



MEMORIAL SERVICE FOR
THE RIGHT HONOURABLE
THE BARONESS WILLIAMS OF CROSBY, CH PC
27 July 1930 – 11 April 2021

SOMERVILLE:
1948 – 1951, Scholar
1970, Honorary Fellow

Friday 26 November 2021
1.30pm

Members of the congregation are kindly requested to refrain from using private cameras, video, or sound recording equipment. Please ensure that mobile phones and other electronic devices are switched off.

The service is sung by the Choir of Somerville College,
conducted by Will Dawes, Director of Chapel Music.

The organ is played by the organ scholars of Somerville College:
Annabel Hannan (French and Linguistics, 2020)
& Luca Morgante (Music, 2020)

The soprano soloist is Hannah Andrusier (French, 2018)

The violin soloist is Jacob Timmins (Music, 2020)

Music before the service:

An organist plays:

Nun komm, der Heiden Heiland	Dieterich Buxtehude (1637 – 1707)
Elegy	George Thalben-Ball (1896 - 1987)
Prelude on <i>Eventide</i>	Healey Willan (1880 – 1968)
Larghetto in E major	Charles Tournemire (1870 – 1939)

ORDER OF SERVICE

All stand as the Principal and Provost process

All sit

WELCOME

The Right Hon. the Baroness Royall of Blaisdon,
Principal, Somerville

INTRODUCTORY PRAYER

The Very Rev. Fr Nicholas Edmonds-Smith
Provost, The Oxford Oratory

All remain seated

ANTHEM

I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though worms destroy this body, yet in my flesh shall I see God. For now is Christ risen from the dead, the first-fruits of them that sleep.

Job 19: 25-26; 1 Corinthians 15: 20

George Frideric Handel (1685 – 1759)
from Messiah

All remain seated

TRIBUTES

The Right Hon. the Lord Patten of Barnes
Chancellor, Oxford University

Dr Alice Prochaska, (Barwell, 1965)
Principal, Somerville, 2010-2017

All stand to sing:

HYMN

Who would true valour see,
Let him come hither;
One here will constant be,
Come wind, come weather.
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.

Whoso beset him round
With dismal stories
Do but themselves confound;
His strength the more is.
No lion can him fright,
He'll with a giant fight,
But he will have a right
To be a pilgrim.

Hobgoblin nor foul fiend
Can daunt his spirit,
He knows he at the end
Shall life inherit.
Then fancies fly away,
He'll fear not what men say,
He'll labour night and day
To be a pilgrim.

John Bunyan (1628 – 1688)
from Pilgrim's Progress

MONKS GATE
arr. Ralph Vaughn Williams (1872 – 1958)

All sit

TRIBUTES

Helge Rubinstein (Kitzinger, 1948)
Friend

Rebecca Williams
Daughter

All remain seated

ANTHEM

Sicut cervus desiderat ad fontes
aquarum, ita desiderat anima mea
ad te, Deus.

*Like as the hart desireth the water-brooks:
so longeth my soul after thee,
O God.*

Psalm 42: 1

Giovanni Pierluigi da Palestrina
(1525 – 1594)

All remain seated

TRIBUTES

Sam Honey
Grandson

The Right Hon. the Lord Newby
Dick Newby: Leader, Liberal Democrats, House of Lords

All stand to sing:

HYMN

Guide me, O thou great Redeemer,
Pilgrim through this barren land;
I am weak, but thou art mighty;
Hold me with thy powerful hand:
Bread of heaven, bread of heaven
Feed me till I want no more.
Feed me till I want no more.

Open thou the crystal fountain
Whence the healing stream shall flow;
Let the fiery, cloudy pillar
Lead me all my journey through:
Strong deliverer, strong deliverer
Be thou still my strength and shield.
Be thou still my strength and shield.

When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of death, and hell's destruction,
Land me safe on Canaan's side:
Songs of praises, songs of praises
I will ever give to thee.
I will ever give to thee.

William Williams (1717 – 1791)
trans. Peter Williams and William Williams

CWM RHONDDA
John Hughes (1873-1932)

All remain standing for:

THE BLESSING

Music after the service:

Prelude, Fugue and Chaconne in C BuxWV 137

Dieterich Buxtehude
(1637 - 1707)

**Following the service, all are welcome to join the Principal for tea in Hall.
Please follow the direction of the stewards.**

**The College plans to establish a memorial fund
in honour of Shirley Williams.**

SOMERVILLE COLLEGE CHAPEL

When Somerville opened its doors in 1879 it was founded to be 'undenominational.' In other words, while other Oxford colleges generally aligned themselves with Anglicanism or Catholicism, Somerville chose to have no affiliation to any particular church.

In 1935 the Chapel was opened, following a generous donation from former student Emily Georgiana Kemp. Kemp was an adventurer, writer and artist, and came from a wealthy Baptist family. Through her extensive travels she had developed an interest in the world's religions and a wide, inclusive vision of Christianity.

It was her desire that the Chapel, although dedicated to God, would be a place where members of all nationalities and religions could meet, pray and discuss philosophic and theological themes. The inscription on the outside of the Chapel in Greek translates as 'A House of Prayer for all People.' This is a verse from the Book of Isaiah, which is referred to by Jesus in the Gospel of Matthew, and Kemp selected it personally to reflect her vision for the building.

True to its foundation, and in keeping with the college's liberal and inclusive tradition, the Chapel today hosts visiting speakers with a range of religious perspectives. Those who have spoken here in recent years include Rabbis, authors, politicians, Christian bishops, Daoist thinkers, atheist philosophers and many others besides. The main college event each week is the Sunday evening 'Choral Contemplation' in which a guest speaker reflects on some aspect of faith or belief. These talks are accompanied by music from the college choir and organ scholar, and are unique to Somerville.

The stained glass window by Reginald Bell presents a landscape symbolizing the gateway to the knowledge of life. The figure of Christ is joined by two female figures, who are depicted wearing chasubles and stoles, and who represent Truth (left, holding a lamp) and Learning (right, holding a mirror). Whilst the Chapel has always been an ecumenical space, Emily Kemp saw the figure of Jesus as important to people of all faiths and none, albeit only the Christians regard him as divine. For her there was no contradiction between installing an overtly Christian image in a building such as this and intending the building to be used by a wide variety of believers and those who do not profess religious faith.

Under the stained glass window is a Theorama – ten panels which represent the nine major religions as well as humanism.

