CLARE COLLEGE CHAPEL

ADVENT CAROL SERVICE

The coming of the light

Tuesday 28 November 2023, 6 p.m.
Thursday 30 November 2023, 6 p.m.
WELCOME TO THIS SERVICE

SINCE early times it has been 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 tonight’s service marks its beginning. During Advent, we unite two kinds of hope: past hope fulfilled, through the first coming of Christ, in humility, in the manger of Bethlehem; and future hope awaited, as we look to the second coming of Christ, in glory, as the Lord of all creation.

Advent is a season rich in symbolism. This evening our reflections are based on the movement from darkness to light. The God revealed in Scripture is a speaking God, and his first act in creation is to speak light into being. God creates light, he beholds it, and he calls it ‘good’. Light is a good gift of God to his creation: it is the gift of perception and recognition, the gift of beauty and of joy.

Throughout the Old Testament, God’s gift of light is frequently contrasted with the darkness of human ignorance and human sin – and so God’s transformative promise of salvation is often expressed in terms of the coming of light. The prophet Isaiah, in our Second and Third Lessons, foretells the glory of the Lord banishing the darkness, and the coming birth of a child, which will bring light to those who dwell in the land of the shadow of death.

The Fourth and Fifth Lessons focus on the paradoxical quality of God’s light revealed in Jesus Christ. In Christ, the dazzling glory of God shines forth in a human being, the one who says, ‘I am the light of the world’, and whose ‘face did shine as the sun’ before Peter, James and John. Yet it is a glory that is revealed most fully in the darkness of the Cross, when the Son of Man is ‘lifted up’: the moment of Jesus’ deepest abasement is also that of his highest exaltation. The Light of the World bears the fullness of human darkness, that he might transfigure and redeem it – and he gives his light to all those who follow him.

The Sixth Lesson bids us await with confidence that day when Christ shall come again, and all darkness shall be destroyed fully and forever. For in this new creation, in the beautiful presence of God and the Lamb, not even the sun or moon shall be needed: ‘for the glory of the Lord did lighten it, and the Lamb is the light thereof’. Christ’s call to his people, in our Seventh Lesson, is therefore to live as ‘the children of light, and the children of the day’, in happy fellowship with the Saviour ‘who died for us, that…we should live together with him’. 
It is the custom of the Chapel for the congregation to remain silent before the service

ORGAN MUSIC BEFORE THE SERVICE

played by Evie Perfect, Junior Organ Scholar:

Wachet auf, ruft uns die Stimme, BWV 645
   J ohann Sebastian Bach (1685–1750)

Toccata on Veni Emmanuel
   Adolphus Hailstork (1941–)

Herr Christ, der ein'ge Gottes-Sohn, BWV 601
   J ohann Sebastian Bach

Rorate Caeli
   M elissa Dunphy (1980–)
ORDER OF SERVICE

¶ The congregation stands as candle bearers enter the Chapel

¶ During The Advent Prose the light is passed through the Chapel

THE ADVENT PROSE

DROP down, ye heavens, from above, and let the skies pour down righteousness. Comfort ye my people; my salvation shall not tarry. I have blotted out as a thick cloud, thy transgressions: Fear not, for I will save thee; For I am the Lord thy God, the holy one of Israel, thy redeemer.

Words, from The Advent Prose
Music, Judith Weir (1954–)
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.

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! ...

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

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! ...

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) for the 2011 Advent Carol Service
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:

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

GENESIS I: 1–19

read by a Fellow

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, ‘Let there be light’: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

And God said, ‘Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.’ And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

And God said, ‘Let the waters under the heaven be gathered together unto one place, and let the dry land appear’, and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, ‘Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth’, and it was so. And the evening and the morning were the third day.

And God said, ‘Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years; and let them be for lights in the firmament of the heaven to give light upon the earth’, and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.
CAROL

A HYMN TO THE VIRGIN

Of one that is so fair and bright,
Velut maris stella [Like a star of the sea]
Brighter than the day is light,
Parens et puella: [Both mother and maiden]
I cry to thee, thou see to me,
Lady, pray thy Son for me,
Tam pia, [So pure]
That I may come to thee.
Maria! [Mary]

All this world was forlorn
Eva peccatrice [Because of Eve, a sinner]
Till our Lord was y-born
De te genetrice. [Through you, his mother]
With 'ave' it went away
Darkest night, and comes the day
Salutis; [Of salvation]
The well springeth out of thee.
Virtutis. [Of virtue]

Lady, flow'r of ev'rything,
Rosa sine spina, [Rose without thorn]
Thou bare Jesu, Heaven's King,
Gratia divina: [By divine grace]
Of all thou bear'st the prize,
Lady, queen of paradise
Electa. [Chosen]
Maid mild, mother es
Effecta. [You are made]

Words, ANONYMOUS (c. 1300)
Music, BENJAMIN BRITTEN (1913–76)
SECOND LESSON

ISAIAH LX: 1–3; 18–20

read by a Chapel Warden

ARISE, shine; for thy light is come,
and the glory of the Lord is risen upon thee.
For, behold, the darkness shall cover the earth,
and gross darkness the people:
but the Lord shall arise upon thee,
and his glory shall be seen upon thee.
And the Gentiles shall come to thy light,
and kings to the brightness of thy rising.

Violence shall no more be heard in thy land,
wasting nor destruction within thy borders;
but thou shalt call thy walls Salvation,
and thy gates Praise.

The sun shall be no more thy light by day;
neither for brightness shall the moon give light unto thee:
but the Lord shall be unto thee an everlasting light,
and thy God thy glory.

Thy sun shall no more go down;
neither shall thy moon withdraw itself:
for the Lord shall be thine everlasting light,
and the days of thy mourning shall be ended.
MOTET

WIE SCHÖN LEUCHTET DER MORGENSTERN

IE schön leuchtet der Morgenstern
voll Gnäd’ und Wahrheit von dem Herrn,
du süße Wurzel Jesse!
Du Sohn David aus Jakobs Stamm,
mein König und mein Bräutigam,
hast mir mein Herz besessen.
Lieblich, freundlich,
schön und herrlich,
groß und ehrlich,
reich von Gaben,
hoch und sehr prächtig erhaben.

How beautifully shines the morning star
full of grace and truth from the Lord,
the sweet root of Jesse!
You son of David from the line of Jacob,
my king and my bridegroom,
have taken possession of my heart,
Lovely, friendly,
beautiful and lordly,
great and honourable,
rich in gifts,
high and exalted in splendour.

Words, PHILIPP NICOLAI (1556–1608)
Music, MICHAEL PRÆTORIUS (1571–1621)
THIRD LESSON

ISAIAH IX: 2–7

read by an Undergraduate

THE people that walked in darkness have seen a great light:
they that dwell in the land of the shadow of death,
upon them hath the light shined.

Thou hast multiplied the nation, and not increased the joy:
they joy before thee according to the joy in harvest,
and as men rejoice when they divide the spoil.

For thou hast broken the yoke of his burden,
and the staff of his shoulder, the rod of his oppressor,
as in the day of Midian.
For every battle of the warrior is with confused noise,
and garments rolled in blood;
but this shall be with burning and fuel of fire.

For unto us a child is born,
unto us a son is given:
and the government shall be upon his shoulder:
and his name shall be called Wonderful, Counsellor,
The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be
no end, upon the throne of David,
and upon his kingdom, to order it,
and to establish it with judgment and with justice
from henceforth even for ever.
The zeal of the Lord of hosts will perform this.
ANTHEM

O GLADSOME LIGHT

GLADSOME light, O grace of God the Father’s face, the eternal splendour wearing; celestial, holy, blest, our Saviour Jesus Christ, joyful in thine appearing.

Now, ere day fadeth quite, we see the evening light, our wonted hymn outpouring; Father of might unknown, thee, his incarnate Son, and Holy Spirit adoring.

To thee of right belongs all praise of holy songs, [O Son of God, lifegiver:] thee therefore, O most high, the world doth glorify and shall exalt for ever.

Words, Isaiah IX: 2
Music, Emma Paterson (2004–, Clare 2023), winner of the 2023 Clare College Carol Composition Competition, first performance

♫ The congregation stands
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)

¶ The congregation sits
THEN spake Jesus again unto them, saying,

I am the light of the world:
he that followeth me shall not walk in darkness,
but shall have the light of life.

The Pharisees therefore said unto him,

Thou bearest record of thyself;
thy record is not true.

Jesus answered and said unto them,

Though I bear record of myself,
yet my record is true:
for I know whence I came, and whither I go;
but ye cannot tell whence I come,
and whither I go.

Then said Jesus unto them,

When ye have lifted up the Son of man,
then shall ye know that I am he,
and that I do nothing of myself;
but as my Father hath taught me,
I speak these things.
And he that sent me is with me:
the Father hath not left me alone;
for I do always those things that please him.

As he spake these words, many believed on him.

Then said Jesus to those Jews which believed on him,

If ye continue in my word,
then are ye my disciples indeed;
And ye shall know the truth,
and the truth shall make you free.
ANTHEM

VIGILATE

VIGILATE, nescitis enim quando Dominus domus veniat, sero, an media nocte, an gallicantu, an mane. Vigilate ergo, ne cum venerit repente, inveniat vos dormientes. Quod autem dico vobis, omnibus dico: vigilate.

Watch ye therefore, for you know not when the Lord of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning. Watch therefore, lest coming on a sudden, he find you sleeping. And what I say to you, I say to all: watch.

Words, after MARK XIII: 35–37
Music, WILLIAM BYRD (1539/40–1623)
AND after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him.

Then answered Peter, and said unto Jesus,

Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said,

This is my beloved Son, in whom I am well pleased; hear ye him.

And when the disciples heard it, they fell on their face, and were sore afraid.

And Jesus came and touched them, and said, Arise, and be not afraid.

And when they had lifted up their eyes, they saw no man, save Jesus only.

And as they came down from the mountain, Jesus charged them, saying,

Tell the vision to no man, until the Son of man be risen again from the dead.
ANTHEM

VOX DICENTIS: CLAMA

VOX dicentis: Clama.
Et dixit:
Quid clamabo?
Omnis caro foenum,
et omnis gloria eius quasi flos agri.

THE voice said, Cry.
And he said,
What shall I cry?
All flesh is grass,
and all the goodliness thereof
is as the flower of the field.

Surely the people is grass;
the grass withereth,
the flower fadeth:
but the word of our God
shall stand for ever.

O Zion, that bringest good tidings,
get thee up into the high mountain;
O Jerusalem, that bringest good tidings,
lift up thy voice with strength;
lift it up, be not afraid;
say unto the cities of Judah,
Behold your God!

Behold, the Lord God will come
with strong hand,
and his arm shall rule for him:
behold, his reward is with him,
and his work before him.

He shall feed his flock like a shepherd:
he shall gather the lambs with his arm,
and carry them in his bosom,
and shall gently lead those that are with young.

Words, Isaiah XL: 6–11
Music, Edward Naylor (1867–1934)
And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying,

‘Come hither, I will shew thee the bride, the Lamb’s wife.’

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and she had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it.
AND I saw a new heaven and a new earth; for the first heaven and first earth had passed away, and there was no more sea. And I John saw the holy city, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband; and I heard a great voice out of heaven, saying: ‘Behold, the tabernacle of God is with men, and he will dwell with them and they shall be his people; and God himself shall be with them and be their God; and God shall wipe away all tears from their eyes, and there shall be no more death neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.’

Words, REVELATION XXI: 1–4
Music, EDGAR BAINTON (1880–1956)
SEVENTH LESSON

I Thessalonians V: 1–10

read by a Choral Scholar

But of the times and the seasons, brethren,
ye have no need that I write unto you.
For yourselves know perfectly
that the day of the Lord so cometh as a thief in the night.
For when they shall say, ‘Peace and safety’;
then sudden destruction cometh upon them,
as travail upon a woman with child;
and they shall not escape.

But ye, brethren, are not in darkness,
that that day should overtake you as a thief.
Ye are all the children of light,
and the children of the day:
we are not of the night, nor of darkness.

Therefore let us not sleep, as do others;
but let us watch and be sober.
For they that sleep, sleep in the night;
and they that be drunken, are drunken in the night.

But let us, who are of the day, be sober,
putting on the breastplate of faith and love;
and for an helmet, the hope of salvation.

For God hath not appointed us to wrath,
but to obtain salvation by our Lord Jesus Christ,
who died for us, that, whether we wake or sleep,
we should live together with him.
CAROL

NOVA! NOVA!

Nova! Nova!
Gabriel of high degree,
He came down from the Trinity
From Nazareth to Galilee,

He met a maiden in a place;
He kneeled down before her face;
He said: “Hail, Mary, full of grace!”
When the maiden saw all this,

She was sore abashed, ywis,
Lest that she had done amiss.
Then said the angel: “Dread not you,
You shall conceive in all virtue

A child whose name shall be Jesu.”
Then said the maid: “Verily,
I am your servant truly,
Ecce ancilla Domini.”
Nova! Nova!

Words, TRADITIONAL 15TH CENTURY
Music, IAIN FARRINGTON (1977–)

¶ The congregation remains seated 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.

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

All  Even so, Lord, come.

O Lord Jesus Christ, come  
at evening time, with light,  
and in the morning, with your glory,  
to guide our feet into the way of peace.

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 stands
O! 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–)
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, Daniel Blaze, Sir William McKie Senior Organ Scholar, plays:

Symphonie-Passion, Op. 23: i. Le monde dans l’attente du Sauveur

MARCEL DUPRÉ (1866–1971)

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.

The cover image is The Light of the World, an allegorical painting by William Holman Hunt (1827–1910). It takes its title from Jesus’ self-description in John XII: 12 (our Fourth Lesson), and depicts Christ carrying a lantern, and knocking on a door with rusty hinges, and overgrown with ivy. The closed door lacks a handle, and can only be opened from the inside. The scene draws upon Jesus’ words in Revelation III: 20: ‘Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with them, and they with me’. Hunt’s ‘sermon in a frame’ caused a great sensation in late Victorian England, and became the most travelled art work in history. It also inspired many musical works, including Arthur Sullivan’s 1873 oratorio, The Light of the World.
**WEDNESDAY 6 DECEMBER 2023, 7 P.M.**

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Choir of Clare College, Cambridge
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Margaret Faultless | violin
Elizabeth Kenny | theorbo

English Cornett and Sackbut Ensemble
Instrumentalists from University of Cambridge
Choir of Clare College, Cambridge
Graham Ross | conductor
Dean  *The Revd Dr Mark Smith*

Director of Music  *Mr Graham Ross*

Decani Scholar  *Miss Hannah Fytche*

Sir William McKie Senior Organ Scholar  *Daniel Blaze*

Junior Organ Scholar  *Evie Perfect*

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