Anonymous

_Dies irae_

Chant uses three different melodies (A, B, and C) for various stanzas of the text; three more phrases (D, E, and F) are introduced at the conclusion.

**A**

The most famous of the three melodies, used in nineteenth and twentieth century compositions (and films) to suggest demonic activity.

 Dies irae, dies illa, 
 Solvet saeculum in favilla:
 Teste David cum Sibylla.

Quantus tremor est futurus, 
 Quando judex est venturus, 
 Cuncta stricte discussurus!

**B** (second and third phrases similar to the first and second phrases of A)

_Tuba mirum spargens sonum_ 
_Per secula regionum, _
_Coget omnes ante thronum._

Tuba mirum spargens sonum 
Per sepulcrum regionum, 
Coget omnes ante thronum.

A trumpet, spreading a wondrous sound
Through the graves of all lands,
Will drive mankind before the throne.

**Translation**

Day of wrath, that day
Will dissolve the earth in ashes
As David and the Sibyl bear witness.

What dread there will be
When the Judge shall come
To strictly judge all things.
Judicanti responsura.  
To answer to the Judge.

C

\[
\text{Liber scriptus proferetur,}
\text{In quo totum continetur,}
\text{Unde mundus judicetur.}
\]

A book, written in, will be brought forth
In which is contained everything that is,
Out of which the world shall be judged.

Judex ergo cum sedebit,
Quidquid latet apparebit:
Nil inultum remanebit.

When therefore the Judge takes His seat
Whatever is hidden will reveal itself.
Nothing will remain unavenged.

A

\[
\text{Quid sum miser tunc dicturus?}
\text{Quem patronum regaturus?}
\text{Cum vix justus sit securus.}
\]

What then shall I way, wretch that I am,
What advocate entreat to speak for me,
When even the righteous may hardly be secure?

Rex tremendae majestatis,
Qui salvandos salvas gratis,
Salva me, fons pietatis.

King of awful majesty,
Who freely savest the redeemed,
Save me, O fount of goodness.

B

\[
\text{Recordare Jesu pie,}
\text{Quod sum causa tuae viae}
\text{Ne me perdas illa die.}
\]

Remember, blessed Jesus,
That I am the cause of Thy pilgrimage,
Do not forsake me on that day.
Quaerens me, sedisti lassus: Seeking me Thou didst sit down weary
Redemisti crucem passus: Thou didst redeem me, suffering death of the cross,
Tantus labor non sit cassus. Let not such toil be in vain.

Juste judex ultionis, Just and avenging Judge,
Donum fac remissionis, Grant remission
Ante diem rationis. Before the day of reckoning.

Ingemisco, tamquam reus: I groan like a guilty man.
Culpa rubet vultus meus: Guilt reddens my face.
Supplicanti parce Deus. Spare a suppliant, O God.

Qui Mariam absolvisti, Thou who didst absolve Mary
Et latronem exaudisti, Magdalene
Mihi quoque spem dedisti. And didst hearken to the thief,
To me also hast Thou given hope.

Preces meae non sunt dignae: My prayers are not worthy,
Sed tu bonus fac benigne, But Thou in Thy merciful goodness
Ne perenni cremer igne. grant That I burn not in everlasting fire.

Inter oves locum praesta, Place me among Thy sheep
Et av haedis me sequestra, And separate me from the goats,
Statuens in parte dextra. Setting me on Thy right hand.

Confutatis maledictis, When the accursed have been
Flammis acerbus addictis, confounded
Voca me cum benedictis. And given over to the bitter flames,
Call me with the blessed.
C

Oro suppex et acclinis, I pray in supplication on my knees.
Cor contritum quasi cinis: My heart contrite as the dust,
Gere curam mei finis. Safeguard my fate.

D

Lacrimosa dies illa, Mournful that day
Qua resurget ex favilla When from the dust shall rise

E (related to C)

Juditandus homo reus: Guilty man to be judged.
Huic ergo parce Deus. Therefore spare him, O God.

F

Pie Jesu Domine, Merciful Jesus, Lord
Dona eis requiem. Grant them rest.

Coda

Amen. Amen