when he shall come again in his glorious majesty
to judge the living and the dead,
we may rise to the life immortal;
through him who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

All **Amen.**

Dean Come, O Lord, comfort the soul of your servant.

All **Even so, Lord, come.**

Dean O Lord Jesus Christ, come

All **at evening time, with light,**

Dean and in the morning, with your glory,

All **to guide our feet into the way of peace.**

Dean He who receives our prayers says:

Surely I come quickly.

I am the root and offspring of David,

I am the bright and morning star.

All **Amen. Even so, come, Lord Jesus.**

¶ *The congregation sits*

ANTIPHON VIII

O VIRGO VIRGINUM

O VIRGO virginum,
quomodo fiet istud?
quia nec primam
similem visa es,
nec habere sequentem.
Filiæ Jerusalem,
quid me admiramini?
Divinum est mysterium
hoc quod cernitis.

*O Virgin of virgins,
how shall this be?
for neither before thee
was any like thee,
nor shall there be after.
Daughters of Jerusalem,
why marvel ye at me?
The thing which ye behold
is a divine mystery.*

Words, AMALERIUS (c. 800), after SONG OF SOLOMON, (found in the Sarum Rite by c. 1300)
Music, PLAINSONG

MOTET

BOGORODITSE Devo,
raduysya,
Blagodatnaya Marie,
Ghospod s Toboyu.
Blagoslovenna Ti v zhenakh,
i blagosloven plod chreva
Tvoego,
yako Spasa rodila yesi dush
nashikh.

*Rejoice, O Virgin
Mother of God,
Mary, full of grace,
the Lord is with thee.
Blessed art thou among women,
and blessed is the fruit of thy
womb,
for thou hast borne the Saviour of
our souls.*

Words, FROM THE ALL-NIGHT VIGIL ('VESPERS')
Music, SERGEI RACHMANINOV (1873–1943)

¶ The congregation stands

HYMN



LO! he comes with clouds descending,
Once for favoured sinners slain;
Thousand thousand saints attending
Swell the triumph of his train:
Alleluya!
God appears, on earth to reign.

Every eye shall now behold him
Robed in dreadful majesty;
Those who set at nought and sold him,
Pierced and nailed him to the tree,
Deeply wailing,
Shall the true Messiah see.

Those dear tokens of his passion
Still his dazzling body bears,
Cause of endless exultation
To his ransomed worshippers:
With what rapture
Gaze we on those glorious scars!

Yea, Amen! let all adore thee,
High on thine eternal throne;
Saviour, take the power and glory:
Claim the kingdom for thine own:
O come quickly!
Alleluya! Come, Lord, come!

Words, CHARLES WESLEY (1707–88)
Tune, *Helmsley*, Melody noted by THOMAS OLIVERS (1725–99);
Final verse, TIMOTHY BROWN (1946–, Director of Music 1979–2010, Fellow)

BLESSING

Dean Christ the Sun of Righteousness shine upon you,
scatter the darkness from your path,
and make you ready to meet him when he comes in glory;
and the blessing of God Almighty,
the Father, the Son and the Holy Spirit,
be upon you and remain with you always.

All **Amen.**

¶ *The congregation remains standing as the Choir and Clergy depart*

*After the service, Samuel Jones, Sir William McKie Senior Organ Scholar,
plays:*

La Nativité: ix. Dieu parmi nous

OLIVIER MESSIAEN (1908–92)

As you leave through the Ante-Chapel, there will be an opportunity to contribute to our retiring collection for Jimmy's Cambridge, a charity which works to provide help for the homeless in Cambridge. For over twenty years, Jimmy's has worked with the local community, volunteers and partner agencies to provide round-the-clock emergency accommodation and supported housing for those who would otherwise be homeless or vulnerable. You can find out more at www.jimmyscambridge.org.uk.

**SATURDAY 3 DECEMBER 2022, 7.30 P.M.
CHAPEL OF TRINITY COLLEGE, CAMBRIDGE**

**J. S. Bach: *Christmas Oratorio*, BWV 248
Parts I, II, III, VI**

Orchestra of the Age of Enlightenment
Choir of Clare College, Cambridge
Mary Bevan | soprano
Iestyn Davies | countertenor
James Gilchrist | tenor
Neal Davies | bass

Graham Ross | conductor

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Choir of Clare College, Cambridge
Samuel Jones, Daniel Blaze | organ
Graham Ross | conductor

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SATURDAY 10 DECEMBER 2022, 7.30 P.M.
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www.wiltshiremusic.org.uk

SUNDAY 18 DECEMBER 2022, 5 P.M.
ST JOHN'S, SMITH SQUARE CHRISTMAS FESTIVAL
Westminster, London

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www.sjss.org.uk

Dean *The Revd Dr Mark Smith*

Director of Music *Mr Graham Ross*

Decani Scholar *Miss Hannah Fytche*

Sir William McKie Senior Organ Scholar *Samuel Jones*

George Law Junior Organ Scholar *Daniel Blaze*

Head of the Chapel Office *Gabrielle Bell*

Choir Administrator *Helen Southernwood*

Choir Artist Management *Ikon Arts Management*

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