

Alma Chorus Domini

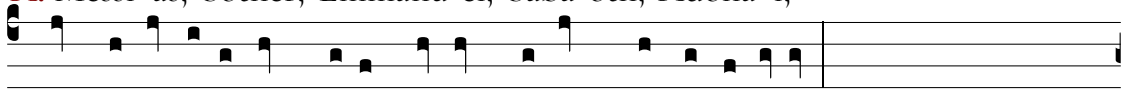
Based on the edition by William Renwick in *Breviarium Sarisburiense cum nota*, tome B, fascicule 39, *In die penthecostes. In ebdomada penthecostes.*, The Sarum Rite (Hamilton, Ontario: The Gregorian Institute of Canada, 2005), 1540–1541.



A. Alma chorus Dómi-ni **B.** nunc pangat nómina summi:



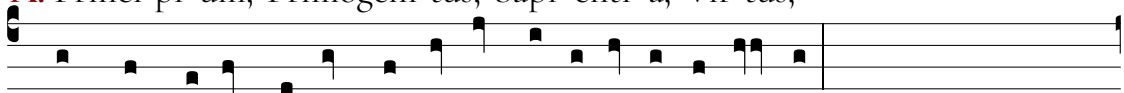
A. Messí-as; Sother; Emmánu-el; Sába-oth; Adoná-i;



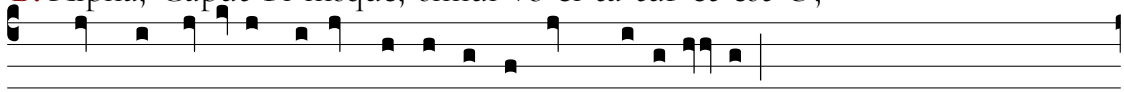
B. est Uni-géni-tus; Vi-a; Vi-ta; Manus; Homo-óusi-on;



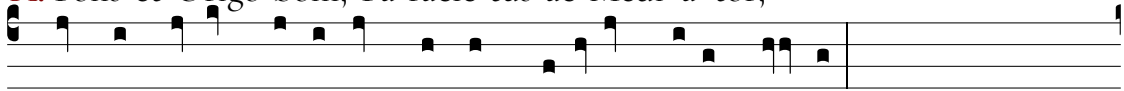
A. Princí-pi-um; Primogéni-tus; Sapi-énti-a; Vir-tus;



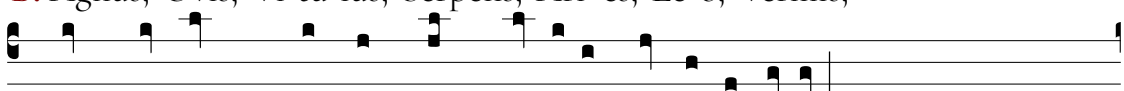
B. Alpha; Caput Fi-nísque; simul vo-ci-tá-tur et est O;



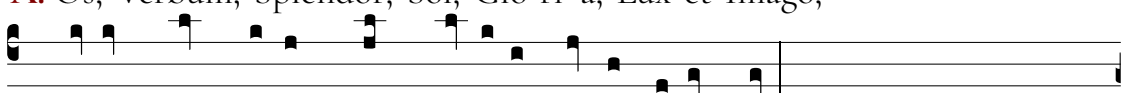
A. Fons et Órigo boni; Pa-rácle-tus ac Medi-á-tor;



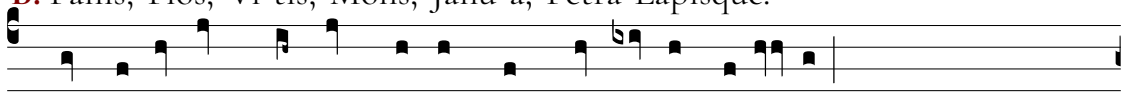
B. Agnus; Ovis; Ví-tu-lus; Serpens; Ári-es; Le-o; Vermis;



A. Os; Verbum; Splendor; Sol; Gló-ri-a; Lux et Imágo;



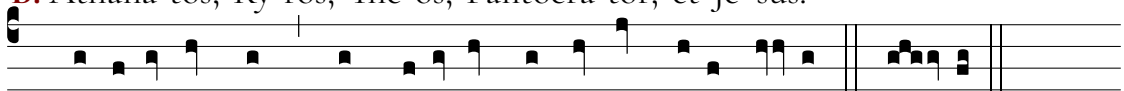
B. Panis; Flos; Vi-tis; Mons; Jánu-a; Petra Lapisque.



A. Ange-lus et Sponsus; Pastórque; Prophé-ta; Sacérdos;



B. Athána-tos; Ky-ros; The-os; Pantocrá-tor; et Je-sus.



A. Salví-fi-cet nos **B.** sit Cu-i sác'la per ómni-a do-xa. **A.** A-men.

Translation

Now let the blessed chorus of the Lord record the names of the Most High:

Messiah; Savior; Emmanuel; God of Hosts; Adonai;
Only-Begotten; Way; Life; Hand; Homoousion;

Beginning; First-Born; Wisdom; Virtue;
Alpha, Head and End, called at the same time Omega;

Fountain and Source of good; Comforter and Mediator;
Lamb; Sheep; Calf; Serpent;¹ Ram; Lion; Worm;²

Mouth; Word; Brightness; Sun; Glory; Light; Image;³
Bread; Flower; Vine; Mountain; Door; Rock; Cornerstone;⁴

Messenger; Bridegroom; Shepherd; Prophet; Priest;
Immortal; Kyros; God; Pantocrator; and Jesus.

May the One make us safe Whose is glory through all ages.
Amen.

References

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- Dik, Helma, ed. Frequency and collocation data from *Logeion*. Perseus under PhiloLogic, <<https://logeion.uchicago.edu>>.
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¹John 3:14; Numbers 21:8–9; Irenaeus, *Against Heresies* III.21.8

²Psalms 22:6; Isaiah 41:14; Jonah 4:7; DMLBS s.v. “vermis” 1c; Pseudo-Jerome, *Breviarium in Psalmos*, in Pl. 21(22):6 (a worm “is born in wood and has no father, but only a mother”); Eusebius, Commentary on Psalm 21(22):6 (worms are humble, make life from dead things, and are born asexually)

³*Book of Common Prayer* (1979) p. 849; Gerhart B. Ladner, “The Concept of the Image in the Greek Fathers and the Byzantine Iconoclastic Controversy,” *Dumbarton Oaks Papers* 7 (1953), 1–34

⁴The Vulgate translates various Biblical references to stones using both “petra” and “lapis,” often seemingly synonymously. See Mark 15:6; Bradley J. Cavallo, “Funerary Portraits on Stone, the *Lapis-Christus* Parallel, and the Transmutation of the Dead,” *Notes in the History of Art* 38, no. 4 (Summer 2019): 236–246; J.C. Plumpe, “Vivum Saxum, Vivi Lapides: The Concept of ‘Living Stone’ in Classical and Christian Antiquity,” *Traditio* 1 (1943): 1–14; and Penn R. Szittyá, “The Living Stone and the Patriarchs: Typological Imagery in ‘Andreas,’ Lines 706–810,” *Journal of English and Germanic Philology* 72 (April 1973): 167–74. Distinguishing their senses, if in fact they should be distinguished, seems to be controversial: cf. e.g. Samuel Fuller, “Cephas, The New Name of Simon,” *American Church Review* 41, no. 6 (June 1883), 534–553.