

## THE PRE-RAPHAELITES IN OXFORD

Friday 20 October 2023 | 2.30pm  
Starting at the Holywell Music Room

Led by **David Owen Norris**  
**Anna Dennis** soprano  
**Ashley Riches** bass-baritone  
**The Choir of Keble College**  
**Christian Wilson** director

## PROGRAMME

### Harris Manchester College Chapel

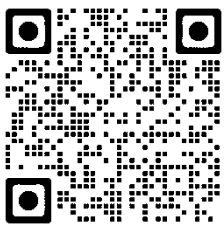
<b>Arnold Bax</b> (1883 - 1953)	Golden Guendolen, 'A Pre-Raphaelite Song'	William Morris (1834 - 1896)
	The Garden by the Sea	William Morris

### Museum of Natural History

<b>Hubert Parry</b> (1848 - 1918)	There Rolls the Deep	Lord Tennyson (1809 - 1892)
<b>Arthur Sullivan</b> (1842 - 1900)	The Long Day Closes	Henry Chorley (1808 - 1872)

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### ARTIST BIOGRAPHIES



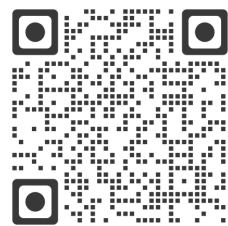
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# TEXTS

## **GOLDEN GUENDOLEN, 'A PRE-RAPHAELITE SONG'**

Bax / Morris

Twixt the sunlight and the shade  
Float up memories of my maid  
God remember Guendolen.

Gold or gems she did not wear  
But her yellow rippled hair  
Like a veil, hid Guendolen.

Twixt the sunlight and the shade  
My rough hands so strangely made  
Folded Golden Guendolen.

Hands used to grip the sword hilt hard  
Framed her face, while on the sword  
Tears fell down from Guendolen.

Guendolen now speaks no word  
Hands fold round about the sword  
Now no more of Guendolen.

Only 'twixt the light and shade  
Floating memories of my maid  
Make me pray for Guendolen.

## **THE GARDEN BY THE SEA**

Bax / Morris

I know a little garden-close,  
Set thick with lily and red rose,  
Where I would wander if I might  
From dewy morn to dewy night,  
And have one with me wandering.

And though within it no birds sing,  
And though no pillared house is there,  
And though the apple-boughs are bare  
Of fruit and blossom, would to God  
Her feet upon the green grass trod,  
And I beheld them as before.

There comes a murmur from the shore,  
And in the close two fair-streams are,  
Drawn from the purple hills afar,  
Drawn down unto the restless sea:  
Dark hills whose heath-bloom feeds no bee,  
Dark shore no ship has ever seen,  
Tormented by the billows green  
Whose murmur comes unceasingly  
Unto the place for which I cry.

For which I cry both day and night,  
For which I let slip all delight,  
Whereby I grow both deaf and blind,  
Careless to win, unskilled to find,  
And quick to lose what all men seek.

Yet tottering as I am and weak,  
Still have I left a little breath  
To seek within the jaws of death  
An entrance to that happy place,  
To seek the unforgotten face,  
Once seen, once kissed,  
    once reft from me,  
Anigh the murmuring of the sea.

## **THERE ROLLS THE DEEP**

Parry / Tennyson

There rolls the deep where grew the tree.  
O earth, what changes hast thou seen!  
There where the long street roars, hath been  
The stillness of the central sea.  
The hills are shadows, and they flow  
From form to form, and nothing stands;  
They melt like mist, the solid lands,  
Like clouds they shape themselves and go.  
But in my spirit will I dwell,  
And dream my dream, and hold it true;  
For tho' my lips may breathe adieu,  
I cannot think the thing farewell.

## **THE LONG DAY CLOSES**

Sullivan / Chorley

No star is o'er the lake,  
Its pale watch keeping,  
The moon is half awake,  
Through grey mist creeping,  
The last red leaves fall round  
The porch of roses,  
The clock hath ceased to sound,  
The long day closes.  
Sit by the silent hearth  
In calm endeavour,  
To count the sounds of mirth,  
Now dumb for ever.  
Heed not how hope believes  
And fate disposes:  
Shadow is round the eaves,  
The long day closes.  
The lighted windows dim  
Are fading slowly.  
The fire that was so trim  
Now quivers lowly.  
Go to the dreamless bed  
Where grief reposes;  
Thy book of toil is read,  
The long day closes.

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# **The Windows and Mosaics of Keble College Chapel**

Together, the windows and mosaics of Keble College Chapel are intended to illustrate God's dealings with his people, both Jewish (the patriarchs and prophets) and Christian. The inspiration for this scheme was John Keble's **The Christian Year**. It shows certain Old Testament scenes ('types') which prefigure the work of Our Lord Jesus Christ in the New Testament. Thus it illustrates the gradual revelation of God to humankind throughout the ages.

## **The Windows**

The windows above the Mosaics represent figures from the Old and New Testaments. In the western half of the Chapel – the Old Testament – there are portraits of twelve lesser prophets:

### **The North Side**

From West to East: Hosea; Joel and Amos; Obadiah, Jonah and Micah

### **The South Side**

From East to West: Nabum, Habakkuk and Zephaniah; Haggai, Zechariah and Malachi.

### **The West Window**

The four greater prophets, Isaiah, Jeremiah, Ezekiel, and Daniel, with Samuel and Elijah, David and Solomon

In the eastern half of the Chapel, there are portraits of the figures of the New Testament.

## **ABOVE THE CHOIR**

### **The North Side**

St Paul, flanked by the Evangelists, St Luke and St John

### **The South Side** (obscured by the organ)

St Peter, flanked by St Matthew and St Mark

Below the organ, the small doorway leads to the side-chapel, where Holman Hunt's famous painting, 'The Light of the World' may be seen.

## **THE SANCTUARY**

### **The North Side**

(West to East) are the Latin Doctors (the Theologians of the Western Church), Saints Jerome, Ambrose and Gregory the Great; Augustine.

### **The South Side**

(West to East) are the Greek Doctors, Saints Gregory of Nyssa, Gregory Nazianzen, Athanasius and Basil the Great.

### **The East Window**

Continuing from the mosaics of the Crucifixion and the Resurrection, this Window portrays the Ascension of our Lord, watched by his mother and the Eleven.

The colours of the steps to the high altar are also significant, representing the three stages of the life of prayer: black for the way of purgatory, red for the way of illumination, and white for the way of union.

## **The Mosaics**

Entering by the West door we see that the Chapel is divided into bays by the grey marble pilasters.

### **THE FIRST BAYS**

Above the North door, on the left, are two of the four Archangels: Michael and Gabriel; and above the South door are Raphael and Uriel. They are the guardians of the gates of Heaven.

### **THE SECOND BAYS**

#### **The North Side (left)**

- In the centre, Abraham sacrificing his son Isaac – prefiguring God the Father’s sacrifice of his Son upon the Cross
- On the left, Abraham meeting Melchizedek, who offers him bread and wine - prefiguring the Holy Eucharist
- On the right, Abraham pleading with God for the people of Sodom – prefiguring Christ’s intercession for God’s whole creation

#### **The South Side (right)**

- In the centre, Noah offering thanksgiving sacrifice to God after the flood has subsided. The rainbow signifies God’s promise of mercy to his people
- On the left the building of the Ark – prefiguring the Church; note that the plan in Noah’s hand shows the plan of a church
- On the right, the animals entering into the Ark to be saved

### **THE THIRD BAYS**

#### **The North Side**

- In the centre, Moses holding up the serpent in the wilderness for the healing of the Israelites – prefiguring the Cross by which the sin of humankind is healed.

- On the left, Moses bringing the people the tablets of the Law, the Old Covenant – prefiguring Our Lord’s bringing of the New Covenant.
- On the right, Moses drinking water from the rock at Horeb – compare St Paul’s teaching that Christians drink from the Rock which is Christ I Corinthians 4.

### **The South Side**

- In the centre, Joseph being sold into slavery by his brothers – prefiguring the betrayal of Our Lord for money by Judas.
- On the left, Joseph dreams that his brothers and parents will one day worship him.
- On the right, Joseph becomes ruler of Egypt and his brothers and father, unaware of who he is, come to beg him for food during a famine.

## **The Choir and Sanctuary Mosaics**

### **The North Side of the Choir**

- In the centre, the Nativity of Our Lord
- On the left, the Annunciation to Our Lady by the angel Gabriel
- On the right, Christ’s Baptism in the Jordan by St John the Baptist

### **The North Side of the Sanctuary**

- The Crucifixion – Our Lord is attended by his Mother and St John, with St Mary Magdalen at the foot of the Cross.
- Continuing round to the East Wall are the Saints Matthew, Katharine, Antony, George, Edward the Confessor, Boniface, Peter, Barbara, Mary Magdalen and John the Evangelist.

### **The South Side of the Sanctuary**

- The Resurrection of Our Lord
- Eastwards from this mosaic are the Saints Bartholomew, Hilary of Poitiers, Francis of Assisi, James the Less, Agnes, Andrew, Stephen, Cecilia, Paul and James the Great.

## **The East Wall**

Above the High Altar, a great quatrefoil mosaic shows the Eternal Son as he is described by St John in the Apocalypse (Book of Revelations). The candlesticks are symbols of the Christian Church: the Seven Stars its Ministers. The sword represents the Word of God and the Whole symbolises the perpetual presence of Christ in His Church among His people.

Immediately above the High Altar, the four small mosaics are the symbols of the Four Evangelists: a winged man (Matthew), a winged lion (Mark), a winged ox (Luke), and an eagle (John).

## **The West Wall**

Below the window and above the entrance to the Chapel, following an ancient custom, there is a triple mosaic of the Last Judgement. Our Lord is shown enthroned with his apostles, and attended by angels holding the 'instruments' of the Passion: the Cross, the crown of thorns, the spear and the nails. Below him, St Michael in the centre divides the saved, on Our Lord's right hand (and the viewer's left), from the damned. Underneath the whole are Our Lord's prophetic words:

*Hereafter ye shall see the Son of Man  
sitting on the right hand of power,  
and coming the clouds of heaven.*

It was Butterfield's hope that his Chapel would help us to that vision.