

Chapter 1 : How Can I Keep from Singing | [calendrierdelascience.com](http://calendrierdelascience.com)

*How Can I Keep From Singing?* is a beautiful hymn performed by British Vocalist James Loynes. It is the title song of his newest CD, available at [calendrierdelascience.com](http://calendrierdelascience.com)

How can we keep from singing together? December 23, by Jana Blazek No one sings together anymore. Or so lamented Mary Schmich in a glum Chicago Tribune newspaper column 18 years ago. Especially at Christmastime belting out carols with others cultivated a special sense of community. But now, singing with others is a rarity. Well aside from in churches, Schmich admitted. We sing at Sunday worship. We sing at funerals and weddings. We sing in Sunday school classes and at General Assembly. We, as a people, do love that chorus. And, before I could get through the first line, I was no longer singing alone. The congregation had joined in, singing along with me, with each other. Their hearts needed to sing. They could not remain still and silent when there was good news to be sung. Unto us a child is born, a son is given that is good news for the people of God and our souls long to sing it out. And so, 18 years ago, Mary Schmich concluded her column by saying she had considered having a Christmas carol party, but decided against it fearing no one would come. The next year, her bluff was called. Erin Zorn, another regular Tribune columnist, arranged for a night of strangers caroling together a fundraiser with songbooks, a piano and a public invitation to gather and sing. They gathered to sing that Christmas, and have been doing it every year since. Each year, five shows sell out. Months ahead, they sell out. Friends are happy to greet each other, in manners not unlike the passing of the peace. And then, this group of strangers and friends, families and outsiders sing together for two hours. Some report feeling a peace totally unusual in the hectic holiday season. Children ask their parents if they can come again next year and every year. For a community that is fostered by singing together. For a community that forges bonds by sharing our stories through song stories of Christmases past and family life present. And for us, those who have slogged through Advent waiting until Sunday to sing the songs of Christmas, these carols tell the bold, brave songs of our faith. So, as we gather this week for Christmas Eve and Christmas Day services, take comfort in knowing we have the treasure of being able to sing our faith together. We are privileged to have yet another opportunity to sing our praises and our stories with our family of faith. And, especially this time of year, we have the gift to share this experience with visitors and strangers, that they may share our community, too. Thanks be to God.

**Chapter 2 : GIA Publications - How Can I Keep From Singing?**

*"How Can I Keep From Singing?" The Faith We Sing version changes some of the lyrics and punctuation from the version. It was also included in the Unitarian.*

Hymns or praise choruses? But when we look at the Scriptures, we find that our music is intended by God to be a unifying force, not something that divides us. He then goes on to provide us with some practical principles to help us do that. We are to make the most of the opportunities that we have due to living in evil days. And, as we saw last week, we are to be filled, or controlled, by the Holy Spirit by saturating our lives with the Word of God. Verses contain five participle phrases that describe to us the results of being filled by the Holy Spirit: Last week, we discovered that being filled by the Holy Spirit is primarily a matter of Him controlling our lives. That is not some one-time event, but rather a process that must continue in our lives on a moment-by-moment basis. It is also something that should not be true just for us as individuals, but also applies to us as a body as well. That is even more apparent when we look at how Paul describes the fruit of lives that are under the control of the Holy Spirit. The actions Paul describes for us in verses ought to characterize all of our interactions within the body. We also see that the results of being controlled by the Holy Spirit involve much more than just singing. But, on the other hand, singing and music certainly seem to be at the center of what happens when the body is controlled by the Holy Spirit. As we saw last week, the key to being filled by the Holy Spirit is to saturate our lives with the Word of God. How can I keep from singing Your praise? How can I ever say enough, How amazing is Your Love. How can I keep from shouting Your Name? I know I am loved by the King And it makes my heart want to sing. I think those words very accurately reflect what happens when God reveals Himself to us in his Word. So we must sing. In a sermon on this passage, John Piper eloquently expressed that idea: The reason we sing is because there are depths and heights and intensities and kinds of emotion that will not be satisfactorily expressed by mere prosaic forms, or even poetic readings. There are realities that demand to break out of prose into poetry and some demand that poetry be stretched into song.

**Chapter 3 : How Can We Keep From Singing**

*out of 5 stars "How Can We Keep From Singing: Music and the Passionate Life For anyone who enjoys singing,--in glee clubs, choirs, at parties, or in the shower, this book will delight with its look behind and before the scenes of singing.*

Archived from the original on Bright Jewels for the Sunday School. Biglow and Main, , hymn number Liturgical Press , p. Vol 23, page 39, London: A collection of choice revival hymns and tunes. The edition had pages including revised and enlarged indexes but was otherwise similar in appearance to the and editions. Sankey, Gospel hymns no. Baptist Hymn Writers and Their Hymns. Hymns and Tunesâ€™An Index. Review and Herald Publishing Association. The Faith We Sing. Abingdon Press, , hymn no. Retrieved December 17, Songs of the Spirit. Retrieved May 20, Archived in the Berkeley Public Library. LP album cover visible at Bibliomania. Retrieved 13 July Archived in many libraries, including the Daniel J. Retrieved 14 July Archived in several libraries, including the University of California, Santa Cruz. June Appal Recordings , Archived in the Library of Congress. Retrieved 01 January Archived in Harold B. Archived in several libraries, including Arizona State University. The song title can be seen on some websites, e. Retrieved 17 January In the collection of many libraries, including the Los Angeles Public Library. Further information available from amazon. In the collection of several libraries, including the Santa Clara County Library.

**Chapter 4 : How can we keep from singing â€" together? - The Presbyterian Outlook**

*Authoritative information about the hymn text How Can I Keep from Singing, with lyrics, MIDI files, PDF files, printable scores, audio recordings, piano resources, and products for worship planners.*

I am not blessed with musical talent. I can sing decently, according to my wife, when I sing with other people who have some musical talent. In other words, I sing best when I sing with the faith community. I need us to sing together so I can sing at all! Singing together means I can participate. It means ALL can participate! Singing together builds a sense of sacred community. Did you sense it? Something deeply spiritual happens when the church community sings together. It is much more than just the sound of our combined voices. Anne Lamott in her book, *Traveling Mercies: Some Thoughts on Faith*, describes the personal impact of this power. Anne, to say the least, was not involved in a church community. Inexplicably drawn to the singing, she began to stop in from time to time. The story continues in her words from page I went backâ€"about once a month. No one tried to con me into sitting down or staying. I always left before the sermon. She then describes the unique characters in the congregation and how its singing was translated into ministry and compassionate action. But it was the singing that pulled me in and split me wide open. I could sing better here than I ever had before. As part of these people, even though I stayed in the doorway, I did not recognize my voice or know where it was coming from, but sometimes I felt like I could sing forever. Eventually a few months after I started coming, I took a seat in one of the folding chairs, off by myself. Then the singing enveloped me. There was no sense of performance or judgment, only that the music was breath and food. Something inside me that was stiff and rotting would feel soft and tender. Somehow the singing wore down all the boundaries and distinctions that kept me so isolated. Sitting there, standing with them to sing, sometimes so shaky and sick that I felt like I might tip over, I felt bigger than myself, like I was being taken care of, tricked into coming back to life. Yes, congregational singing draws people into restoring community that breaks down barriers and opens them to new life. It also has the power to bind us together as a worldwide church community. Thomas Long in *Beyond the Worship Wars* states: Vital and faithful congregations emphasize congregational music that is both excellent and eclectic in style and genre. By singing music from many times and places, we expand our expression of faith. When we sing an ancient chant, we reflect on the faith of those who lived before us. When we sing the songs of another land, we think about the global community of faith to which we belong. Throughout this remarkable event, we have been given many reasons why congregational singing is so vital to our faith, identity, and mission. As we come to the close of this Peace Colloquy, I would like to summarize what I heard and experienced with all of you We sing to praise God together! As we become more and more aware of the divine presence, mere words alone are never enough to express our dawning sense of awe and wonder. It goes like this: We sing to confess and repent. Most of us need help with the spiritual disciplines of confession and repentance. Just like Isaiah realized in his encounter with the divine, we come to understand that we are indeed people who knowingly and unknowingly rebel from God. Inspired, thoughtfully written hymns help us sincerely express our contrition so we can receive the gift of forgiveness and be liberated to move on in life. It is a powerful community-forming occasion when we confess together and are forgiven together through Christ. We sing to be spiritually formed. Part way through the extensive process of determining content of *Community of Christ Sings*, the hymnal team presented the Presidency with several large notebooks of hymns that needed some culling to fit the size of the book. Over the Christmas holiday I read every hymn in the collection of more than recommendations that had been reduced from 4, submissions.. What did you do on your Christmas holiday? To accomplish that task, I began a discipline of setting aside time each morning to read and reflect on a certain number of hymns. The practice of prayerfully reflecting on the hymns became a time of rich spiritual devotion. By intentionally dwelling in the content of *Community of Christ Sings*, I think I became a better disciple, minister, and leader. I was spiritually deepened by the words of the hymns. We sing to tell our sacred story. We sing to Invite People to Christ. Hopefully on a regular basis, seekers in our assemblies are considering their initial response to the gospel. The congregation expresses heartfelt invitation through singing songs of welcome, invitation, and summons to gospel response. We sing to

mourn and lament. Sometimes the vicissitudes of life leave us in the shadowy regions of sadness, grief, and despair. How do we help these deep feelings surface so they can be healed? Often it is the emotionally penetrating movement of sacred song that initiates and continues our healing. As we mourn and lament together through songs that realistically speak of human suffering and the ability of the wounded Christ to heal our wounds, we receive assurance, hope, and restoration. Through potent images and expressions, we discover a new relationship with our time, talents, tithes, and testimonies. And the heart freed to give as God gives becomes a happy heart that delights in blessing others through overflowing support of the ministries of the church. We sing to be shaped into an authentic expression of divine nature on Earth. Specifically, look at stanzas 1 and 4. Let us build a house where love can dwell and all can safely live, a place where saints and children tell how hearts learn to forgive. Built of hopes and dreams and visions, rock of faith and vault of grace; here the love of Christ shall end divisions: All are welcome, all are welcome, all are welcome in this place. We must keep singing together this vision of welcome, oneness, and equality in Christ so we can fully embody the vision of who God is calling us to be! The call for me to serve as prophet-president came through congregational singing. The congregation was the Council of Twelve. Following a discernment process shared with the church, the Twelve discussed who was called. Somewhat unfortunately for me, the song was directed to me: It was a powerfully humbling experience without which I am not sure I would have responded. I long for the day when each congregation experiences the same focus of calling to prophetic ministry. Singing songs that boldly confront us with our prophetic call as a faith community will accelerate our response. When we prophetically sing of an alternative world in which compassion, oneness, and equality in Christ reign, we prophetically challenge the way things are. Just before I conclude, I briefly would like to address a few issues in our singing life as a church. These issues have to do with use of songs from sources other than those provided or recommended by the church. The use of such songs can result in unhealthy self-absorption. The gospel message is about abundant life in communities of oneness and equality in Christ. Second, I am concerned about the regular use of songs that utilize exclusively male or male-warrior references to God. This reinforces patriarchy or male dominance that has wounded the church in the past and continues to hinder its witness today. Third, we need to be careful about using songs that pronounce destruction and doom for the world or miraculous rescue from it for a select few. When selecting songs from sources other than Community of Christ Sings, look at the implications of the content; really read the words! The music may be great, but the content may be questionable. What are we passing forward to future generations by the songs we sing? In conclusion, hymnologists tell us the life of a hymnal is about 20 years. By the way, Hymns of the Saints is 32 years old. Through participation in this gathering, we are commissioned to create a new custom. John Thornburg calls them "gutsy" hymns. God is blessing us through Community of Christ Sings as we continue our journey toward the peaceable reign of God. And, if that is the case, how can we keep from singing?

**Chapter 5 : How Can We Keep from Singing? Vol 3 | CJM MUSIC**

*Related Posts. Settling down. This is the first blog in our new series Outpost: Life Together in Mission and Ministry. Each day, we will feature blog posts from younger leaders throughout our denomination.*

Stephen Schwartz, "Children of Eden" In whatever time we have for as long as we are living we can face whatever comes if we face it now as one. We were to speak entirely in gibberish. Not being up to this particular humiliation, I protested: I plan to make my living through the effective use of language! I might be an English major but I was enrolled in his class. I decided to give it another try. But now that I have another fifteen years or so of Unitarian Universalist living under my belt, I am not sure I still stand by that old statement. We are talkers; we are word-smiths. If Unitarian Universalists have one characteristic in common, it might be that we tend to be articulate and share a love of language. Language matters a lot to us, and we are careful with it -- perhaps overly- cautious. The church that relies heavily on words for its strength and unity is a church that will never survive the ages. If words were all it took to do good ministry in a community, we could simply meet on-line and conduct all our business by e-mail. The use of religious language is a serious issue, and is worth taking seriously. However, in our grave efforts to use language carefully and accurately to speak our truths, we have often given far less attention that we ought to other ways of expressing our values, our love, our commitments. We have not always fully appreciated the non-verbal expressions that bring us close: My favorite hymn asks what I think is an ultimate religious question: This is a big day for our church. Later this afternoon you are installing me as your 28th settled minister. In a symbolic way, this is a kind of wedding of minister to congregation. We will speak vows to one another: Someday I will share with you more my sense of destiny about coming here, about how I was serving a really lovely congregation in Maryland but felt just rather stuck in being able to help them get to the next necessary step in their development, and how painful it was to leave them after only a few years. Part of that leave taking was about the particular administrative and organizational challenges of serving a very new church that did not yet have a building of its own or any professional administrative staff. And part of it was my failure to realize how much I yearned to serve a congregation that was already historically established. Part of it was my sense of deep homecoming when I was invited to meet the search committee: I just sit up here and get installed, like software. I wish I could express to you how life-giving and precious it is to have been called to be here with you, to live right in the village center in that beautiful parsonage where ministers have lived since , and to hear the bells chime the hour when I am taking out the garbage or weeding the garden. I hear the bells, and life is sacred. When I first considered coming here I was anxious, wondering how ready you would be to welcome a new pastor after having loved Dick Fewkes and Ellie for over three decades. Joanne Howard has made me a beautiful robe for the occasion, and has thoughtfully included a pocket for a ladylike hanky and a lipstick, and she has tucked a little rock from the original First Parish meeting house in there for today, too. I think the ladylike hanky might not do it; I may need a towel. I would like our ministry together to be like a song whose tune we all know by heart: And Berni and I talked the other day about our tradition of singing in church, about how some people fear that letting go vocally might make them into some kind of holy roller, as though there is a danger that in singing freely, your brain might leak out of your open mouth. I would like us to get over our fear and sing freely together, because I think that in singing together we can say many things that are probably impossible to express in spoken words. I remember a Martin Luther King Sunday service at my former church in Pennsylvania when we invited a gospel ensemble to sing at our worship service. Maybe they meant relaxed, in the moment, inspired, uninhibited. But " happy" is what they said. I think made the congregation happy was to be given permission, in that gospel tradition of praise, to just LET GO. They call it praise, "getting your praise on. I know that that day in PA I saw at least a dozen staunch atheists singing their hearts out about God and Jesus. They were positively shining. Church life requires hard work ,yes it does and many of you know that because you pour out a lot of yourselves into that work. But church is also what can happen when we let go and let something comes through us. I almost titled this sermon "Waiting to Exhale," because it is my sense that many of us in the liberal church are doing just that. Waiting to exhale, waiting to breathe free, waiting to

give ourselves permission to sing from our hearts, let our hair down, reveal ourselves more truly to one another. This is what I have meant every time that I have stood up here and said to you, "just sing out! I have heard tapes of myself up here leading worship and friends, I am standing right in front of a microphone and I can tell you I am as flat as can be, and often on the wrong verse. But I am making a joyful noise as an expression of my humanity, and as an expression of joy for being here together with you. Congregations that sing together breathe together. Congregations that sing together find that they have to learn to listen deeply to each other; a good practice for any beloved community. Singing communities are those with rhythm, with high notes and low, with a melody everyone knows and harmonies everyone can learn. No one gets lost along the way. Singing is an art form of the body, and singing can only freely happen when the body feels free. Tense singers are no good. Over-rehearsed singers often lose their power. And singing is an act of faith -- your sound comes forth from a mechanism you cannot see but can only feel is there. One afternoon the ladies make their way over to the street outside the haunted house where the ghost and her mother are living and begin to pray. And oh, how they sing. Building voice upon voice until they found it, and when they did it was a wave of sound wide enough to sound deep water and knock the pods off chestnut trees. It broke over Sethe and she trembled like the baptized in its wash. And of course this sound of the church saints singing does the job; it literally exorcises the demon from the house and Sethe, in a painful manner, is saved. I believe that singing can save us. But I want to be around when we figure out, as a people of faith, how to make the sounds that break the back of words. How to bless each other through the sacred sound of our voices. All I know is this: I encourage you all to sing out in coming weeks. Find your voices, free your voices. Sing in the car, the shower, at the dinner table as grace, at the bedside as lullabies. Let your voices ring out, break the back of words. My poem, my novel. No altruism this, for we receive tenfold what we give. I would like to teach it to you this morning I lift my eyes, the clouds grow thin I see the blue above it. And day by day this pathway clears Since first I learned to love it. The peace of God restores my soul a fountain ever springing. All things are mine since I am loved, how can I keep from singing?

### Chapter 6 : How Can We Keep From Singing?

*We must keep singing together this vision of welcome, oneness, and equality in Christ so we can fully embody the vision of who God is calling us to be! From the third stanza of CCS , "Draw the Circle Wide," we are challenged to: "Let the dream we dreamed be larger than we ever dreamed before; let the dream of Christ be in us, open.*

I have found solace it it over the years. I have to turn to things that bring me peace in these times. I refuse to become overwhelmed, angry, and fearful. This song resonants in my heart today. We must think of a new creation. We must think of a creation where leaders tell the truth and where taking responsibility for our actions is a collective call to compassion. The new creation was in front of me. I opened my eyes. Let prayer be your song. My running playlist includes several of my favorite hymns. Not a very typical running playlist, I know. How Can I Keep from Singing is one of the songs at the beginning of my list. The beauty of the natural world and the music reminds me that something bigger is happening. Lessons of service remind me. Ultimately, your prayer is your song that you must sing, the work you must do, the generosity you must share, the kindness you must show. How can I keep from singing? Sing for the most vulnerable among us. The number of vulnerable people grows by the day. People whose lives have been touched by gun violence. People who are sick. Our earth is vulnerable. Our very future is vulnerable. The Muslim organizations raising money for Tree of Life Synagogue. That is singing against hate. The organizations reuniting and supporting families at the United States border. The organizations protecting access to healthcare. Let voting be your song. Long runs are wonderful for thinking. They allow the noise to quiet and I hear things intensely. I passed the election signs that lined the street. I thought about the words to the song. A song in the dead of night. Broken wings learning to fly. The light of the dark black night. Am I too broken to fly? Where do I find light in this dark black night? How can my broken wings fly into the light? I started thinking about voting. I had voted early. I felt strongly there was light and community and love in that room. It was a sacred moment in which people where using their wings, learning to fly, and trying to lead us out of this dark black night.

### Chapter 7 : How Can I Keep from Singing? - Wikipedia

*For anyone who enjoys singing,--in glee clubs, choirs, at parties, or in the shower, this book will delight with its look behind and before the scenes of singing. There are passages of encouragement as well as more professional information on vocal techniques, especially for use in choral work.*

### Chapter 8 : How Can We Keep from Singing: Music and the Passionate Life by Joan Oliver Goldsmith

*Original lyrics of How Can I Keep From Singing song by Chris Tomlin. Explain your version of song meaning, find more of Chris Tomlin lyrics. Also we collected.*

### Chapter 9 : How Can I Keep From Singing - Katie Steedly

*Whether we react to life with faith or fear depends on our focus. Knowing that "the Lord shall reign forever" (v), how can we keep from singing? If you keep in tune with Christ, you can sing even in the dark.*