

# Canby Concert Choir 2026

## Alles Was Odem, Johann Sebastian Bach

**State Introduction - Leo Newell** – Good evening! That last piece you just heard was called “Alles Was Odem,” composed by Bach in 1723. The translation reads: All that has life and breath, rejoice greatly! For our next piece we are excited to premiere a song from our own alumni from 2003, Becky Stager’s Viperæ (or the Vipers), referring to Matthew 23, when Christ loses trust in his followers and warns them of the consequences of following false idols. Our third piece is “O tebye raduyetsia”, composed by Pavel Chesnokov. This piece celebrates Mary and glorifies her sacred place in whom all of creation rejoices. Happy Mother’s Day! The last piece is Eternidad, written by Jeremiah Calisang in memory of his father. This song envisions a place in heaven, where there is joy, peace, and glory. Thank you for being here, and we are excited to take this journey with you.

Viperæ! Becky Stager [Note: score included at end]

O Tebye Raduyetsia, Pavel Chesnokov

Eternidad - Jeremiah Calisang

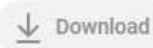
<https://www.youtube.com/watch?v=ZXE0Xs8pcDA> (16:56)



State Championship 2026 - OSAA Canby Choir



Canby Choir  
1.51K subscribers



## Alles Was Odem Johann Sebastian Bach

<https://bachcantatatexts.org/Texts/Annotated/BWV225--AnnotatedTranslation.pdf>

<https://genius.com/Johann-sebastian-bach-singet-dem-herrn-lyrics>

Singet dem Herrn ein neues Lied / Sing to the Lord a new song.

Die Gemeine der Heiligen sollen ihn loben  
Israel freue sich des, der ihn gemacht hat  
Die Kinder Zion sei'n fröhlich über ihrem Könige  
Sie sollen loben seinen Namen im Reihem;  
Mit Pauken und mit Harfen sollen sie ihm spielen

Wie sich ein Vater erbarmet  
Gott, nimm dich ferner unser an  
Über seine junge Kinderlein  
So tut der Herr uns allen  
So wir ihn kindlich fürchten rein  
Er kennt das arm Gemächte  
Gott weiß, wir sind nur Staub  
Denn ohne dich ist nichts getan  
Mit allen unsern Sachen  
Gleichwie das Gras vom Rechen  
Ein Blum und fallend Laub  
Der Wind nur drüber wehet  
So ist es nicht mehr da  
Drum sei du unser Schirm und Licht  
Und trägt uns unsre Hoffnung nicht  
So wirst du's ferner machen

Also der Mensch vergehet  
Sein End, das ist ihm nah  
Wohl dem, der sich nur steif und fest  
Auf dich und deine Huld verlässt

**[Note: words in yellow are words sung]**

Lobet den Herrn in seinen Taten  
Lobet ihn in seiner großen Herrlichkeit!  
Alles, was Odem hat,  
lobe den Herrn. Halleluja!

Praise the Lord about his deeds;  
praise him about his great glory.  
Let everything that has breath  
praise the Lord, hallelujah.

[https://www.youtube.com/watch?v=tZlbl\\_lVEyc](https://www.youtube.com/watch?v=tZlbl_lVEyc)

<https://www.youtube.com/watch?v=lUHqt4SldHE>

<https://www.youtube.com/watch?v=B13BhdJaiYw> (4:27)

**Chesnokov - O Tebye Raduyetsia (All of Creation Rejoices) –**

**2014 STATE (Canby)**

All of creation rejoices in You, O Full of Grace—  
the assembly of angels and the human race.  
O sanctified temple and spiritual paradise,  
glory of virgins,  
from whom God was incarnate and became a child-  
our God before the ages.  
He made Your body into a throne,  
and Your womb he made more spacious than the heavens.  
All of creation rejoices in You, O Full of Grace.  
Glory to You!

[Note: this Church Slavonic song by Chesnokov was sung by the Canby Alumni Choir during the concert in 2025. See link (attachment below):

<https://wigowsky.com/songs/CanbyAlumniChoir2025.pdf> ]

**«О Тебѣ радуется...» (creation rejoices in you)**

**From the Divine Liturgy of St. Basil the Great:**

*О тебѣ радуется, Благодѣтная, всякая тварь, Ангельский собор и Человѣческий род, Освященный храмъ и раю словесный, Дѣвственная похвало, из неяже Бог воплотился и Младенец бысть, прежде век сый Бог наш, ложесна бо твоя Престолъ сотвори, и чрево твое пространнее Небес содела; о тебѣ радуется, Благодѣтная, всякая тварь, слава тебѣ.*

O Tebé ráduyetśiā, Blagodátnaya, fśiākaya tvař, -  
ángleĭskiy sobór, i chelovĕcheskiy rod,  
osvĭāshchĕnniy ĥráme i ráyu slovĕsnĭy,  
děvstvennaya poĥvaló,  
iz Neyá zhe Bog voplotĭśiā i mladĕnĕts bist,  
přezhde vek sĭy Bog nash;  
lozhesná bo Tvojá přestól sotvořĭ,  
i chřĕvo Tvoje prostrānĕeye ňebĕs sođĕla.  
O Tebé ráduyetśiā, Blagodátnaya, fśiākaya tvař,  
sláva Tebé.

—на Литургии Св. Василия Великого



This chant glorifies the Mother of God, Her liturgical and universal significance. She is likened to the Church and the Paradise, because the

All of creation rejoices in you, O full of grace, the ranks of Angels and the human race; hallowed Temple and spiritual Paradise, glory of Virgins; from you God was incarnate, and He, who is our God before the ages, became a little child. for He made your body a throne and made your womb more spacious than the heavens. All of creation rejoices in you, O full of grace; glory to you!

All of creation rejoices in You, O Full of Grace—the assembly of angels and the race of men. O sanctified temple and spiritual paradise, glory of virgins, from whom God was incarnate and became a child our God before the ages. He made Your body into a throne, and Your womb he made more spacious than the All of creation rejoices in You, O Full of Grace. Glory to You!

—from the Liturgy of St. Basil

Baby She gave birth to is the Savior of the world.

The lines of this beautiful hymn are reflected in Russian iconography – the first icons titled *All Creation Rejoiceth in Thee* date back to the late 15<sup>th</sup> and early 16<sup>th</sup> centuries. These icons figuratively embody the idea of the unity of the universe: the world above, enclosed in a circular symbol of eternal harmony, and the earthly world at the foot of the mountain.

This scene was very popular later, chiefly due to its universality. The only things that changed were the shape of the temple, the depiction of the paradise trees, the selection of saints, but the harmonious balance between the terrestrial and the celestial remained unaltered, figuratively conveying the central meaning of the chant. More than twenty large *All Creation Rejoiceth in Thee* icons of the 17<sup>th</sup> century and a few smaller ones have survived.

<https://catalog.obitel-minsk.com/blog/2020/03/all-creation-rejoiceth-in-thee-the-icon-of-singing>

<https://www.youtube.com/watch?v=Osgxe1fVwfY> (4:14)

**Eternidad arr. Jeremiah D. Calisang**

<https://www.youtube.com/watch?v=myasAEjuNpM> (4:43)

**WMSU Grand Chorale - Eternidad**

**ETERNIDAD (Eternity) by Maestro Jeremiah Documento Calisang**

"At times I'm suffering and tired

My thoughts and hope could never be found

But Your love gave me strength

Like a brand new day has come

My life I offer to Thee

My soul, my spirit, and my heart

Hear Thee Jesus my fervent prayer

To dwell with Thee for **eternity!**"

<https://www.facebook.com/reel/310880661863717>

<https://www.facebook.com/reel/1612661733087878>

<https://www.youtube.com/watch?v=xfoz37UyMxw> (3:23)

**Eternidad is a Chavacano song, composed by Maestro Jeremiah Documento Calisang as a solemn prayer to thank our creator for His kindness and blessings that He gave us each day. It was debuted in 2014 for the WMSU Grand Chorale as one of their original renditions, and ever since, the song was used in their performances for doxologies and competitions.**

**Maestro Jeremiah Calisang, the choirmaster of the WMSU Grand Chorale, achieved international recognition with his piece 'Eternidad' at the 2024 Taipei International Chorale Competition, performed by the Tarlac State University Chorale.**

Junto el Senor Jesucristo por eternidad,  
Junto con el Senor Jesucristo por eternidad,  
Junto, junto, junto, junto, ah. Mi vida la ofrece  
contigo mi alma mi espiritu y corazon, ah.  
Cuando yo ta sufri y cansao, pensaba yo, no  
hay mas esperanza, ah. Pero de uste amor  
yadale fuerza como un nuevo dia ya llega. Mi  
vida ta ofrece contigo, ta ofrece mi alma, mi  
espiritu y corazon. Oi uste Jesus mi ferviente  
rezoman junto contigo na lugar, na lugar  
eternidad. Eternidad. Eternidad. Cuando  
dad, eternidad, ah, eternidad!

×

Together with the Lord Jesus Christ for all  
eternity—together with the Lord Jesus Christ  
for all eternity. Together, together, together,  
together—ah! I offer my life to You—my soul,  
my spirit, and my heart—ah! When I was  
suffering and weary, I thought to myself:  
"There is no hope left"—ah! But Your love  
gave me strength, just as a new day dawns. I  
offer my life to You; I offer my soul, my spirit,  
and my heart. Hear, O Jesus, my fervent  
prayer: to be together with You in that place  
—in the place of eternity. Eternity. Eternity.  
When that day comes—eternity—ah, eternity!

**Eternidad, conducted by Maestro Jeremiah Calisang:**

<https://www.facebook.com/share/v/1EJapN5ML9/>



Rebecca Stager

# Viperae!

Christ's Words to the Pharisees

## Performance Notes:

This piece is mostly written in 7/4 time, both as a nod to the "number of perfection" (7), and as a means to evoke a stilted sense of rhythm. The bass line most commonly demonstrates where the measure may be divided for conducting in groups of 4 and 3. Dotted barlines are added as suggestions for subdividing bars that are rhythmically more ambiguous.

The melody is often doubled on the octave. Portions of text with italicized text are meant to indicate who has the melody for ease of bringing it out of the texture.

Marcato sections should be heavy and driving, like a finger poking someone in the sternum with each accent. Legato sections should be fluid, with plenty of *messa di voce*, and should ring with heartbroken disappointment. All cesura should be treated as pointed silences. The halt of sound is intended to jar the listener.

All *sprechstimme* should be done with a voiced sound, rich and breathy. It should sound as if singers may be putting a curse on their enemies during these spoken parts!

The addition of percussion is intended to add more texture to the sound, bringing a sharper edge to the singing. The low downbeats should be done with a sound like low stomps, the thud of wooden staffs on the ground, or some other approach or combination. The higher clicks can be done with drum sticks, wooden blocks (nothing fancy required), etc. The entire choir is intended to participate, but it is recommended that smaller number of percussionists are engaged in the quieter sections. Percussion dynamics should directly correlate with the singer's dynamics.

ch  
+ bright  
S  
F sh

# VIPERAE!

MATTHEW 23:4

14 Woe to you scribes and Pharisees, hypocrites: //

**Pesante, tempo giusto**  
*Furious!*

**TO THE VIPER!**

SOPRANO  
Vae vo - bis scri - bae Vae vo - bis Pha - ri - saei

ALTO  
Vae vo - bis scri - bae Vae vo - bis Pha - ri - saei

TENOR  
Vae vo - bis scri - bae Vae vo - bis Pha - ri - saei

BASS  
Vae vo - bis scri - bae Vae vo - bis Pha - ri - saei

Stomp/Staff

**molto rall.**

S.  
Vae vo - bis hy - po - cri - tae!

A.  
Vae vo - bis hy - po - cri - tae!

T.  
Vae vo - bis hy - po - cri - tae!

B.  
Vae vo - bis hy - po - cri - tae!

ST

2

5 New tempo 6  $\text{♩} = 100$  Desolate 7 8 9 10

A. 33 You serpents, generation of vipers, Cae-ci!

T. *p* Pha-ri-sae-i hy-po-cri-tae! *mp* Pha-ri-sae-i

B. *p* vi-pe-rae ser-pen-tes *sh* vi-pe-rae ser-pen-tes *ma* vi-pe-rae *mp*

WB. 3 4 6

ST

*Bright* *mp* "blinded!"

*che chi*



==

11 *mp* "fools" 12 *mf* 13 14 *f*

S. *mp* *mf* *f* *f*  
 stul-ti et cae-ci Vi-pe-rae! Ser-pen-tessss!

A. *mf* "shame!" *f*  
 Vae vo-bis! Vae vo-bis! Vi-pe-rae! Ser-pen-tessss!

T. *mf* *f*  
 hy-po-cri-tae! Pha-ri-sae-i hy-po-cri-tae! Ser-pen-tessss!

B. *mf* *f*  
 ser-pen-tes vi-pe-rae ser-pen-tes Ser-pen-tessss!

B. ser-pen-tes

WB.

ST

*Woe to you!*

♩ = approx. 110

15 *mp* 16 17 18 19

A. *Al-li-gant o-ne-ra-gra-vi-a et in-por-ta-bi-li-a no-lunt ea mo-ve-re! Om-ni-a*

T. *gra-vi-a in-por-ta-bi-li-a no-lunt ea mo-ve-re!*

B. *Vi-pe-rae, ser-pen-tes! Vi-pe-rae, ser-pen-tes! Vi-pe-rae! Om-ni-a*

B. *4 For they bind heavy and insupportable burdies, and lay them on man's shoulders; but with a finger of their een they will see save them.*  
*4 ligant enim onera gravia, et insupportabilia, et imponunt in hominum humeros: digito autem suo salvati erunt.*

WB. ST.

*sof prep*

*eh*

*B2 ONLY*

*leaf*

5 And all their works they do for to be seen of men, For they make their phylacteries broad, and enlarge their fringes.

*Omnia vero opera sua faciunt ut videantur ab hominibus: dilatant enim phylacteria sua, et magnificant fringes.*

20 21 22

S. *o-pe-ra sua fa-ciunt ut vi-dean-tur ab ho-*

A. *o-pe-ra sua fa-ciunt ut vi-dean-tur ab ho-*

T. *o-pe-ra sua fa-ciunt ut vi-dean-tur ab ho-*

T. *vi-dean-tur ab ho-*

B. *o-pe-ra sua fa-ciunt ut vi-dean-tur ab ho-*

B. *Om-ni-a o-pe-ra vi-dean-tur ab ho-Mi*

WB. ST.

*shoo*

*shoo*

*cv*

"YOU FOOLS ARE BLIND!"

Marcato et encore piú mosso!

"YOU LEADERS ARE BLIND!"

24  $\text{♩} = 115-120$  Sung with authority! 25

23

S. *p* -mi - ni - bus. *mf* Stul - ti et cae - ci! Vo - bis du - ces cae - ci!

A. *p* mi - ni - bus. *mf* Stul - ti et cae - ci! Vo - bis du - ces cae - ci!

T. *p* mi - ni - bus. *mf* Stul - ti et cae - ci! Vo - bis du - ces cae - ci!

B. *p* -mi - ni - bus. *mf* Du - ces cae - ci! Vo - bis du - ces cae - ci!

B. *p* -mi - ni - bus. Du - ces cae - ci! Vo - bis du - ces cae - ci!

WB. *p*

SR



"OFFSPRING OF VIPERS!"

(Encore a tempo!  
Non ritardando!)

26 27 28

S. Ge - ni - mi - na vi - per - a - rum! Vae vo - bis scri - bae!

A. Ge - ni - mi - na vi - per - ra - rum! *f* Clau - di - tis reg - num cae - lo - rum an - te

T. Ge - ni - mi - na vi - per - a - rum! Vae vo - bis scri - bae!

B. Ge - ni - mi - na vi - per - a - rum! Clau - di - tis reg - num cae - lo - rum an - te

B. Ge - ni - mi - na vi - per - a - rum! *f* Clau - di - tis reg - num cae - lo - rum an - te

WB.

SR



# "YOUR LEADERS THEN BECOME TWICE AS EVIL AS YOU!"

**Molto Marcato**  
Pointed, cutting

Meno mosso  
♩ = 110

33 34 35 36

*f* *sfz* *sfz* *molto rall.* *ff*

S. *fi - li - um* **J** *Ge - hen - neae\_ du - plo quam vos!*

A. *fi - li - um* *Ge - hen - neae\_ du - plo quam vos!*

T. *fi - li - um* *Ge - hen - neae\_ du - plo quam vos!*

T. *fi - li - um* *Ge - hen - neae\_ du - plo quam*

B. *fi - li - um* *Ge - hen - neae\_ du - plo quam vos!*



## Legato et encore meno mosso

♩ = 105-ish *Tired, heartbroken, resigned.*

**Con moto!**

37 38 39 40 41

*mf* *mp* *p*

♩ = 110-115

S. *Vae vo-bis Pha-ri-sae-i hy-po-cri-tae! Du-ces cae-ci! ae vo-bis*

A. *Vae vo-bis Pha-ri-sae-i hy-po-cri-tae! Du-ces cae-ci!*

T. *Vae vo-bis Pha-ri-sae-i hy-po-cri-tae! Du-ces cae-ci!*

B. *Vae vo-bis Pha-ri-sae-i hy-po-cri-tae! Du-ces cae-ci! vi-pe-rae*

♩ = 105-ish

W.B.

42 43 44 45

S. *de - ci - ma - tis a - ne - thum re - li - quis - tis tu di - ci - um et fi - dem.*  
*ch* *Yoo*

S. 2 *de - ci - ma - tis mentam et cy - mi - num re - li - quis - tis ju - di - ci - um et fi - dem.*  
*mf* *see*

A. *Pha - ri - sae - i hy - po - cri - tae! re - li - quis - tis tu di - ci - um et fi - dem.*  
*mf* *Yoo* *ch*

A. *Pha - ri - sae - i hy - po - cri - tae! re - li - quis - tis ju - di - ci - um et fi - dem.*  
*mf*

T. *et re - quis - stis iu - di - ci - um et mi - se - ri - cor - di - am re - li - quis - tis iu - di - ci - um et fi - dem!*  
*mf*

T. *et mi - se - ri - cor - di - am re - li - quis - tis iu - di - ci - um et fi - dem!*  
*ch*

B. *ser - pen - tes vi - pe - rae re - li - quis - tis iu - di - ci - um et fi - dem!*  
*mf* *ch*

W.B.

ST

## Marcato al fine, Stringendo al fine

♩ = 120 Completely exasperated!

46 47 48 49

S. Vae vo-bis scri-bae Vae vo-bis Pha-ri-saei Vae vo-bis hy-po-cri - tae!

A. Vae vo-bis scri-bae Vae vo-bis Pha-ri-saei Vae vo-bis hy-po-cri - tae!

T. Vae vo-bis scri-bae Vae vo-bis Pha-ri-saei Vae vo-bis hy-po-cri - tae!

B. Vae vo-bis scri-bae Vae vo-bis Pha-ri-saei Vae vo-bis hy-po-cri - tae!

WB. ♩ = 120

ST

50 51 52 53 54

**Menacing** *mf* *mf*

S. *mp* *mf* ve-ro ple-na sunt

A. *mp* de-al ba-tis a fo-ris spe-ci-o-sa ve-ro ple-na sunt

T. *p* *mp* *mf* si-mi-les se-pul-chris de-al-ba-tis spe-ci-o-sa ve-ro ple-na sunt

B. *subito p* *mp* *mf* Si-mi-les es-tis se-pul-chris de-al-ba-tis a fo-ris spe-ci-o-sa ve-ro ple-na sunt

WB.

ST

Driving, Marcato

55 56 57 *f* *sfz*

S. os - si - bus mor - tu - o - rum et om - ni spur - ci - ti - a quo - mo - do

A. os - si - bus mor - tu - o - rum et om - ni spur - ci - ti - a quo - mo - do

T. os - si - bus mor - tu - o - rum et om - ni spur - ci - ti - a quo - mo - do

T. os - si - bus mor - tu - o - rum et om - ni spur - ci - ti - a *ff* quo - mo - do

B. os - si - bus mor - tu - o - rum et om - ni spur - ci - ti - a quo - mo - do

W.B.

ST

molto rall. . . . .

58 59 60 61 62 *fff* *Ah!*

S. fu - gie - tis a iu - di - ci - o Ge - hen - nae? *Ah!*

A. fu - gie - tis a iu - di - ci - o Ge - hen - nae? *Ah!* *Ah!*

T. fu - gie - tis a iu - di - ci - o Ge - hen - nae? *Ah!* *Ah!*

T. fu - gie - tis iu - di - ci - o Ge - hen - nae? *Ah!* *Ah!*

B. fu - gie - tis iu - di - ci - o Ge - hen - nae? *Ah!* *Ah!*

W.B.

ST

Text direct translation and pronunciation

(Jesus speaks *about* the scribes and Pharisees)

They-bind burdens heavy and immovable  
4: alligant onera gravia et inportabilia  
[ˈa.li.gant ˈo.ne.ra ˈgra.vi.a et ˌin.por.taˈbi.li.a]

(they are)-unwilling them to-move  
nolunt ea movere  
[ˈno.lunt ea moˈve.re]

All works (of)-theirs they-make to be-seen by people  
5: omnia opera sua faciunt ut videantur ab hominibus.  
[ˈom.ni.a ˈve.ro ˈo.pe.ra ˈsu.a ˈfa.tjunt ut viˈden.tur ab oˈmi.ni.bus]

(Jesus speaks *to* the scribes and Pharisees.)

You-close-off the-kingdom of-heaven against people  
13: clauditis regnum caelorum ante homines  
[ˈklaʊ.di.tis ˈreg.num ˈtʃe.lo.rum ˈan.te ˈo.mi.nes]

woe upon-you scribes and Pharisees, you-hypocrites!  
15: vae vobis scribae et Pharisaei hypocritae  
[ve ˈvo.bis ˈskri.be et ˌfe.ri.ˈse.i ˌi.po.kriˈte]

Circle-you the-sea and dry-land to create a-single convert  
circuitis mare et aridam ut faciatis unum proselytum

and you-make him a-son of-hell twice as-much-as you  
et facitis eum filium gehennae duplo quam vos

woe upon-you guides blind  
16: vae vobis duces caeci

you-fools and blind-(ones)  
17: stulti et caeci

woe upon-you! Tithes you mint and anise and cinnamon  
23: vae vobis! Decimatis mentam et anethum et cyminum

and you-relinquish justice and mercy/compassion and faith(fullness)

et reliquistis iudicium et misericordiam et fidem

you-similar are (to) tombs white-washed, to (the) outside attractive  
27: similes estis sepulchris dealbatis a foris speciosa

in-truth fat (plump) are-you (with) the-bones (of) corpses  
vero plena sunt ossibus mortuorum

and all-kinds (of) filth  
et omni spurcitia

you-serpents, generation (of) vipers  
33: serpentes genimina viperarum

How will-you-flee from the-justice of-hell?  
quomodo fugietis a iudicio gehennae?

<p>Vae vobis scribae  vae vobis Pharisaei  vae vobis hypocritae!  Viperae serpentes  Caeci! Stulti, stulti et caeci  Viperae! Serpentesssss!  Alligant onera gravia et inportabilia  nolunt ea movere!  Omnia opera sua faciunt ut videantur ab hominibus.  Stulti et caeci! Vobis duces caeci!  Genimina viperarum!  Clauditis regnum caelorum ante homines  circuitis mare et aridam ut faciatis unum proselytum  et facitis eum filium gehennae duplo quam vos!  vae vobis Pharisaei! hypocritae! duces caeci!  vae vobis!  Decimatis mentam et anethum et cyminum  et reliquistis iudicium et misericordiam et fidem!  Vae vobis scribae  vae vobis Pharisaei  vae vobis hypocritae!  Similes estis sepulchris dealbatis a foris speciosa  vero plena sunt ossibus mortuorum  et omni spurcitia.  Quomodo fugietis a iudicio gehennae?</p>	<p>Woe upon-you scribes  woe upon-you Pharisees,  woe upon-you hypocrites!  You serpents (generation of serpents)  Blind! Fools, fools and blind.  Vipers! Snakes!  They bind burdens heavy and unmovable  and are unwilling to move them!  They do all their works to be seen by people.  You blind and foolish ones! You blind guides! You  generation of vipers!  You shut up the kingdom of heaven for men. You  circle the sea and the dry land to make one convert,  and you make him twice as much a son of hell as  yourselves. Woe to you, Pharisees! Hypocrites!  Blind guides! Woe to you!  You tithed mint and anise and cinnamon,  but have neglected judgment and mercy and faith!  Woe to you, scribes!  Woe to you, Pharisees!  Woe to you, hypocrites!  You are like whitewashed tombs that appear  beautiful on the outside, but are full of dead men's  bones and all uncleanness.  How can you escape the judgment of hell?</p>
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[https://www.youtube.com/watch?v=Xt2-Tk0\\_70](https://www.youtube.com/watch?v=Xt2-Tk0_70)

**Viperae! - Rebecca Stager - Canby Concert Choir - STATE 2026**

The text for this piece is a collection of fragments from Matthew chapter 23, verses 4-33. Below are the full verses in the Latin Vulgate that contain the sung texts, along with the English translation.

4: alligant autem onera gravia et inportabilia et inponunt in umeros hominum digito autem suo nolunt ea movere  
*They tie up heavy, cumbersome loads and put them on other people's shoulders, but they themselves are not willing to lift a finger to move them.*

5: omnia vero opera sua faciunt ut videantur ab hominibus dilatant enim phylacteria sua et magnificent fimbrias  
*Everything they do is done for people to see: They make their phylacteries wide and the tassels on their garments long;*

13: vae autem vobis scribae et Phariseae hypocritae quia clauditis regnum caelorum ante homines vos enim non intratis nec introeuntes sinitis intrare  
*Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the door of the kingdom of heaven in people's faces. You yourselves do not enter, nor will you let those enter who are trying to.*

15: vae vobis scribae et Phariseae hypocritae quia circuitis mare et aridam ut faciatis unum proselytum et cum fuerit factus facitis eum filium gehennae duplo quam vos  
*Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when you have succeeded, you make them twice as much a child of hell as you are.*

16: vae vobis duces caeci qui dicitis quicumque iuraverit per templum nihil est qui autem iuraverit in aurum templi debet  
*Woe to you, blind guides! You say, 'If anyone swears by the temple, it means nothing; but anyone who swears by the gold of the temple is bound by that oath.*

17: stulti et caeci quid enim maius est aurum an templum quod sanctificat aurum  
*You blind fools! Which is greater: the gold, or the temple that makes the gold sacred?*

23: vae vobis scribae et Phariseae hypocritae quia decimatis mentam et anethum et cyminum et reliquistis quae graviora sunt legis iudicium et misericordiam et fidem haec oportuit facere et illa non omittere  
*Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill and cumin. But you have neglected the more important matters of the law—justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former.*

27: vae vobis scribae et Phariseae hypocritae quia similes estis sepulchris dealbatis quae a foris parent hominibus speciosa intus vero plena sunt ossibus mortuorum et omni spurcitia  
*Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of the bones of the dead and everything unclean.*

33: serpentes genimina viperarum quomodo fugietis a iudicio gehennae  
*You snakes! You brood of vipers! How will you escape being condemned to hell?*

## **Addendum:**

### **Viperæ! Becky Stager**

#### **The Last Words of Christ - Becky Stager, & Indodana - arr. Barrett/Schmitt**

<https://www.youtube.com/watch?v=JZ4PP9DWAmg> (Canby Concert Choir, 8:35)

The Last Words of Christ - Becky Stager (sop: Jenna Schmidt) Indodana - arr. Barrett/Schmitt (drum: Matt Solem) This year (2023), these two pieces became inseparable! Poetically, that made sense since Indodana is a South African lament, sung from the perspective of Mary, coping with loss. Once we trained to connect them with no break in between, the harmonic shift took on a life of its own, and became transformative. What a privilege! Words from our composer (alumni Becky Stager): "Over the past couple years, I've found myself developing an obsession with the words Jesus spoke; not the stories around it or the theology, but Christ's words themselves. One afternoon, over a year ago, I was looking through different accounts of Christ's last words before his death. As I was mashing them together to get a bigger picture, I was struck by a deep sense of his humanity: here was someone who felt utter and total betrayal, abandonment, and loneliness. "My God, my God, why have you forsaken me??" I can't get behind a divine figure who has no idea what it is to be human, to wrestle with doubt or fear or loneliness. But a divine who has been there, and to this level? That humanity is enormous to me. Once I saw some of the words together, the song came pouring out. I sat down at my computer and keyboard, and, three hours later, the song was done. I've only tweaked a few things from that moment onward."

## Viperae-Becky Stager-Bass-Runthrough

<https://www.youtube.com/watch?v=MtNPFV2ofSw>

## Viperae-Becky Stager-Bass-Runthrough

By Caleb Snodderly <https://www.youtube.com/@calebsnodderly3008>



Viperae-Becky Stager-Bass-Runthrough



Caleb Snodderly  
18 subscribers



## Matthew 23:14

### King James Bible

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

**23** Then spake Jesus to the multitude, and to his disciples,

<sup>2</sup>Saying The scribes and the Pharisees sit in Moses' seat:

<sup>3</sup>All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

<sup>4</sup>For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

<sup>5</sup>But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

<sup>6</sup>And love the uppermost rooms at feasts, and the chief seats in the synagogues,

<sup>7</sup>And greetings in the markets, and to be called of men, Rabbi, Rabbi.

<sup>8</sup>But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

<sup>9</sup>And call no man your father upon the earth: for one is your Father, which is in heaven.

<sup>10</sup>Neither be ye called masters: for one is your Master, even Christ.

<sup>11</sup>But he that is greatest among you shall be your servant.

<sup>12</sup>And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

<sup>13</sup>But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

<sup>14</sup>Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

<sup>15</sup>Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

<sup>16</sup>Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

<sup>17</sup>Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

<sup>18</sup>And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

<sup>19</sup>Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

<sup>20</sup>Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

<sup>21</sup>And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

<sup>22</sup>And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

<sup>23</sup>Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

<sup>24</sup>Ye blind guides, which strain at a gnat, and swallow a camel.

<sup>25</sup>Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

<sup>26</sup>Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

<sup>27</sup>Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

<sup>28</sup>Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

<sup>29</sup>Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

<sup>30</sup>And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

<sup>31</sup>Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

<sup>32</sup>Fill ye up then the measure of your fathers.

<sup>33</sup>Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

<sup>34</sup>Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

<sup>35</sup>That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.

<sup>36</sup>Verily I say unto you, All these things shall come upon this generation.

<sup>37</sup>O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

<sup>38</sup>Behold, your house is left unto you desolate.

<sup>39</sup>For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

<https://www.youtube.com/watch?v=iKNsLJgDiKQ> (19:16)

<https://www.youtube.com/watch?v=UKxnGe-ahCU> (3:24)

**State Championship 2023 - OSAA Canby Choir**

Intro: Taylor Wohlers

Jeremiah's Fire - Rollo Dilworth (Tambo: Kaeden Eide, Matt Solem)

Domine In Adiuvandum Me - Homilius (Bass: Liam Marble)

Last Words of Christ - **Becky Stager** (Solos: Grey Bell, Jenna Schmidt)

Indodana - Arr. Garrett (Drum: Matt Solem)

Deus Ex Machina - Neske (Sop: Shelia Stearns)

Several comments by judges (shared with me by Brooks):

Superior blend, balance and vowel uniformity maintained most of the time, which is wonderful given that you're doing 8-part music and standing mixed.

Diction and articulation consistently accurate and precise, in German, Latin, Russian and Spanish. Your Russian seemed especially polished.

Literature: You took us on a magical journey through the world and through time. Anyway, I hope that thousands of people get to hear this program. You are making the world a better place.

What an enormous, powerful, sensitive, loving choir!

Your last song was a brilliant ender.

I LOVE THIS CHOIRRRRRRR!!!!!! The whole country needs to hear you.

Thank you for all of your hard work to get to state. It takes great commitment, focus and teamwork, and I commend you for that! Your music is important – my deep gratitude for sharing it with us!

Brooks,

I want to congratulate you and the Canby Concert Choir on the fantastic performance at Corvallis that gave you a well-deserved "Four-Peat!"

I was there to witness the dynamic singing. – Paul J. Wigowsky









STATE CHAMPIONSHIPS

2026

OSAA/ONPOINT COMMUNITY CREDIT UNION  
5A CHOIR CHAMPIONSHIPS

The LaSells Stewart Center, Oregon State University

	<b>CANBY</b>	<b>320</b>
	<b>SILVERTON</b>	<b>302</b>
	<b>WILSONVILLE</b>	<b>298</b>
	<b>SOUTH ALBANY</b>	<b>289</b>
	<b>MCKAY</b>	<b>285</b>
	<b>HOOD RIVER VALLEY</b>	<b>285</b>

