EMEYF
means: European and Middle Eastern Young Friends

We value...
Truth, Simplicity, Community, Equality and Peace, these are our Quaker testimonies.
We believe in that of God in everyone. We hold silent and open worship.

We are...
a loose group of charming, engaged Quakers aged 18 to 35ish thinking and meditating about Spirituality. We bring together people from all over the world and spend good times together.

We meet...
twice a year. At Spring Gathering for one week around Easter and at Annual Meeting for a weekend in Autumn.

We organize ourselves...
with the help of appointed Committees. The communications committee is doing organizing stuff and preparing business for the community. It consists of two Clerks: Esther (Germany) and Renke (Netherlands), two Elders: Annie (United Kingdom) and Laurina (Germany). Further a Treasurer named Rachael (United Kingdom), a Fundraising Treasurer, Emmie (Netherlands), a Gatherings Coordinator who is called David (Germany) and a Secretary named George (United Kingdom/Belgium). Then there are representatives to EMES, QCEA and a planning committee for the All-Age Gathering (normally the Spring Gathering!)
All our decisions are reached together in worship.

Now we invite you to have a look at what we did and what was important for us in the last year.

You can find out more on our website: www.emevf.org

This Annual Report was edited, formatted and compiled by George Thurley, using the open-source publishing software, Scribus.
Living as one faith amongst many

Levend als één geloof tussen vele

Einen Glauben leben, inmitten von vielen

Egy vallás követőjeként élni sok más között

Läba as ai Glauba zwüscha viela

Жива одной верой среди многих
This year’s EMEYF Spring Gathering took place in Georgia, after several Georgian Friends could not get visas to join us at past events. This was the start of a long journey that ended with us arriving in Ureki on Saturday 4th April for a week full of surprises. Our community came into being while huddled under blankets at our very first Meeting for Worship, as it poured with rain outside.

If anything, Georgia is a land filled with contrasts: blankets and sunburn, mountains and the black sea and the old mingled with the new. Our theme “Living as one faith amongst many” was present throughout the week. All around us we faced the uncertainty of being in a different culture, experiencing language barriers even within our group; yet feeling the certainty of the community we built, as a rock in the storm. We had several opportunities for worship sharing, starting with our personal spiritual journeys and ending with our various theological views. Many other conversations happened, while we were waiting for the gas cookers to slowly heat up our inventive concoctions that we prepared together. We heard the cows, which wandered freely around the village, moo-ing during Meeting for Worship for Business and felt joy as Saskia played football with locals and
Peter played football with us, even in the train station.

There are many other moments that strengthened our community: driving up the mountains and walking in the snow, laughing with the Quaker Hulk, going swimming in the Black Sea, singing in epilogue, experiencing Georgian driving, trying the famous Nabeghlavi spring water and eating many khachapuri.

In our sessions we explored our own cultural and religious identities as well as ideas and thoughts about conflict resolution. We learned about Georgian culture from a guest speaker and held our own session on linguistics and the Georgian alphabet. One of our Georgian Friends told us about the conflicts that have shaped the country’s recent history.

We experienced first hand the generosity of welcome in Georgia for example as we visited the mosque in Batumi, received traditional beans and bread from the owner of our hostel along with many offers of chacha and wine and friendly greetings.

Although there were cultural differences between us, which caused confusion and called for patience and understanding at times, we were all left with an impression of warmth. This was often particularly obvious when little Peter, our youngest participant aged 2, was met with smiles and affection wherever we went.

We are very excited about the All Age Gathering we are planning for the summer of next year as part of the celebration for the 30ish anniversary of EMEYF. We hope that the bonds we have either renewed or formed will only grow stronger at our next gathering. As we go back to our communities, we hold each other in the light, enriched by our week together, taking with us the spirit of embracing uncertainty and living adventurously.
Cows and Quakers: photos from Georgia
Do you feel European?

Julian (UK):
“I feel European as I am grateful to Europe for so many of the good things in life I take for granted. What unites us as Europeans is so much greater than what divides us, I feel.”
European peacemaker schemes: a reflection  
by Haifa Rashed

What impact do the European based peaceworker and programme assistant schemes have on the lives of the young people who participate in them?

In the summer of 2014 I spent six weeks at Woodbrooke Quaker Study Centre as an Eva Koch scholar. For my research project, I conducted an online survey for anyone who had completed a Quaker-sponsored work placement in Europe in the past 20 years. Given that the question of how Quakers can appeal to and engage with young people is often asked, I wanted to find out how effective the placements and their related organisations are at sharing Quaker ideas, values and practices and to what extent these schemes encourage and support growth in the area of an individual's spirituality in relation to their social justice work, or 'living faith in action'. I received 64 responses from people who had worked in the last 20-odd years as UK peaceworkers with Quaker Peace and Social Witness, Programme Assistants at the Quaker UN Office in Geneva or the Quaker Council for European Affairs in Brussels as well as the recent YFGM Coordinators.

**Results**

*I would have very much understood it as expression of my faith and looking for a way to live out my faith in my work and this was a way to do it.* QCEA Programme Assistant

78% of peacemakers who responded to the survey were connected to Quakers pre-placement, and 89% of all respondents said that their placement contributed to their understanding of Quaker beliefs, practices and processes. The Quaker nature of the placements wasn’t always straightforward and for some, working for a Quaker organisation conflicted with their understanding of Quaker beliefs, practices and processes: “The pretence that there was no hierarchy, when there clearly was was...problematic.” Yet 81% of respondents ‘still engage with Quakers’ in some way, with the vast majority of these (80%) indicating that they have social connections with Quakers.

The prime motivation of those undertaking the schemes was to gain work experience in the field of peace/social justice/human rights. The second main motivation was the fact that these schemes are paid – as some remarked this is very unusual in these sectors where unpaid internships are still commonplace. 92% of former peacemakers surveyed have been involved with peace/social justice work or activism after their placement, either personally or professionally and 91% would recommend the placement scheme to others. Many referred to their peacemaker year as being fundamental to their future career path:
“It was the thing that got me into peace work - simple as that.” Former QCEA programme assistant

“It was a great way to start a career. Fascinating to work in social justice/peace (I've not stopped since).” Former QPSW peaceworker

After 88% of respondents indicated their interest in being part of an informal network of former peaceworkers, I have established a mentoring scheme connecting current and former peaceworkers, and I am planning future alumni social events and activism collaboration opportunities. Quakers across Europe have been supporting these schemes for many years and the survey results demonstrate the positive impact they have had on the spiritual and professional lives of the young people who participate in them. The complete research findings report will be available electronically from the Woodbrooke website. For a PDF copy of the report or any further information, please email rashedhaifa@gmail.com

There are also one-year work placements open to UK citizens operating in the USA with Quaker Voluntary Service. The Eva Koch scholarship at Woodbrooke runs over a six-week period each year. The aim of the Scholarship is to give an opportunity for a short period of reflection, research and writing. For more see woodbrooke.org.uk
Quaker Peace and Social Witness (QPSW) UK Peacemaker scheme
Each year, Britain Yearly Meeting recruits people who want an opportunity to apply their commitment to working for peace, and funds a placement for each of them with an organisation working on an aspect of peace in the UK or overseas. Placements have been in organisations across the UK including Campaign Against the Arms Trade, ForcesWatch and the Oxford Research Group. Peacemakers are paid an entry-level salary. See www.quaker.org.uk/our-work/peace/peacemakers for more.

Quaker United Nations Office (QUNO) Geneva Programme Assistants
Each year QUNO Geneva hires between one and three Programme Assistants to assist on its work areas such as Human Rights and Refugees, Peacebuilding, Climate Change and Food and Sustainability. Programme Assistants are typically university graduates and are provided with accommodation, a travel pass and a monthly stipend. QUNO New York also hires Programme Assistants. For more see www.quno.org/programme-assistants.

Quaker Council for European Affairs (QCEA) Brussels Programme Assistants
Each year QCEA hires between two and three Programme Assistants to assist on its work areas such as hate crime and social conflict, economic justice, peace and sustainability. Programme Assistants are typically university graduates (and usually aged under 30) and are provided with accommodation and a monthly stipend. For more see www.qcea.org/home/involved/vacancies/

What does being a European mean to you?
Saskia (Netherlands):
"Connecting to European Friends makes me less single-minded on topics that concern the Netherlands but also affect surrounding countries, for instance the refugees crisis or air pollution. Connecting to European Friends makes me feel less isolated as Young Friend in Europe. Plus, apart from all the blabbering and sobbing, it's fun."
Being asked to deliver the Richard Cary Lecture at German Yearly Meeting 2015 was quite a shock for me, and I was afraid I was not ready for this challenge/gift. But partially my fears came from the fact that, well, so far the people delivering this main lecture of our Yearly Meeting were about two times as old as I am. The Friend who introduced me to the YM before I started the lecture phrased it as him being glad and excited that finally a Cary Lecturer had less grey hair than him. There was some giggling, and it was good that the elephant in the room was named, because while I believe that Young Friends have a lot to say about how they experience and how they live Quakerism, I wished to overcome the question of age and instead speak about community, about discernment, about listening for birdsong and about darkness.

I was asked explicitly as (then) one of the elders and (now) one of the clerks of EMEYF, which allowed me to speak from the position of an unfinished Friend, a Friend in progress. And also, because it allowed me to tell some of my favourite EMEYF stories and anecdotes, and share about the amazing experiences of Quakerism we have made in the last years, about our wonderful community. I understood how privileged I am to feel part of several Quaker communities - my local meeting, EMEYF, my Yearly Meeting - and therefore being able to step back see the "big problems" of each as a part of a beautiful bigger picture. I realised that each of them are Quakerism in a nutshell, and that EMEYF is special in terms of our intensity and high speed in which we turn over generations and re-invent, re-find and re-define.

I spoke about how Young Friend communities taught me to value being unfinished and always in progress, about how Friends are challenged to stay in this openness, which is uncomfortable and scary (but our community can provide the safety and trust and love that this needs). If Young Friends are refusing to "grow up", then definitely not in the sense of being shy of taking over responsibility, but in the sense of preventing themselves and each other becoming too certain, too settled, too comfortable, and therefore celebrating and taking seriously that being a Quaker is always becoming a Quaker. We never stop being free to grow, individually and as community.

The title, "Of Roots and Wings", quoted a German saying about what children need to grow up (first roots, later wings), and how my journey into Quakerism started with being given wings, but with a lack of Quaker roots, until I found the radical community of EMEYF: trust in the process, to be open, and to hold each other in accountability. And the subtitle, "Being free to grow in the community of Friends" quoted a poem by Rose Ausländer, and was the aim of the talk: Overcoming the tokenistic and divisive old/young definition and speaking about what we, as individuals and as community, need to be free(d) to grow spiritually, living in radical community, exploring Quaker wings and Quaker roots.
I was massively supported by EMEYFers in the two years leading up to this day. There were conversations about the content, shared stories and experiences, and space and time for my doubts and fears. Writing this text brought up some darkness in me and around me, and I wanted to be truthful and not only celebrate the Young Friends Way, but speak about fear and darkness as well. And on the day, I was blessed by EMEYFers (of all generations!), who gave me hugs and fortune cookies and shared their stories in worship afterwards.

Writing the lecture was a difficult process, with a lot of introspection and learning about both the dark core and the light in me, and a lot I had to learn to accept. But in the end, it was simple, giving spoken ministry.

After the lecture, people asked me whether I felt understood, whether I liked what people shared and what they made of it. Unlike after academic talks, when I tend to have a strong feeling of "this is mine, do treat it properly!", here I did not care in the sense of wanting to defend, protect, keep or own the lecture. Instead I was relieved: For two years, this was all my responsibility, and I wanted to do it well and give something back to my people, who have been my family for most of my life, and to do justice to EMEYF in finding the right words to speak about all these experiences, and... But now I have delivered it, handed it over, and it is not my responsibility any more. My community/ies will do with it what they need to do with it.

The Lecture is available for free download from https://quaeker.org/rcv_2015_esther_koehring_de-en/- the .pdf includes the German original followed by an English translation. An .mp3 of the lecture (in German) is also available from the same page.
A letter to David Cameron
by Miranda Barty-Taylor

Dear David Cameron,

I write this from the ferry from Dunkirk to Dover. I am standing at the back of the boat staring back at the frothy, grey-blue waves.

I have just delivered tents and sleeping bags to Grande-Synthe refugee camp, and before that had driven with five friends to Slovenia, with two supply vans full of shoes, winter clothes and medications. We’re on our way home.

I write this not to boast, but to contextualise my impotent rage as I stare at the arbitrary piece of sea which means that I can depend on sleeping in a bed tonight, and that those we left behind cannot. I write to justify my frustrated tears as I think about those we helped at Dobova train station.

As I walked past the debate on the TV to come out here to the sea and the salt-wind, I heard you all discussing “the risk of civilian casualties.” I rage, rage against what I know to be inevitable.

I write not to beg and plead. I know you will make a decision based on your own version of what is right - a reality so far from what is happening at that station as to be farcical.

My head is filled with faces from that night shift, faces full of uncertainty. I remember the young man who gripped my arm compassionately when I explained to him that I didn’t have a hat for him - that we’d run out. HE comforted ME.

I remember the two year old who told me clearly he needed a jacket. His parents were busy finding shoes. But he knew enough to grab my attention and gesture to the piece of clothing he desperately lacked. The winds were bitter that night. I’m glad I found him a jacket.

I remember the eyes of the boy travelling alone, not more than fifteen, who at 3am stepped out of the line and, shivering, pointed to the ground and asked, "Osterrick?"

He didn’t even know where he was.

You have a chance to be remembered in history as making the brave, fore-sighted choice. Of breaking the cycle - the obvious, obvious cycle - of war, displacement, resentment, hatred and terrorism. You have the chance to make the humanitarian choice.

I wish you would do a night shift at Dobova train station.

I write this with no expectations. I am exhausted from days of driving through Europe. I write this because I don’t know what else to do.

I am weeping into the wind. And I am praying to whatever the hell may be out there that you make the only choice that makes any sense at all.
I wrote that letter on Wednesday. The following morning I woke up to the news that MPs had voted to authorise UK military action against Islamic State in Syria. I have been struggling to see the light since.

It took us 2 and a half days to get to Dobova, a small town on the Slovenian border with Croatia. The military and police presence is strong there. We had originally planned to meet up with the director of Humanitas, however due to the greater need in Idomeni at the time, their team had gone straight to Greece. Instead we went to Dobova in Slovenia, in conjunction with Karitas.

We distributed donations to the central warehouse in Dobova, to the Family Tent at the train station – which is being run by a Hungarian couple who have just set things up themselves, and who try to distribute supplies specifically for women and children – and to Dobova camp itself. We were not allowed into the camp – no volunteers are – and the Red Cross limited what we were allowed to deliver; mostly shoes and boots. It is a transit camp; people arriving here stay for up to 12 hours before being shuttled back to the train station. Our contact, Petra, talked of the numbness that comes with long-term aid provision, a numbness that she has noticed in the officials who are dealing with the refugees on a daily basis.

We had heard that a some women, children, and pregnant women were arriving on foot at the border with Croatia further south, and were being allowed through. Three of us drove one of the vans loaded up with just children’s and women's things. We stopped next to a shiny new barbed fence that has been erected, and were interrogated by the border police. They told us that nobody had arrived on foot for weeks and we should head back to the camp.

We had signed up to do a night shift, and help the local Karitas team in their work at the train station overnight. We arrived at 8pm, just in time for the first train to arrive. It was absolutely manic. The train pulled in and one carriage at a time, the people disembarked, queued up for registration, received their food pack, and then got onto the empty train waiting on the other side. They had come from Macedonia. Most of them didn't know where they were.

We were told not to ask them what they needed, but to assess what their most desperate need was (a hat, gloves, a jacket) and go to the store room and find it. In theory this should have worked. We all quickly learned to mime clothing articles. But each time you walked back to the store, three more people would clutch your sleeve and ask for items. "Sister, sister - please, he needs a hat." Then by the time you got back with those items, they'd moved further down the line/out of the carriage onto the platform, and you had to find them again.

The police and military personnel were brusque and sharp, but, for the most part, reasonably humane. On the one hand, we saw one police officer shouting at a young man trying to present his papers: "Why are
you here? You're a man! You should be fighting for peace in your country!" The young man clearly didn't understand and just stretched out his papers. On the other hand, one of the soldiers beckoned Miranda over at one point and indicated a group of men who were shivering, gruffly saying "they need blankets. There's the pile. Go and give them some blankets."

The refugees themselves were exhausted. They were shuttled from place to place and did so with nothing but compliance. They were polite - parents telling their children to say thank you to us - and considerate - moving each other out of the way when we were trying to rush past with clothing. Some were good humoured, rolling their eyes when we had to give them a wholly inappropriate article of clothing ("What is THIS? It is made for a woman!") while others didn't make eye contact, and simply took whatever we were giving them without even looking at it.

The 1000 people from that first train boarded the empty carriages on the other side, but the train did not leave till 4.30 in the morning. Some of them were there for up to 8 hours on the unheated train.

The second train came in at 1am. It also contained a thousand people. We started the process again, but this time were told we could not give out clothing to those waiting for registration - only to those who had come through the other side. But registration took 4 hours. So a couple of us defied this order; the people were standing/sitting huddled together in bitter winds in the early hours, on a freezing platform with no shelter, and no warm clothing.

We handed out scarves, hats, gloves, blankets, jackets and shoes. The men who had refused pink hats 3 hours ago now took whatever we brought. The children either cried or else were utterly silent. Two of us were handed babies, and had to give them back.

They smiled at us, and we took our facemasks off completely, and smiled back at them. It was the least - and the most we could do.

This was one night, in one station, in one country. The people keep coming, and they will continue to come. I have few words to express how I feel about what is happening. The need is overwhelming. What we did may seem like a big deal in some ways – but it was a drop in the ocean. As Quakers I feel we must exert pressure and galvanise action to provide better, and do more. We have a chance to try to change the course of events over the next few months. We must organise, persuade and fundraise to make more of a difference. We must speak out against the government’s decision. We must live out our faith actively.

If you would like to see pictures and read more, please find us on Facebook under Team Humanity Van.

Here is an interview along with another volunteer who went to Leros to help out: www.independencelive.net/event/679
Living Archive project

EMEYF recently discovered its presumed-lost archive, stretching back 30 years, in the basement of Quaker House, Brussels. We have discerned that we want to develop these documents - letters, epistles, minutes and newsletters - into a "living archive", telling the stories of past EMEYFers and EMEYF as an organisation, as well as shedding light on the condition of European Young Friends now, and in the future. We hope this exercise of looking back will strengthen not just our historical, but our current community. To do this, we have been awarded a grant from the EMES Small Grant Fund for the next three years. This will e.g. allow to invite Friends to Brussels and work with the archive like Sebastian did. If you would like to be involved with the Living Archive project as it goes forward, please send an email to emeyf@qcea.org. If you would like to hear more from Sebastian about his experiences you can contact him at sebastian.tekopp@gmail.com.

Digging in the light of the past

by Sebastian Lönnlöv

The week before Easter, I went to Brussels and spent a week with people in Quaker House – and with the EMEYF archives. Once lost, now found. A lot of dusty old paper, but full of traces from activities, thoughts and feelings. Gatherings. Friendships. Conflicts.

The archive material deals with concerns that are bound to a certain time and what happened in the world then, but also to questions that can never be quite answered. Like what being a Quaker really means. For young people, and for everyone.

In some of the material, the Christian side of Quakerism is in focus – in others, it is not. The same goes for the lives of Quakers today. We are different, so the tracks we leave in heaps of paper will also differ. Christian or not, there are Quaker traditions and values that you have to live in relation to, as a Quaker of any time and mind. The kind of relations we have to these concepts can vary, but we have to form ourselves around them in some way. Like simplicity. And truth. And the inner light. What does it really mean, to us, today?

Klaus Huber wrote in his report from a gathering in 1997, with simplicity as a theme, about a kind of "Quaker Snobbery":

> to criticize everybody who does not fit into the scheme of sandal-wearing, cheaply dressed, anti-capitalist, non-motorized social workers...
> What we need is to find our own ways led by the Spirit and by good sense. Inward simplicity is not a question of admiring or rejecting private property or professional careers. It means that our mind should not be preoccupied with our outward appearance or our status in the society (or Society), and that we should use our property and abilities in a responsible way to make the world a better place to live in.

This really speaks to me, almost 20 years later. The question of how to live inward and outward simplicity, and at the same time be a part of the world, cannot be solved or finished. Not for Quakers, not for EMEYF, and not for me. I have to form myself around it and form an answer on my own, my own way – but these thoughts from a German young Friend I have never met, make my thoughts move and feel more alive. Like history does, when you chase it and it catches you.
World Plenary Meeting of Friends in Peru

In January 2016, 320 Friends from across the world met in Pisac, Peru for the Friends World Committee for Consultation (FWCC) World Plenary Meeting. Friends came from from 37 countries, and 77 yearly meetings, 8 independent monthly meetings, and 2 worship groups. FWCC aims to bring together Quakers globally, connecting Friends, crossing cultures, changing lives. Meeting in Peru meant that a good number of South American Quakers were able to join us, mainly from Peru and Bolivia. 60 more local Friends joined us for the weekend. The theme of the meeting was Living the Transformation; Creation waits with eager longing for the revealing of the children of God (Romans 8:19) We came together to explore this theme, build fellowship and learn about each other, and each other’s understanding and experience of Quakerism.

The present

Elinor Smallman writes about Young Friends’ presence at the World Plenary Meeting in Pisac, Peru

Young Adult Friends were woven throughout the rich tapestry of the Friends World Committee for Consultation (FWCC) World Plenary.

Their influence was felt before the Plenary even began. Simon Lamb, clerk of the International Planning Committee, told Friends that this was the first Plenary where the Committee had included representatives from three sections aged under-thirty-five and of the profound influence this had on the direction the event took. At the Plenary itself nearly a third of those attending were aged eighteen to thirty-five, far exceeding FWCC’s target of fifteen per cent.

Connection

Friends of all ages got to know each other at the opening ceremony through an interactive session led by Young Friends. Friends came from the ‘belly button of the Americas to the flightless birds of New Zealand’ and ranged from those descended from the original early Friends of the seventeenth
century to those who are the first in their family to connect with the Quaker faith.

Young Adult Friends had the opportunity to connect at three evening meetings during the Plenary, during which games were played and experiences of Quakerism across the world shared. This was supplemented by an unscheduled Meeting for Worship for Business in the evening of Monday 25 January, in response to issues raised by a consultation group.

**Discernment**

Was the Spirit leading Young Friends to organise a World Gathering? This was the question that Friends sought to discern an answer to.

The Meeting heard about the 2005 World Gathering of Young Friends. The empowering event had focused on making connections, building community and cultural exchange. One eloquent Friend described the discernment process leading to the Gathering as being one of the most spirit-led Meetings they had ever experienced, it was as if there was ‘a dragon of light moving around the room, compelling people’. Later another Friend spoke of how disappointed they had been to miss the 2005 Gathering. However, they added that the sense of the current Meeting did not feel as strongly united.

Practical issues were discussed. Previous World Gatherings have been prompted by the spirit moving amongst Young Friends at FWCC meetings, therefore the suggestion that Plenaries could be up to twelve years apart had a very real implication for how such a World Gathering could come about in the future.

**The need**

What became clear was the inequality in Young Friends’ activities in different sections. Many young African Friends didn’t know each other before the Plenary and the question of strengthening links within sections was raised. It was seen as an opportunity to connect with other Friends and to organise as a group so that Young Friends can understand their own needs beyond the label of being ‘young’.

On the final evening of the Plenary, Friends met to complete their discernment of the issue. An international Young Friends working group of sixteen Quakers, covering all Sections, was formed to continue threshing the issues and to provide a space in which a spirit-led World Gathering could be prompted when the time is right. Members of this working group addressed the Plenary during the final Business Meeting to relate the outcomes of discernment over the proceeding two evenings.

**The wider community**

There was a close connection between discernment regarding a World Gathering, possible changes to the Quaker Youth Pilgrimage and of the
maximum time period between World Plenaries.

Though highly valued by those Friends benefiting from them, the demanding nature of the Pilgrimage and Plenaries – in terms of money, time and environmental considerations – was highlighted as preventing other work from taking place that might have a wider impact. Ministry highlighted how many Quaker leaders had been created by the World Gatherings of Young Friends held in 1985 and 2005. It was suggested that abstaining from the joys of such frequent Plenaries could make room for such youth leadership opportunities, which would lead to a stronger Society.

**Strong voices**

In preparative material, the FWCC said of Young Friends that: ‘It is vital that their voices are heard as we consider issues of real consequence to the future of the family of Friends… Caring for the future of the Religious Society of Friends and our Earth, we will focus on Quaker sustainability and growth, supporting and encouraging young adult Friends.’ One way in which this manifested itself was the consideration of Young Friends throughout the four consultation groups.

The ‘leadership and ministry’ consultation reported back on ideas for future development, including: a World Gathering of Young Friends; a global communications network; changes to the Quaker Youth Pilgrimage; and an international membership system for Young Friends.

The ‘equipping FWCC’ consultation also considered events such as workcamps and World Gatherings for Young Friends, as well as building connections between Friends’ schools worldwide. Meanwhile, Young Friends were strong voices in the writing of the minute drafted by the ‘sustaining life on earth’ consultation.

The ‘living ministry communities’ consultation group leaders commented: ‘God is calling us not to worry about numbers but about life – vibrant and rich’. A resource guide containing ‘hundreds of ideas for adjusting to the brightness of God’s living faith’ is to be published in the coming months.

**Not just the future**

The inclusive experiences of the Plenary were, at times, coloured by the frustrations and challenges Young Friends face elsewhere in the Quaker world. A message repeatedly and passionately expressed by many Friends of all ages was that Young Friends are the present, not just the future, of the Religious Society of Friends; a present to be nurtured, with gifts ready to serve.

_Elinor is production and office manager at the Friend. Originally published in the Friend, 19 February 2016. Reprinted with permission_
At the end of December the German Young Friends met for a week of retreat over new year to enjoy the cooperation, exchange and reflect together on the issue of equality and relationships. Together with David Mangels I am currently elder of the German Young Friends. From this perspective, I would like to bring forward and briefly write about issues which emerged in those discussions. I cannot really give answers but offer thoughts and questions, perhaps suggestions, for independent thinking ahead. Take what speaks to you, let the rest be meant for others. I am also happy when Advices and Queries numbers 11, 21, 22 and 27 are looked up :) 

21. "Do you nurture your friendships, so that they gain depth, understanding and mutual respect? In close relationships we risk to get hurt but we can also find joy. The experience of great happiness or deep pain can open us for the movement of the holy spirit."

22. "Respect the wide variety of lifestyles and relationships among us. Refrain from pre-mediated judgements regarding the life of others. Do you strengthen the spirit of mutual understanding and forgiveness, which our discipleship demands of us? Remember, each of us is unique, precious, and a child of God."

Especially in relation to the wide variety of relationships I was inspired by the image hiding behind the link. Some concepts in it had been new to me and have stimulated my thinking: https://i.imgur.com/xPacZwN.jpg

Love and Relationships
Love for me is an incredibly wide concept which everyone defines and experiences in different ways - also partners usually have different ideas of what love and relationships mean to each of them respectively. From the perspective of non-violent communication Love is a mixture of different individual needs, feelings, and from there often emergent desires. Therefore love is not in any way limited to romantic relationships. Even friends can love each other, and family members sometimes as well :) 

Love for me currently is perhaps best described as a desire to be close to people who do us good – and people do us good especially when they offer support to each other, without restricting their respective development and change but on the contrary promote development and growth. Sounds good, but in reality I notice in myself but also often with others differing thoughts and desires, too – then I do not want freedom, but restrictions, probably also set rules. Why do people want to limit their freedom, also their freedom of development? What needs or fears hide behind the longing for security?

Safety
Restrictions arise partly from fear and insecurity. Limits allow to not have to face the fears or uncertainties, or face them step by step, or deflect
them. Inwardly then thoughts like the following may arise: “If I do x/y, the other will leave me; Alone I can not do it all; Will the other leave me or continue loving me, if I do or do not do something specific; I want to spend the whole life with these people, what can I do to reach that goal; I was hurt already before and want to prevent a repetition in any case.”

There are various ways to produce a sense of security. And to make that very clear - safety is a good thing for me, too, because it can enable growth. But lasting security is in my view and in my experience, always an illusion; maintaining it for the long term blocks change and thus growth. This also applies to the secure and safe human interaction - this cannot be produced either by vows, imprisoning others or by other methods. The more important is the desire for validating and equal treatment. Then space is opened up to grapple with the following question:

11. "Be honest with yourself. Which unpleasant truths may you be trying to evade? (...)"

People change, sometimes slowly, sometimes quickly, we live and die. Artificial security costs energy because maintaining stable systems against natural changes requires effort. This effort can be quite reasonable. Some people allow me to grow in specific areas, for other areas I will need other people. That is one good reason why equality and openness are helpful. During the retreat it was very fulfilling to exchange the varieties of experiences among us, how staying away from home, for example, enabled new growth in unexpected directions and a new discovery of one self. How and why do I decide for or against growth or changes? Do I have to decide? Can I decide?

Equality
I understand equality to be an attempt to make the direct participation of all the divine linguistically tangible. In my point of view equality requires considerable effort in a very uneven and broken world. How can I ensure that I am open to that which other people bring forth inside of them? Do my own concepts and thoughts about who I am hinder me to treat me others with equal worth?

With regard to equality, friendly and partnership relations often differ significantly. While the distinction is more gradual for me, for most people I’ve met, friendship and partnership are treated as fixed and separate categories. Friendships with many people at the same time is not considered a problem. But romantic partnerships are limited from the outset to one person. When may this promote is equality, when may it be in the way?

At the sylvesterfreizeit (new years retreat) we talked about the feeling of jealousy which may arise both in friendships and in romantic relationships. Jealousy as an "Others have more of someone than I" is by no means unknown to me. However, the idea that others do
someone good who is important to me, sounds like a rather a nice thought, no? Accordingly, I have now fewer problems with jealousy. Some other young F/friends went the same way. However it also plays a significant role, whether I will be treated by other in the spirit of equality still.

Is being together without jealousy an approach that furthers equality? Am I open to other people close to me finding enrichment and light not only with myself but other people as well? Does my inner light depend on the shining inner light of others?

**Relationship Concepts**

From my perspective, the most important thing within relationships is to clearly communicate what is good for you and what is not - this might include, adjust what type of relationships to us. This may differ and we cannot know the differences, if we do not talk about them. Really interesting was the discussion of whether a non-open relationship allows less equality compared to open relationship concepts.

At the retreat we discussed various forms of relationships whether romantic, friendship or family in terms of three dimensions: the spatial and physical closeness, the psychological proximity and familiarity and vulnerability, and also the frequency of meeting each other. It was very interesting and rewarding to hear from several young Friends how relations changed in the course of their lives and how that significantly impacted their own development. It became clear to me that it is worthwhile to look time and again for people who can enrich and accompany me. That way I can grow and enrich my community and friends more profoundly, too.

Regarding romantic relationship focused models I found three of the more open forms very inspiring: the open relationship, solo polyamory, and relationship anarchy.

The open relationship is probably the most well-known concept of these, a kind of entry into more open forms of relationship - almost a classic :) How open relationship are set up varies widely and depends primarily on the arrangements and needs of those involved. Equality is accordingly established more, or less, depending on the agreements and needs of those involved. One of the great advantages over exclusive relationships is in my view that I do not have to give up a couple's relationship, just because I happen to love someone else as well, or the partner has just found someone who enriches him and does good for him. Could couple relationships ultimately become more stable through openness?

The sylvesterfreizeit was the first time that I actually thought about solo polyamory as a relationship option. Solo polyamory means living in love relationships with various people while spending the majority of time alone – e.g. using spatial distance or having rarer meetings. This allows people more freedom, and enables them to develop independently and at the same time gives some space, to grow with each other. In particular, it may be more likely that "to be alone" promotes the confrontation with the fear of „being alone", just because one is more alone.
Every relationship form brings its own set of challenges - some dilemmas cannot be avoided by humans. Depending on your way of life, different relationship forms may fit better or worse. In which situations am I afraid to be alone? Is it helpful to see that I can tackle some situations on my own as well? When do I need other people? And do I dare to then ask for support?

Relationship anarchy is perhaps the most open of the concepts – and maybe therefore the most equal one. It makes it possible for every person to have a relationship that fits their given circumstances and needs, and which evolves, as there are no set standards that would limit us. It may be common for people living according to this concept to engage in several intense relationships simultaneously, the forms of relationships then being adapted to the respective partners. Precisely because of the hopefully intense attachment to several people this also may mean that one deals more often with relationship pains compared to closed / exclusive pair relationships. Relationship anarchy makes it easier to get close but there are also fewer obstacles to end them, because there may be no standard and no socially determined expectation that binds together. Whether a relationship survives a crisis and dark times thus depends entirely on the parties, their willpower and the general affection between them. There is probably no other relationship concept more honest and hopefully enriching than this :)

We also discussed whether and how child-rearing in the different relationship concepts might work. I took with me an important aspect, that children need secure attachment to caregivers, whether it is single parents, foster parents, biological parents or a small group of people. People have already grown up under a variety of conditions - none of the above conditions appears to automatically lead to failure - again all forms have consequences. Do children experience these differences as strongly as we think they might? Does a child feel less loved, if it has only one caregiver, compared to two or even more people? Who was important to me as a child, who was able to offer support? Who can provide a secure space now and whom can I offer security? How reliable can I be in the variety of connections and relationships I share with others?
**Freedom and the Inner Light**

Why have freedom in relationships? Why would that be important when it should be sufficient that we are happy? Well, for me that is not sufficient. Firstly, happiness is not a promise that God would have given to me. Happiness as a goal would move me away from aspects which I encountered in Advices and Queries 27:

27. "Take life as a challenge! If you have to choose, do you take the path that has the greater opportunity to use your gifts to serve God and the community? Let your life speak. (...)"

We are all in the service of the community and the service of God, also with the relationship to which we are called. Are these relationships not gifts as well? Every goal that I can set offers a sense of certainty that I am moving in a good direction - but how open am I to those targets being changed or that my inner light unexpectedly might lead me somewhere else? Do I face God's calling and am I ready to walk the appointed way, as foreign and frightening as it may appear?

How can I shape my relationships so that all participants can remain open to the way in which God may surprise us again and again?

**Calais**

_by Renke Meuwese_

On Friday morning, 4 March 2016, I waited for eight Iranian men to come out of the information centre they were staying in. The Calais refugee camp had been demolished around it in part already. The Iranians had sewed their lips together with yarn, through which they could only barely speak. If you do not listen to our voices, they wrote, perhaps you will listen to our silence. They had been on hunger strike for three days at this point, wanting to call attention to the destruction of the refugee camp, the brutality that went along with it, and the lack of care for the refugees in Calais. Meanwhile I saw a piece of graffiti, a quote from “The New Colossus”, a poem about the Statue of Liberty:

“Give me your poor,  
your tired, your huddled masses, yearning to breath free,  
the wretched refuse of your teeming shore,  
sent these, the hopeless, tempest-torn to me,  
I lift my lamp beside the golden door”

A call to action 133 years old, but no less relevant for it. A reminder who it is we are trying to care for, and in what scope we could be doing so. And though it originally appeals to the United States of America, here it seemed to call out to Europe instead. But while it inflamed me with the dream that we may reform Europe into a benevolent, optimistic universalist project, a few days later the reality of Europe's current regressive political situation set in again.
Which may be why I find it hard to write about what we do in Calais. To write about it with any sense of accomplishment, to the outside world, seems as if it's nearly good enough. Yes, it's better to save one percent than zero. And while I'm working on it, that's indeed good enough. Every pair of gloves I sort is another pair of warm hands. Every onion the cooks cut is another fuller stomach.

But then I go home. I try and explain what I've seen, and what I've been doing. And see the poor souls stuck at Idomeni, in the mud and the rain and the cold. They're far more than those in Calais, and far worse off. And all you've done feels empty, you just want to get out there again immediately to be contributing again.

The warehouse manager at Auberge des Migrants/Help Refugees has been working there now for 5 months straight, with one day off a week if that. A few weeks ago she went home for the first time. Less than 24 hours after she got home, she was already looking for any ride back to Calais as soon as possible. To some degree that's how all of us feel: we have to do more.

The warehouse looks pretty chaotic at first. A closer look shows some resilient organization beneath the chaos. All around instructions are written down on pieces of cardboard, explaining how certain sections should be organized. In this way we can operate with a large changeover of volunteering staff. Which is absolutely necessary, as most volunteers stay for two days or less. And yet even those that stay for just a few days become family. There's a pervasive consciousness of coming together from all over Europe to try and do something that matters. In that sense it interlocks greatly with that other chosen family of mine, EMEYF.
Since August 2014 I have been living in Surakarta (also known as Solo), Java, Indonesia for the main purpose of studying gamelan, the traditional music of Indonesia. It was a scholarship which first brought me here, but since that finished in July 2015 I have continued my studies here funding myself, as well as through the kind and, much appreciated, support of Friends.

I have loved gamelan music since 2008 when I started studying it at my university, and after finishing my university studies I had begun to use gamelan in my work as a community musician. One of the things I really love about gamelan, aside from how beautiful and interesting it is, is that it is a music which promotes community as it needs to be played by a group, and all players learn to understand every instrument and work together (gamelan is made up of many different types of instruments, which have varying parts which interlock and fit together). It can also be made accessible for all to play and even beginners can play simple traditional Javanese pieces after just one session, as well as being able to improvise on the instruments. I had started leading gamelan sessions for school children and adults, including those with disabilities, as well as assisting with a project in a women's prison. Through this work I was witnessing and experiencing how gamelan can have a really positive effect on the confidence and wellbeing of many people. However, I decided that I needed to go to the home of gamelan and really focus on studying the music more in depth so that I could fully understand it myself and go on to run workshops and sessions with better knowledge and skills. So I applied for the Darmasiswa scholarship given by the Indonesian government and headed for Solo.

Getting the scholarship gave me an amazing opportunity to live in Indonesia, fully experiencing and embracing life here, learning the language and the culture. Living here, now for a year and a half, has made me feel like this is a home from home, and even though the culture, life, and food is so different to my home, I have somehow adapted and feel comfortable and happy here. Surakarta is often referred to as the spirit of Java as it is home to many forms of traditional art. The city is amazing, wherever you go you can see traditional ways of life mixed with modern. It is such a colourful place to live, and not a day goes by...
where there isn’t something interesting to see or watch.

My time here is spent mostly going to classes at the Institute of Indonesian Arts, having private instrument lessons, going to rehearsals, watching gamelan and wayang (traditional all-night shadow puppet plays). Aside from that I play in a spiritual world music ensemble made of people from all over the world, including Indonesia, and from all backgrounds and religions. With this group I have performed in many places in Java and across Indonesia. In addition to that group I have been lucky to play in other groups too, playing folk music from all over the world. I also am learning the traditional art of batik, creating beautiful art on cloth using wax and dye. Other wonderful opportunities have come my way too, such as helping with recycling workshops, taking part in tree planting ceremonies, teaching English and performing at weddings. In my time away from studying music I really enjoy exploring this amazing country, with so many beautiful places, islands, volcanoes, lakes, rivers, the sea, as well as busy cities and amazing culture.

One of the advices and queries which is often in my mind is ‘Live adventurously. When choices arise, do you take the way that offers the fullest opportunity for the use of your gifts in the service of God and the community? Let your life speak. When decisions have to be made, are you ready to join with others in seeking clearness, asking for God’s guidance and offering counsel to one another?’

I am so grateful for this opportunity and I hope that I am living adventurously and that this path I have taken will help me to help others. I am trying hard to live in the moment and to be as present as I can, but I am also really excited for what I can do on my return to England. I hope to get a gamelan for Croydon (my home town) and to start projects there for all people to enjoy this music and gain the benefits from playing it in an ensemble. I also want to work with gamelan in other cities too, including my other hometown York. I want to contribute something positive and to help people using the skills I have gained studying here, and the passion and love which has grown inside me for Indonesian culture and arts. If anyone has any questions or wants to talk about Indonesia, gamelan or anything else related to this feel free to contact me: jadeflahivegilbert@gmail.com or see my blog jadeinjava.wordpress.com

At Prambanan temple, in Central Java, with some girls I had just met. Almost everywhere you go in Indonesia, if you are foreign, many people are very excited and will greet you and ask many questions, the most popular being ‘photo photo?’
What do I really need? What is it really worth thriving for?
If I ask myself this question I come very often to the values integrity, community, simplicity, equality, nature and peace. They take different shapes, meanings and importance. For me they are shapes of Love. And Love is what I am thriving for.

In our society we don't lack of any big material thing.
On the other hand we see loneliness, mental diseases and burn out syndromes rise.
We have everything- let's share and come back to human values instead of money.

I would like to share some ideas of how to do that:

People who want to be in different places, so share the space in the car: hitchwiki.org, blablacar.com

When you are away, why not let someone else use your space, or share it temporarily with other open-to-the-world people: couchsurfing.com, airbnb.com

share things that you don't need anymore: ebay-kleinanzeigen.de, marktplaats.nl, ebay.com

Get inspired by people who are trying the same thing: gen-europe.org, wwoof.net, helpx.net, degrowth.de/en/summer-school-2016/

Statistics say half the food that is produced gets thrown away. From production to household, so share it: foodsharing.de, yunity.com (soon)
Instructions for those not lucky enough to taste it in Georgia/those who want to taste Spring Gathering 2015 again:
Filled with melted cheese and topped with a runny egg, this flatbread is best eaten hot. Tear off the crust and dunk it in the cheese and egg.

Opinions seem to vary on the best cheese to use, apparently in Georgia, this bread is filled with a cheese called Sulguni - you can use a combination of Mozarella and sharp/tangy goats cheese, or Muenster and Feta as suggested below.

Disclaimer/editor’s note: I had to convert the measurements (and temperatures) below from the Imperial system, so they are approximate and I’ve included the original measures in brackets at the end.

Recipe from: www.saveur.com/article/Recipes/Acharuli-Khachapuri-Cheese-and-Egg-Bread

Ingredients
1 teaspoon active dry yeast
1/4 teaspoons sugar
1 tablespoon olive oil, plus more for greasing
175g cups flour, plus more for dusting (1 1/4 cups)
1 teaspoon salt
395g Muenster cheese (14 oz.)
170g crumbled feta cheese (6 oz.)
2 eggs
4 tablespoons unsalted butter, cubed

Instructions
Combine yeast, sugar, and 150ml (2/3 cup) water heated to 46°C in a bowl; let stand until foamy, about 10 minutes. Add oil, flour, and salt; mix with a wooden spoon until a soft dough forms. Transfer to a lightly floured surface and knead until smooth and elastic, about 4 minutes.

Transfer to a lightly greased bowl and cover loosely with plastic wrap; set in a warm place until doubled in size, about 45 minutes.

Place a pizza stone on a rack in lower third of oven. Heat oven to 260°C for 1 hour. Combine cheeses in a bowl; set aside. Punch down dough and divide in half. On a piece of lightly floured parchment paper, roll half of dough into a 24cm circle (10 inch) about 1/8" thick. Spread a quarter of the cheese mixture over dough, leaving a half centimetre (1/2 inch) border. On one side of the circle, tightly roll dough about a third of the way toward the centre. Repeat on the opposite end. There should be a 2"-3" space between the two rolls.

Pinch the open ends of the rolls together and twist to seal, making a boat shape; place another quarter of the cheese mixture over dough, leaving a half centimetre (1/2 inch) border. On one side of the circle, tightly roll dough about a third of the way toward the centre. Repeat on the opposite end. There should be a 2"-3" space between the two rolls.

Pinch the open ends of the rolls together and twist to seal, making a boat shape; place another quarter of the cheese mixture over dough, leaving a half centimetre (1/2 inch) border. On one side of the circle, tightly roll dough about a third of the way toward the centre. Repeat on the opposite end. There should be a 2"-3" space between the two rolls.

Pinch the open ends of the rolls together and twist to seal, making a boat shape; place another quarter of the cheese mixture over dough, leaving a half centimetre (1/2 inch) border. On one side of the circle, tightly roll dough about a third of the way toward the centre. Repeat on the opposite end. There should be a 2"-3" space between the two rolls.

Pinch the open ends of the rolls together and twist to seal, making a boat shape; place another quarter of the cheese mixture over dough, leaving a half centimetre (1/2 inch) border. On one side of the circle, tightly roll dough about a third of the way toward the centre. Repeat on the opposite end. There should be a 2"-3" space between the two rolls.

Pinch the open ends of the rolls together and twist to seal, making a boat shape; place another quarter of the cheese mixture over dough, leaving a half centimetre (1/2 inch) border. On one side of the circle, tightly roll dough about a third of the way toward the centre. Repeat on the opposite end. There should be a 2"-3" space between the two rolls.

Pinch the open ends of the rolls together and twist to seal, making a boat shape; place another quarter of the cheese mixture over dough, leaving a half centimetre (1/2 inch) border. On one side of the circle, tightly roll dough about a third of the way toward the centre. Repeat on the opposite end. There should be a 2"-3" space between the two rolls.
On a bright, grey Thursday afternoon in early February, I am sitting on my second train of the day, travelling from Manchester to Lancaster in the north-west of England. We’ve just passed through Preston when I hear two familiar voices behind me – it’s a surprise but not a huge one; we are all on our way to the same place. A quick change in Lancaster turns out to be less stressful than anticipated (though we run for it nonetheless) as the third and final train is a local one, and clearly waits for people making the connection. It takes us across the bleakly beautiful sands of Morecambe Bay to Ulverston, where we alight. We locate another friend on the platform at the station and together set off across the fields (one of us knows the way) to Swarthmoor Hall, the erstwhile home of Margaret Fell, where we find a fifth friend waiting by a log fire in the cosy ‘Friendship Room’. The next 24 hours or so will bring more arrivals, greetings, cooking and eating, a muddy walk up to a monument that looks like a lighthouse where the wind makes me a little hysterical, some quiet reading by the fire, and some moments of deep communion, until finally, on Friday evening, all 13 of us – 11 participants and two tutors – are assembled for the mid-year residential of the Young Adult Leadership Programme 2015-16.

We are almost but not quite the same group who assembled at Woodbrooke Quaker Study Centre in Birmingham for 10 days last July for the first of the three residential that form one element of the one-year programme. This is partly because one of the tutors is new to the programme; a YALP “graduate” herself having taken part in 2013-14, she now takes on the role of co-facilitating the weekend. Apart from this our group has not changed, other than by six and a half months.

I suppose it is impossible not to change at least a little in six months. My hair has grown out and there are probably plenty more greys (I am long past the point of being able to count). I feel like I have changed a lot. The circumstances of my life have changed considerably – home,
work, relationships – and these have changed me. And I have changed within myself. This certainly could not be said for the entirety of the six-month period, but now, in February, as we gather together at Swarthmoor Hall, and now, as I sit in my living room writing this in March, I feel more grounded and centred, more supported and loved, more certain of who I am and more accepting of that, than I did six months ago.

There are many other things I could share about my experience on YALP so far: all the rich and varied content of the sessions we had at that first ten-day residential; the way we have bonded as a group and the way we communicate all together, which gladdens my heart; the online forum that we use for discussions between residential and the peaks and troughs in our use of it; the individual spirit-led project that forms another element of the programme, and how mine has slowly but surely begun to take shape at last; the effect the programme has had on my relationship with my local meeting, which is acting as my supporting organisation; new aspects of my life that have begun in consequence of taking part in YALP...

If you go to the Woodbrooke website to find more information about the programme, you might find it rather different from what I have written here. And if you choose to sign up to take part, no doubt that might be different again. Finally, it is worth noting that EMEEYF is open to sponsoring Young Friends from the section to apply (i.e. acting as ‘supporting Quaker organisation’), so if you are interested feel free to get in touch, either with me directly (anniepwomack@gmail.com) or with the Communications Committee via the secretary (emeyf@qcea.org). Applications for next year are open from now until 31 May.
Thinking back on EMEYF’s year 2015, there are lots of events (e.g. our participation at EMES AM), involvements (e.g. with Qcea), communal and individual journeys (e.g. of EMEYFers engaging with the humanitarian crisis of Europe) that are a part of the EMEYF story, which is one of a dispersed worshipping community.

Two images of a gathered community come to mind in particular:

The first is a jumble of shivering Young Friends from all over the section, holing up under blankets in a room in a guest-house in Ureki, Georgia. Earlier, there had been hours of discernment about bringing EMEYF Spring Gathering to Georgia, of planning to make our leading possible, and finally of looking around this guest house for a room that would be big, warm, quiet and light enough to hold us all. Now, we gathered: “Our community came into being while huddled under blankets at our very first Meeting for Worship, as it poured with rain outside”, reads our epistle, and suddenly there was enough space, warmth, quietness and light. “All around us we faced the uncertainty of being in a different culture, experiencing language barriers even within our group; yet feeling the certainty of the community we built, as a rock in the storm.” We were blessed with finally being able to meet with those Friends who had been prevented in past years due to visa problems, and to be welcomed to their country by them, and even though the process had been difficult at times – all was right as we found our place as community.
The second image is of a group of EMEYFers looking through the first box of our lost and re-found archive during Annual Meeting in Autumn at Quaker House Brussels. Rummaging through minutes, epistles, notes and letters of those who have been EMEYFers 30 years ago, we recognized the differences due to technical and political changes, but even more we recognised the similarities in community, commitment, concerns and desire to find our voices and our place in Quakerism and the world. We recognized the struggles, the doubts, the trust and the humour, the grand moments and the shortcomings. We felt connected, part of a bigger story and community, encouraged and challenged.

All in all, it was a year that started by going to the outer edges of our geographical grounds to be more complete, and ended with discerning and adopting two major projects for 2016 and beyond, that will hopefully help EMEYF explore its historical depth and envision its future. In the Summer of 2016, we are going to celebrate 30 years of EMEYF with an All-Age-Gathering at Germany, to which all Friends are invited. And we are starting to transform our archives into a living archive, by linking it up with people and stories, feeding it back into our journeys as Young Friends.

Originally published in Europe and Middle East Section (EMES) Annual Report 2015

EMEYF has a new website, as some of you will have seen when you signed up for the All Age Gathering this summer.

With the new website we hope to offer both public information - so who we are, what we do, pictures and reports, - and unearth our archive year to breath some life into our history as Young Friends and those that came before us in the last decades.

The EMEYF website already offers a space, an online community, for you to set up your own groups with forums for discussions, sharing documents and pictures. You can exchange messages with each other, invite other people via e-mail to join our community and get e-mail notifications whenever something happens.

For this to become a living, breathing and spirited community you just need to sign up :)

If you are interested in helping out maintaining the website and community and working on ideas to improve on it, please contact Georg via mail (geoadel@gmx.de), as we need some more hands to make sure our new online offering receives the care it requires. It does not take much time and certainly does not require any deep web skills. Programming skills are not required at all, and I will be happy to explain how it works and how to use it all to anyone interested.
# EMEYF consolidated accounts 2015

## Overview

**Exchange Rate on 31st Dec 2015:** 1.3586102694 € per £  
**Check at [http://www.xe.com/currencytables/?from=EUR&date=2015-12-31](http://www.xe.com/currencytables/?from=EUR&date=2015-12-31)**

### Income

<table>
<thead>
<tr>
<th>Category</th>
<th>£</th>
<th>€</th>
<th>Consolidated as £</th>
<th>Consolidated as €</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spring Gathering 2015</td>
<td>£2,262.12</td>
<td>2,345.00 €</td>
<td>£3,088.15</td>
<td>5,418.34 €</td>
</tr>
<tr>
<td>All Age Gathering 2016</td>
<td>£0.00</td>
<td>5,750.00 €</td>
<td>£4,232.27</td>
<td>5,750.00 €</td>
</tr>
<tr>
<td>Annual Meeting</td>
<td>£0.00</td>
<td>115.00 €</td>
<td>£84.65</td>
<td>115.00 €</td>
</tr>
<tr>
<td>Donations</td>
<td>£535.00</td>
<td>266.40 €</td>
<td>£745.80</td>
<td>1,013.26 €</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>£0.00</td>
<td>0.00 €</td>
<td>£0.00</td>
<td>0.00 €</td>
</tr>
<tr>
<td>CC Meeting</td>
<td>£0.00</td>
<td>24.28 €</td>
<td>£17.87</td>
<td>24.28 €</td>
</tr>
<tr>
<td>Trees for Africa Contributions</td>
<td>£0.00</td>
<td>23.21 €</td>
<td>£17.08</td>
<td>23.21 €</td>
</tr>
<tr>
<td>Interest</td>
<td>£3.64</td>
<td>6.99 €</td>
<td>£8.78</td>
<td>11.94 €</td>
</tr>
<tr>
<td><strong>Total:</strong></td>
<td>£2,800.76</td>
<td>8,550.88 €</td>
<td>£9,094.60</td>
<td>12,356.02 €</td>
</tr>
</tbody>
</table>

### Expenditure

<table>
<thead>
<tr>
<th>Category</th>
<th>£</th>
<th>€</th>
<th>Consolidated as £</th>
<th>Consolidated as €</th>
</tr>
</thead>
<tbody>
<tr>
<td>Annual Meeting</td>
<td>£377.80</td>
<td>247.87 €</td>
<td>£560.24</td>
<td>761.15 €</td>
</tr>
<tr>
<td>CC Meeting</td>
<td>£335.01</td>
<td>781.37 €</td>
<td>£910.13</td>
<td>1,236.52 €</td>
</tr>
<tr>
<td>Secretariat</td>
<td>£0.00</td>
<td>644.44 €</td>
<td>£474.34</td>
<td>644.44 €</td>
</tr>
<tr>
<td>SG Planning</td>
<td>£838.19</td>
<td>283.88 €</td>
<td>£562.14</td>
<td>804.49 €</td>
</tr>
<tr>
<td>Spring Gathering 2015</td>
<td>£2,157.14</td>
<td>1,675.00 €</td>
<td>£3,390.02</td>
<td>4,605.71 €</td>
</tr>
<tr>
<td>Spring Gathering 2014</td>
<td>£877.82</td>
<td>0.00 €</td>
<td>£877.82</td>
<td>1,192.62 €</td>
</tr>
<tr>
<td>AAG Planning</td>
<td>£277.00</td>
<td>378.70 €</td>
<td>£555.74</td>
<td>755.04 €</td>
</tr>
<tr>
<td>All Age Gathering 2016</td>
<td>£0.00</td>
<td>0.00 €</td>
<td>£0.00</td>
<td>0.00 €</td>
</tr>
<tr>
<td>Representatives</td>
<td>£718.94</td>
<td>0.00 €</td>
<td>£178.94</td>
<td>976.76 €</td>
</tr>
<tr>
<td>Trees for Africa Contributions</td>
<td>£0.00</td>
<td>9.00 €</td>
<td>£6.62</td>
<td>9.00 €</td>
</tr>
<tr>
<td>Bank Charges</td>
<td>£0.00</td>
<td>37.20 €</td>
<td>£27.38</td>
<td>37.20 €</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>£613.71</td>
<td>0.00 €</td>
<td>£613.71</td>
<td>833.79 €</td>
</tr>
<tr>
<td>Bursaries</td>
<td>£0.00</td>
<td>323.00 €</td>
<td>£237.74</td>
<td>323.00 €</td>
</tr>
<tr>
<td>Herzberg Funds</td>
<td>£39.00</td>
<td>196.15 €</td>
<td>£183.38</td>
<td>249.14 €</td>
</tr>
<tr>
<td>Other</td>
<td>£344.99</td>
<td>9.95 €</td>
<td>£352.31</td>
<td>478.66 €</td>
</tr>
<tr>
<td><strong>Total:</strong></td>
<td>£6,124.60</td>
<td>4,586.56 €</td>
<td>£9,500.52</td>
<td>12,907.50 €</td>
</tr>
</tbody>
</table>

### Income – Expenditure

<table>
<thead>
<tr>
<th>Category</th>
<th>£</th>
<th>€</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Income – Expenditure</strong></td>
<td>-£3,323.84</td>
<td>3,064.32 €</td>
</tr>
<tr>
<td>Cash held at start of year</td>
<td>£8,880.81</td>
<td>11,583.10 €</td>
</tr>
<tr>
<td>Cash held at end of year</td>
<td>£5,556.97</td>
<td>15,547.42 €</td>
</tr>
<tr>
<td><strong>Liabilities</strong></td>
<td>£582.88</td>
<td>145.00 €</td>
</tr>
<tr>
<td><strong>Net (Cash held – liabilities)</strong></td>
<td>£4,874.09</td>
<td>15,402.42 €</td>
</tr>
</tbody>
</table>