Forgiveness is not just some nebulous, vague idea one can easily dismiss. It has to do with uniting people through practical politics. Without forgiveness, there is no future. To forgive is the only way to permanently change the world.

Desmond Tutu

Hold in the Light: Hap Taylor, Anne and Phil Haisley, Connie and Tim Ray, Arnold and Amy Von der Porten.

Calendar of Events: (online at www.gainesvillequakers.org)
Every Sunday: 11:00 am Meeting for Worship; 11:15 am First Day School
Every Monday: 5:30 pm Yoga with Gary

Sunday, September 4
9:30 am Library committee
9:30 am Meetinghouse committee
1:00 pm: Forum on Outreach Materials

Tuesday, September 6
11:30 am Friendly Lunch - at the Meeting House

Sunday, September 11
12:45 pm Meeting for Worship for Business

Sunday, September 18
9:40 am Peace and Social Concerns Committee
12:45 pm Earthcare Witness Committee: Film Gimme Green

Wednesday, September 21
Deadline for newsletter items. Email to Bonnie Zimmer at gfquakernews@gmail.com

Sunday, September 25
1:00 pm Bible Study

Sunday, October 2
1:00 pm: Forum on Nuclear Weapons

The Pastoral Care Committee is responsible for organizing set-up and clean-up of food after Meeting for Worship. The list for committees responsible for set-up and clean-up is located on the bulletin board in the social room.

Forum on Outreach Materials
Sunday, September 4, 1:00 pm
Bonnie Zimmer will demonstrate the available outreach materials, where to find replenishments, how to use the slide show on the outreach computer, etc.

New Address: Bud and Sybil Brennon have a new address in Amherst, MA:
Apt 133 Applewood, One Sponsor Drive, Amherst, MA 01002
Earth Care Committee Field Trip to High Springs Museum
On August 21, 2016, the Earth Care Committee led a Meeting field trip to view the two water exhibits at the High Springs Museum. One exhibit was a Smithsonian Museum traveling exhibit; the other was a local exhibit on the Springs, featuring photographs, video and articles collected by divers in the Springs in this area.

Earth Care Committee
September 18: 1:00 pm
The Earth Care Committee will present the film *Gimme Green*, a film about personal and neighborhood water use issues.

*Gimme Green* is a humorous look at the American obsession with the residential lawn and the effects it has on our environment, our wallets and our outlook on life. From the limitless subdivisions of Florida to sod farms in the arid southwest, *Gimme Green* peers behind the curtain of the $40-billion industry that fuels our nation's largest irrigated crop—the lawn.

SEYM Executive Committee and Fall Interim Business Meeting
September 30 – October 1:
Fall Interim Business Meeting will be held at Palm Beach Friends Meetinghouse, 823 North “A” Street, Lake Worth, FL, on Saturday, October 1, 9:00 am – 4:00 pm. Executive Committee will meet Friday night at 7:00 pm.

Florida Springs Summit: Learn How to Make Meaningful Springs Restoration a Reality
September 30 – October 2:
(This is not a Meeting activity, but may be of interest to the Meeting community.)

Registration is now open for the 2016 Florida Springs Restoration Summit. Only $75 for both days, thanks to sponsors and funders! Registration closes September 15.

The 2016 Springs Summit will feature a series of plenary sessions to first describe current springs science and management and then delve into the agency, advocacy, legal, media, and legislative remedies that can generate meaningful springs restoration and long-term protection.

Each speaker will provide examples of tools and activities already being implemented with positive results as well as a vision for future actions to advance restoration and protection goals.

The knowledge gained will be used to create a Springs Restoration Action Plan for Florida. The Action Plan will consolidate key points and next steps presented at the Springs Summit to support implementation. It will be available to Springs Summit attendees.

Join us in Ocala, Florida, for two days of learning and discussion, keynote lunches, an afternoon social and poster session, and a field trip afterwards to paddle the Silver River. The cost has been kept low to encourage participation by the public and nonprofit organizations.

Questions?
Contact Heather Obara at hobara@floridaspringsinstitute.org or Karen Hill at khill@normandeau.com

Forum: Our Response to the Increasing Risk of the Use of Nuclear Weapons
Weapons: Sunday, October 2, 2016: 1:00 pm
Heightened tensions between the United States and Russia, proposals for a no fly zone in Syria, questions about the use of nuclear weapons, and the potentially destabilizing U.S. $1
trillion program to modernize the nuclear arsenal challenge us to discern how our faith will lead us forward in response to the current dialogue about the possibility of their use.

**Coming Up in October: Radical Spirituality**

Ben Pink Dandelion will be offering a series of on-line lectures on the theme of "Radical Spirituality". It will look at ideas of some early Quakers. Ben is a fascinating lecturer and always has interesting ideas and challenges for Friends. I do not know if these are old lectures or new ones. I think they are new ones. (You can find some of his lectures on You Tube.)

They are being offered through Future Learn (a UK MOOC) and are free. They begin the first week in October.

To find out more and/or to sign up go to https://www.futurelearn.com/courses/quakers/1. You will need to register at the web site to gain access.

*(Note from your editor: when I signed up in early August, there were approximately 1000 people signed up. Most were from the UK, but many from various parts of Europe, some from Australia, a few from the US. Most were not Quakers, but were curious about Quakers.)*

**Coming Up in November: National War Tax Coordinating Committee Meeting**

The National War Tax Coordinating Committee sponsors two gatherings each year, usually over the first full weekends in November and May. Each national gathering includes a business meeting along with how-to workshops and strategy discussions and is open to everyone with an interest in war tax resistance. The location shifts regionally in the U.S. depending on invitations from local host groups. The next gathering will be:

*Friday, November 4 – Sunday, November 6, 2016*

*Location: Sustainable Living Center of North Florida, Hampton, Florida (near Gainesville)*

There is likely to be some need for Friendly hospitality for those who are unable to camp or sleep on the floor. If you can offer a bed in your home, please contact NWTRCC at 800-269-7464.

**Fellowship of Quakers in the Arts (FQA)**

The Fellowship of Quakers in the Arts has as its purpose "to nurture and showcase the literary, visual, musical, and performing arts within the Religious Society of Friends, for purposes of Quaker expression, ministry, witness, and outreach. To these ends, we will offer spiritual, practical, and financial support as way opens."

FQA sponsors an art gallery and performance art events at the FGC Gathering every year. There is an annual retreat in the Philadelphia area, usually in the fall. (Most members live in the Philadelphia area, although chapters are beginning to appear in other areas.) A quarterly journal, Types and Shadows, is published and distributed to members.

The Art of Fearlessness Project, organized by FQA, is an effort to “Through Art, bring attention to the need for courage, in these times of fear mongering.” It will occur May 14 – 20, 2017, as nationwide art happenings organized by FQA members or others interested in celebrating courage and fearlessness.

Whether it be freedom from a personal fear or national refusal to let terrorists make us hide from life, we could all be a bit braver. Let's speak to this idea through art. Please consider organizing an Arts event (small or huge) in your location in the name of Fearlessness. All areas relating to Art: Dramas, Music, Art Shows, Performance Art, Discussion groups, Intercultural, Youth, more.

If you have questions about FQA, talk to Bonnie Zimmer. She has been a member since its inception in the mid-1990's and is interested in possibly starting a chapter in Florida.

**New from QuakerBooks: Radicalizing Spirit: The Challenge of Contemporary Quakerism** by Jeff Dudiak

Sometimes, a little arithmetic helps focus the mind. Taking 1652 as the beginning of Quakerism, we had 175 years of mostly (organizational) unity, until 1827. Since then, we've had 189 years
of Quaker evolution expressed in and through division—though the divisions had roots, some of
which reach back to the earliest strata of the movement. Indeed, the forces that disrupt unity are
so omnipresent in human associations that the nature of unity, the ways to find it, the things that
disrupt it, the paths to recovering it, have all been part of Quaker ministry and pastoral counsel
since first we were gathered as a people. In some sense, almost any Quaker pronouncement,
prayer, meditation, or research study touches and is touched by the centuries of inward and
outward motions that have resulted in our present condition.

Jeff Dudiak, Quaker and philosopher, has written before about the nature and meaning of
Quaker diversity, especially theological diversity. His present book took shape as a series of
five lectures delivered to Canadian Yearly Meeting in 2012, and begins frankly with the
statement "I operate under a concern for Friends. We Quakers, despite a persistent emphasis
on unity...are a divided people."

In these lectures Dudiak seeks to "...provide a theoretical framework in terms of which Friends
from across the theological spectrum might find themselves in both more intentional and more
vibrant community...with their co-religionists of other Quaker branches." A major axis of
difference, of course, is Quakerism's current relation to Christianity (the historical roots are
indisputable). It is his hope that the path he suggests may help Friends find their way to
greater faithfulness to the leadings of the Spirit "...in whom we trust when our mutual
antagonisms are superseded by a spirit of mutual listening and mutual subjection—despite our
differences—one to another."

He explores this question from several angles. Dudiak's first lectures lay out a challenging
parallel between Jesus' relationship with Judaism, and Quakerism's relationship with
Christianity. The key word here is "fulfill." Just as the prophets did, Jesus criticized Judaism in
order to challenge it to a path towards greater faithfulness—"radicalizing" it so that it could fulfill
the potential of its amazing covenant with God. In a similar way, early Friends fiercely criticized
Christianity as they knew it, in order to open the path to a fuller realization of the call to live as
Children of the Light, guided by the risen Christ.

Their "radicalizing" of the Gospel message, freeing it from cultural and institutional baggage,
opened for us, their spiritual descendants, a broad space in which to explore how to embody
faithfulness in practice, and even in doctrine. And here the parallel with early Christianity
perhaps can provide us with resources for dealing both with the diversity of Quakerisms we
have inherited, and the diversity of ways that modern people are "doing Quakerism." Henry
Cadbury, in his Swarthmore lecture (1957) Quakerism and early Christianity, pointed out the
dilemma that the Jewish elders of Jerusalem had when confronted with new Christians who had
not come in by the door of Judaism, but from various cultures and cults of Asia Minor, the
Levant, and Greece. How to reconcile the Christian Way as it had been known up until then,
with the evidence of the Spirit's work in those of different spiritual formation?

The evidence that mattered in 1st century Jerusalem was the perceived working of the Holy
Spirit in the "Other," the people who were from outside the tradition and context within Jesus
lived and taught. Jesus had pointed the way: "Just as for Jesus, fidelity to the law meant that
the law needed to be opened up, driven beyond itself, so for early Quakers, fidelity to the Spirit
of Christ meant that Christianity needed to be opened up, driven beyond itself."

Can Friends dare to trust the Spirit, trust it radically, to be at work in all kinds of people drawn
to worship us—evangelical, liberal, Conservative, and all the hyphenated varieties that have
arisen in recent decades, as people have been drawn (led!) to join with us?

Dudiak challenges us from this point of view to see all the varieties of Quakerism, not as
exclusive alternatives, "brands" to which we give our loyalty, but as parts of a whole,
complementary expressions of the original impulse, explorations within the space of possible
Quakerisms that the early Quaker prophets made available. In a passage I particularly like,
Dudiak puts it more plainly yet: "Just as Jesus's relationship to the law is an expression of the
law that puts the law at risk, so Quakerism is an expression of Christianity, but one in which
Christianity itself is put at risk." [emphasis in the original]

Our calling then is not to some vague, tolerant ecumenism, but a real dialectical relationship,
undertaken intentionally and in a sense as a necessary part of our discipline, the enactment of
all "Quakerisms." There is something here that is akin to what Douglas Gwyn has called
"Quaker bispirituality" (on the analogy of being bilingual). This view of all our Quakerisms then
enables us to talk in concrete terms about how our diversity gives us resources for faithfulness—and for understanding unity in a new way, not as repair, but as creation, undertaken in a radicalizing spirit that "understands that innovation is both the fruit of groundedness and a perpetual challenge to it."

I appreciate Jeff Dudiak's earnest and searching concern, and the accessible language in which he writes. Meeting study groups in all branches of Friends would benefit from working through it together, aided by the questions for discussion that are provided for each chapter. Such study is itself an enactment of the "dialectic" that Dudiak advocates.

This review is by Brian Drayton, who travels among Friends with a concern for those led to ministry and spiritual nurture.

**A Walk in the Quaker Woods — Jean Larson, with photographs by Bill Mitchell**

September 2, 2016

Very early this morning Hurricane Hermine made landfall near St. Marks in the armpit of Florida. Thunderstorms spun off Hermine had been rolling over Gainesville since yesterday afternoon and are expected to continue somewhat sporadically for the next day or two. We were comfortable with electricity on and only some small branches from the pine trees strewn across the yard, and a larger pine branch in the middle of the street next door. Thousands of people in Alachua county lost electricity in the storm.

After breakfast Bill and I went out to the woods to see how the meeting property had weathered the storm. We saw a few large and many small branches littering the drive and cluttering the parking spots as we made our way down the drive. Bill decided to use the debris to continue reinforcing the barriers he is erecting to slow the flow of water to a less destructive pace as it moves across the land during storm events. But first we went for a walk to assess the situation. Following Bill in his rubber boots, I headed into the woods between the split rail fence and the back retention pond to check on the recent work done above the old meeting for worship in nature area. While Bill surveyed his work, I was happy to see red flowers of Tropical salvia (*Salvia coccinea*), which had evidently grown from seeds dispersed from those we had planted near the children's yard.

I was pleased to see that the flow as we walked upstream was light since I was in regular shoes. Bill sloshed in the flow while I stepped gingerly at the edges until we reached the old road from the drive to the creek. We headed uphill to the place where the ditch enters the property and were happy to see the coontie seedlings (*Zamia pumila*) faring well, and small palmettos helping to stabilize the bank where the walls of sandbags containing the ditch end.

Water was moving slowly in the ditch with duckweed (*Spirodela polyrhiza*, or *Lemna or Wolffia sp.*) floating on top of the water. I walked on the edge of the bank observing that Bill’s reinforcements are holding well both along the ditch and along the creek, which was running freely. Bill crossed the creek where the road used to go and checked a small gully, cut by overflowing water, that he was repairing.

We followed the creek to where it flows off the property and listened to the rushing bubbling sound that is special to being out after a storm.

Then we headed east to skirt the pond, check on the barriers protecting the yellow stargrass (*Hypoxis curtissii*) near the pond and between the pond and the old meeting for worship in nature area. We walked around both the back retention basin and the front retention basin, each with standing water, and around the meetinghouse. The grounds held up well through...
the storm, but we found bracket fungus growing on the bench of the picnic table in the children’s yard and a pine tree near the east edge of the property had lost many branches and clusters of needles, but the nearby young longleaf pine was in good shape. The rain gauge on the back fence showed 4 3/4” from the storm and three days before it.

Our walk complete, we settled into tidying the public areas, especially the drive and the parking areas.

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Queries for the Ninth Month:

- Do our lives reflect Quaker testimonies?
- Are we open and responsive to continuing revelation, and do we incorporate it into our spiritual life?
- Is our Quaker witness characterized by humility and a willingness to learn from others?
- Do we recognize that the Spirit works in the world through us?
- Does our witness lead us to the condition in which we “walk cheerfully over the earth answering that of God in everyone”?
- Do we as a meeting try to share in the religious life of our wider community, availing ourselves of opportunities for worship and service with other local religious groups?

Advices for the Ninth Month:

- Strive to keep true to the testimonies of integrity and simplicity.
- Try to keep before us the essential truths, and test our life by them.
- Endeavor to make our lives consistent with the high principles we profess. This involves the often-difficult discernment not only between good and evil but also between the better and the best.
- Live adventurously. Let not failure discourage us. Witness so that others can perceive the presence of God within us.