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The Joys of Mary



November 13-14th, 2021



Creation



Christ Church of the Ascension
Church of the Epiphany

7:30 pm | saturday, september 25, 2021
3:00 pm | sunday, september 26, 2021

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Helios: a modern renaissance

Danya Tiller
soprano



BM Piano Performance, University of Alabama
MM Choral Conducting, University of Alabama
ABD for the DMA, University of Oklahoma.

"I have been singing my whole life, from solos in church at age four to making up songs while riding my tricycle in the backyard of my childhood home in Tennessee. I began studying piano at age seven, and sang in choirs through college, where I 'found' my voice and my love for conducting choral music. As a choral artist and soloist with professional choirs, opera companies and orchestras nationwide, I have truly enjoyed the early music engagements the most. The highlight of my career came in the summer of 2016 conducting a festival choir in Carnegie Hall in a newly realized edition of Vivaldi's Gloria for women, and it was a truly glorious and memorable experience!"

Nina Garguilo
soprano



BFA Vocal Performance, University of Mississippi
MM Vocal Performance, Arizona State University
DMA Vocal Performance, Arizona State University

"For as long as I can remember, I have been inspired by music and feel energized when I sing and perform! From belting into my Fisher Price karaoke microphone as a toddler to teaching myself piano to play and sing along to Ella Fitzgerald, music has been integrated with my soul. Some tell me that I don't talk, but sing everything I want to say! It is no surprise that I found my place at home in the vocal arts. I quickly understood my goal as a musician was to collaborate with my peers to form beautiful songs, and more importantly, communicate the text. I believe no matter the genre or style, there is nothing more beautiful than human voices coming together to unify, compliment, and lift each other up in song. As the coordinator of voice studies and Director of Choirs at Glendale Community College, I am always learning and discovering new things. I aim to change my students' and audiences' lives for the better with impeccable music, which is why I am beyond thrilled to continue with Helios. Each of my fellow artists constantly inspire me with their intellect and creativity. This season is going to be something truly special!"

Stephanie Stickford
alto



BFA Music Business, The Ohio State University
MA Music Education, The Ohio State University
DMA Music Education, Arizona State University

"When I was in the first grade, my class went to see a live performance of "The Barber of Seville." My mom says I talked about the music for days! Who doesn't love Figaro? The next year, my second grade class went to see a live performance of "The Sound of Music." Again, I talked endlessly about what I had seen and heard. These two experiences were unforgettable to my young ears: beautiful singing, enchanting melodies, musicians playing instruments in the orchestra pit -- pure magic! I love to share the power, beauty, and thrill of music with others, as a teacher and performer. I've taught vocal music and music appreciation at all levels, delivered presentations at state and national music education conferences, taught private voice and piano, served as a church musician and soloist, performed bedside concerts for hospice patients, and sung with jazz big bands and combos. I am in my fourteenth season with the Phoenix Chorale, and teach choir, guitar, and AVID at North Canyon High School in the Paradise Valley Unified School District. I am excited and honored to sing in HELIOS, to learn and perform with my very good friends — such talented musicians!"

Josef Curtis
tenor



BM Music, Brigham Young University
MM Vocal Performance, Arizona State University
DMA Vocal Performance, Arizona State University

“When I was four years old, my cousins and I put on a performance for our neighborhood. We made invitations, laid out blankets on our front lawn, and sang children’s songs with home-made microphones to a captivated audience. This was the beginning of my love for singing and performing in an ensemble. I continued to sing in choirs, both large and small, from elementary school through college. In Arizona, I’ve been fortunate to sing with Solis Camerata and True Concord voices and Orchestra, and the Phoenix Chorale. I am a member of the voice faculty at Phoenix College and direct the Bel Canto Choir at Arizona School for the Arts. Helios is an extraordinary ensemble. I count myself lucky to know such brilliant musicians and I look forward to the music we will create this year.”

Kenny Miller
tenor



BM Vocal Performance, University of Wisconsin/Arizona State University
MM Vocal Performance and Pedagogy, Arizona State University
DMA Vocal Performance, Arizona State University

“The first cassette tape I bought with my own money as a kid of ten years old was Vivaldi’s *Four Seasons*. I also bought every *Hooked on Classics* album I could find and played the Handel and Bach tracks until they almost were bare. Because of those albums I was ‘hooked’ on early music. As a young singer and violist, I fell in love with the intricacies and drama of early music, leading me through many twists and turns (singer/assistant conductor with the Phoenix Chorale, founder/singer ArtSong Rising, oratorio soloist) to HELIOS. Currently I am the Director of Choral Activities/Coordinator of Voice Studies as well as the Director of the Honors Program at Phoenix College where I get to work with amazing colleagues and students. I never go to bed dreading the next day.”

Michael Tallino
baritone



BM Music Education, University of Alaska Anchorage
MM Opera Performance, Arizona State University

“Whether trying to knock my dad’s choir director stand over or listening to my grandma out-sing my grandfather’s congregation (the rest of the church sang back-up), music has surrounded my entire life. After getting too cold in Alaska (you can only wear so many scarves) and discovering opera, I relocated to Arizona to study at Arizona State University and continue to perform opera mostly in Arizona and Alaska. Besides singing at every chance I get, I work out the other side of my brain as a Data and Systems Analyst for the University of Alaska Anchorage. I have no words to express how much pleasure I get from singing with Helios and I hope some of that wonder is communicated to you during our performance. The experience of music, shared between everyone in the venue, whether performing or listening, enriches and heals my soul.”

Toby Vaughn Kidd
bass



BM Vocal Performance, Northern Arizona University
MM Vocal Performance, Northern Arizona University

“I think if you’d ask my mom she would say I’ve always been a performer. When I was four, I joined a performing arts troupe and, as soon as I was old enough, I enrolled in as many performing arts classes as I could at school. When I eventually decided to study music as a career, I honestly don’t think I surprised anyone. Since moving back to Phoenix eight years ago, I’ve had a great number of opportunities to perform as a soloist and with professional ensembles, including Arizona Opera and the Phoenix Chorale. My most rewarding experience was appearing as a soloist on the 2015 Grammy winning Phoenix Chorale and Kansas City Chorale recording of Rachmaninoff *All-night Vigil*. When not on the stage, I am putting my technological skills to work as the manager of Herberger Online Learning at ASU. It’s a nice balance to the rigors of an active performance career.”

With gratitude...

to our audience and our supporters.

Without you, none of this would be possible.

Your support keeps the Helios fire burning bright, and we are so excited to share our seventh season with you!

Our performance is being recorded by



Our program continues with a meditation by Hildegard von Bingen. Focusing on the Virgin Mary, and grounding us with her deceptively complex chant melodies, this antiphon describes how the elements found their joy through the Virgin and how she's surrounded with light and shouts of praise. Expanding the scale of this praise, Morgenson's setting of "Laudate Dominum" is essentially a call for all of creation to praise the Lord of heaven: angels, sun and moon, all the heavens and waters as well as all the varied forms of life itself: beasts, cattle, worms and fowls, young men and maidens, old men and children.

With all of life created, shouting praises of joy, the closing end of life is just as important. Seeking peace in death, Adon Olam explains that there is an Eternal master who reigns supreme, before all of creation was drawn. Salamone Rossi set a collection of Hebrew liturgical texts to music in a typically Baroque idiom, a practice completely unprecedented in his time. He uses a sort of echoing antiphonal technique in this piece. When we pass on from this life, from this world, he will still reign in majesty. Now commenting on the complexities of creation, of life and of death, is Hassler's setting of a trinitarian text. This piece explains that whatever has life in God the creator, remains alive through him.

Although life may exist in a sort of perpetual renewal, everything must meet its end in death. One final meditation on death and the peace of this slumber is John Sheppard's setting of "In pace in idipsum." A responsory which would typically be sung at Compline services for the close of the day, this piece alternates between passages of polyphony and passages of plainchant. Carrying on in the same tone as "Adon olam," these two pieces show the sort of timelessness of creation and death; the universality within different religions and belief systems seeking to make peace with what is to come at the end of this life, at the end of this world. Aiding in this sense of peace is a community of those who have come together in praise and thanksgiving. Lasso's setting of Psalm 147 describes how The Lord built up Jerusalem and gathered together the outcasts of Israel. All number of things, called together in praise, are brought up, fed, provided for, healed. What a complex joy to even exist, to have been created at all!

The number seven carries with it the symbolism of creation and many other themes throughout season 7. The voices of HELIOS bring their artistry to the exploration of these themes and this intentionality will unearth the power and significance, not just of the past but of their modern ensemble and the renewed interpretation of this music in modern day.

Hildegard von
Bingen
1098-1179

O vis eternitatis

O vis aeternitatis
que omnia ordinasti in corde tuo,
per Verbum tuum omnia creata sunt
sicut voluisti,
et ipsum Verbum tuum
induit carnem in formatione illa
que educta est de Adam.

*O power within Eternity
All things you held in order in your heart,
and through your Word were all created
according to your will.
And then your very Word
was clothed within that form of flesh
from Adam born*

Et sic indumenta ipsius
a maximo dolore
abstersa sunt.

*And so his garments
were washed and cleansed
from greatest suffering*

O quam magna est benignitas Salvatoris,
qui omnia liberavit
per incarnationem suam,
quam divinitas expiravit
sine vinculo peccati.

*O How great is the Savior's goodness!
For he has freed all things
by his own Incarnation,
which divinity breathed forth
unchained by any sin.*

Et sic indumenta ipsius
a maximo dolore
abstersa sunt.

*And so his garments
were washed and cleansed
from greatest suffering*

Gloria Patri et Filio
et Spiritui sancto.

*Glory be to the Father and to the Son
and to the Holy Spirit.*

Sigismondo
d'India
1582-1629

In principio creavit Deus

In principio
creavit Deus caelum et terram.

*In the beginning
God created the heaven and the earth.*

Terra autem erat inanis et vacua,
et tenebrae erant
super faciem abyssi:

*And the earth was without form, and void;
and darkness was
upon the face of the deep.*

Dixitque Deus: Fiat lux.
Et facta est lux.

*And God said: Let there be light.
and there was light.*

Thomas
Campion
1567-1620

Author of Light

Author of light revive my dying spright,
Redeeme it from the snares of all confounding night.
Lord, light me to thy blessed way:
For blind with world vaine desires, I wander as a stray.
Sunne and Moone, starres and underlights I see.
But all their glorious beames are mists and darknesse being compar'd to thee.

Thomas
Tallis
1505-1585

O nata lux

O nata lux de lumine,
Jesu redemptor saeculi,
Dignare clemens supplicum
Laudes precesque sumere.

*O Light born of Light,
Jesus, redeemer of the world,
with loving-kindness deign to receive
suppliant praise and prayer.*

Qui carne quondam contegi
Dignatus es pro perditis,
Nos membra confer effici
Tui beati corporis.

*Thou who once deigned to be clothed in flesh
for the sake of the lost,
grant us to be members
of thy blessed body.*

Anon.
c. 1560

Quare tristis es anima mea

Quare tristis es, anima mea?
Et quare Conturbas me?
spera in Deo
quoniam adhuc confitebor illi,
Salutare vultus mei.
O Deus meus

*Why art thou then so sad, my soul?
and why art thou disquieted within me?
O put thy trust in God:
for I will yet give him thanks,
which is the help of my countenance,
and my God.*

Emitte lucem tuam et veritatem tuam;
Ipsa me deduxerunt, et adduxerunt,
in montem sanctum tuum,
et in tabernacula tua
O Deus meus

*O send out thy light and thy truth,
that they may lead me: and bring me
unto thy holy hill,
and to thy dwelling
and my God.*

Thomas
Thompkins
1572-1656

O Lord how manifold are they works

O Lord, how manifold are thy works:
In wisdom hast thou made them all;
The earth is full of thy riches.

Orazio
Vecchi
1550-1605

Domine Deus noster

Domine, Dominus noster
quam admirabile est nomen tuum
in universa terra!

*O Lord our Governor:
how excellent is thy name
in all the world!*

Quoniam elevata est magnificentia
tua super caelos.

*For thy magnificence is elevated
above the heavens.*

Ex ore infantium et lactentium
perfecisti laudem
propter inimicos tuos
Ut destruas inimicum et ultorem

*from the mouths of babes and sucklings
hast thou perfected praise,
to confound thine enemies:
Thou may destroy the enemy and the avenger.*

Notes

Before animals and humans roamed the earth, before creatures swam in the seas and flew in the air, before the heavens and the moon and the sun were created, there was the idea of a creator, of the divine, of praise, and of rest. For millennia, humanity has sought to express its understanding of creation through a variety of forms, including poetry and music. Within these poems and songs are an expansive range of texts and stories set to music celebrating the joy of existing, praising one's creator, commenting on the splendid marvel of life even existing at all, let alone with the rich communities and families humans have turned to for love and support. These texts also discuss the harsher realities of life; loneliness, longing, and sorrow; even death's inevitability is discussed at great lengths. Despite all of this, however, is the rest that can come with life's completion. Finding peace in death, for many, is the belief that, like their creator, they too may finally find rest when their work is done.

Opening this season is a meditation on The Incarnation by Hildegard von Bingen, one of the most fascinating characters of the medieval era. Before life existed, the Earth took shape. Moving from a dark void to heavenly light, Sigismondo d'India sets the opening words of the bible highlighting the heavens "caelum" with higher pitches descending to the earth, "terram." For the phrases describing God moving across the waters, the music seems to gently flow in drawn out melismas for pages on end. All of the voices converge near the close of this piece as light finally comes into existence with a bold, declamatory use of the voices. Thomas Tallis' "O Nata Lux," O light born of light, a somber, almost understated five-voiced motet, carries on this theme and describes the incarnation of Jesus and the belief in his redeeming qualities of humanity, having been clothed in the flesh to grant peace to the members of his body. Lost in despair with the troubles of the night, Campion's "Author of Light" is a prayer for the same redemption mentioned time and time again. Opening and closing with chromatic lines ascending by step, the middle of this piece seems to wander, aimlessly moving throughout different tonal centers without the light of the creator. Near the end, Campion describes the glorious beams of the sun and moon and stars, and how they are mere mists and darkness compared to the light of their creator.

The heaviness of the world lingers in an 'anonymous' paraphrasing of Psalm 42, questioning the general unease within one's soul. Set for seven voices, this piece has three upper and three lower voices weaving a web of polyphony around a long-note cantus firmus in the middle. As the outer voices carry on with the text, this middle voice revisits the opening passage of the text before rejoining the other voices and closing with the faith and hope one has in their God. With another Psalm setting, we move to the glory of creation and Vecchi's setting of Psalm 8, a somewhat tour de force of creation, praise, and redemption. In addition to humanity praising their creator, this piece highlights humanity's place among the rest of creation; a little lower than the angels, humanity serves as stewards over everything else. Highlighting this sort of culmination is some subtle numerology; with this piece being set for seven voices, it might be seen to represent completion with all of creation, a theme featured prominently in this program.

Orlando
di Lasso
1532-1594

Laudate Dominum quoniam bonus est

I.

Laudate Dominum
quoniam bonum est psalmus;
Deo nostro sit jucunda,
decoraque laudatio.
Aedificans Jerusalem Dominus,
dispersiones Israëlīs congregabit:
qui sanat contritos corde,
et alligat contritiones eorum;
qui numerat
multitudinem stellarum,
et omnibus eis nomina vocat.

*O praise the Lord,
for it is a good thing to sing praises unto our God:
To our God be joyful
and give thanks.
The Lord doth build up Jerusalem:
and gather together the out-casts of Israel.
He healeth those that are broken in heart:
and giveth medicine to heal their sickness.
He telleth the number
of the multitude of stars,
and calleth them all by their names.*

II.

Magnus Dominus noster,
et magna virtus ejus,
et sapientiæ ejus non est numerus.
Suscipiens mansuetos Dominus;
humilians autem peccatores
usque ad terram.

*Great is our Lord,
and great is his power:
and his wisdom is infinite.
The Lord setteth up the meek:
and bringeth the ungodly
down to the ground.*

III.

Præcinite Domino in confessione;
psallite Deo nostro in cithara.
Qui operit cælum nubibus,
et parat terræ pluviam;
qui producit in montibus fœnum,
et herbam servituti hominum;
qui dat jumentis escam ipsorum,
et pullis corvorum
invocantibus eum.

*O sing unto the Lord with thanksgiving:
sing praises upon the harp unto our God;
Who covereth the heaven with clouds,
and prepareth rain for the earth:
and maketh the grass to grow upon the mountains,
and herb for the use of men;
Who giveth fodder unto the cattle:
and feedeth the young ravens
that call upon him.*

IV.

Non in fortitudine
equi voluntatem habebit,
nec in tibiis viri
beneplacitum erit ei.
Beneplacitum est Domino
super timentes eum,
et in eis qui sperant
super misericordia ejus.

*He hath no pleasure
in the strength of an horse
neither delighteth he
in any man's legs.
But the Lord's delight
is in them that fear him;
and in him put their trust
in his mercy.*

Quoniam videbo caelos tuos
opera digitorum tuorum,
lunam et stellas quae tu fundasti.

*For I will consider thy heavens
even the works of thy fingers
the moon and the stars, which thou hast ordained.*

Quid est homo,
quod memor es eius
aut filius hominis
quoniam visitas eum

*What is man,
that thou art mindful of him
and the son of man,
that thou visitest him?*

Minuisti eum paulominus
ab Angelis gloria
et honore coronasti eum
Et constituisti eum
super opera manuum tuarum.

*Thou madest him lower
than the angels
to crown him with glory and worship
Thou makes him to have dominion
over the works of thy hands*

Omnia subiecisti sub pedibus eius
oves et boves universas insuper
et pecora campi
Volucres coeli et pisces maris
qui per ambulant semitas maris.

*Thou hast subjected all things under his feet
all sheep and oxen,
and the beasts of the field
the fowls of the air, and the fishes of the sea
and whatsoever walketh the paths of the seas.*

Domine, Dominus noster
quam admirabile est nomen tuum
in universa terra!

*O Lord our Governor:
how excellent is thy name
in all the world!*

- Intermission -

Hildegard von
Bingen
1098-1179

Cum processit factura digiti Dei

Illumina nos,
misericordiarum Deus
Septiformini Paracliti gratia:

*Enlighten us,
O God of mercies,
with the sevenfold gifts of the Spirit:*

Ut per eam
a delictorum tenebris liberati,
Vitae gloria perfruamur.

*That through him,
liberated from the darkness of sin,
We may enjoy the glory of life.*

Mogens
Pedersøn
1583-1623

Laudate Dominum

Laudate Dominum de caelis
laudate eum in excelsis

*Praise ye the Lord from the heavens:
praise him in the heights.*

Laudate eum omnes angeli eius
laudate eum omnes virtutes eius

*Praise ye him, all his angels:
praise ye him, all his hosts.*

Laudate eum sol et luna
laudate eum omnes stellae et lumen

*Praise ye him, sun and moon:
praise him, all ye stars of light.*

Laudate eum caeli caelorum
et aqua quae super caelum est

*Praise him, ye heavens of heavens,
and ye waters that be above the heavens.*

Laudent nomen Domini
quia ipse dixit et facta sunt
ipse mandavit et creata sunt.

*Let them praise the name of the Lord:
for he commanded,
and they were created.*

Adon olam

Adon 'olam, 'asher malakh,
b'terem kol y'tzir nivra

*Eternal Master, who reigned supreme,
Before all of creation was drawn;*

L'eyt na'asa v'kheftso kol,
Azai melekh sh'mo nikra

*When it was finished according to His will,
Then the King's Name was proclaimed*

V'akharey kikhlot hakol
L'vado yimlokh nora
V'hu hayah v'hu hoveh
V'hu yih'yeh b'tif'arah

*When this our world shall be no more,
In majesty He still shall reign,
And he was, and he is,
And he will be in glory.*

V'hu 'ekhad v'eyn sheyni
L'ham'shil lo l'hakhbirah

*Alone is He, beyond compare,
Without division or ally;*

B'li reyshiyt b'li takh'liyt
V'lo ha'oz v'hamis'rah

*Without beginning, without end,
to Him is the power and sovereignty*

B'li erekh b'li dim'yon
B'li shinui ut'morah

*unfathomable and unimaginable
unchanging and irreplaceable*

B'li khibur b'li pirud
G'dol ko'ach ug'vurah

*He is without connections or separations
His strength and valor are great*

V'hu 'Eyli v'khai go'ali
v'tsur khevli b'yom tsarah

*He is my God, my Living Redeemer
rock of my affliction in the enemy day*

V'hu nisi 'umanos li
m'nat kosi b'yom 'ekra
v'hu rofey v'hu marpey
v'hu tzofeyh v'hu ezrah)

*He is my banner and refuge
filling my cup the day I call
He is a healer and a remedy
He watches and He helps*

B'yado af'kid rukhi
b'eyt 'ishan v'a'ira
v'im rukhi g'viyati
Adonai li v'lo 'ira

*Into His hand I commit my spirit
when I sleep, and I wake
with my spirit, my body
The Lord is with me, I will not fear*

Hans Leo
Hassler
1564-1612

Æternus vere est solus Deus

Æternus vere
est solus Deus, omncreator:
vita in se vivens
permanet esse quod est.

*Truly eternal
is only God, creator of everything:
what has life
remains alive through him*

Hoc Pater, hoc verbum Patris,
hoc est Spiritus almus,
quorum natura est una,
eademque fides.

*He is Father, he is word of the Father
he is Holy Spirit,
faith in which is that their nature is one
and the same.*

Non coeptum aut auctum,
non hic mutabile quidquam est,
quod subeat leges temporis,
aut numeri.

*It is neither begotten nor made,
nor in any way mutable,
he is outside of the laws of time
or creation.*

Virtus, præteritis prior
ulteriorque futuris,
nil recipit varium,
nil habet occiduum.

*Virtue, he is before all past
and after all future
nothing in him ever changes
nor knows he death.*

Nam rerum,
quas ut voluit sapientia fecit,
multis vita quidem est præstita perpetua.
Sed quodcumque potest esse
amplius aut minus esse,
quodam fine ipsum quod fuerat moritur.

*In fact to many things,
which he created with wisdom as he intended
life is given in perpetual renewal
But whatever may be
large or small
at its end must meet death.*

Sic nihil æternum
quod commutabile factum est.
Et quod cuncta super,
semper idem Deus est.

*Thus nothing is made eternal
that can change.
And above it all
forever is God.*

John
Sheppard
1515-1558

In pace

In pace,
in idipsum dormiam et requiescam

*In peace
and into the same I shall sleep and rest.*

Si dederò somnum oculis meis,
et palpebris meis dormitationem,
dormiam et requiescam.

*If I give slumber to my eyes
and to my eyelids drowsiness,
I shall sleep and rest.*

Gloria Patri, et Filio,
et Spiritui Sancto.

*Glory to the Father, and to the Son,
and to the Holy Spirit.*