

# European and Middle East Young Friends (EMEYF) Annual Report 2014

[www.emeyf.org](http://www.emeyf.org)

(Including contributions 2012-2013)

EMEYF has decided to take a new approach with this annual report - so click on whatever interests you and jump right to it!

What is  
EMEYF?

**"All I want for  
Christmas is justice"**

*Becky Viney-Wood's Christmas in  
the West Bank*

*The Coming  
of the Lord -  
Przyjście  
Pana*  
By Martyna  
Trzcińska

*European Quaker all-  
age gathering 2016*

*"An adventure that  
does not scare at  
times, may not  
have been worth  
its name."*

**"What exactly is  
Quaker  
community?"**  
German Young Friends

Find out about the  
Jungfreundegruppe  
Berlin!

*What's the link between,  
gender, our descriptions of  
people, and how we listen  
to them?*  
by Miranda Barty-Taylor

*'I do not ask any more  
delight, I swim in it as  
in a sea'*

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a really  
strong dose  
of  
Quakerism,  
this is it!"**

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concern for  
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*"Go with the flow. There  
is a different sense of  
time in Macedonia"*

Spring Gathering Epistle  
2014

**Commitment, belonging  
and membership**

Spring  
Gathering  
Epistle  
2012

# EMEYF

## means: European and Middle Eastern Young Friends

### 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 autumm.

### 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 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 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 Spring Gathering. All our decisions are reached together in worship.

You can find out more on our website: [www.emeyf.org](http://www.emeyf.org)

*This Annual Report was edited, formatted and compiled by George Thurley, using the open-source publishing software, Scribus.*

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



## Spring Gathering Epistle 2012

From April 6th to 13th 2012, seventeen young Friends met for the EMEYF Spring Gathering in Wehlen, near Dresden (Germany). Focusing on the theme of 'Encouraging Community', we shared stories, discussions and exercises in order to develop greater understandings of the elements and challenges of encouraging communities. We were lucky to have guidance and help from Miriam Menzel-Koehler and Davorka Lovrekovic, invited speakers from German Yearly Meeting. The growth of our group work is presented in this tree. Our initial thoughts and guiding questions accompanied us on a fruitful path towards community at this Spring Gathering, which we hope to carry back home into our own lives.

We thank EMEYF and the Spring Gathering committee for organizing and facilitating such an inspiring event.

Questions providing the roots of our activities included:

- What communities am I part of?
- What is my part in community?
- What do we want to take responsibility for?
- What do we have to take responsibility for?
- How do I live in community?
- What resources help us to live brave lives?
- How am I encouraged by community?
- How can I encourage community?





We branched out our awareness of community to look for answers to these questions through our activities during the gathering, such as:

- ✧ discussions
- ✧ cooking together
- ✧ creativity
- ✧ singing
- ✧ creative listening
- ✧ puns
- ✧ hugs
- ✧ music
- ✧ laughing
- ✧ meeting new friends
- ✧ eating lunch by the river in the sun together
- ✧ Davorka's introduction to 'broken world'
- ✧ Miriam's nuclear eggsercise
- ✧ visiting Frauenkirche in Dresden
- ✧ personal sharing of our own experiences
- ✧ talking about the Kenya 2012 World Conference



✧ playing the 'unable and unwilling' game

- ✧ creating clay communities



- ✧ talking about our own lives
- ✧ being alone in nature
- ✧ reflecting on and celebrating each others' attributes and skills
- ✧ enjoying the experience of being together
- ✧ talking about our communities at home and comparing them to how we build a community here
- ✧ an introduction to the Quaker business method, leading into our business meetings
- ✧ discussing conflict resolution in Israel and Palestine
- ✧ meetings for worship
- ✧ human contact
- ✧ exploring how we discern the will of God using verbal and non-verbal means of communication

- ✧ respecting the need for personal reflection or quiet space at times
- ✧ taking care of each other (when in need) and finding this rewarding, whilst appreciating the help of others when the situation is the other way around



Epilogue gave us time to share silent worship, candles, music, thoughts and friendship, developing both consciously and subconsciously our understanding of how we can encourage community.

"I feel strengthened in many ways, personal, in belief...and encouraged to live community. I have been reminded of how important truth to others, but mainly to myself, is."

“Friendships...understanding...space.”

“The gathering taught me that in peace and reconciliation you need to look for the root cause of people’s unhappiness and aggression, not just respond to the symptoms/behaviour.”

"I feel community with people when we do things together. That's a good focus for me to have and something I will encourage."

“Thank you Friends, for letting me share in the growth of this community. I came here knowing no one, not even myself, yet here we have grown close friendships. We have travelled a journey together. I have learnt so much from you, which I hope to take with me and develop within myself and the communities which I am a part of.”

Finally, some wisdom from a Quaker text, shared by Davorka...

“In a true community we will not choose our companions, for our choices are so often limited by self-serving motives. Instead, our companions will be given to us by grace. Often they will be persons who will upset our settled view of self and world. In fact, we might define true community as the place where the person you least want to live with always lives.”

"I've found the fellowship really inspiring and the support in the silence."

“Fun...laughter...”

“More clear ideas of what I want and what I don’t want from life.”

“Building bridges...new Friends...productive, co-operative work on similar problems...enjoying VERY much building/encouraging community here with Quaker Friends.”

“I’ve been reminded of the importance of Friends, community and the light they bring... Young Friends events offer a lot in these areas. Also that my own Quaker communities now probably lie elsewhere. [I sense]...an awareness that it is time to move on, and probably also to leave well.”

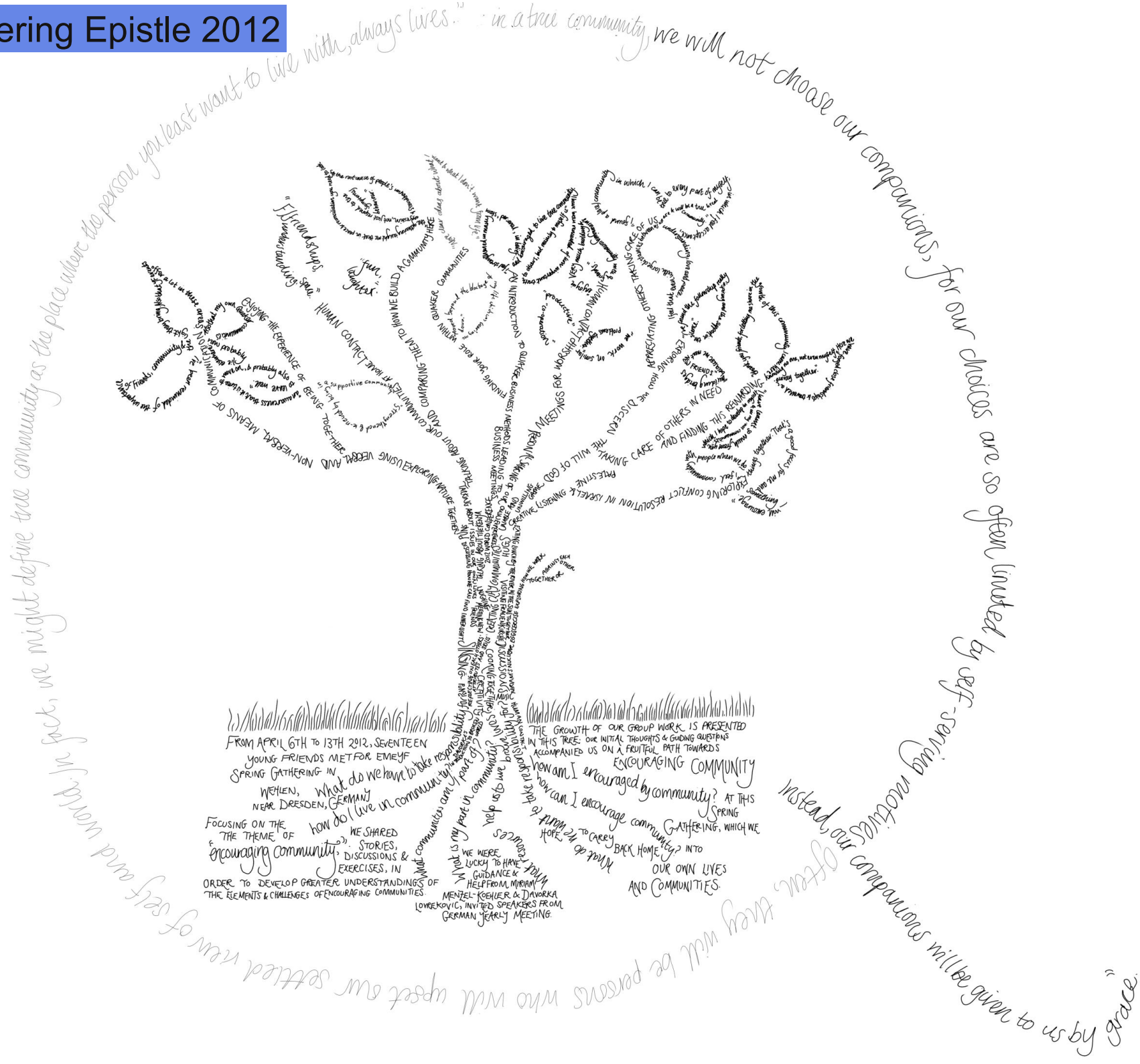
“I felt we got to a place so deep it was uncomfortable (especially in the sessions on the second day.) Personally, that doesn't bother me at all - in fact I really felt connected with everyone because of this shared experience.”



“I found a place/community in which I can be true to every part of myself, in which I feel acceptance, understanding, love and peace. I feel that even with large distances we will have to face between us we are and will be a true and real community.”



# Spring Gathering Epistle 2012



## Jungfreundegruppe Berlin/young Friends group in Berlin

by Kirsten Ackermann

At the beginning of 2013 a lovely young couple (Erica and John from England) came to me with the idea of starting a young Friends group, getting the "younger" attenders and members living in the German capital together every once in a while. Thus began the young Friends group in Berlin. To be sure, we're not the first (one older Friend of the Berlin group was in the youth group of the Quakers in the 30s) and hopefully won't be the last (we've got a growing number of children in the group). But we're still around, which hasn't always been easy, and have had some fun and exciting adventures and get-togethers. To name a few: a bike tour through Berlin-Brandenburg, a music evening, a retreat weekend to Usedom. But most of the time we get together to cook and eat and talk about everything from language to God to our happenings in everyday life.



One difficulty we face is that there's a lot of coming and going in Berlin (not only at the Quakers) and some faithful young Friends, who brought their originality, skills and their wonderful selves into the group, now enrich other meetings in other parts of the world. At the moment we're trying out something new and meeting on every last Sunday of the month. We've got a bunch of "young adult" Friends and friends of Friends who try to come regularly and are always glad to welcome new names and faces.

So if you know of any younger Friends aged approximately 20-30 living in or moving to Berlin who would be interested in joining our group, you're welcome to give them my email address ([Kirstenla2000@yahoo.com](mailto:Kirstenla2000@yahoo.com)) or just encourage them to show up in meeting on Sundays in the Planckstraße. See you there! :)

### **What does being a young Friend mean to you?**

Mieke (The Netherlands/Guatemala):

"When I became part of the young Friends community was when I realized that I wasn't crazy after all. Or that at least there was a group out there equally crazy. Being a (young) Friend to me is being part of a community that puts spirituality first, combining silence, activism, a strong commitment to non-violence and living following a vocation; a community where I found home."

## How does the language we use to describe people affect how we listen to them?

*by Miranda Barty-Taylor*

I have recently embarked upon a PhD in Linguistics at Lancaster University in the UK, and have been fortunate enough to gain the support of Quakers in Britain via an Adult Education Grant. I feel that the topic I am exploring reflects concerns/principles that Young Friends from Europe and the Middle East share, particularly after recent conversations with EMEYFers.

Contemporary Quakerism is committed to values of justice, inclusivity and equality. Grounded in such desire for a just and fair world, my research contributes to growing debate in the UK and elsewhere about gender equality.

Women's Liberation successfully dismantled many patriarchal systems of power and drew attention to hierarchical gendered relations. One outcome was greater numbers of women in positions of power in the public sphere - political, educational, media etc. However, as exemplified by the vitriol directed at Mary Beard (the Cambridge classicist), Caroline Criado-Perez (who campaigned to include Jane Austen on British bank notes) and Stella Creasy (a politician who challenged Twitter's harassment policy after receiving rape threats), we have a long way to go before we respond to powerful women in the same way as we do powerful men.

Briefly; I am exploring how linguistic constructions of women politicians online reflect and reinforce historically-entrenched, gendered power structures, thus marginalising women's presence in the public sphere. Their opinions are trivialised and their perspectives undermined, with commentary often concentrating on their appearance, or using particular discourses – such as 'women as emotional'.

However I am particularly concerned by how these attitudes change from one generation to the next. How are portrayals of powerful women affecting young people's perceptions of their gender and their aspirations? I hope therefore to engage with teenagers and study the language they use about these representations of women politicians. In this way I can draw conclusions about how online spaces re-establish gendered power relations. I also hope to network with relevant academics/policy makers/media shareholders, participating in the changing of views and potentially even social policy around women's representation in the media. I wish that my experiences of EMEYF gatherings, where we respect and validate each other's voices equally might be replicated in the wider world.

Women's inclusion in the Religious Society of Friends has historically been controversial, however the influence of such vocal Quaker women as Margaret Fell is widely recognised. In her book 'Mothers of Feminism, The Story of Quaker Women in America', Margaret Bacon encapsulates the nature of this research in her arch defence of second-wave feminists: "to view an agent of change as 'strident' is of course to project one's fears upon the other..." (1986: 225). How many women's voices have been described as 'strident', when they speak out? How many described as 'shrill', 'pushy' – or 'aggressive'? Thus we reveal our discomfort with listening to women in particular. In a fair, just world this would not be so. We would open our minds to people's words regardless of race, ability, gender, sexuality or class. I hope to bring that reality a little closer.

If any Friends are interested in chatting about aspects of the research, I welcome others' perspectives – [m.barty-taylor@lancaster.ac.uk](mailto:m.barty-taylor@lancaster.ac.uk)



## Spring Gathering Epistle 2013

EMEYF would like to present the epistle from the Spring Gathering 2013 held at Gearstones Lodge, Ribbleshead, North Yorkshire. Our week was inspired by the theme of 'The Body Electric: exploring spirituality through creativity'. We were able to realise these themes through workshops, discovering the local area (hills, caves and red squirrels included) and through both programmed and unprogrammed time together. Our Meetings for Worship for Business led to an understanding that each member of EMEYF has an active role to play within our community. Our spirituality and creativity can allow us to do this.

### Part one

*Landscape of rolling hills*

*Giving room for creativity in the many adventurous routes*

*Being amongst caring, open, loving, kind people,  
'I do not ask any more delight, I swim in it as in a sea'*

*Not much matters more than making people feel*

*Be Yourself,  
that is how I created you*

*Explore Your limits and borders,  
extend them where you can*

### Space

*A poem, a song, a painting or design somehow feels truer, simpler, a reminder of a  
bygone age. It is a product and extension of self.*

*My spirituality and creativity are closely connected and when  
they have to be separate, my work and my worship feel incomplete*

**Part Two is an [audio file](#)**







# **What does being a young Friend mean to you?**

**Kristin (Norway/UK):**

"Experimenting with the life-giving spirit! Testing out how the Quaker traditions feel *\*alive\** and leading. Safety and love – even the safety to be in conflict, anger and uncertainty, and still have love for each other! Really hard but really good."





# The Coming of the Lord Przyjście Pana

*A bilingual poem (in Polish and English) by Martyna Trzcińska*

Silence is expecting

Cisza oczekuje

Specks of dust are flying in the air

Pyłki kurzu fruwać w powietrzu

A beam of light is unveiling them

Ujawnia je promień światła

Only breaths can be heard

Słyszać tylko oddechy

Distant sounds of the street

Dalekie odgłosy ulicy

Are like from another world

Są jakby z innego świata

We are somewhere else

My jesteśmy gdzie indziej

Already somewhere else

Już gdzie indziej

Taken one after another

Zabierani jeden po drugim

When we are closing our eyes

Wraz z zamknięciem oczu

Trembling silence is bearing words

Drżąca cisza rodzi słowa

God is present

Bóg jest obecny

God is present in the breath

Bóg jest obecny w oddechu

God is present in me

Bóg jest obecny we mnie

God is present in you

Bóg jest obecny w tobie

God is present here

Bóg jest obecny tutaj



## Living adventurously in an age of anxiety

by Georg Adelman

*The following is a personal reflection on the obstacles to living adventurously and who and what inspired me to overcome some of them. Parts of this text may or may not inspire you as well – actually, reading it may give you dangerous ideas about life and what to do with it.*

Life is full of adventure. The thing about adventures is that you cannot predict the outcome and if you set a goal, you are already closing your mind and perception to all the things happening nearby – the great adventures we tend to stumble upon.

*„If we are open only to discoveries which will accord with what we know already, we may as well stay shut.“ Alan Watts, The Wisdom of Insecurity*



Open House event in Congénies, France. Credit: Tobias Buchmann

I decided to believe in God when I was around 12 years old, never had believed before although I had been raised in a very liberal Catholic household and felt that if there was truth to it, then only jumping ahead would help me experience the divine – and find out if it existed.

Oh my, what had I gotten myself into – in so many ways, this decision was a lifesaver, entirely unplanned, unpredictable and in the beginning I wasn't even sure if the outcome would be worth it, since I did not know at all, what the outcome even might be and how it would change me.

One of those changes was meeting young Friends 20 years later, by invitation to the German Young Friends New Year retreat. I joined that retreat and it was easy to feel at home with them. One thing that made it easy to join was that I had received direct divine guidance several times in my life, beginning in my adolescence and it has not stopped yet. Am I lucky? Chosen? Is it even true? There certainly is no proof, there is no certainty – but I have faith now, a peculiar mixture of Catholicism, Quakerism, Buddhism and Taoism, that speaks to my condition.

Quoting Jiddu Krishnamurti from one of his inquiries on the sacred life:

*„We musn't misuse life - we musn't rest it, because our life is so short.“*

So I live, I go on unknown adventures, mainly with people rather than the planet. People have always intrigued me and I have always had a nagging feeling, that our potential as beings on this planet is just so much more beautiful than what we have created. Young Friends in Germany and EMEYF supported my adventures in so many ways with their open-minded spirit and by being non-judgemental. I live love in all kinds of ways as best as I can - I am exploring boundaries, my understanding of human nature and the human condition and I try to uncover that core within each of us that is divine in origin.



*“There is no freedom without truth, and there is no truth without love.”* From my diary.

It is this spirit of non-judgementality that I want to invite you to explore. Start with yourself in a kind and appreciating way. For sure, exploring ourselves is one of our main adventures. The more I let go of self-concepts, ideas and boundaries, the more freedom I achieve.

### **Why would freedom be important?**

There is no faith, no belief at all, without freedom – if the divine's goal had just been to get as many „believers“ as possible, there would have been undeniable proof one way or another, like a burning message in the sky. Instead, if there is something divine, some truth, then we have to discover it and still then, there will be no proof. We have the freedom to believe, but we have that freedom only, if we don't need to believe in the first place – social pressure, our own need for security or transcendence... all of that may be a reason to start, but it should not be the goal, anxiety does not provide freedom, it prevents it – again, goals are fine in general, but if you are on an adventure to discover something you cannot possibly yet know, they may well delude and stop you from reaching the destination of adventure.

EMEYF helped me understand that two years ago, when I had had the immense pleasure of being part of the planning committee for Spring Gathering 2014 in Macedonia. It took nearly half a year to find a location and by then we had reached a point where it was hard to maintain the belief that all was going to turn out fine. Yet it did and we found a wonderful and magical place which none of us expected at that time, I think :)



Spring Gathering 2014.

What did I take from that experience and quite many similar ones? I try not to give up too early – there might be pain, but it might be worth it. And any adventure that is too easy, is not an adventure. An adventure that does not scare at times, may not have been worth its name.

### **Dark and Light**

*„Where there is desire, there is gonna be a flame. Where there is a flame, there is gonna be fire. Where there is a fire, someone's bound to get burned. But just because you're burnt doesn't mean you're gonna die – you gotta get up and try, try, try.“* P!nk - Try

If there is truth, it will shine through everything and everywhere – even in Pop Songs :D And sometimes it will burn and hurt.

Flames give light, they can show us a path in the dark and they help us find each other. Take care of the flames you encounter. The lights of others, which I was able to nourish with my own flame, became a source of inner light for myself, too.

And I needed that light – there have been dark times, filled with anxiety. I was afraid of many things, mainly losing others for being too honest, and too true. We live in a strange, and broken world. Quakers have long understood that. The call for living adventurously is needed exactly because we are afraid. It is a scary process to discover sides of oneself and of others, that probably nobody knew existed. I know that first and second-hand. But I also know that some if not all adventures are worth it – especially as long as I let love and honesty accompany me and am open to divine leadings, as scary as those sometimes may be.

I live in times and in a society, which makes me worry not about stuff I need right now, but about stuff I might need in the future like a pension system, death and possibly the afterlife. And I can worry about the past – mistakes I made, triumphs I achieved, people I connected to but who have moved on, or I did. Alan Watts described our age as an age of anxiety about fifty years ago.

### **What does being a young Friend mean to you?**

Esther (Germany):

"Inviting myself to not-yet-fully-grownness means that I am allowed to grow in my faith and my community without presupposing how things are. Being open to continuous revelation and continuing revolution and finding our strength at the most vulnerable places."

During a meeting for worship in Berlin, I felt to deliver the following as a messenger rather than an ambassador: "I grant you pain, I grant you death, so you may live."

It meant different things to different people. To me it felt that this is what gives importance to each moment, those in pain and those in joy. I learn from pain, not to avoid it but to cherish that something or someone is really important to me and death gives a reason to live each moment as fully and surprising as possible. Without death, I would not really live. Without pain, probably nothing would matter.

And still, there is a brokenness from which we do not return. People die, relationships crumble, fear wins over love, often seemingly futile. In the dark times of my late childhood, my first leading appeared: "Feel the pain in my reign, you'd never ask to do the same."

It felt like a sad apology by God to me, while at the same time telling me, it is not in vain. And it certainly helped to have my pain recognized by the divine and even accepted, instead of questioned. I started to feel less alone, I felt guided and cared for and that enabled so much growth and happiness that I am still amazed by it.

### **What to do?**

Live adventurously. Do not go on an adventure alone, if you can help it, but also don't wait too long. Life is sacred and it happens in this moment. Live the moment, "Let your life speak", be sadness, happiness, anger, fear – dare express that, at least inwardly, to be honest and try



not to fight yourself – truth will prevail and fighting it can only result in unnecessary pain that adds so much weight to the necessary pain of life and love. And the greatest adventure in this is, I believe, described in Britain Yearly Meeting's Faith and Practice:

*“We need to overcome our fear of what is strange or different, because we are all vulnerable; we all need love.”*

Indeed we are strange, we are intriguing if we show our core, our strangeness and become vulnerable – that vulnerability is love and needs love and appreciation. We all are wonderful and can do wonderful things. If not in one moment, then probably in the next because the very next moment is going to be different again if you do not cling to the past or the future. That by itself is a wonderful adventure, in which anxiety can tell you to watch out for something that might be important. But as anxiety is always rooted in past or future, it does not live in the moment and cannot predict the unknown. So listen to it but do not let it judge your life's adventures, otherwise you give up the joy of the moment and maintain your seemingly secure past-self by sacrificing present and future life. A friend during a meeting for worship reminded me of this. Fear lasts for a moment but the regret of having listened to it, and not followed an adventure, lasts a lifetime.

Be open to the light, in whichever way it shines. To quote Terry Pratchett: *“Surprise is the nature of the universe”*

## George and the lake

by Annie Womack

During Spring Gathering 2014, I was somewhat preoccupied by a creative writing task I had to complete for the entrance exam to a German Masters programme I was applying for. I began the week with a feeling of fearful urgency which seemed to leave no room for ideas. As the days passed by on the shores of Lake Ohrid, I found that, rather than intensifying, this feeling gradually dissipated as I discovered a trust in myself, in those around me, and in what I felt vividly to be the spirit of that place. I allowed my surroundings to inspire me, and came away with a couple of paragraphs, which later became the following story.

This is the story of George. George who lived by the lake. George was born in a small house that lay right by the water on the western bank of the lake. At his birth his mother looked out of the corners of her eyes and saw the white crests of the waves. She raised her eyes in desperation to the snow-capped peaks of the mountains lying opposite. His first cry rang out over the water.



His first steps were taken nine and a half months later on the shingle at the edge of the water. As an eight-year-old, he learnt to pick out the flat pebbles on his walks over the shingle, to take them in his hand, and send them flying out over the still water in such a way that they bounced several times on top of the blue-grey surface before finally sinking into the deep.

One day, when he was sixteen, George raised his eyes from the water that had always lain before him, and looked at the peaks of the mountains. In the evening he said to his parents: "I want to stand on top of the highest mountain. I'm going to climb it."



His mother was dismayed: "Oh no! That's dangerous! You could die!"

His father was strict: "I forbid you to climb the mountain."

George said nothing, but the next morning he left the house and walked around the lake until he came to the foot of the highest mountain.

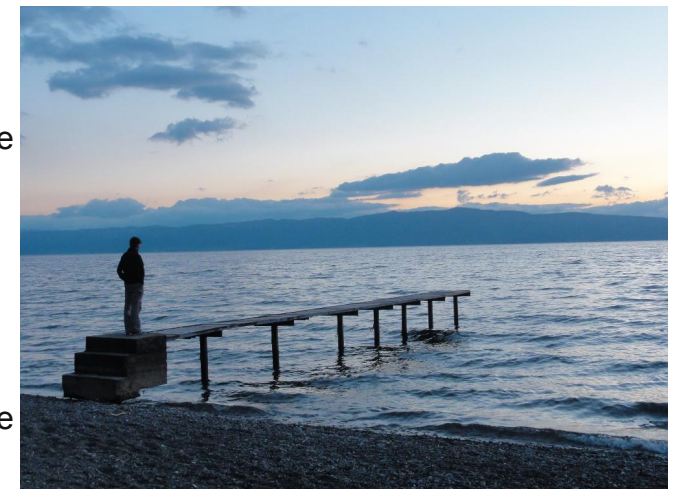
The voices of his parents sounded in his ears, but he pushed them away, and began to climb.

He climbed and climbed. To start with, he enjoyed the ache in his legs and the beating of his heart. Gradually he became tired, he was hungry and thirsty, he often had to stop to recover his strength. It began to get dark. Now he was walking over ground covered with snow, and his feet got wet and cold. He was afraid of the night, of the cold, of hunger, of death... He crept in to a

small hollow and shivered the whole night through.

The next morning he stood up and looked once more at the summit sparkling in the sun. There wasn't much further to go. He pushed himself on. Soon George stood at the top, conqueror of the mountain, and his heart beat high. He looked down upon the world, and saw more than he had ever seen. He saw the tiny house of his parents, he thought of them, and longed for home. Then his gaze fell on the lake – from up here it was completely black – a great hole in the surface of the earth. The darkness of the deep gripped his soul and pulled him down the mountain.

Finally he stood again at the edge of the lake, where once he had sent the flat pebbles flying out over the water. Now he took the stones in his hand, and simply threw them as far as he could. He watched as they disappeared into the black, fathomless deep.



He looked over at the house. He looked up at the mountain. He looked into the lake. He took a long run up, and jumped.



## Spring Gathering Epistle 2014

**“Go with the flow. There is a different sense of time in Macedonia.”**

From the 12th of April to the 19th of April 2014 we came together in Lagadin, Macedonia, for our Spring Gathering. The decision to go to Macedonia was a bit scary and the organizing committee faced many challenges to make this gathering happen. We were not aware of any Quakers here and none of us had ever been to the country before. But we managed.

Since we are all strangers in Macedonia, we were all put in the same position from where we then started to explore.

This gathering felt active, buzzing. We overcame our worries of going to an unknown country and not being able to plan every detail. Sometimes it was difficult to pinpoint what was happening, but we could sense that a lot was going on.

Some of us came to the gathering feeling we must overcome borders and tear them down. Then we worked on our theme „Borders within and without“ in workshops and discovered other aspects. Borders keep us together. We have them for structure, but must remember that they need to be permeable. Impassable borders tear and keep communities apart.



Misha from Georgia could not get a visa to come to Spring Gathering. This felt very significant to our gathering. It even was eye-opening for some of us, because many young Friends never experienced an impassable border.

After Annual Meeting in November, EMEYF was without a clerk. This was difficult, especially for the members of the Communications Committee. To our surprise, this situation led to a very different experience in meeting for worship for business and in the end resulted in a very high engagement of the whole group into the process. We have faith that what needs to be done will be done. Three Friends volunteered to record minutes during our business meetings and they were surprised they could actually do it.

Next Spring Gathering will be held in Georgia. Georgian Friends have been prevented from participating in our community for many years. We are glad to accept their invitation to get to know them and their country.



Our youngest participant was Peter, who turned one at our gathering. We appreciated sharing our time with him. We held him close and entertained him with music. This way we also got to experience this Spring Gathering through his eyes. We sincerely hope to meet Peter again next year to celebrate his second birthday with him!

**We move forward in hope and live adventurously.**

## Spring Gathering 2014 - Lake Ohrid

*by Tim Rouse*

I wasn't planning on going to Macedonia. It just sort of happened. I knew EMEYF existed, but I'd never been involved before – foreign travel is fun, but it's also expensive, and I just hadn't had the chance to go to any EMEYF events before now. But when I heard about this year's Spring Gathering, which took place on the shores of Macedonia's 'fresh water sea', Lake

Ohrid, from April 12th to 19th, the idea of going entered my head and just wouldn't leave.

Fast forward a few weeks. With financial help from my local meeting, I was flying out to Macedonia's capital, Skopje, a couple of days before the Gathering. Once there, I met up with some of my fellow Gatherers before we took the 3 hour bus journey to Ohrid. We took the opportunity to drink in the sights and sounds of Skopje, from the old bazaar with its twisty streets, beautiful mosques, and local cuisine, to the nationalistic triumphalism of the main square, with its 22 metre high statue of 'local' hero, Alexander the Great. Lake Ohrid was another matter entirely. From the urban landscape of Skopje, we passed dramatic mountain ranges and fertile valleys to reach the serene lake on the western edge of Macedonia. The lake is split between Albania, on the western side, and Macedonia on the east; for us, the most visible sign of this was getting an Albanian signal on our mobile phones!

The presence of this border, and the fact that the Gathering was being held in Macedonia at all, were tied into the theme of the Gathering, borders. The issue of borders guided our thoughts and our discernment through the week; all the more so when a visa issue meant that a Georgian friend couldn't be with us at the Gathering. The six of us who had travelled together by bus from Skopje, arrived in the tiny lakeside village of Lagadin just a few minutes before the five who had driven by car from the





Netherlands, meaning that the Ikar Hut, our venue, was rapidly filled with noise and life as everyone settled in. For me, it was a time of getting to know new people from all across Europe, and saying hello to old friends from the UK.

The rest of the week was intense and amazing. We grew rapidly into a strong community, caring for each other and building strong friendships. Our business sessions were long, but they were deeply spiritual, filled with powerful discernment. Too much happened that week for me to be able to relate it in full. We climbed a mountain; we visited a monastery; we volunteered and cooked and paddled and looked after a baby. Most of all, we enjoyed ourselves; we were Friends and friends, exporting top quality Quakerism to a country where Quakers are unheard of. As one participant said, "If you want a really strong dose of Quakerism, this is it." I hadn't been to an EMEYF event before this Spring Gathering, but I know I'll be going to more in the future.



*Originally printed in [The Young Quaker](#), a print and online publication for young Friends everywhere, published by Young Friends General Meeting (YFGM) in Britain three times a year.*





## Young Friends General Meeting (UK): Acting under concern is being given an imperative to action

by Becky Riddell

**Young Friends General Meeting** (YFGM) is a scattered community of Young Adult Friends (YAF) from Britain, which meets three times a year for residential weekends in different Quaker Meeting Houses to spend time together, explore our faith and ways of living out the Quaker testimonies to truth, simplicity, equality and peace. Compared to other countries in the section, there are a lot of YAF in Britain – at each weekend we welcome between 50 and 70 YAF. Our members regularly meet up between gatherings, and plan extra social weekends too. Just like EMEYF, we are a diverse bunch, united by a willingness to explore issues surrounding faith and social justice, united by our worshipping together in silence. *If you want to know more about YFGM or to meet, check the website, contact [yfgm@quaker.org.uk](mailto:yfgm@quaker.org.uk), or ask YFGMers attending EMEYF events.*

At our gathering in October 2014, we formally adopted two Quaker Concerns. The first Concern was in opposition to renewing Trident, the UK's nuclear weapons programme. The second Concern is one that affects many YFGMers on a personal level. YFGM has long taken an interest in mental wellbeing, including within our own community, in the wider Quaker community, and in society in general. In recent years we have seen mental health and mental wellbeing as regular topics for special interest groups at YFGMs, and in August 2014 YFGM ran a weekend event on the topic 'Our Minds, Our Community', allowing young Friends to explore issues around mental health and mental wellbeing.

At this weekend event, Ceri Owen led a wonderful session on hearing voices, which involved a fascinating role play exercise, deep sharing, listening, honesty and discussion. Catherine Gregory provided an introduction to mindfulness and how to incorporate it into our lives. She also created a beautiful "experience tree" where people could write down their own contact with mental health issues on leaves stuck onto the tree, which were quietly shared and read throughout the weekend.

It is hard to give a report like this without it sounding like a dry, factual list of what we did, which has a danger of only being meaningful to those present. However, what I really want to express is my thankfulness, pure joy and lasting excitement about this weekend. I had a sense of fostering a safe, honest, non-judgmental and hopeful community. Our final session on Sunday saw my personal passion surrounding mental healthcare – and the unique gift I believe we as Quakers have to offer the world – mirrored in the eyes and voices of other young Friends. I felt this energy and enthusiasm to do something, and I couldn't let this disappear. I believe our core Quaker message or belief is there is "that of God in everyone". This is a very powerful message, particularly in the face of mental health issues and the stigma sufferers and carers sadly encounter. We must know one another – to know and be known – accepting others' basic humanity – being with one another as we are in a loving and non-judgmental atmosphere. Seeing a person with mental health issues as simply that, a person – and holding that person holistically and lovingly.

What does being a young Friend mean to you?

George (UK/Belgium):

"Growing into a community, learning from and being inspired by Quaker testimonies and experiences, past and present (often from other young Friends!) A space to be open, even vulnerable. Developing my spirituality and my thought processes."

So, what happens next, and how do you get involved? An initial questionnaire has been set up to gather YFGMers opinions on what our priorities should be. You can fill it out [here](#).

At the next YFGM in February we will be nominating a Mental Wellbeing Working Group who will start working on this Concern, and getting mini-projects off the ground. If you would like to join the YFGM Mental Wellbeing email network please email: [bexriddell@gmail.com](mailto:bexriddell@gmail.com)

Perhaps the key question for all of you to think about at EMEYF is: does EMEYF want to adopt a concern on mental wellbeing? Can we join together as a larger community and continue talking about and acting on this important issue?

#### **YFGM Minute 2014.18      Concern Arising: Mental Wellbeing**



*We have heard from Becky Riddell about a concern for mental wellbeing arising. This concern has been steadily growing within YFGM's community for some time, reflected in special interest groups, speakers, YF(GM Free)s and above all the energy and enthusiasm of YFGM members.*

*As young Friends we can lead by example, and feel the time is right to stand up and say to the world – 'this is important.' We recognise that YFGM can nourish the mental wellbeing of all its members and feel a duty to further this within YFGM and in the outside world. Our spirit of loving, non-judgmental support offers something unique. We are excited at the prospect of the impact we could make in raising mental wellbeing in the social and political agenda.*

*We agree to adopt mental wellbeing as a concern. We recognise that where we take this concern will require careful discernment, being aware that the actions we take affect our own mental wellbeing. We ask nominations committee to nominate a working group at YFGM in February 2015, to consider this and bring ideas to future YFGMs. We envisage that the terms of reference of this group will be finalised as the structure of their activities becomes more defined.*

*We thank Becky Riddell and all those who have helped to bring this concern for their hard work so far.*



## Commitment and Belonging: Membership and young adult Friends

*by Esther Köhring*

At Britain Yearly Meeting Gathering 2014, one plenary session was devoted to the topic of membership, and to questions of commitment and belonging, of identity and community. Marisa Johnson gave prepared ministry, asking “Is membership a pragmatic arrangement to enable us to operate as a corporate body, is it the culmination of a process of coming to belong, or is it first and foremost a spiritual experience?” Naturally, the session focussed on the situation of Britain Yearly Meeting, which might or might not be different from the situation in smaller Yearly Meetings or Quaker Groups. But, especially when considering the difference between attenders and members, the session raised awareness for Young Adult Friends (both those who grew up in Quakerism and those who found it as young people) and their understanding of commitment, belonging and membership.

Marisa interviewed two young Friends – and fellow EMEYFers – to make their voices heard. Both Rob Johnson and Rose Oliver are very active, committing to service for various Quaker organisations on the national and international levels, and both identify as Quakers, but are not in membership – or rather: they identify as Quakers and belong to the Religious Society of Friends and are not in membership. As Rose says: “Quakers are my family, I feel a part of you. I feel that walking the walk is enough. When you are in Meeting for Worship you are part of that worship together. I have a deep faith in the discernment process, and it doesn't matter if you are a member, if you have been a Quaker for five minutes or for your whole life. Having the faith in the fact that the decision will be the right one, and being able to share that together; membership always feels irrelevant to me.”

Some of the topics raised by Rob and Rose mirror many conversations we've had at EMEYF in recent years, suggesting that they might be typical for our generation of young Friends. For example, not having a Local Meeting (or even Yearly Meeting) because of moving so much, but having a wider feeling of belonging and commitment to specific conferences, gatherings, organisations, and the Religious Society as a whole. We also find grounding, belonging and commitment in shared experience, activity, worship, discernment, rather than in structures and labels.

What is your experience of membership, especially from the perspective of young Friends, in your meeting? Is this topic discussed between generations?

What role do Local Meetings, Yearly Meetings, national young Friends groups and EMEYF play in your identification with Quakers, your belonging and your commitment? What role should they play?

You can listen to the full session [here](#) for free – highly recommended, as it is both thought-provoking and fun. The text of Marisa's talk – though not the answers of Rob and Rose! – can be found [here](#) too.

## Get a grip on yourself – Look – Relax

At the Sylvesterfreizeit (a one-week New Year retreat held by the German Young Friends in Bad Pyrmont) 2014/2015, we German young Friends (plus two YFs from the Netherlands) discussed the topic “community”. We shared our experiences of Quaker community, especially German Yearly Meeting, and tried to grasp positive and negative aspects.

### What exactly is Quaker community?

Why do we feel at ease with Quakers? When do we feel uncomfortable and why?

Among us YFs we agreed that there is a strong bond of trust between us. All are treated equally, no one is excluded and individual needs are respected. In this concept of equality, we not only find mutual tolerance, but, above all, mutual acceptance and respect. We also recognise these feelings among other smaller Friends groups like monthly Meetings.

### Do generations communicate with each other?

We have found that it is easier to communicate with other Friends in smaller groups. The Familienfreizeit (German Friends Family Gathering) especially allows for active intergenerational contact. Since we would like to have deeper spiritual guidance, we came to the conclusion that it is our task to ask Friends for it.

*“Part of the creative experience of communities is learning how to deal with conflicts. Quakers, too, may be out of their league.” (German Faith and Practice, chapter 10.22)*

It is especially true that bigger conflicts which escalate during Yearly Meetings, have been ingrained into our memories in negative ways. During our discussion we found that we are often unhappy with how we deal with conflicts in business meetings. We want a stronger awareness of Quaker values in accordance with our testimonies: Honesty, simplicity, peace, equality and community. Derived from those values we ask for respectful interaction so that a trusting community can be built.

During meetings for business it often happens that a person seemingly repeats their statement. We think that this is a result of missing trust in being heard by the community. There is a lack of confidence that the statement is relevant and treated as such. *“Do you respect that of God in everyone though it may be expressed in unfamiliar ways or be difficult to recognise?” (German Friends Advices and Queries 17)*. Elders have declared their willingness in situations like these to be present in their role and act as mediators, which we would like to happen more in the future!

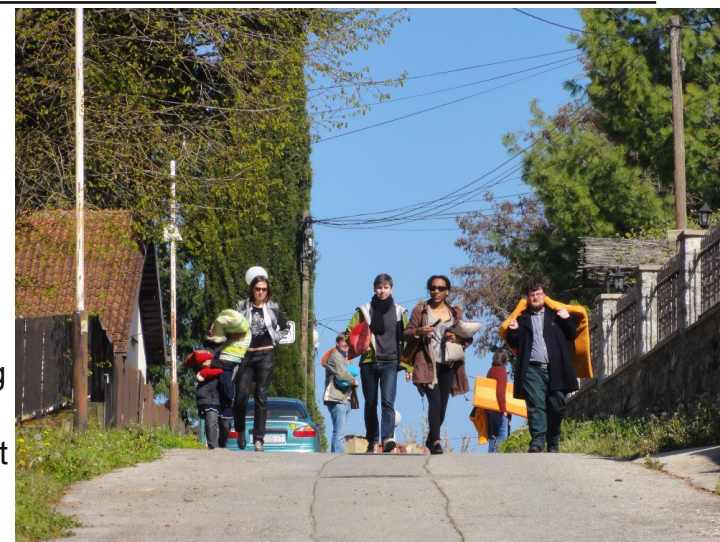




Often statements on controversial topics are heard in a prejudiced way – something that slows down decision making considerably. In fact, we should constantly challenge and test our own points of view. Everyone should discern prior to making a statement whether the statement is free of self-interest and inspired by the inner light – it seems to us that this is not always the case.

We want to point out that tasks and roles taken on to benefit the group, like Meetings for Worship for business which often lack sufficient attention and validation. We deem these, however to be a fundamental requirement for harmonious living with each other and trusting in each other – that is what makes our community, as Quakers, so special. We Young Friends feel very much at ease within our relatively small group. In addition we strongly trust the core tenets of Quakerism and are convinced, that these have led to our harmonious community.

We believe that the cohesion of the Yearly Meeting can be strengthened in the same appreciative way!



*This letter was written by German Young Friends and published in **Der Quäker** at the start of 2015. To get in touch with German Young Friends, email the clerks at [jf@quaeker.org](mailto:jf@quaeker.org).*

## European Quaker all-age Gathering 2016

Next year marks 30 years of EMEYF and to celebrate this a multi-generational gathering has been proposed – to include EMEYFers past, present and future. Various Friends have expressed interest in being involved in this, a date has been set and a venue booked, but as yet there is no committee in charge of planning it.

If you would like to get involved with this event, or form part of the committee, please email the EMEYF secretary at [emeyf@qcea.org](mailto:emeyf@qcea.org). There will likely be some discernment about the gathering and its planning at the next Spring Gathering.



## 'All I want for Christmas is Justice'

The following is a blog written by Becky Viney-Wood, EMEYF secretary 2013/14, about the Christmas she spent in Palestine. Becky was been sent to the West Bank by Quaker Peace & Social Witness (QPSW) Palestine as a human rights observer serving on the World Council of Churches' Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI). The views contained in this blog are personal and do not necessarily reflect those of QPSW, EAPPI or the World Council of Churches. You can read more about Becky's work in the West Bank [here](#).

All of the photographs included in this blog were taken by my colleagues and I in the course of our work as EAPPI Team 54 based across the West Bank.



An Israeli bulldozer and Israeli soldiers leave the village of Qusra after destroying agricultural walls. Credit: EAPPI/ R.Viney-Wood

This year I was lucky enough to spend Christmas in the West Bank. From Christmas Eve to Christmas Day, I experienced Christmas under Israeli occupation in Yanoun village, Bethlehem and Hebron. Over the two days I witnessed a spectrum of events which gives a snapshot of life here in occupied Palestine.

### Christmas Eve Morning

At 6.50am on the 24th of December, we received a call from our driver Ghassan, alerting us that the Israeli military had entered the village of Qusra near Nablus with a bulldozer. We arrived in Qusra to find that the Israeli military had pushed back several stone walls in a farmer's field, which the farmer told us will take him months to rebuild. A local Palestinian said that he believed the army often chose Christmas time for such demolitions as 'all the media is in Bethlehem'.



A Palestinian farmer in Qusra shows an EA documents pertaining to the boundaries of his land. The Israeli military had just destroyed several of the walls on the boundaries. Credit: EAPPI/ R.Viney-Wood





Three Israeli archaeologists and two Israeli soldiers are confronted by Palestinians for illegally trespassing on their land which falls within Area B. Credit: EAPPI/ R.Viney-Wood



Palestinians unpacking their belongings from their car in a random check at Zatara crossroads. Credit: EAPPI/ R.Viney-Wood

On our way out of the village we came across three Israelis claiming to be archaeologists from a University in Eilat, Southern Israel. They had entered a farmer's field in Area B, without permission to examine 'an area of importance for Jews'. The three Israeli civilians were accompanied by two Israeli soldiers. After a brief confrontation with the mayor of Qusra and the owner of the land, the archaeologists left. Archaeology is often used as a political tool in the conflict, as both sides link it to the idea of national identity and claims to the land.

After an already eventful morning, we travelled to Bethlehem for Christmas Eve celebrations. Whilst waiting at Zatara crossroad to catch a bus, we observed Israeli Soldiers stopping Palestinians at random to check the contents of their cars. Four young men were required to empty the entire contents of their car and then to stand looking down into a ditch until the soldiers had finished their checks. Random checks such as these are ongoing occurrences for Palestinians under occupation.

### Christmas Eve Evening

Finally, we arrived in Bethlehem. In the evening, the Bethlehem team organised for all the teams to share a Christmas Eve meal at a farm and restaurant called Hosh Jasmin in Beit Jala, which is just on the edge of Bethlehem. Hosh Jasmin is in Area C, meaning it is under full Israeli jurisdiction and therefore facing many unique challenges. Yet the restaurant is thriving, the food is excellent and much of it is grown organically on site. We were privileged to enjoy Christmas Eve in a community which is trying to 'bring life back to Area C'.



The Israeli archaeologists claimed to be interested in the stones in the background, for the purposes of 'Jewish history'. This land is in Area B and belongs to Palestinians. Credit: EAPPI/R.Viney-Wood





Lights on Star Street in Bethlehem, Christmas Eve. Credit: EAPPI/G. Bigset

### Christmas Day Morning

As children, many of us sang the Christmas carol 'O little town of Bethlehem', which paints a picture of Bethlehem as a place of peace. In reality, Bethlehem is almost unrecognisable from the quiet, starry town we sing about each Christmas. A tall concrete or wire fence separation barrier cuts through the heart of the city. It is mostly



An EA looks up at the separation barrier in Bethlehem. Credit: EAPPI/R.Viney-Wood

composed of 8 foot concrete segments, watch towers, electric fences and barbed wire. In order to cross the barrier, Palestinians must go through checkpoints although some pass through the gaps, risking arrest and detention for the sake of work.

At Christmas, Christians from all over the world descend on this holy place, turning it into a mass of lights and people. In Manger Square outside the Church of the Nativity, a giant poster read 'all I want for Christmas is justice'.

### Christmas Day Evening

Before it grew dark, I headed south to the city of Hebron. The majority of the Palestinian population in Hebron is Muslim, so there was a noticeable lack of Christmas paraphernalia in comparison to Bethlehem, where many from the small Palestinian Christian population live. The Hebron team had been invited to a barbeque in a house reclaimed from Israeli settlers. The group who had reclaimed it are called Youth against Settlements, whose aim is to end Israeli occupation in Palestine through non-violent means.



Team Yanoun in Manger Square, Bethlehem on Christmas Day. In the background the poster reads, 'All I want for Christmas is Justice'. Credit EAPPI/ R. Viney-Wood



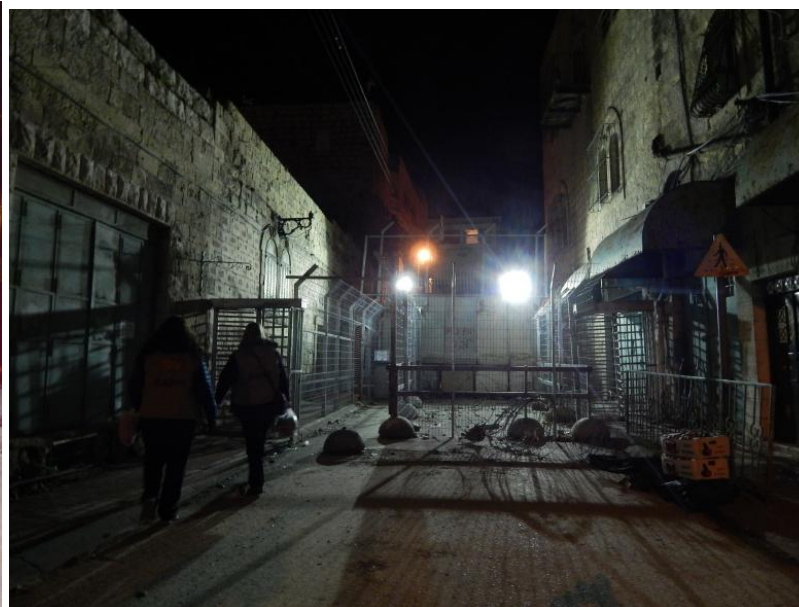
On the walk to the house we passed through a checkpoint into Shehada street, where there are several illegal settlement buildings. Shehada street used to be bustling with Palestinian trade, but parts of it have been closed to Palestinians pedestrians since 2000. The quiet street now has a ghostly air about it and Youth against Settlements have an ongoing campaign to open Shehada street for Palestinians once again. It is groups such as Youth against Settlements represent hope for the future in Hebron, and in the rest of the West Bank.

The Queen summed up my feelings about Christmas under occupation in this years' Christmas speech;

*'...even in the unlikelyst of places hope can still be found. A very happy Christmas to you all'*



Enjoying the bonfire with Youth against Settlements in Hebron on Christmas Day. Credit: EAPPI/R.Viney-Wood



EAs enter Shehada street in Hebron on Christmas Day evening. Credit EAPPI/ R. Viney-Wood



Young men from Youth against Settlements serenade us with Christmas songs. Credit: EAPPI/R.Viney-Wood

## EMEYF 2014 – looking back

For EMEYF, 2014 was a year of moving beyond borders and conventions. We started to look at our place in Europe in a new light, and continued to rework our structure. Both turned out to be ways of living adventurously as well as faithfully, exploring where we are led as a community.

There have been two gatherings in 2014.

In April we met in Ohrid, Macedonia for our Spring Gathering. We engaged with each other on the topic of borders, between, inside and around us. Macedonia provided us with a historical and political situation that made us rethink the concept of external borders: in an area where borders are heavily and violently disputed, where the topics of identity and borders are mixed up, and where refugees are still crossing today. But Macedonia also provided us with a soothing and inspiring natural setting that helped us to think about our inner borders. At the lake, we had meeting for worship, journalled and shared some deep conversation. One day, we climbed a (very snowy!) mountain, aiming to reach the top and look down on three countries. It was so foggy and snowy that when we stood there, we could only see the sky and the clouds, above and below us. Only our mobiles beeped when we picked up signals from different countries: Welcome to Albania, to Greece, to Macedonia...

We were inspired to think about our own borders by our contacts with the people of Ohrid - this was the first time EMEYF went to a place without a community of local Friends. Meeting them is usually one of the biggest benefits of our Gatherings, but this time we experienced that not relying on Friends made us open to meet friends, who just knocked on our door and stayed for tea and for our meeting for worship for business. Are we too self-centred sometimes, and therefore not open and inviting? What borders do we need to cross to let our lives speak? When invited for dinner at the eco-hostel where we volunteered for a day, we were asked to have a short period of expectant worship with them, and after we shook hands, our host asked: "So, are we Quakers now?" – a question we keep asking ourselves while growing in our faith and our faith community.



In November we met in Bad Pyrmont, Germany for our Annual Meeting. We appointed some new members to the Communications Committee, and developed a plan for a new style of our own annual report. After two years of reviewing nearly everything we do – our roles and our relationship to other Quaker Organisations – we arrived at reviewing how we make ourselves seen and how we communicate. We hope to find ways to produce an Annual Report that is more reflective of us as the vibrant and diverse community we are.



Resulting from the review of our interaction with QCEA and EMES in 2013, both relationships have been deepened in 2014. A number of EMEYFers took part in the QCEA Study Tour to Brussels and Strasbourg. It's important that young Quakers are informed about the workings of the EU and know how we can impact it – and it is important that young voices are heard as part of “our Quaker voice in Europe”. Therefore, EMEYF supported QCEA in organising the Study Tour financially and provided some ideas about how to make the Study Tour a more inclusive event.

Maybe it was our biggest weakness that facilitated our most valuable experiences: From the end of Annual Meeting 2013 until the end of Annual Meeting 2014, EMEYF had no clerk and we decided not to act on this until we were ready. This posed significant challenges for the rest of the Communications Committee and may have tested the patience of our partner organisations. However, holding ourselves in this vulnerable place strengthened us as a community! Holding meeting for worship for business without a designated clerk made clerking a communal task and the discernment a communal experience. Various members with no previous recording experience tried their hand at recording, with great success – and, more importantly, the whole meeting was incredibly gathered and connected. We experienced Quakerism as a “doing-it-together” faith, and discovered, at the heart of our vulnerability and weakness, our courage. As our epistle says “We move forward in hope and live adventurously.”



**Spring Gathering 2015** will take place in Ureki, Georgia, from 4th to 11th April. The theme of our Gathering will be Living as one faith among many, in order to “explore Quakerism within a wider community and in a world where there are not many Quakers”. For many years Georgian



young Friends have tried to participate in EMEYF events, but have been prevented, time and time again, by visa troubles. We can't wait longer, and look forward to finally meeting them.

We thank all Yearly, Area and Local Meetings, as well as individuals and JRCT for their financial support.

Please spread the word about EMEYF – we are inviting all Friends in the section aged 18 to 35ish to join us in our journey.

Esther Köhring and Renke Meuwese, clerks

*Originally published in the European and Middle East Section (EMES) Annual Report 2014*



# EMEYF consolidated accounts 2014

## Overview

## EMEYF FY2014

IN			Category	Euros	Sterling	As Euro	Consolidated	
Grants	FWCC-EMES		EMES	70.00 €			70.00 €	From old EMES debt to EMEYF
	YFGM		YFGM					
	JRCT		JRCT	1,075.00 €			1,075.00 €	Last installment of three year grant towards core costs
Donations	Individuals		DONATION-INDIVIDUALS		£84.00	108.11 €	108.11 €	
	Collections		DONATION – COLLECTION					
	MMs		DONATION-MEETING		£220.00	283.14 €	283.14 €	Edinburgh
	YMs		DONATION-YM	1,066.23 €			1,066.23 €	Sweden YM
Activities	Spring Gathering							
	Annual Meeting	Cash Returned	ANNUAL MEETING-CASH RETURNED	26.30 €	£10.00	12.87 €	39.17 €	Actual spend less than paid in by attendees
Interest			INTEREST	6.16 €	£9.28	11.94 €	18.10 €	
Other			OTHER					
Subtotal				2,243.69 €	£323.28	416.06 €	2,659.75 €	
<b>OUT</b>								
Annual Report & publicity								
Spring Gathering	Planning Group n+1	SG2015	SG-PLANNING	619.07 €			619.07 €	Further expenses claimed in 2015
	Subsidy	SG2014	SG-SUBSIDY	84.68 €	£827.47	1,064.95 €	1,149.63 €	Of this and the remaining liabilities, c.£500 is planning cost and c.£1500 is bursaries for SG.
	Older liabilities		SG-TRAVEL		£49.75	64.03 €	64.03 €	With respect to SG 2013
Annual Meeting	Travel CC		AM-TRAVEL	103.70 €	£206.21	265.39 €	369.09 €	
	Accommodation		AM-ACCOMMODATION	100.00 €			100.00 €	To QCEA for 2013
CC Meeting	Travel		CC-TRAVEL	119.00 €	£546.36	703.17 €	822.17 €	
	Accommodation		CC-ACCOMMODATION	30.00 €			30.00 €	
	Expenses		CC-EXPENSES	158.00 €			158.00 €	
Administrative Expenses	Secretariat		SECRETARIAT					No invoice received in FY2014
	Bank charges		BANK	37.20 €			37.20 €	
Representatives	QCEA		REP-QCEA		£308.00	396.40 €	396.40 €	
	EMES		REP-EMES	74.55 €	£215.00	276.71 €	351.26 €	
	Others		REP-OTHER	177.00 €	£274.00	352.64 €	529.64 €	Central European Gathering
Other	Donation towards QCEA study tour		QCEA-STUDY-TOUR	200.00 €			200.00 €	
	Trees for Africa contribution		CONTRIBUTION	329.00 €			329.00 €	Includes for events in 2013 and 2014.
Subtotal Expenditure				2,032.20 €	£2,426.79	3,123.28 €	5,155.48 €	
<b>Income over expenditure</b>							<b>-2,495.73 €</b>	Outgoings exceed income, due in the main part to ceasing of JRCT funding
<b>BALANCE SHEET</b>								
<b>Assets</b>								
Cash held	In Bank			11,568.38 €	£8,880.81	11,429.60 €	22,997.98 €	
	In hands of officers			14.72 €			14.72 €	
	Total Assets						23,012.70 €	
<b>Liabilities</b>								
Accounts payable	Expenses not yet processed				£2,578.63	3,318.70 €	3,318.70 €	
	Total Liabilities						3,318.70 €	
<b>Net assets at end FY2014</b>							<b>19,694.01 €</b>	We have sufficient reserves here to last until our new fundraising initiatives bear fruit.