

De Profundis Exclamantes Audi (13th century) 801

Sing with any
87 87 87 meter:
RUNNELLS,
MANNHEIM,
DULCE CARMEN,
REGENT SQUARE,
LAUDA ANIMA,
ST LEONARD,
GAUFESTRE,
PICARDY,
BRETON,
DAVOST,
and so forth.

CHRIST, enthroned in highest Heaven,
Hear us crying from the deep,
For the faithful ones departed,
For the souls of all that sleep;
As Thy kneeling Church entreateth,
Hearken, Shepherd of the sheep.

2. King of Glory, hear our voices,
Grant Thy faithful rest, we pray;
We have sinned, and may not bide it,
If Thou mark our steps astray;
Yet we plead the saving Victim,
Which for them we bring today.

3. That which Thou Thyself hast offered
To Thy Father, offer we;
Let it win for them a blessing,
Bless them, Jesus, set them free;
They are Thine, they wait in patience;
Merciful and gracious be.
4. They are Thine, O take them quickly,
Thou their Hope, O raise them high;
Ever hoping, ever trusting,
Unto Thee they strive and cry;
Day and night, both morn and ev'ning,
Be, O Christ, their Guardian nigh.

5. Let Thy plenteous loving-kindness,
On them, as we pray, be poured;
Let them through Thy boundless mercy,
From all evil be restored;
Hearken to the gentle pleading
Of thy Mother, gracious Lord.
6. When, O kind and radiant Jesus,
Kneels the Queen thy throne before,
Let the court of Saints attending,
Mercy for the dead implore;
Hearken, loving Friend of sinners,
Whom the Cross exalted bore.
7. Hear and answer prayers devoutest,
Break, O Lord, each binding chain,
Dash the gates of death asunder,
Quell the devil and his train;
Bring the souls which Thou hast ransomed
Evermore in joy to reign.

1. As we cry out from the depths, hear, O Christ, our voices from thy heavenly court: mother Church now suppliantly implores thee for all the faithful departed.

2. Let, then, thine ears be attentive to hear her prayerful voice: this voice that calls on thee, O King of glory, to grant this day some relief to the faithful.

3. Although we are sinners and unable to endure if thou consider our vices: still, let the victim now offered by us avail for the dead.

4. See, we offer the same as thou didst offer to the Father: may it be a succour to them; yea, be thou propitious to them, and in thy might, O Jesus, loose the bonds of the guilty.

5. Because of the law which thou hast given, the creatures thou hast made wait for thee; turn away the punishment: they wait for thee, may they be delivered; they trust in thee, lead them forth to the heavenly dwellings.

6. In thee they trust, in thee they believe, towards thee they yearn and sigh from their awful depth of misery; in thee by day, in thee by night, in thee at morn and evening be their sure confidence.

7. With thee, we implore, be that abundant mercy for which we pray; that thou wouldst redeem them, O Christ, from all evil, this suppliant crowd beseeches thee.

8. Let the Queen of queens, thy Mother, intercede; may Mary obtain for us what we ask. O good Jesus, King of glory, let all thy Saints ask pardon for them, especially on this day.

9. O thou who, raised upon the cross, didst take pity on sinners, mercifully hear the prayers wherewith our assembly cries to thee. By thee may all bonds be broken, the gates of death destroyed, the devils put to confusion, and souls obtain possession of never-ending joys. Amen.

87 87 87

Tune:
VARIOUS

For notes, please see page 800.

Turn the page...

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A distinguished theologian undertook an analysis, and gives the following suggestions if a poet out there (someday) wishes to improve upon the metrical paraphrase above:

1st stanza:

No reference to the Church as “mother”
(*orat nunc mater omnibus / te supplex Ecclesia*).

2nd stanza:

No reference to prayers of the Church *per se*
“hear our voices,” somewhat diluting the sense
of the “Church praying” (*Ecclesia orans*).
Remedia, “relief,” rendered as “rest,” somewhat diluting
the sense of the “Church suffering” (*Ecclesia dolens*).

3rd stanza:

Nothing to represent the following:
“Because of the law which thou hast given”
(*propter legem, quam dedisti*);
“Turn away the punishment” (*averte supplicia*);

4th stanza:

“O take them quickly” represents
“May they be delivered” (*eruantur*).
“O raise them high” represents
“Lead them forth to the heavenly dwellings [lit. palaces]”
(*educantur / ad cæli palatia*).
“Ever trusting” represents “they believe” (*credunt*),
suggesting a Protestant understanding of faith,
reducing the latter to confidence alone (“merely fiduciary faith”).
Nothing to represent “from their awful depth of misery”
(*de fæcis miseria*).
“Their Guardian” represents “their sure confidence” (*fiducia*).

6th stanza:

No reference to the Blessed Virgin as “Queen of queens
[lit. Empress of queens]” (*reginarum Imperatrix*);
nor that she would “obtain for us what we ask”
(*horum impetratrix, / quæ rogamus*).
“Mercy” represents “pardon” (*venia*),
somewhat diluting the sense of satisfaction for sin,
“mercy” being compassion in general, but “pardon”
being a particular exercise of mercy in favor
of a party that owes some debt to the pardoner.