

Plenary Presentation

Opening To and Pouring Out the Spirit through Contemplative Communal Chant

Paulette Meier, with Joann Neuroth
June 14, 2024, 7:30 pm

The 2024 Lake Erie Yearly Meeting's Friday evening plenary session featured singer/songwriter Paulette Meier, known for setting early Quaker quotations to newly composed plainsong chants. She was joined in conversation by Joann Neuroth (Red Cedar). Following is a lightly edited transcription of that presentation.

Paulette, *chanting*:

Be still and cool in thy own mind and spirit,
From thy own thoughts.
And then thou wilt feel the principle of God,
To turn thy mind to the Lord God,
Whereby thou wilt receive God's strength and power
from whence life comes.
Whereby thou wilt receive God's strength
to allay all blustering storms and tempests.

George Fox

[Repeats]

Paulette: Good evening, Friends. So nice to be here.

That quotation from George Fox is my first attempt to put a quotation to melody so I could remember it. I was having a bit of a rough time and was feeling pretty down. And I saw that quote and thought, "I need to memorize this." I knew that putting things to music can help you seal it into your mind. It was later that I found out that Fox wrote the words in a letter to the daughter of Oliver Cromwell. Fox was known as a healer, and Cromwell asked him to visit his daughter, who was suffering

from some kind of depression or illness. Fox couldn't go to her, but he wrote this letter. Apparently, what he said helped. So, that's how this whole project started: putting early quotations to melodies so I could remember them.

Joann: And we're really glad you did. So, welcome to Lake Erie Yearly Meeting. It's good to have you here in my home territory.

P: Thank you.

J: We've known each other for a while and worked together several times.

P: I first met Joann at Pendle Hill at a Wisdom School that I was helping Cynthia Bourgeault lead. She's very much a supporter of these Quaker quotations in song and very much a proponent of Quaker practice. We've done a number of Wisdom Schools at Pendle Hill. Joann came to one of them, and during a private conversation, she really served as a minister to me. So, I knew that about her gifts and I found out she was with School of the Spirit, and then we bumped into each other again at a program of the School of Spirit that I did during the pandemic called Participating in God's Power. And then, both she and I were asked to be guest teachers for the second version of the same program, and so we've driven together to New York a couple of times. And when I found out she was at Lake Erie, that this was her yearly meeting, I asked her to do this with me. I was so glad that she said "yes," because it makes it so much more comfortable to have a conversation with someone.

J: So, what you just described is the first time we met in person, but I really knew you a long time before because you and your CD had been singing with me in the car for years. Do any of you know Paulette's recordings? Let's just see who's familiar with her recordings. Okay, it's actually going to be a new experience for quite a few of these folks.

Paulette's been singing in the peace and justice movements all of her adult life, really, and then she put together a children's

album, *Come Join the Circle: Lesson Songs for Peacemaking*. (It's going to be in the bookstore.) But this phase of her Quaker wisdom chants really took off in 2010, when she released a CD called *Timeless Quaker Wisdom in Plainsong*. And the first chant she just sang was an example of that plainsong.

At the time I found this, I was driving for work and on long trips I would just put it in the car player and I'd sing along. And I'd hit rewind and I'd sing along again and I'd hit rewind and, eventually, I could turn the volume down and see if I could keep up with her when I couldn't hear as much. So, the songs have really been a source of joy for me and a way to really embed some of this Quaker wisdom in some part of my brain that isn't my frontal cortex. I don't know where it resides, but it's capable of coming to me in worship as a message or when I need it. When the words rise now, I know them by heart – the wisdom has become part of me.

P: Yeah, for me the quotations and melodies started coming in Quaker worship and I almost felt like I was channeling Fox sometimes. You never know, all of a sudden, it's just there.

J: So, on one of these long rides to New York, we settled down with the theme for the rest of these sessions, "Friends Together: Outpourings of the Spirit." And what did that bring up for you when you started thinking that theme through?

P: I think the first thing it brought up was, well, to have an outpouring, you need an inpouring, and how does the inpouring come? So, that sort of framed what we decided to do – that we would start with chants with quotations that have to do with the getting ready. What helps the inpouring and then what's the manifestation or the testimony that shows from the outpouring.

J: Fox discovered this inpouring experientially. He encouraged early Friends to prepare for this outpouring by listening to that inpouring, and you have some words that you found over and over in his *Journal*.

P: Oh, yes. I read that the most common phrase in Fox's writings was "the power of the Lord came over me," and that's when he talks about the healings – the healings that happened for him, spontaneous healings. You all know probably that there was a *Book of Miracles* that got squelched because Quakers didn't need any more harassment coming down from the authorities. He had a lot of experiences of miracles, and from his practice, he figured out that by letting go of thoughts and going deep within, these kinds of openings come.

J: So, your next chant, "Stand Still," describes one way to open oneself to inpouring. Talk to us about how that grew out of your reading.

P: Yes, I was fortunate to spend nine months at Pendle Hill as the artist in residence. I was the first singer and songwriter artist in residence, and during that time, I got to take a weeklong class from Rex Ambler. I'd like to see a show of hands of who is familiar with Rex Ambler. Okay, good. So raise your hand if you have actually participated in the guided meditation called Experiment with Light. Okay, a number of people. Good. Well, I got to have a whole week with him there, learning how he came up with this guided meditation for contemporary Friends based on his readings of Fox.

He read Fox over and over again, trying to see what was it about those early Friends that gave them such amazing experiences within and leadings to do this and that specific thing – a lot of direct guidance. He was having certain problems with his life and was going to Quaker Meeting and felt like he wasn't getting any guidance, and so that's when he really started researching. And he decided that there were directives from Fox. So, this next quote that I want to sing is sort of a summing up of what he saw as the directives for how to seek guidance. It's still sort of difficult and challenging, but it's nice to have a really simple way to conceptualize it. If some of you already are familiar with this album, feel free to sing along. I'm going to be singing solo for a lot of these, since the plainsong is not melodic and is a bit

hard to learn, but feel free to sing along with me if you know it, and then at certain points we're all going to sing along, on some of the easier ones.

Stand still in that which is pure
After ye see yourselves,
And then mercy comes in.
After thou seest thy thoughts and temptations,
Do not think, but submit, and then power comes in ...

Stand still in that which shows and discovers.
And there doth strength immediately come.
And stand still in the light, and submit to it.
And the other will be hushed and gone,
And then contentment comes.

George Fox

Sing it one more time.

Audience: Stand still in that which is pure

J: And Paulette knows this, but I'll tell the rest of you that this is probably my favorite of the whole album, and tonight I begged her to put this one in the playlist because it has been for me a real teaching tool. Because it shows me that there's a sequence.

First you stand still in the Light and let it show you what is. And then, after you see your thoughts and temptations, what comes is mercy – mercy for yourself. You give yourself permission to be who you really are (instead of who you think you ought to be, or you're trying to be, or who you haven't pulled off yet). And then Fox knows me well enough to know, "Joann, do not think; don't try to figure out what to do about this." Instead, submit, turn it over, ask for guidance, and then power comes in. I find that to be true: When I ask for guidance, the guidance comes. I'm usually humbled to realize it is something I have the power to do. And then, the next step is, I have to decide to do it. So then, I have to give myself to the guidance and then strength comes in, he says. And finally, after I do all of that, contentment. So it's usually a

good kind of diagnostic for me: Where am I stuck? Am I not admitting what really is? Am I not asking for guidance? Have I got the guidance but I'm not doing what it said? It's really a wonderful tool, and I thank you for putting it in my heart.

P: Yeah, I'll just share real briefly. One of the times that it helped me was when I got assigned my first teacher's aide job. I was assigned to a new teacher who was about 22 years old and a sports jock, and really very authoritarian. He was teaching little third graders, and it didn't seem like he had any experience with children, and he was not about to listen to me. I had been doing a lot of training of teachers in conflict resolution and how to do peacemaking in the classroom, but I was kind of under his thumb and feeling really, really upset that I wasn't allowed to use what I knew. I did an Experiment with Light session around it, asking for guidance of how to deal with this situation. The image that I got was of a grandmother taking a little boy by the hand and showing him around about how things are done. And what it did for me was make me realize I could be this guy's grandmother. I'm way old enough, *way* old enough, to be his grandmother and I'm being intimidated and feeling really shut down. So I went in with a different attitude, thinking of him as my grandson. And I'm not saying that it changed everything and made everything perfect, but it made it so much more relaxing to me. And, I think because of that, he was able to relax somewhat with me as well. So, I like this because it can really show you practical things in your life.

J: Thanks for the story. One of the things I think is hard in our day, especially with the explosion of information technology, is that everywhere around us are opinions and facts and issues, and just knowledge that is coming at us from everywhere, and it's hard to tell which ideas are from my inner guidance. I get pulled by this idea or that idea and settling into what really is guidance can be a hard piece of work.

P: I think there's just so much coming to us, period: we have access to not just information but also so many choices. We're in

a state of society where we're just bombarded, and I think a lot of us are overwhelmed. We can hear what's going on in every part of the world at any time of day, so it's hard to make the time, I think, to really go deep and block it all out. I know I have a hard time with setting that time, that routine for meditation.

Sometimes it comes in dreams for me. Marcel Martin wrote a wonderful, wonderful article in *Friends Journal* not too long ago about the history of Quakers with dreams, and I really encourage you to read it. But one thing that happened to me: after I left Pendle Hill, I was practicing Experiment with Light in the morning and doing the practice by myself, using the CD with Rex Ambler on it. And one morning, I woke up and was lying there awake and I had my eyes closed and sort of in that dozy state, and suddenly I saw an image of a bird with a yellow beak. It opened its beak and had a pearl on its tongue, and it said, telepathically, to me, "I've been holding this pearl here for a long time and it's time for it to be revealed." Well, if that wasn't cryptic! I didn't know what this was about, and then I got up to do my usual Experiment with Light and I turned on the CD player. It was Ambler's voice but it wasn't the usual CD I'd been using. The first words that he said were, "Seek the pearl within." I decided the bird was a robin, and over the next six months I had so many encounters and synchronicities with robins. Finally I found Ted Andrews' book, *Animal Speak*. It tells from a Native American perspective what animals' messages can bring to you. I looked up what "robin" means, and it said that if a robin's coming to you, it can mean that you have a song to sing – out to the world – and it's time to do it. And by then, I was already putting these Quaker quotes to song and I was running across the word "pearl" constantly in Fox's writings. So eventually, I realized that this was true inner guidance, and that it can come even in dreams or dream-like states.

J: So, sing us Fox's song about keeping within where the guidance resides.

P: I'm going to sing the long version first and then I'm going to do a shorter one with you all singing along with me.

Paulette sings.

Keep within,
And when they say look here and look there is Christ,
Go not forth.
For Christ is within you.
And those who try to draw your mind away from the
teaching inside you
are opposed to Christ.
For the measure's within, and the light of God is within.
And the pearl is within you, though hidden.

George Fox

J: It's so precious to have the affirmation that the pearl, the truth, what we really want, is within you and that all those voices that try to tell you where to go, they're pulling you away from your access to the truth. It's very lovely.

P: So, let's sing the shorter version together. It goes like this. I'll sing it once through, and then then you can join me as you feel ready.

Paulette sings:

Keep within, for the Light of God is within.
And the pearl is within you, though hidden.

[Repeats several times, with group joining.]

P: When you feel ready, try to break your eyes away from the words.

Group singing continues.

J: Okay, thank you, you've got our feet wet with a few chants. Let's talk for a little bit about how you discovered this medium.

How did you come across the idea of chant and what draws you to it?

P: Well, I think initially it's because I grew up Catholic before Vatican 2. And I grew up singing Latin masses, the Requiem. I still have the whole Requiem mass in my head in Latin, and that's a plainsong chant kind of medium, and so I really think that is in my bones.

And then, when I was at Pendle Hill as the artist in residence, I didn't feel like I was doing much for the community. I decided to start a meeting for worship with attention to singing – a different way of singing that would be more coming from the depths of us and yet allow harmony. So I picked out rounds and started doing really simple songs and encouraging people to do harmonies. We were doing that after meeting for worship on Sundays. But that really was one of my first instincts – that there was a way to bring song to Quakers that was more embodied and more in line with meeting for worship. I wanted it to feel different from the singalongs where everyone calls out numbers in the book, and I felt like it worked.

Then I met Cynthia Bourgeault. She's a contemplative Christian, an ordained Episcopalian priest, and prolific writer, who also leads retreats and Wisdom Schools, not just in this country but in other countries. She's got a great following. Along with Richard Rohr and others, she is really opening up Christianity to non-traditional seekers. As I was reading her book, *Wisdom Way of Knowing*, I thought this is just what early Quakers thought; this is really so similar to what early Friends were saying. And so I sent her my first album, even before it was published, and she wrote back right away and said "I want to work with you."

J: She sometimes describes herself as an offline Quaker and she went to Quaker schools growing up.

P: I didn't know that at the time, but she eventually invited me to lead some of these Quaker chants at her Wisdom School. There were 200 people there, and it was so powerful to have all these

people chanting over and over before we did meditation. Often the chanting would lead right into the meditation, and that's what really got me thinking Quakers could do this too. We could chant before we go into meeting for worship. So, that was a big influence.

J: Talk to us about why we might want to do that. Why chant?

P: Okay, why chant? First of all, I learned just this past year, that the vagus nerve runs through behind your throat and singing vibrates it. The vibration of that vagus nerve helps with inflammation and also other things, too, so singing really is a healing practice. In the chanting groups I lead in Cincinnati, people who don't feel well tell me later that if they stay and chant, they get healed through the chanting.

So, it's a healing mechanism, but let's look and see what some other people have said about it.

“We chant to join our voices to the voices of countless seekers, worshippers, mystics, and lovers of life, in every time and every place, who have shared in sacred song.” -- Robert Gass.

That is so true. All these religions, all these different religions, in their beginnings had chanting. It's a really ancient practice.

“Chanting draws our focus to the present and calms the dualistic mind.” . . . “The very physical act of breathing and forming sounds brings body and mind together.”
(Those are quotes from Richard Rohr.)

Let me say something about the left and right brain. When you just listen to music, you're going mostly with the right brain, right? When you put words with music, you've got right and left brain working together. It occurs to me that this is how we teach the ABCs to children: we sing them. Anything that you can put to music will help you internalize it more and memorize it.

“Chant is vocal meditation. Chant is the breath made audible in tone. Chant is discovering Spirit in sound.”
-- Robert Gass

And this:

“As you give yourself to the words you are chanting, their spiritual power comes alive in you.” “To make music, you must engage those three core elements out of which the earth was fashioned and through which all spiritual transformation happens: breath, vibration, and intention. Those three things.” -- Cynthia Bourgeault

And this:

“We sing, and yet not we, but the Eternal, sings in us. The song is put into our mouths, for the singer of all songs is singing within us. It is not we that sing, it is the eternal song of the Other who sings in us, who sings unto us, and through us into the world.” That’s Thomas Kelly. And that’s an outpouring of Spirit.

And this from the Sufis:

“Chant is the bridge between sound and silence.”

J: Okay, but we’re Quakers. We don’t just listen to what other people tell us chants would do. We’re going to try it ourselves, right? And we’re going to find out what our experience with it is, so Paulette’s going to teach us another one here. This one is called “This Present Time,” and while you sing it, we want you to pay attention to what does happen for you. Is this all malarkey? Or does some part of you feel something happening?

P: All right, so, really pay attention to your body, if you can, while we’re doing this. Make sure your feet are on the floor. You’re getting that good energy up and, yeah, just kind of notice. Sometimes, when I do this repetitive singing I try to, like when I meditate, I try to get rid of thoughts and focus on my third eye and just try to really get into the flow of it. This is a George Fox quote:

Paulette sings:

Ye have no time but this present time.
Ye have no time but this present time.
Ye have no time but this present time,
Therefore prize your time for your soul's sake.

George Fox

[Others join in.]

And harmony is welcome. *[Chant repeated several more times.]*

J: Okay, so turn to somebody next to you, just pair up informally, and talk about what did or didn't seem true to you about that experience of chanting.

P: Anything in your body.

J: We're going to give you about two minutes each. I'll tell you when the two minutes is up to switch.

[Minutes pass.]

Okay, wrap up that thought. *[Pause]* So, we were really torn when we got at this part in our planning. We want, of course, to hear what you all said to each other, but we decided we'd be here much of the night and we want to do more chanting. So, find us at the lunch table tomorrow and tell us whatever you said last night, and in the meantime, we'll tell you our experience. So, Paulette, what happens in your body when you chant?

P: I noticed that there's kind of an echoing, a reverberation in my body, but I have to really specifically look for it. I don't just automatically feel it, but that's what happens right afterwards; I noticed that the words are reverberating almost like in a physical kind of way.

J: What I noticed is that it brings me right down to the present moment. I'm not planning or regretting or rewriting, if I'm chanting. I'm right here. Also, I don't know where the chants get

stored, but they're accessible to me. I really remember them; they're in my body somewhere.

P: Yeah, that's true for me too. The chanting, it's just amazing how, even in a situation has nothing to do with Quaker Meeting or religion or anything spiritual, suddenly a chant will come up in my life that just fits what I need right there. So it's a way that they do get embodied.

P: We're going to do one by Isaac Penington, and this is another long one. Penington was one of the more mystical early Quakers and he offered this beautiful text for how to how to go deep. It reflects his own experience of emptying and letting go of one's own will in order to, in that emptying, to be filled then. Cynthia Bourgeault has a saying that "kenosis fills" and she calls Quakerism "a kenotic spirituality" because it's an emptying practice that allows for filling.

So it goes . . . Sing it with me if you know it:

Paulette sings:

Give over thine own willing.
Give over thine own running.
And give over thine own desiring to know or be anything.
And sink down to the seed,
Which God sows in thy heart.

And let that be in thee and grow in thee
And breathe in thee and act in thee.
And thou shalt find by sweet experience
That the Lord knows that and loves and owns that,
And will lead it to the inheritance of life,
Which is God's portion.

Isaac Penington

I learned from Marcel Martin that "portion" in this text has to do with your part of the inheritance and God's portion is your portion.

J: Thanks. So far we've been exploring a lot of wisdom – Quaker wisdom – about how to empty ourselves, how to go deep, how to experience that inflowing of Spirit, so it's about time to turn to the theme of the gathering and ask, "How does outflowing work, then?" We found when we started trying to categorize these that a number of Paulette's chants have come from people whose stories are about living testimonies, about being in the outside world – what aligns their external lives with the inner knowing that has come to them in the inpouring. So, tell us about the first one.

P: William Robinson was one of the Quakers who was hanged in Boston Commons because he, along with Mary Dyer and two others whose names I'm forgetting in the moment, were deliberately going back into the colony of Massachusetts where they were told that Quakers were not allowed to come in. They were warned, and they did it again, and so William Robinson and two others were hanged, and Mary Dyer later. But William Robinson wrote a letter to his Quaker friends and his family, and this is a quote from that letter, as he was getting ready to be executed. He wanted to reassure them:

Chanting:

The streams of my father's love run daily through me.
 The streams of my mother's love run daily through me.
 From the holy fountain of life,
 To the seed throughout the whole creation.

William Robinson

I took the liberty of alternating "father" with "mother" just because of who I am, and because I realized that early Quakers also often mixed the genders for the Divine. Sarah Blackburrow refers to the womb and to "she," so, I'm not completely off here. This is one I'd like for you all to sing along, too. I think we can get it all at once. We'll just go through it a couple times. Join in when you feel ready. Harmony again is always welcome, if you feel like it.

[Previous quotation repeated as a chant.]

J: So, it's one thing to have sense of it flowing through you, but when you give us the context of knowing that he was on the verge of walking to his execution and he was still feeling that the streams of God's love were flowing through him, so that his life in the world was what he was supposed to do, I think that's pretty extraordinary.

P: I also love that notion of the seed spread through the whole creation, you know. That incarnation is not just with us humans here on this planet but also the animals and all the other planets out in the cosmos. I just love that.

J: Thank you. You have another example of outpouring for us?

P: Yes, I have a feeling more of you probably know who Mary Fisher was. Can you raise your hand if you've heard of Mary Fisher? Mary is the one who had a leading to go talk to the Sultan of Turkey. She had a horrendous journey, and I think she ended up actually walking a long distance at the end to get to where the Sultan was. Everybody had warned her that the Turkish people were violent and would cut your head off. There was a lot of discrimination among British folk back then about Turkish people, but she was determined to follow her leading to go. And she did. And when she came back, I don't think she ever really said what message she told the Sultan in Turkey. But what she brought back with her was how much she loved the Turkish people and how kind they had been to her. She said they were the kindest people she'd ever met. Her experience changed her and she changed a lot of people's minds about Turkish people.

So, we're going to sing one together – a quote from her that's really easy, real short, and you'll pick it up immediately. (This is what she said when she got back.) It goes like this.

Chanting: There is a love begot in me, which is endless!

[Repeated several times, as others joined in]

This one is really easy to harmonize to.

Lovely, thank you, thank you all.

J: I'm sure you want to share with them that while you were writing this and getting to know Mary Fisher's life, you became clear that however much we become a channel for divine wisdom, we're still complex whole, flawed people.

P: And Mary Fisher certainly had to have a blind spot because I learned from Lucy Duncan that Mary Fisher was part of the large settlement of Quakers in Barbados, and Barbados was the center for the slave trade, with all these Quakers there participating in it. And I gathered from what Lucy wrote that Mary Fisher was part of that. So, it's stunning to think that somebody who would overcome that prejudice with Turkish people would not get it . . . that she wouldn't see the evil of participating in such dehumanization as the slave trade.

So, I've been challenged about whether or not to sing these quotes from people like Mary Fisher or William Penn, who had 12 people enslaved in his home outside of Philadelphia. I choose to still share the words of these early Friends that, I think, came from that part of them that manifested the truth; I don't feel like I have to wipe them out of our history. Because, for all we know, all of us may yet be written out of history for something we've not yet realized – what we haven't done to stop climate change, for instance. So I just think that it's important to recognize the contradictions and also to sing that part of them that knew the truth.

J: As the earlier chant told us, after thou seest thyself, then mercy comes in. What would you like to sing next?

P: Okay, this is early Quaker testimony, the outpouring of Spirit, that George Fox said this:

And may not the Spirit of Christ speak in the female as well as in the male?

Who is it that dare limit the Holy One of Israel?

For the Light is the same in the male and in the female,
And it cometh from Christ.
And who is it that dare stop Christ's mouth?

J: Paulette confessed to me while we practiced this that she has to hold herself back from sounding too strident when she sings this one.

P: Yeah, I didn't hold myself back too much there tonight.

J: So, another thing that I know drew you to Quakers was realizing that their outpourings were not so much rule-oriented but driven by this internal inpouring that then manifested itself out in the outward way. And I love it that you have a song from Penington about that.

P: I think that you know the apocryphal story about William Penn where he says, "Is there a rule? Do I have to not wear my sword anymore?" and Fox said, "Wear it as long as thou canst." It may be apocryphal, but I think it's really significant and symptomatic of what early Quakers believed: they really thought that if you centered enough, the Light would come, and you could wait for the Light to show you how to live.

So, I love that idea, because I grew up hearing, "Thou shalt love thy neighbor as thyself," and it was kind of like "You must love!" But to have it come organically, shown to us in connection with the Divine that's flowing through us. That's so much more authentic.

So, this is another Penington quote, it goes like this:

Our life is love. Our life is peace.
Our life is tenderness, and bearing with each other,
and forgiving one another.
And not laying accusations one against the other.
But praying for each other.
And helping each other up with a tender hand.

Isaac Penington

Chant then sung by group.

J: So, as our lives become an outpouring of the Spirit we've experienced inwardly, it encompasses every aspect of our lives. Penington tells us about some of the things we do, but there are also things that get called into question. You've got a Woolman quote for that.

P: Yes, when I read John Woolman's *Journal*, I was just blown away by how much conscience he had and how much consciousness he had of the harm being done to the whales, to the trees, to the horses, to people. He just was so aware, and I love this quotation from him.

Okay, so it goes like this. I'll sing it once all the way through.

May we look upon our treasure, our furniture, and our
garments,
May we look upon our treasure, our furniture, and our
garments,
And try to discover whether the seeds of war
Are nourished by these, our possessions.

John Woolman

Group chanting follows.

J: So, shall we end with "Hold Fast the Hope"?

P: Yeah, that's a good George Fox quotation and, actually, I mentioned it today at lunch, I think. We were talking about how easy it is to fall into despair these days. We all know that, but it was a despairing time for Quakers in Fox's time too, with the civil war going on, the burning of London, diseases, smallpox, all the fighting, all the brutality that they experienced. This was from an epistle, I think, that Fox wrote to friends.

Hold fast the hope,
That anchors the soul,
Which is sure and steadfast,

That you may float
above the world's sea.

George Fox

First Paulette alone, then mixed voices.

J: We thought that we would end with that because it is our hope that these words, among others, will sink deep in you through the medium of chants – that you can hold fast the hope that is steadfast and rise above the world's sea.

Paulette has some of her CDs along, and they're in the bookstore that Valerie's got organized across the hall. We encourage you to take a look and, if you haven't started to let them sink in, try it in your car.

P: And also, the "Timeless Quaker Wisdom in Plainsong" has a lot of information included. When you put your CD into a disc drive in your computer, you'll see not just the audio tracks but also a 35-page PDF booklet that I wrote that has information about the writers of these quotes. It has all the biblical sayings; Quakers used biblical words all the time, and I didn't know the Bible enough to even know that, but I got educated. That's on the disc, so you can print it out and it also has every song notated. So if you're somebody who reads music, you can get the music for it.

J: Thank you, thank you so much for bringing us your gift, Paulette.

P: Thank you for inviting me. Really.