

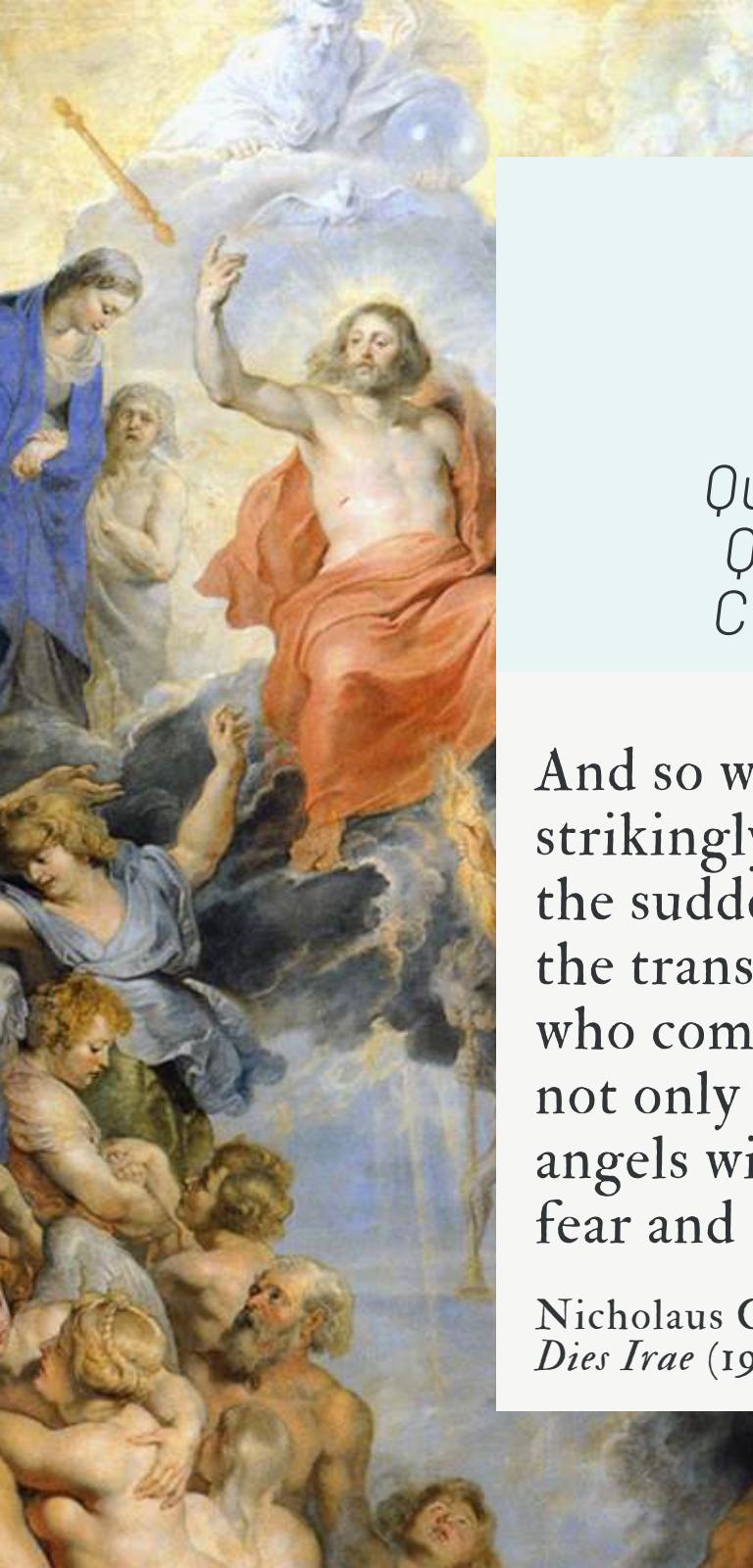
DIES IRAE

STANZA 1

*Dies irae, dies illa
Solvet saeclum in favilla
Teste David cum Sibylla*

The world will be destroyed by fire - it will be judged by fire. Over and over again the Church repeats this truth in her liturgical prayers.

Nicholaus Gehr
Dies Irae (1927)



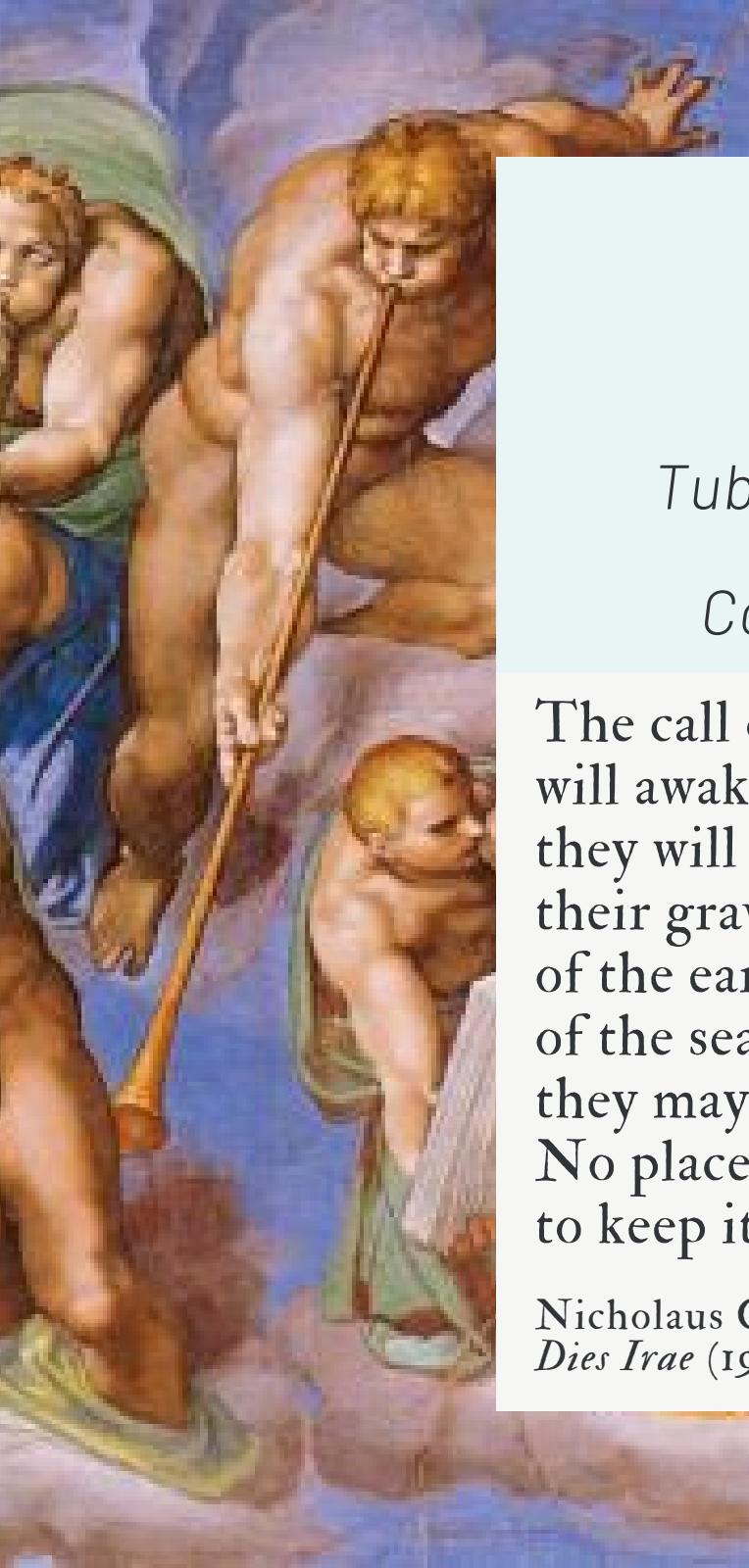
DIES IRAE

STANZA 2

*Quantus tremor est futurus
Quando iudex est venturus
Cuncta stricte discussurus*

And so wonderful, so
strikingly beautiful will be
the sudden appearance of
the transfigured Godman
who comes to judge, that
not only men, but also the
angels will be filled with
fear and trembling.

Nicholaus Gehr
Dies Irae (1927)



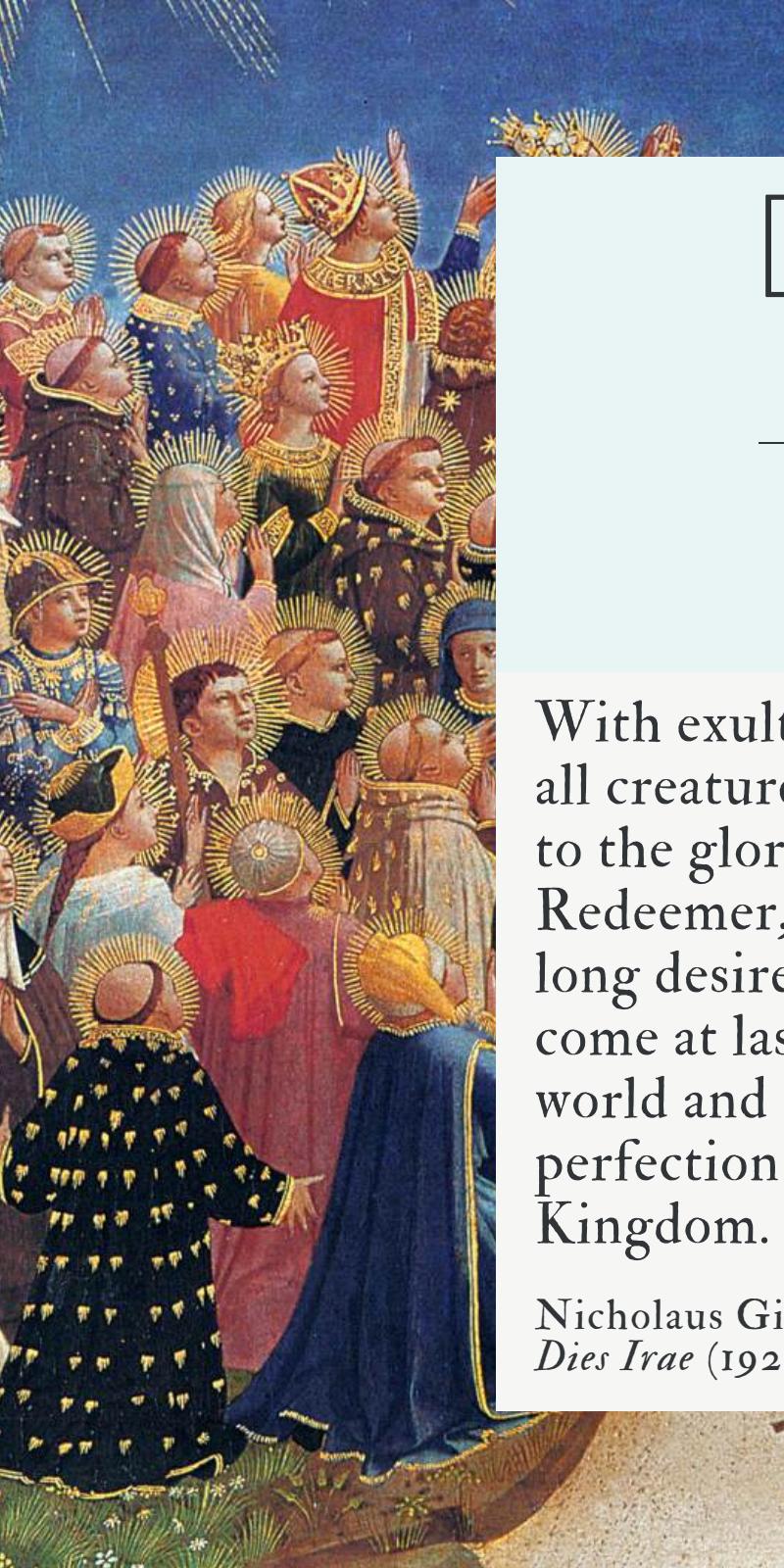
DIES IRAE

STANZA 3

*Tuba mirum spargens sonum
Per sepulchra regionum
Coget omnes ante thronum*

The call of the Son of God
will awaken them all, and
they will come forth from
their graves, from the bowels
of the earth and the depths
of the sea, or wherever else
they may have been buried.
No place will be permitted
to keep its dead.

Nicholaus Gehr
Dies Irae (1927)



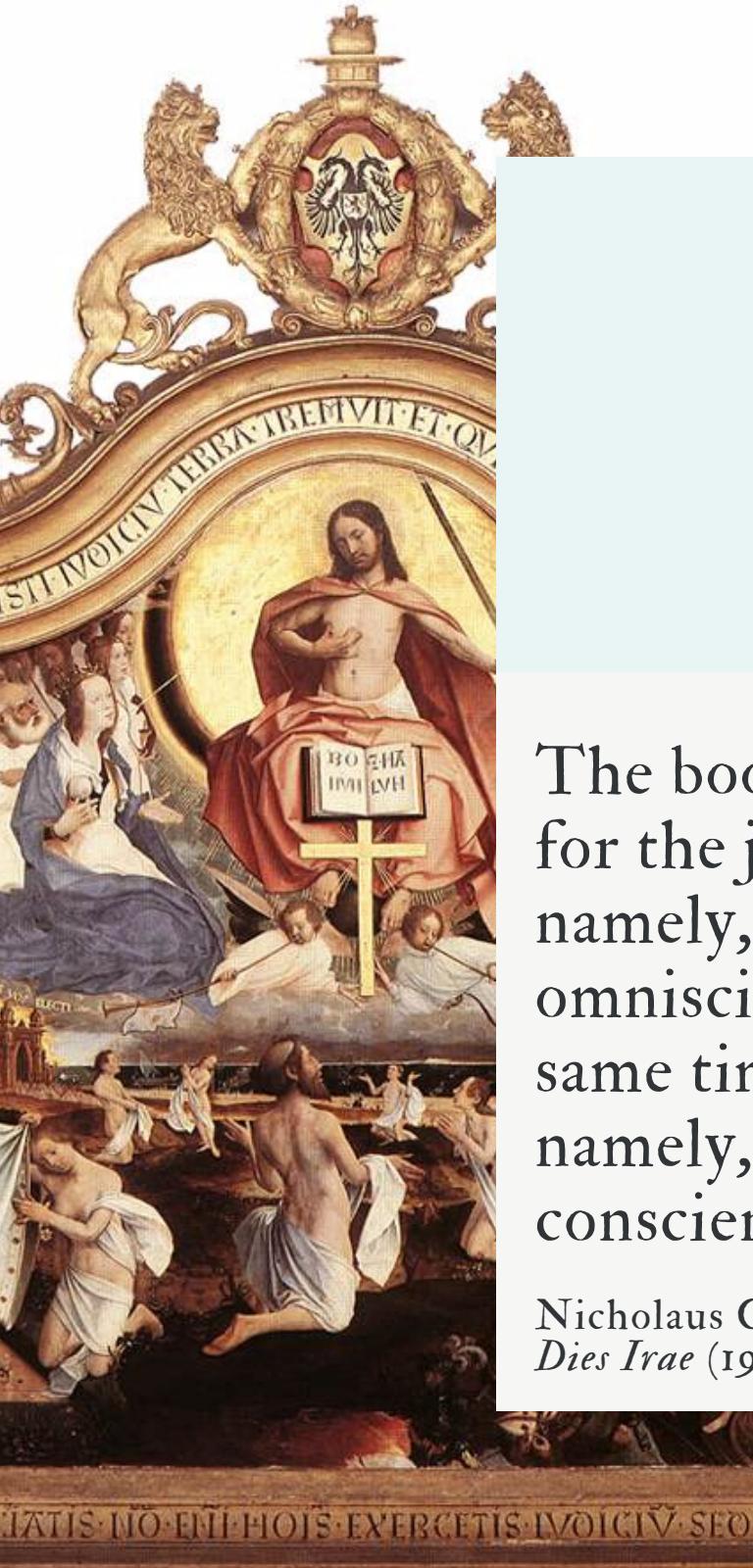
DIES IRAE

STANZA 4

Mors stupebit et natura
Cum resurget creatura
Iudicanti responsura

With exulting amazement
all creatures will pay homage
to the glory of the
Redeemer, whom they so
long desired, and who has
come at last to judge the
world and to place the seal of
perfection upon His
Kingdom.

Nicholaus Gehr
Dies Irae (1927)



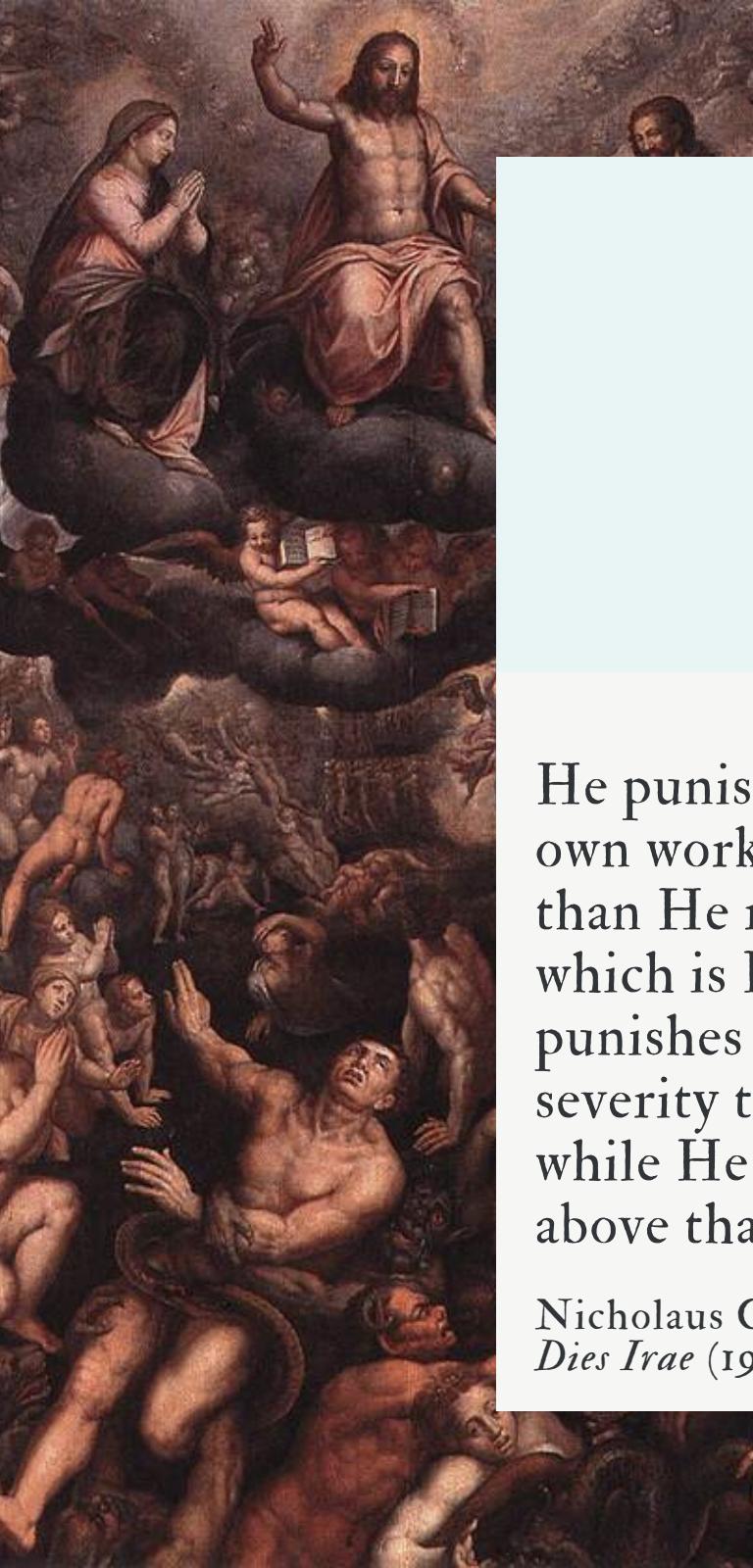
DIES IRAE

STANZA 5

*Liber scriptus proferetur
In quo totum continetur
Unde mundus iudicetur*

The book that is opened
for the judgment is one,
namely, God's
omniscience, and at the
same time many,
namely, the individual
consciences of men.

Nicholaus Gehr
Dies Irae (1927)



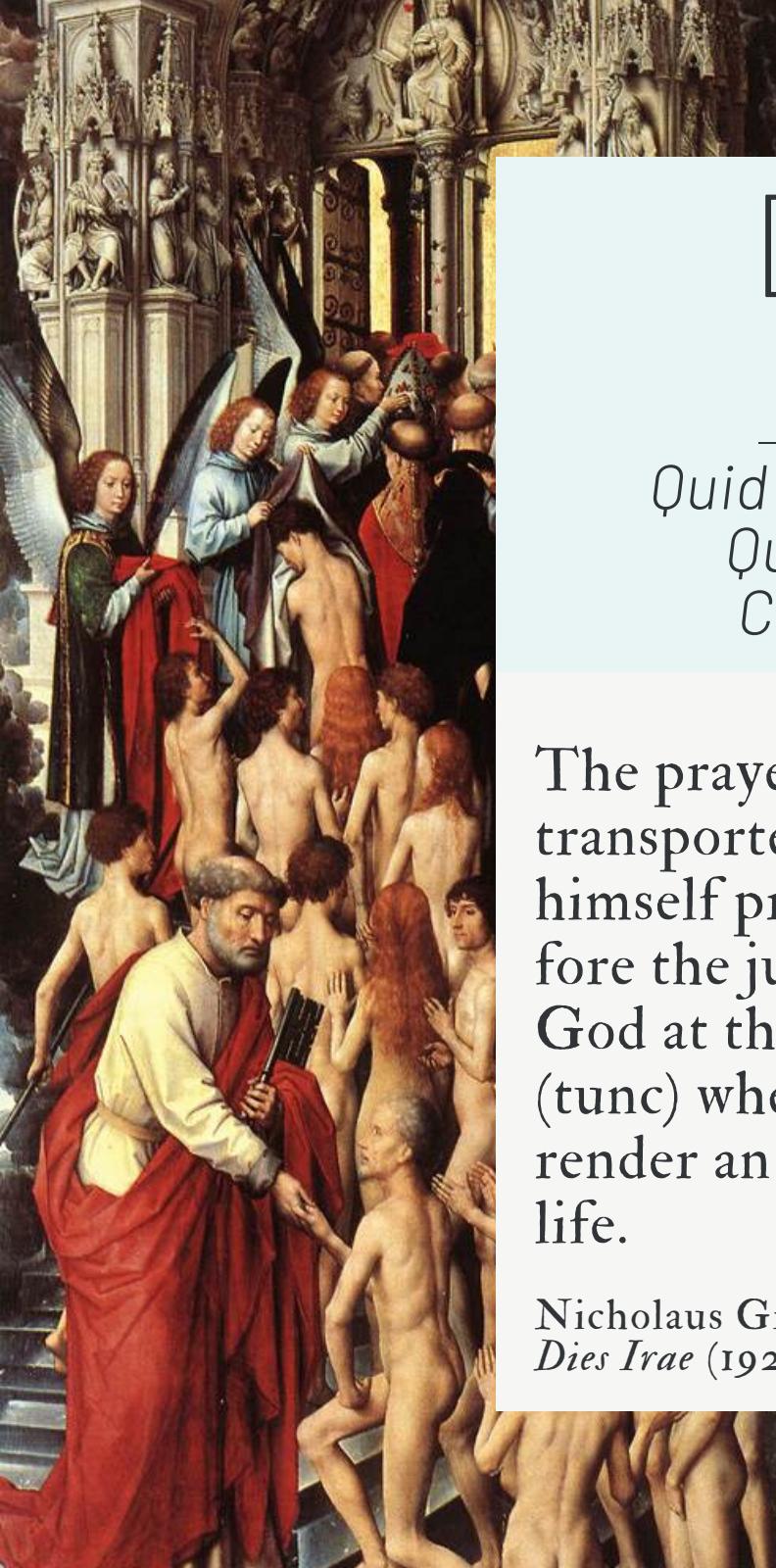
DIES IRAE

STANZA 6

*Iudex ergo cum sedebit
Quidquid latet, apparebit
Nil inultum remanebit*

He punishes sin, which is our own work, comparatively less than He rewards virtue, which is His work; for He punishes the former with less severity than it demands, while He rewards the latter above that which is its due.

Nicholaus Gehr
Dies Irae (1927)



DIES IRAE

STANZA 7

*Quid sum miser tunc dicturus
Quem patronum rogaturus
Cum vix iustus sit securus*

The prayerful Christian is transported and finds himself present in spirit before the judgment-seat of God at the precise moment (tunc) when he is asked to render an account of his life.

Nicholaus Gehr
Dies Irae (1927)



DIES IRAE

STANZA 8

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

What a dreadful, shocking, and crushing effect this "majesty" of his kingly splendor and judicial glory will have upon the wicked, may be gathered from the fact that in the presence of this awful majesty even the elect will be filled with reverential fear and trembling.

Nicholaus Gehr
Dies Irae (1927)



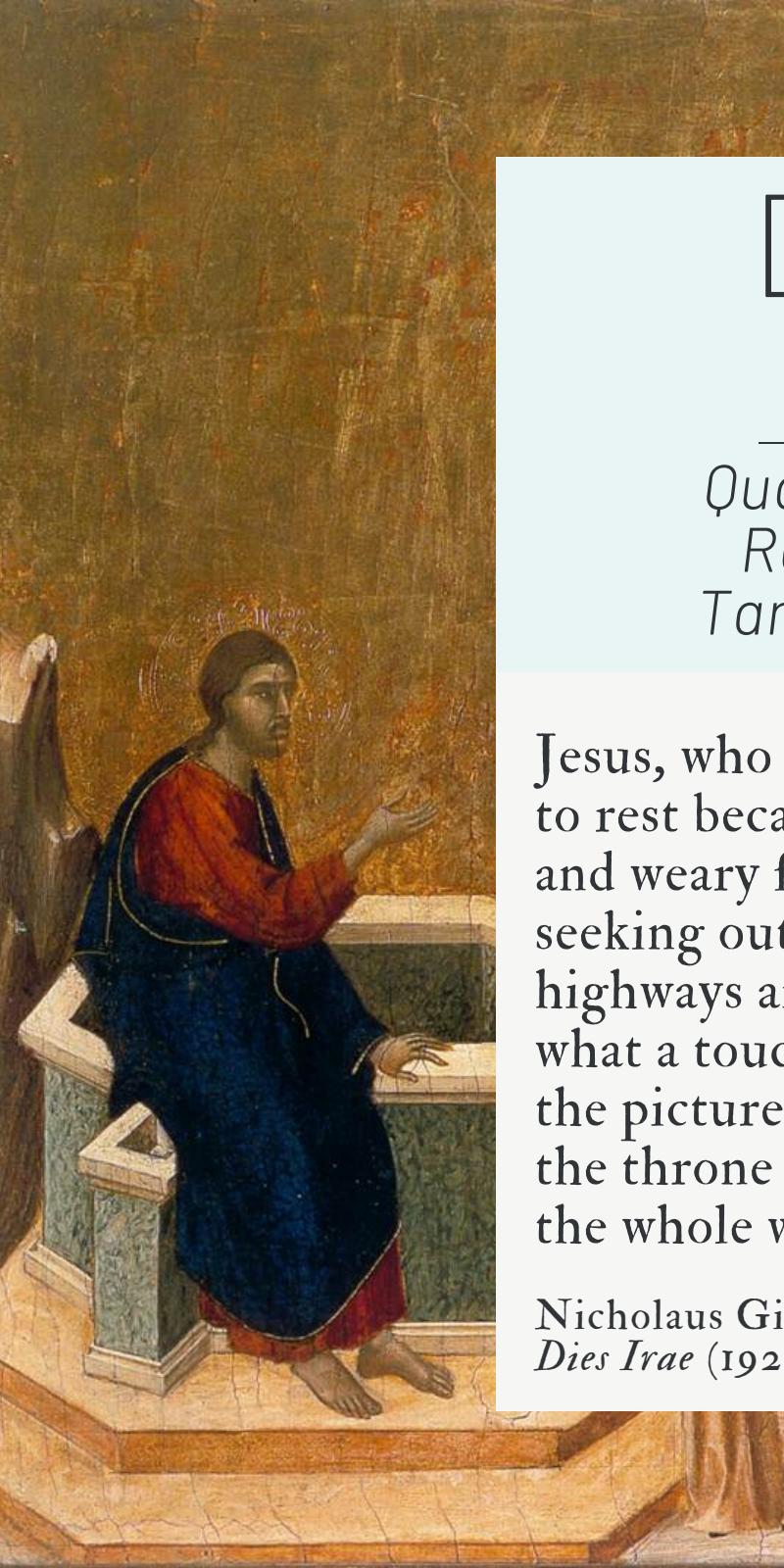
DIES IRAE

STANZA 9

Recordare, Iesu pie
Quod sum causa tuae viae
Ne me perdas illa die

With childlike confidence
and tender affection the
"loving Saviour" is asked to
"remember" that He came
down from Heaven and spent
a long life of suffering from
the crib to the cross in order
to save us.

Nicholaus Gehr
Dies Irae (1927)



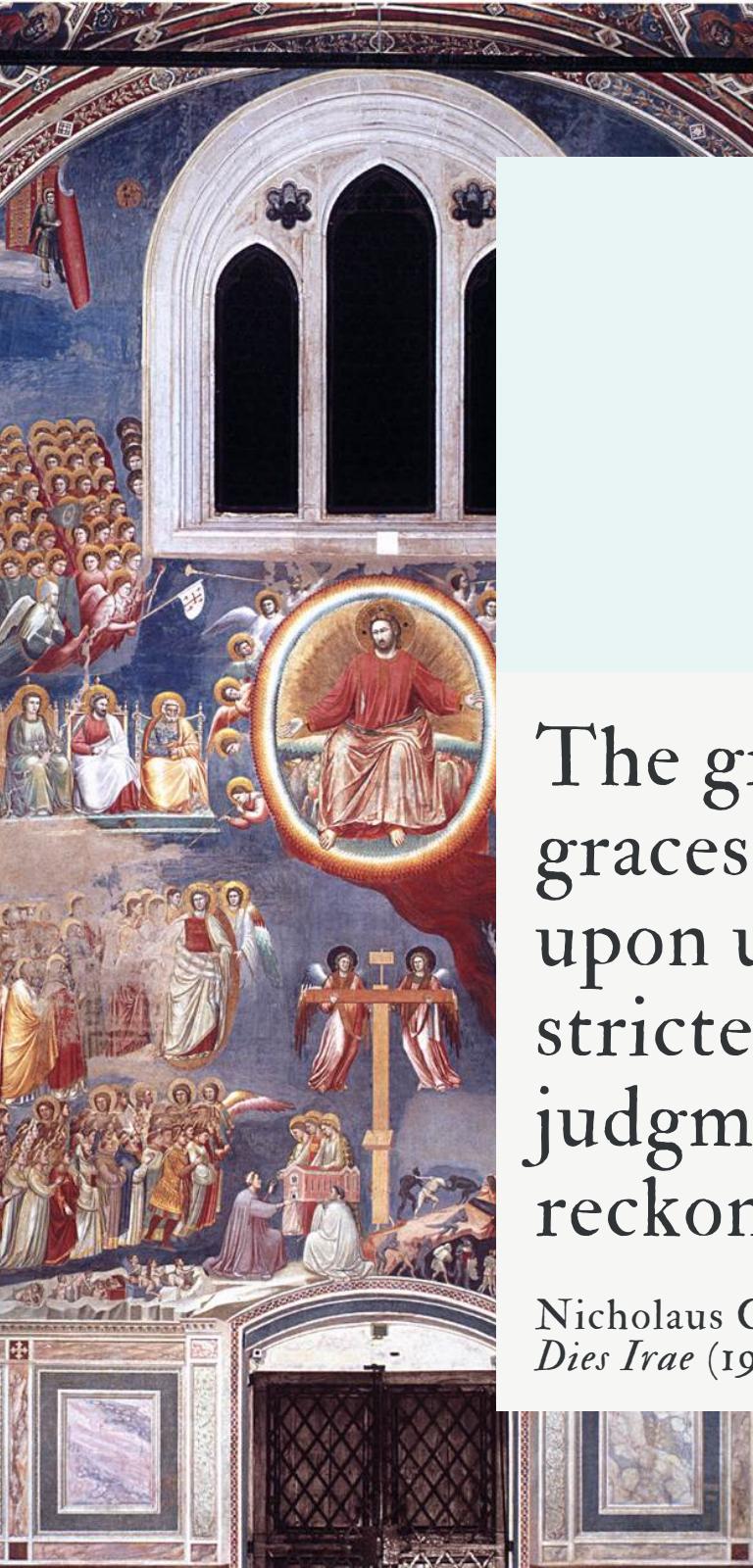
DIES IRAE

STANZA 10

*Quaerens me sedisti lassus
Redemisti crucem passus
Tantus labor non sit cassus*

Jesus, who finds it necessary
to rest because He is fatigued
and weary from the labor of
seeking out sinners on the
highways and byways of life, -
what a touching contrast to
the picture of Christ seated on
the throne of glory to judge
the whole world!

Nicholaus Gehr
Dies Irae (1927)



DIES IRAE

STANZA 11

*luste iudex ultionis
Donum fac remissionis
Ante diem rationis*

The greater the graces conferred upon us, the stricter will be the judgment and the reckoning.

Nicholaus Gehr
Dies Irae (1927)



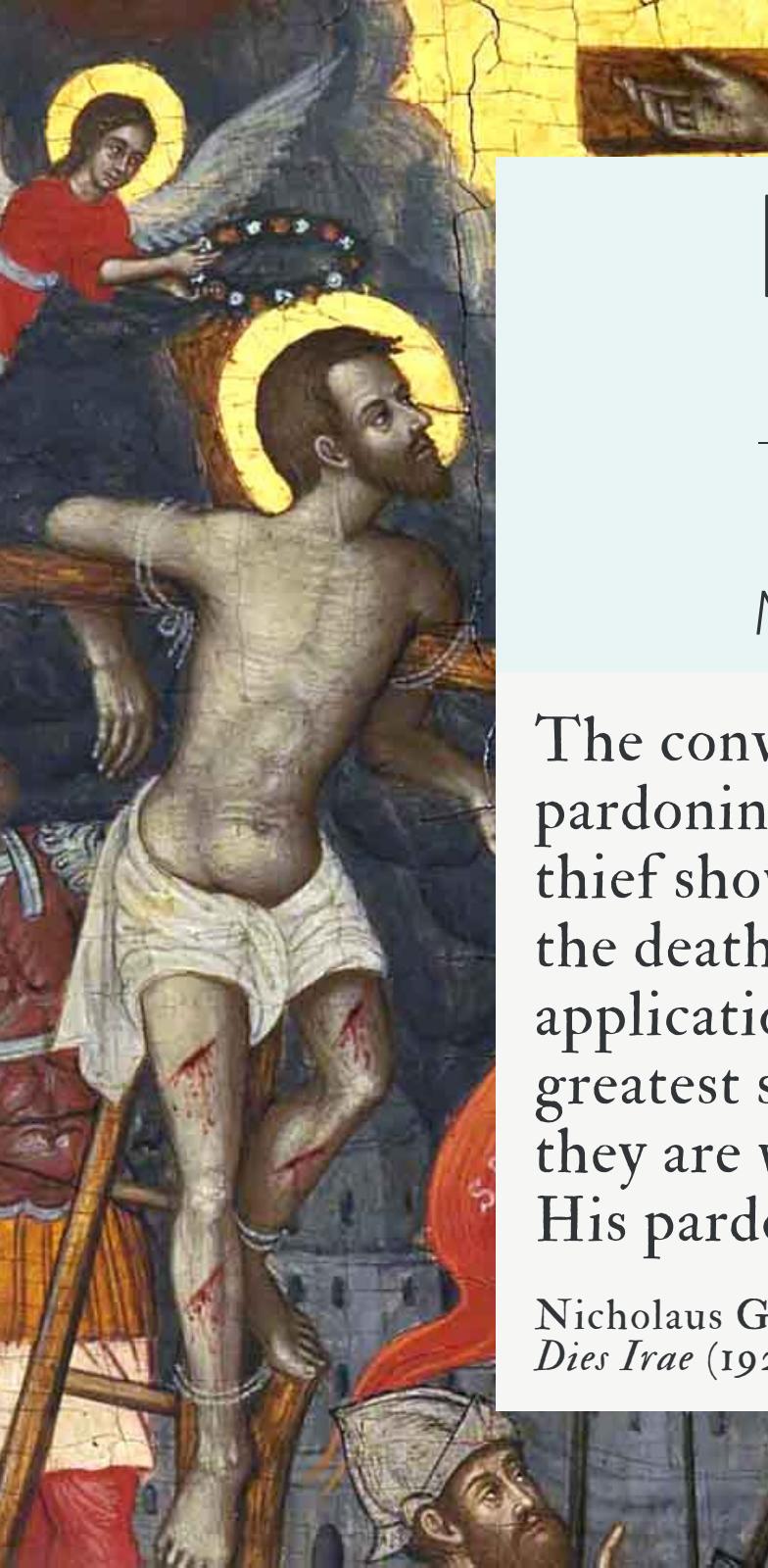
DIES IRAE

STANZA 12

Ingemisco tamquam reus
Culpa rubet vultus meus
Supplicanti parce Deus

Sincere penitence,
contrition, and sorrow
necessarily vent
themselves in prayer,
which in turn, naturally
takes the form of a plea
for forgiveness and
mercy.

Nicholaus Gehr
Dies Irae (1927)



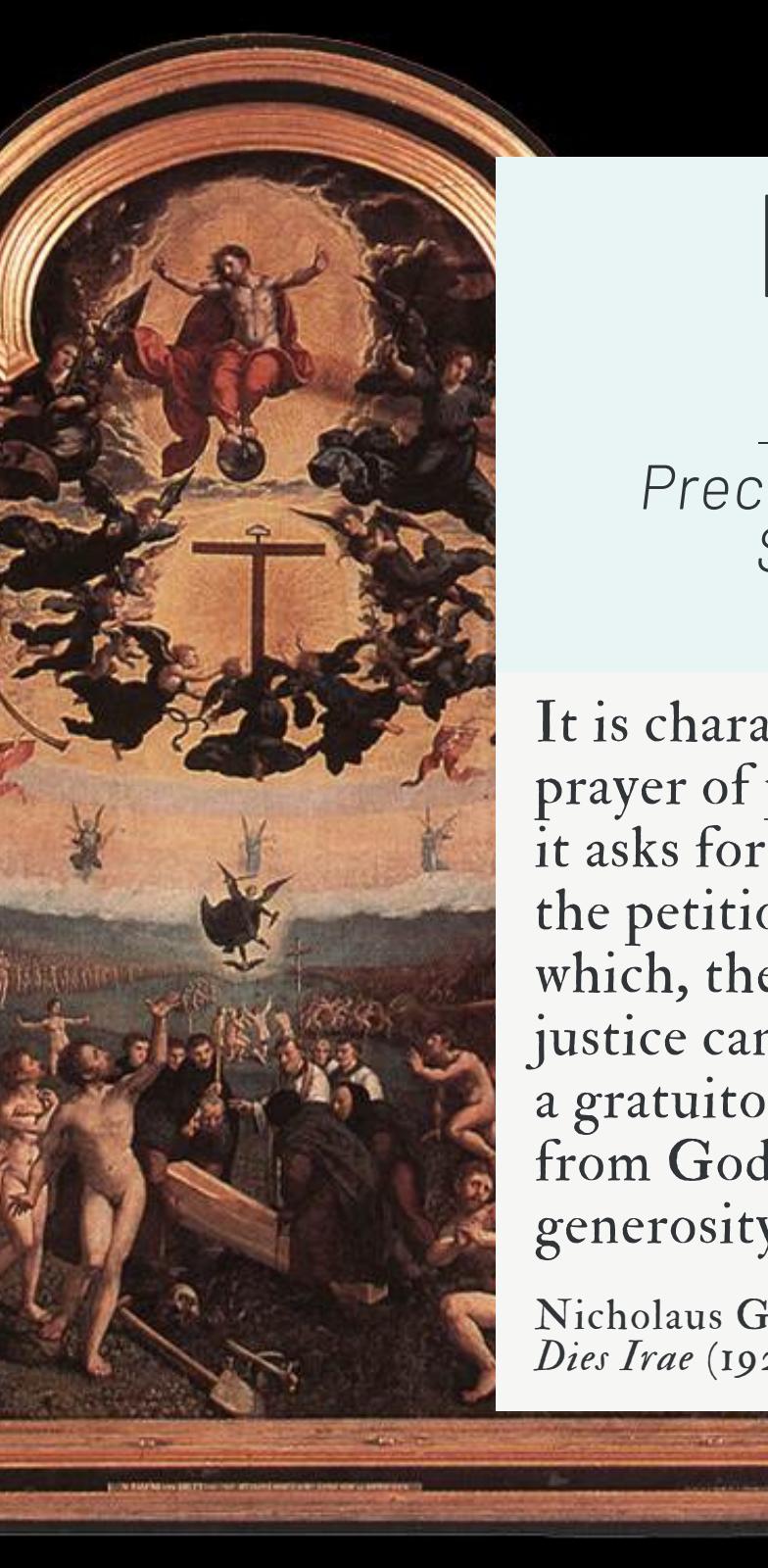
DIES IRAE

STANZA 13

*Qui Mariam absolvisti
Et latronem exaudisti
Mihi quoque spem dedisti*

The conversion and pardoning of the penitent thief shows the efficacy of the death of Christ and its application to all, even the greatest sinners, provided they are willing to accept His pardon.

Nicholaus Gehr
Dies Irae (1927)



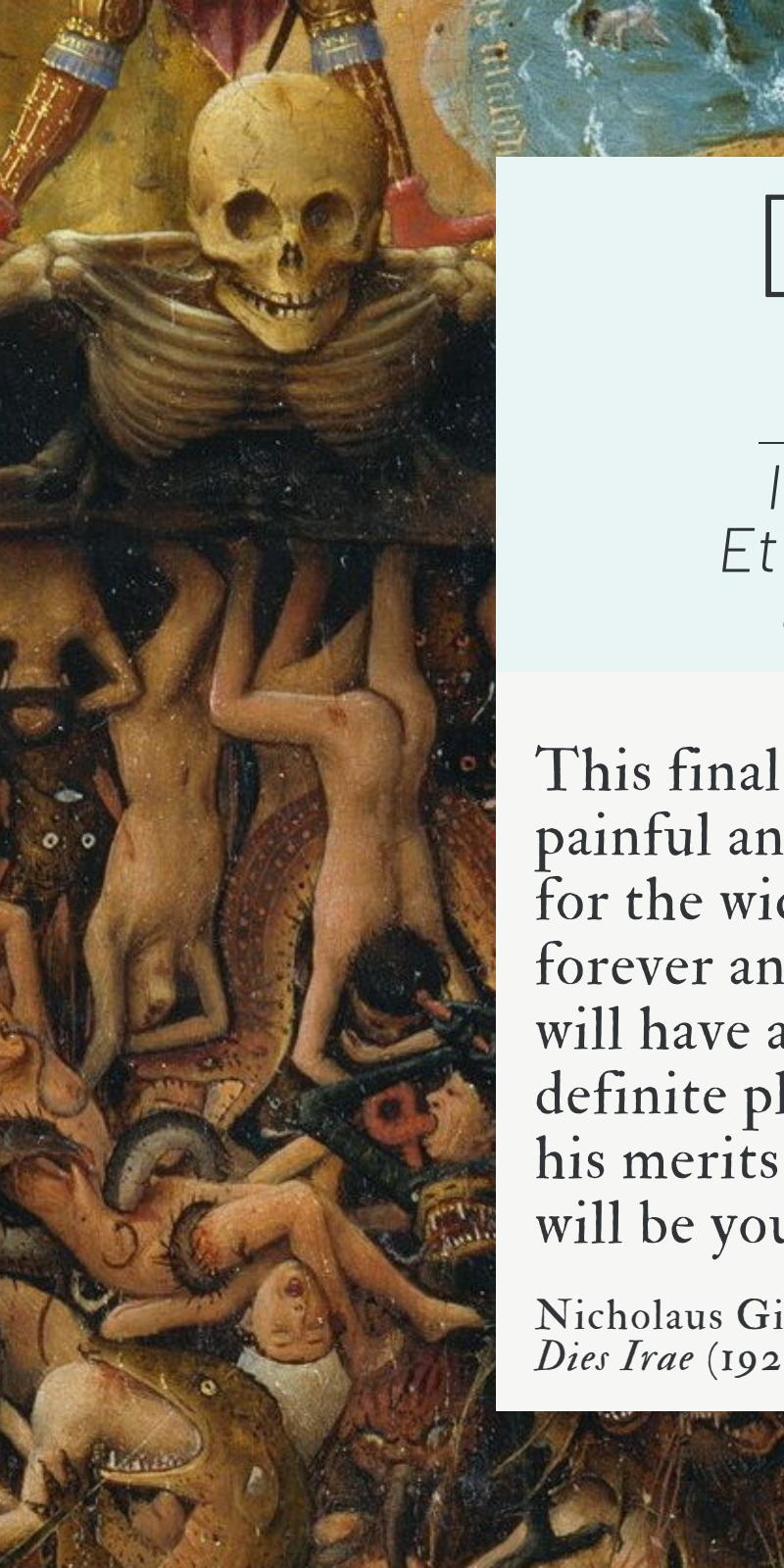
DIES IRAE

STANZA 14

*Preces meae non sunt dignae
Sed tu bonus fac benigne
Ne perenni cremer igne*

It is characteristic of the prayer of petition that what it asks for is not something the petitioner has deserved, which, therefore, divine justice cannot deny him, but a gratuitous favor expected from God's goodness and generosity.

Nicholaus Gehr
Dies Irae (1927)



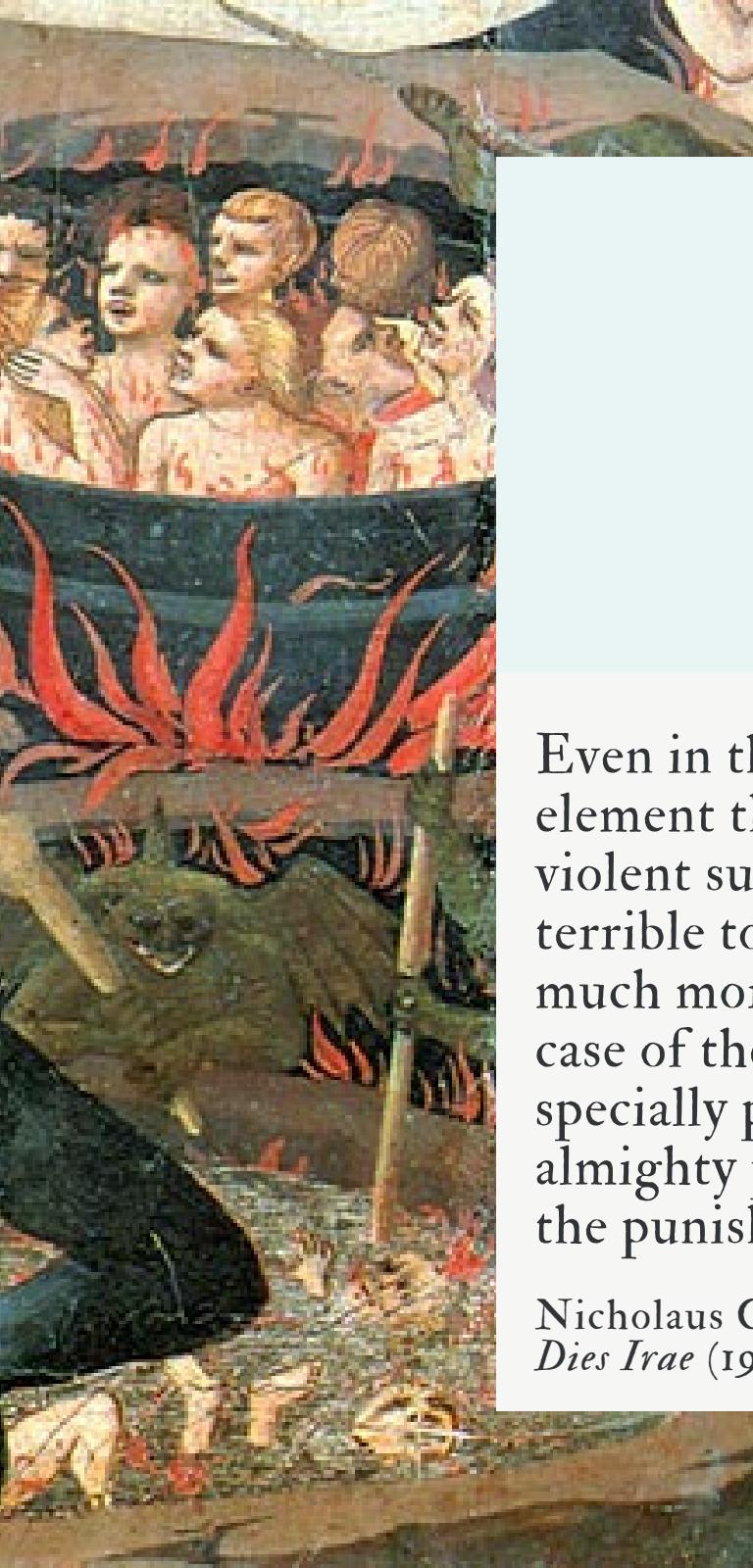
DIES IRAE

STANZA 15

*Inter oves locum praesta
Et ab hoedis me sequestra
Statuens in parte dextra*

This final separation, so painful and so humiliating for the wicked, will last forever and ever. Everyone will have assigned to him a definite place according to his merits before God: what will be yours?

Nicholaus Gihr
Dies Irae (1927)



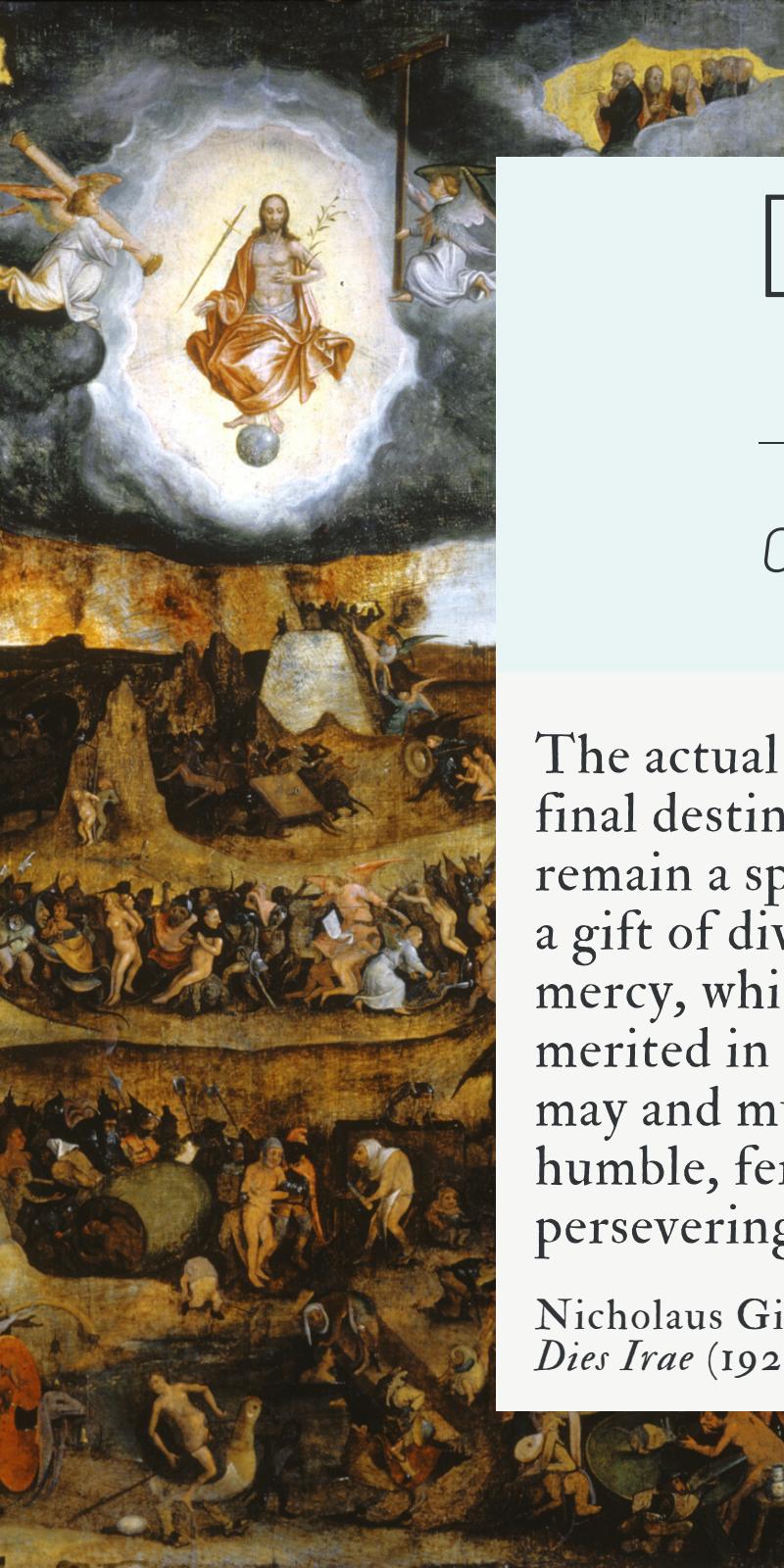
DIES IRAE

STANZA 16

*Confutatis maledictis
Flammis acribus addictis
Voca me cum benedictis*

Even in this world there is no element that causes such violent suffering and such terrible tortures as fire: how much more will this be the case of the fire which has been specially prepared by the almighty power of God for the punishment of the wicked!

Nicholaus Gehr
Dies Irae (1927)



DIES IRAE

STANZA 17

*Oro supplex et acclinis
Cor contritum quasi cinis
Gere curam mei finis*

The actual attainment of our final destiny is and will always remain a special favor of God, a gift of divine love and mercy, which cannot be merited in the strict sense, but may and must be asked for by humble, fervent, and persevering prayer.

Nicholaus Gehr
Dies Irae (1927)