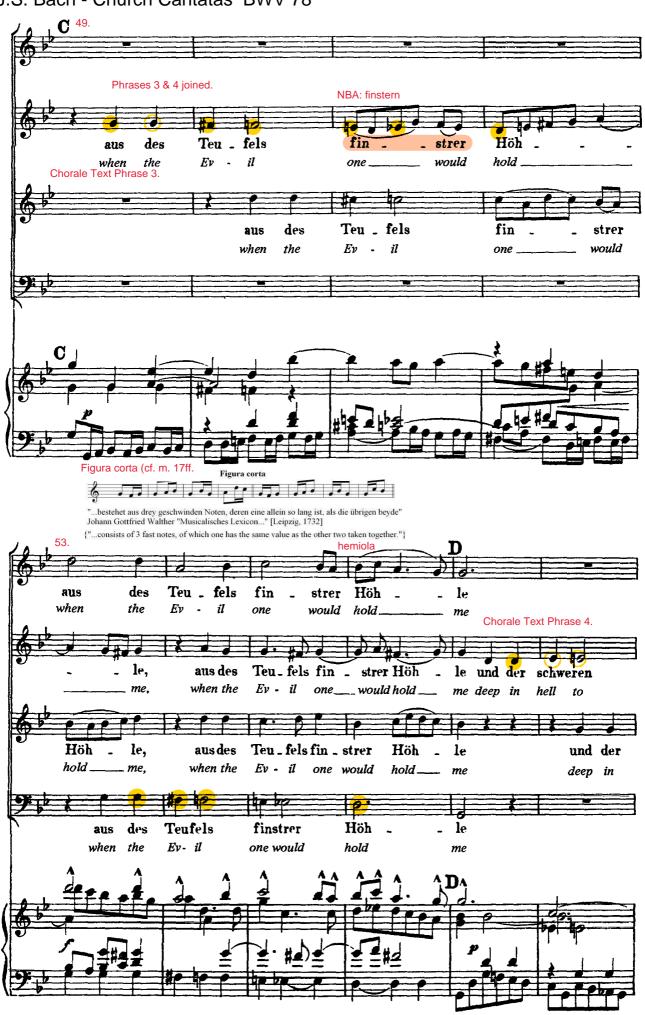
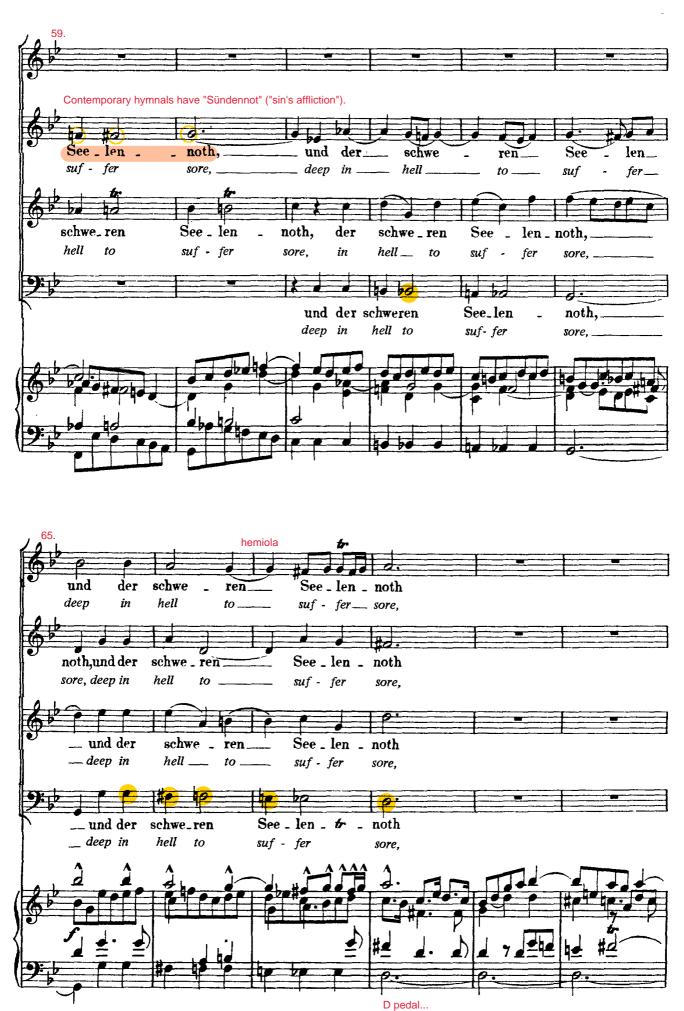


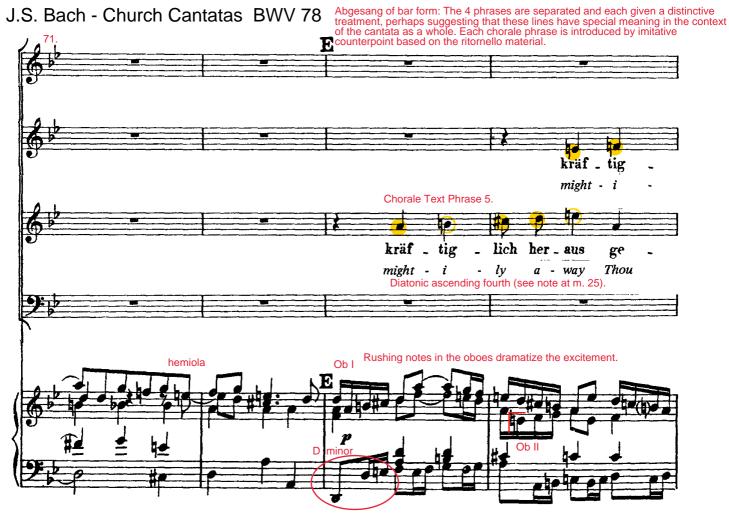




incomprehensible realities

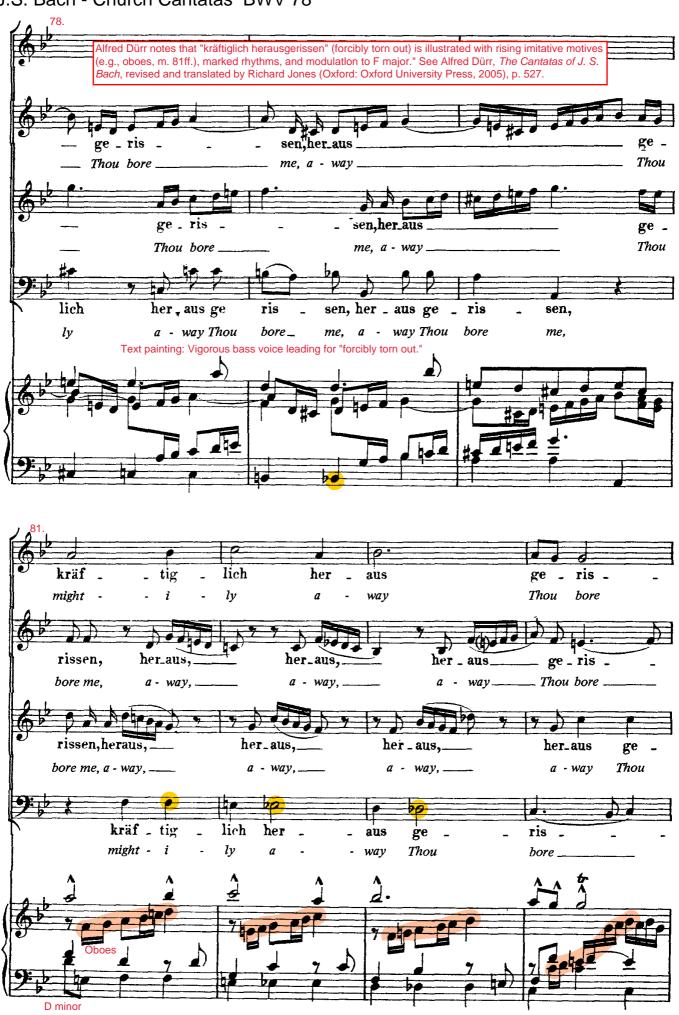


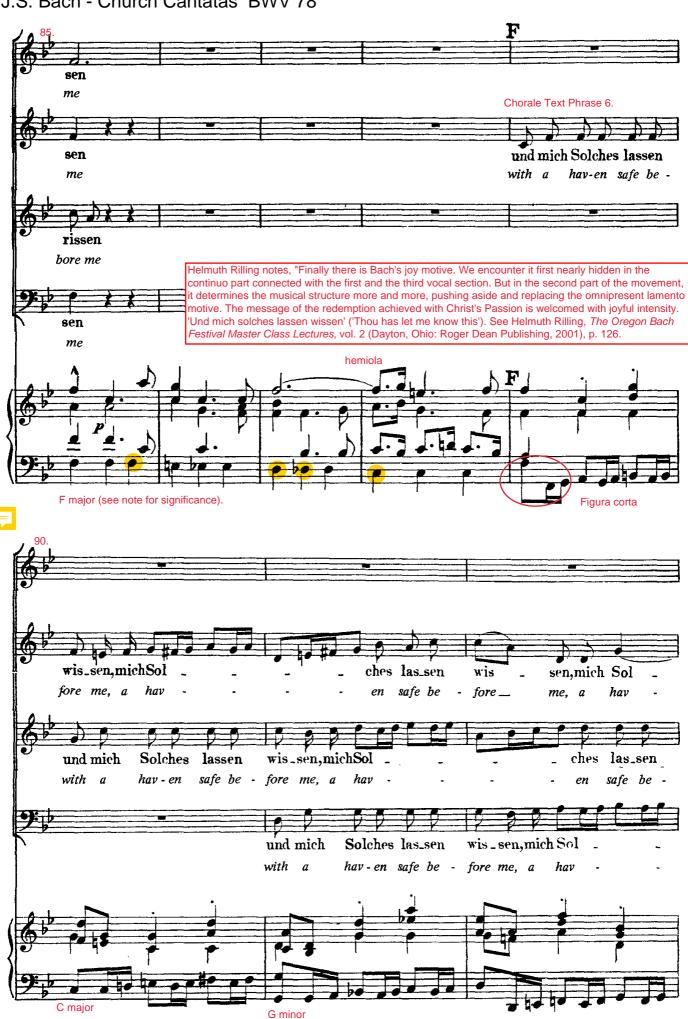


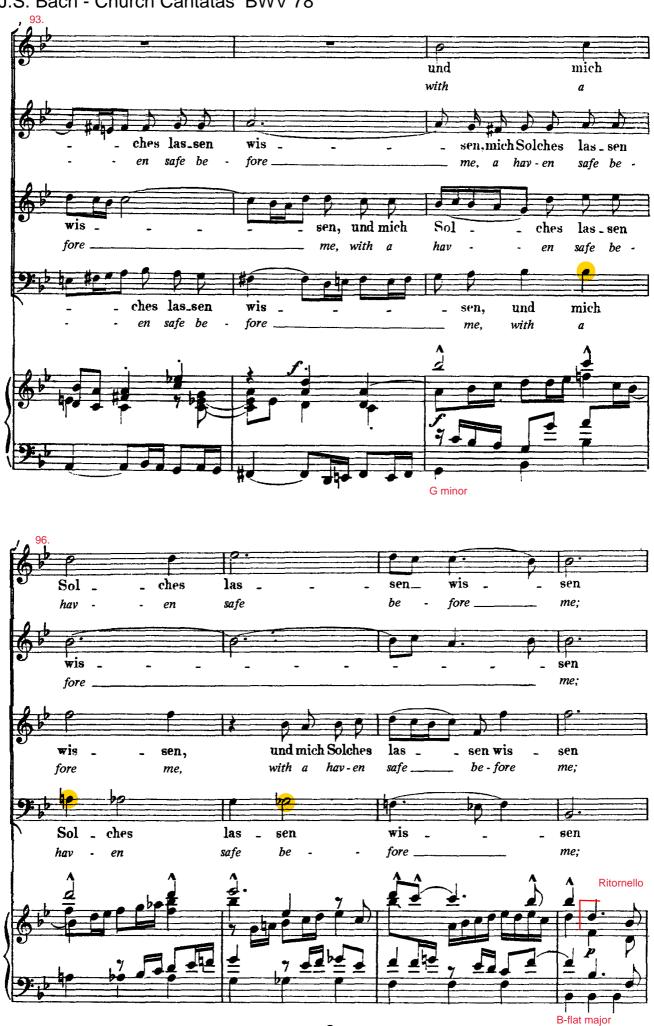


Word painting for "forcefully torn out." Aggressive use of the figura corta, perhaps signifying joy. (It is noteworthy that in the St. John Passion, the same rhythm is used for the word "kreuzige" ("crucify").



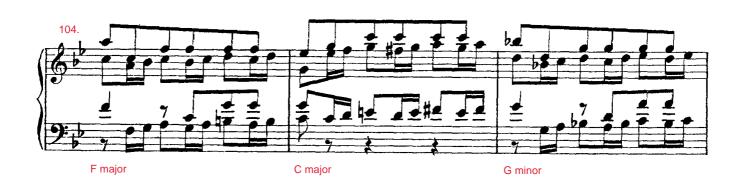














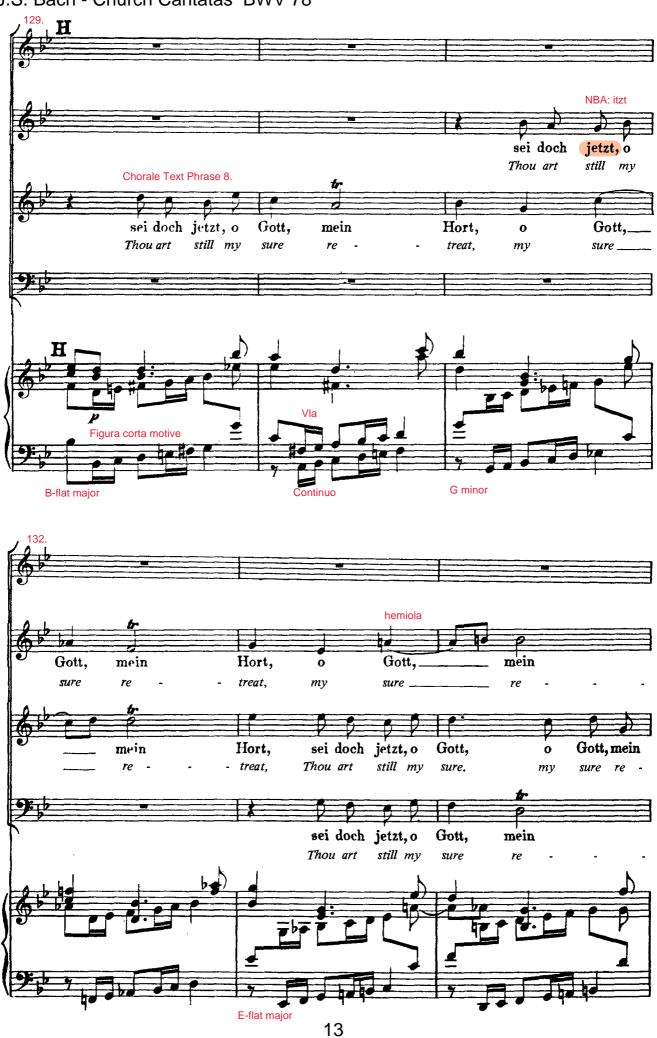












#### J.S. Bach - Church Cantatas BWV 78 hemiola sei doch jetzt, 0\_ Thou still art my\_\_\_ Gott, mein Hort, sei doch jetzt, o Gott, Hort, Hort, o Gott, mein sure re - treat, Thou art still my sure, treat, my sure re treat, Hort, sei doch jetzt, o Gott, mein Hort, Gott, Hort, Gott, meinHort,o treat, Thou art still my sure re-treat, re - treat, my treat, sure my sureGott, o Hort, sei doch jetzt, 0 Hort, Gott, mein treat, treat, Thou art still sure, mysureremy G minor C minor mein\_\_\_ Hort! Gott, treat! sure \_\_ o Gott, meinHort! \_ my sure re - treat! Gott, o Gott, mein Hort! sure, my sure re treat! Hort! Gott, mein sure treat!

14

G major

In the original performing parts, the violone obbligato's music appears on the back of the corno da tirarsi (slide trumpet) part; it is probable that both instruments were played by the same person—an indication of how versatile the Stadtpfeifer (town instrumentalists) were in Bach's day.



Martin Petzoldt notes that "Meister zu helfen" (appearing, for example, in Isaiah 63:1) is a Christological title so there should be no comma after "Meister" while there should be a comma after "helfen." See "Bach-Kommentar," vol. 1, p. 411. It is not clear, however, to what extent singers 12. could portray this in how they inflect the line.



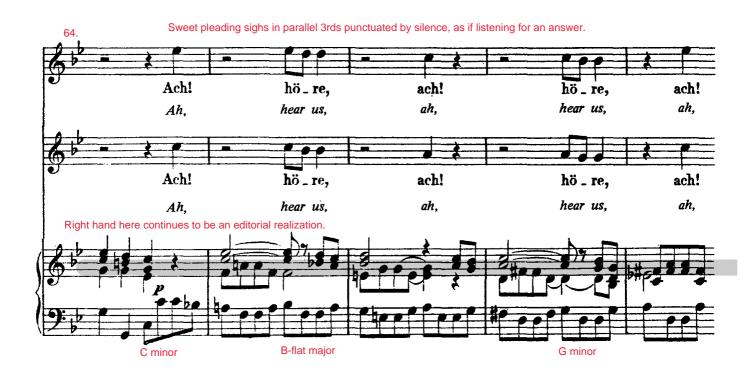




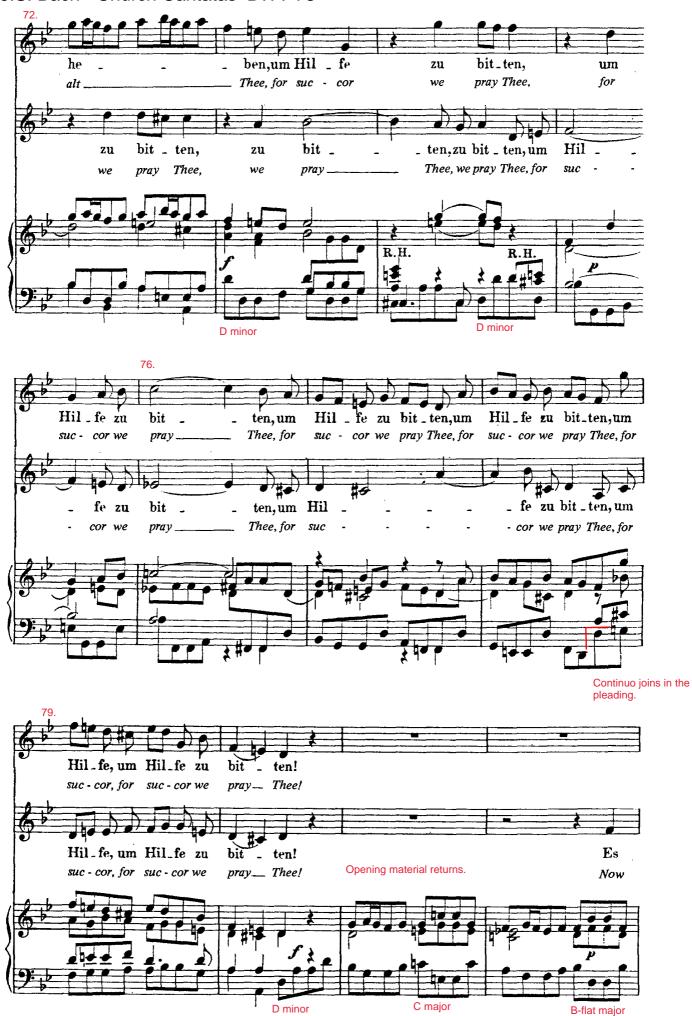
















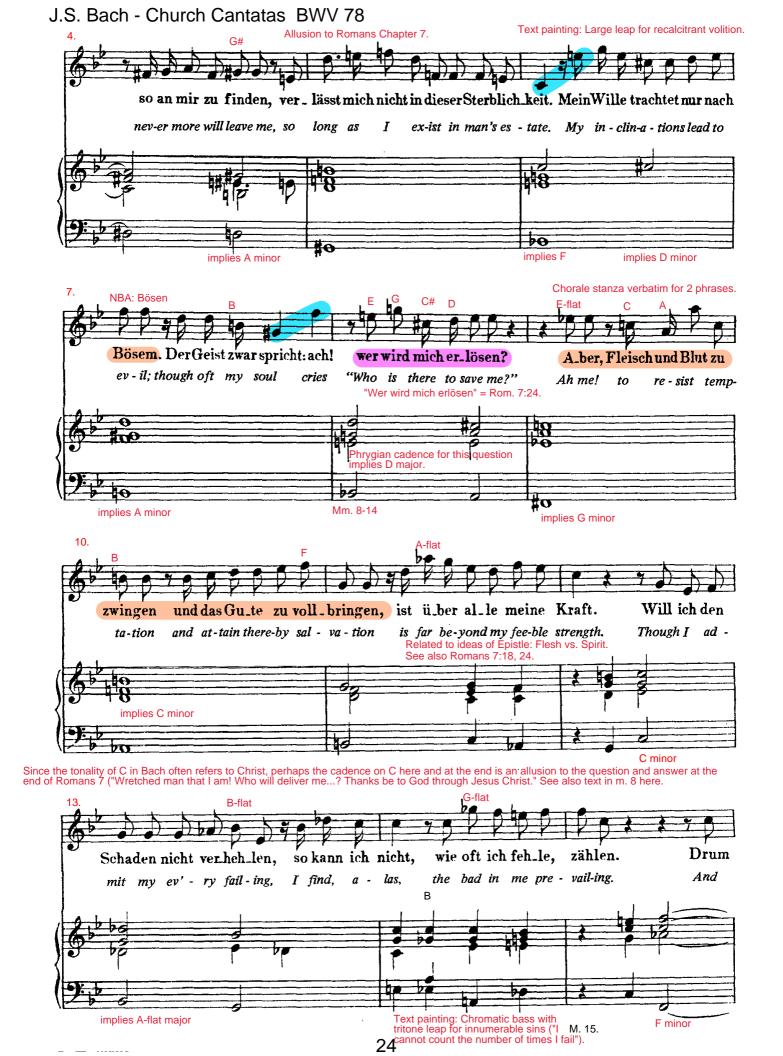
Based on chorale stanzas 3-5. Phrases 1, 2, 7, 8, 16, 17 are taken verbatim from the chorale.

Exceedingly anguished recitative with large leaps and complete pitch saturation in the voice part in the first 7 measures, and again in the next 7. The text of these 14 measures is a paraphrase of Romans Chapter 7 (actually quoting from verse 24 in m. 8). The number 14 may signify also the Alpha and the Omega (das A und das O = Christ). Diminished chords on all 12 pitches except F. In BWV 105/2, 48/2, and 78/3, Bach appears to use chromatic pitch saturation to represent complete depravity of human nature, alluding to Romans 7 (see also the chords prelude "Durch Adams Fall"). In BWV 12/3 pitch saturation seems to indicate utter misery in tribulation.

2 phrases verbatim from chorale: Like its counterpart in the symmetrical form of the cantata (movement 5), this movement quotes from the chorale directly and ends in an arioso.

Chromatic saturation in the voice part in the first 7 mm., and again in the next 7. Frequent tritone leaps. Secco recit./arioso end Secco recit./arioso end 78/3. **Recitativo** • Confession of sinful nature: it makes me transgress (78/3). The text changes to the first person singular, emphasizing the individualized nature of response to Christ (in the Gospel lesson, only one healed leper returned to give thanks).





C minor

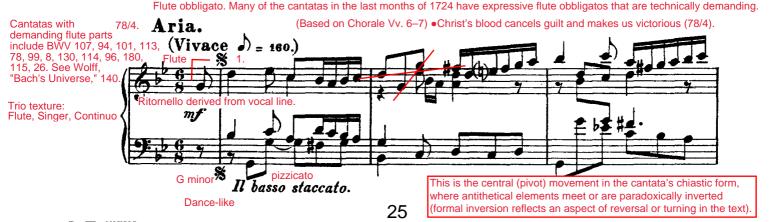




Complete shift of mood. This is the keystone movement of the arch, the "turning point" in the cantata. Victory is now assured, and Bach underscores the fact with energetic vocal flourishes on the word "Streite"—a conspicuous instance of word-painting

Compare these lines from the first stanza of the chorale "Mitten wir im Leben sind": Uns reuet unsre

Missetat, die dich, Herr, erzürnet hat (We repent of our misdeeds, which have angered you, Lord).





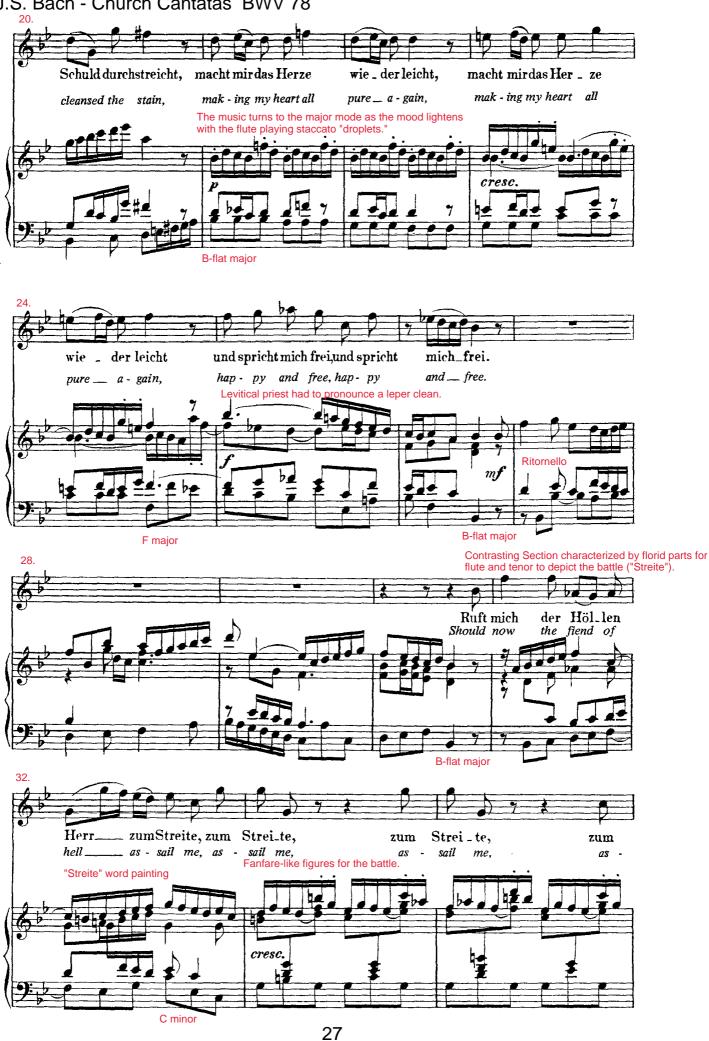
Droplet figure presumably represents Christ's blood as referenced in the text.

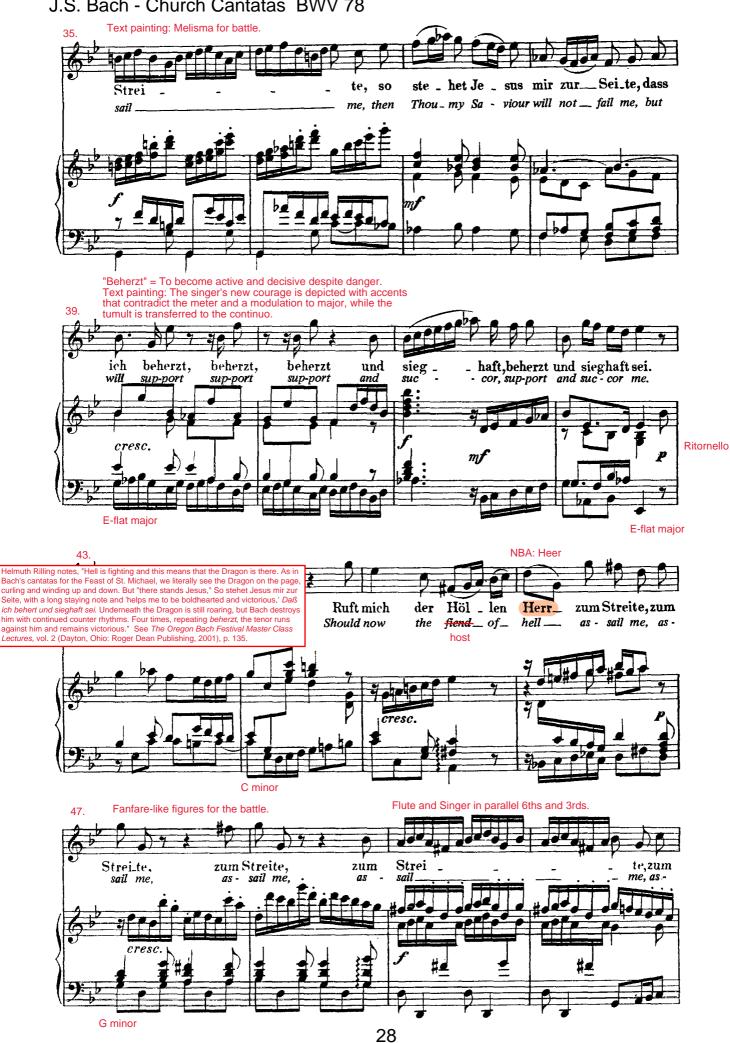




This type of aria is called a "Devisenarie" or "motto aria." After the ritornello, the singer presents the first phrase of the aria as a kind of motto. This is followed by a short instrumental bridge before the aria proper begins. The motto sets the tone (and the literary perspective) for the movement.

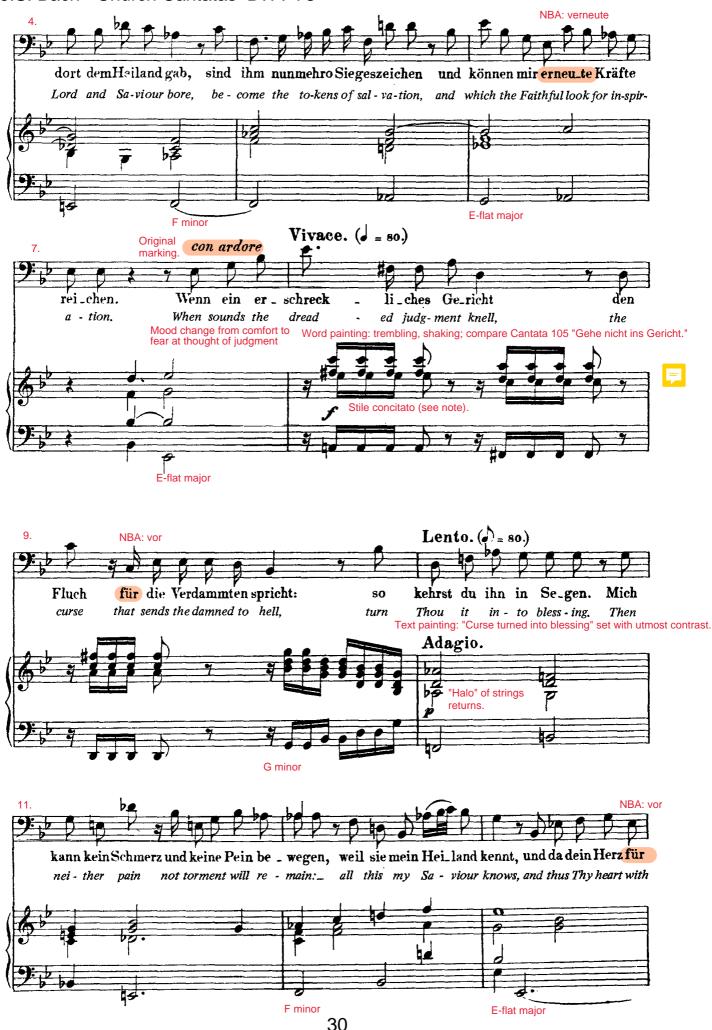


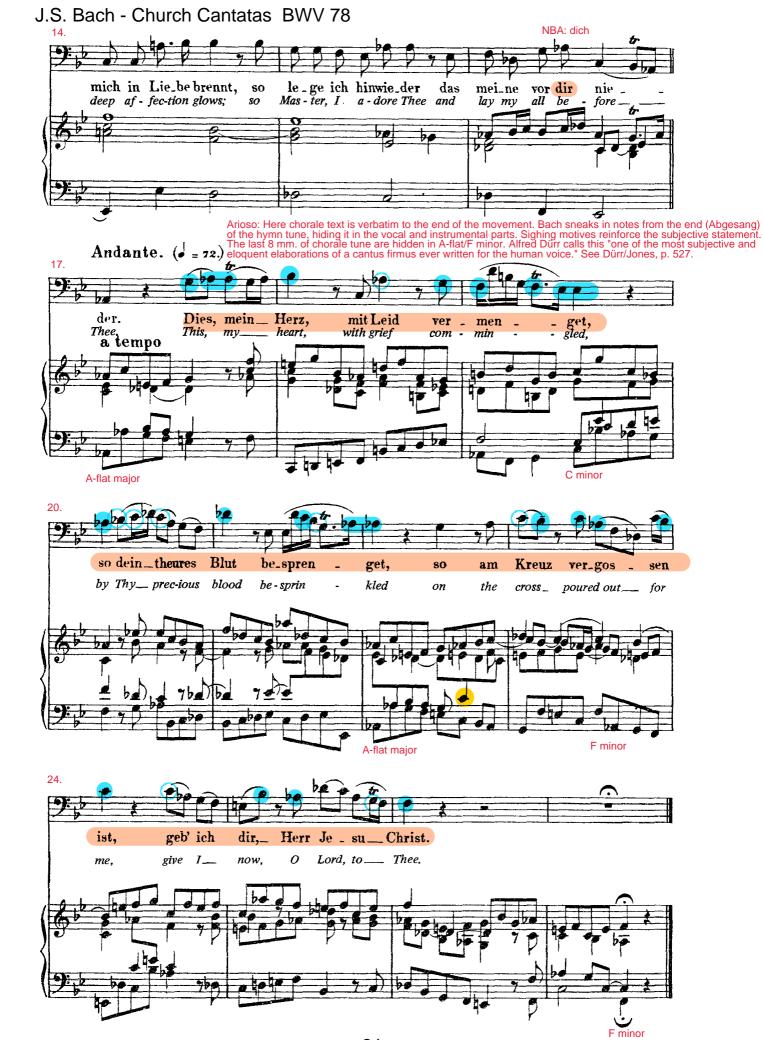


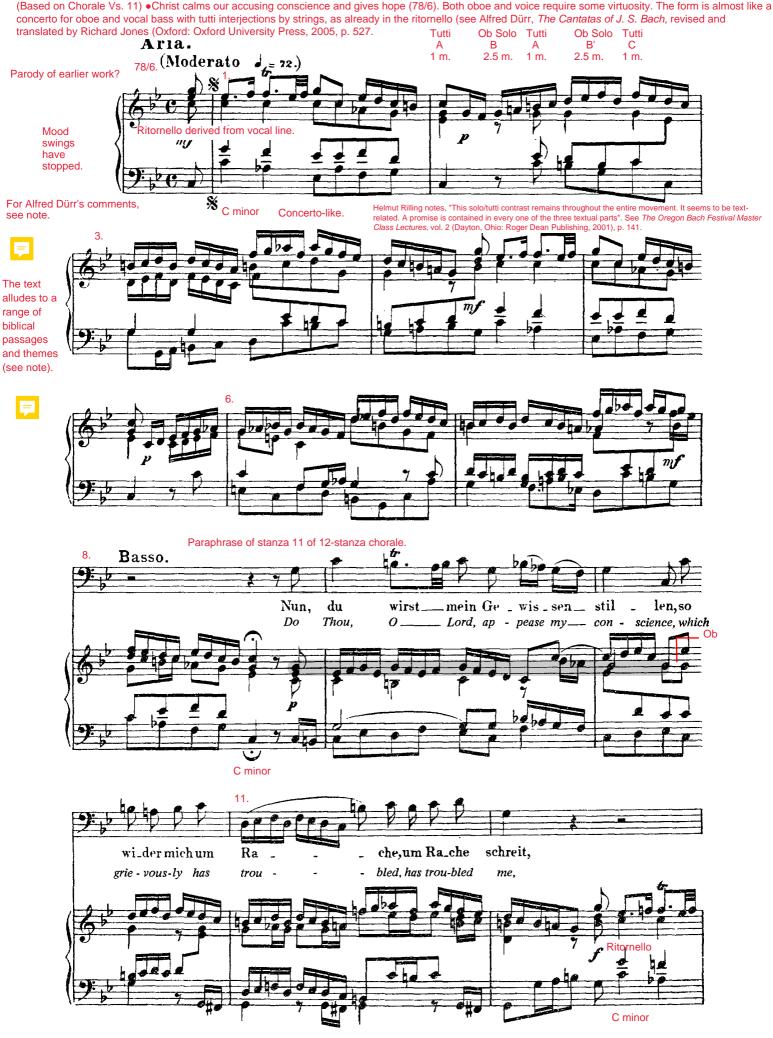


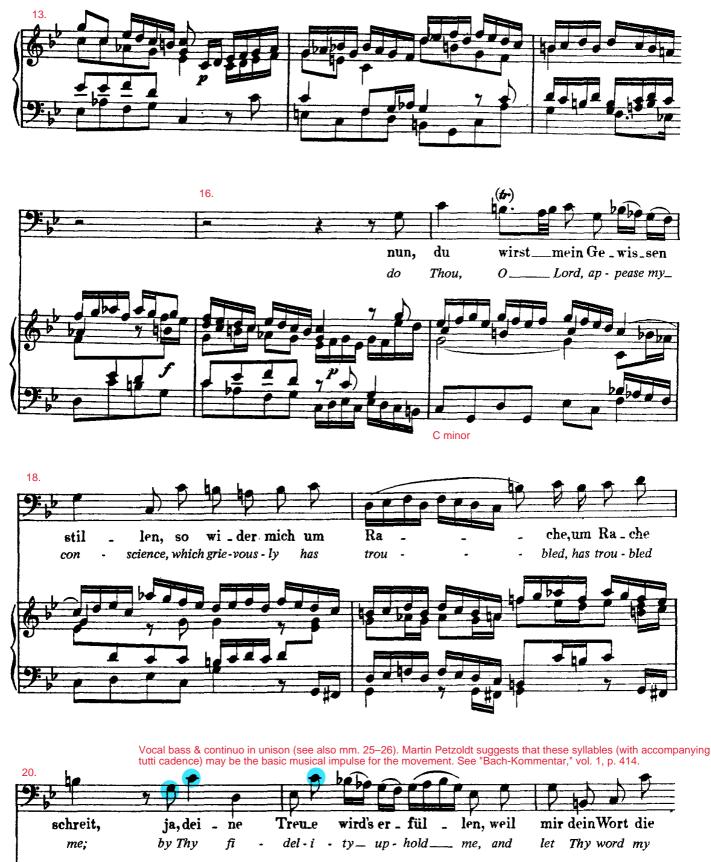


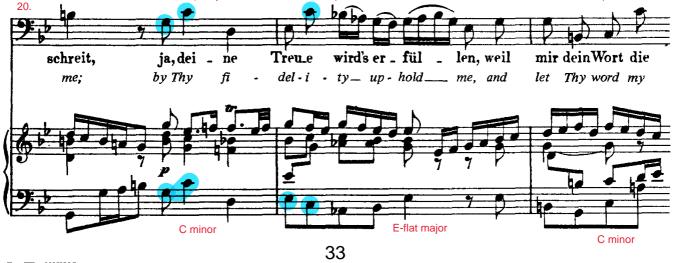
Like its counterpart in the symmetrical architecture of the cantata (movement 3), this movement quotes from the chorale directly and ends in an arioso.

















Martin Petzoldt suggests that the hymn represents a catechismal response to ideas in the previous movements, e.g., to the B part of the previous aria: "When Christians believe in thee...." See *Bach-Kommentar* 1:414.



