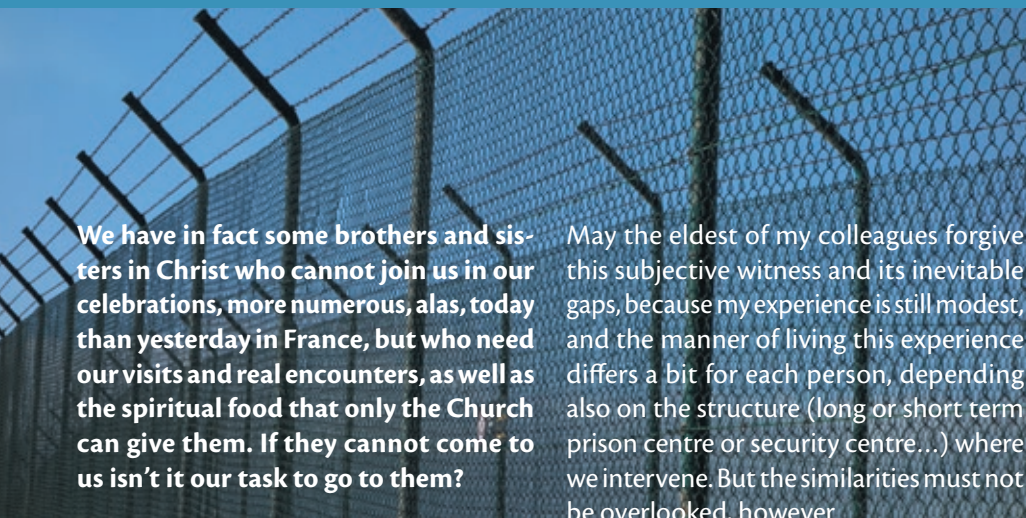




I WAS IN PRISON AND YOU VISITED ME...



We have in fact some brothers and sisters in Christ who cannot join us in our celebrations, more numerous, alas, today than yesterday in France, but who need our visits and real encounters, as well as the spiritual food that only the Church can give them. If they cannot come to us isn't it our task to go to them?

This is what convinced me, without doubt like many of my colleagues, to answer favourably to the wish to see a priest of their Church, that a Catholic deacon friend passed on to me from some Orthodox detainees at the Prison in Saint-Brieuc in January 2013. That meant, in order not to limit to me to a single visit, undergoing quite long administrative steps – which I didn't know about when I arrived: not to one but four prisons, one of which is the big penitentiary centre in Vezin and Rennes (the largest prison for women in Europe)...

Nine months later in fact, when I had just received my official pass from the penitentiary administration, the director of one of them called me saying, "We've been waiting for you for ages!" I didn't really expect it, except for the occasional visit, but how could I refuse when thirty people were concerned? Other requests followed, all the way to St Malo.

After a day of meeting and encouraging exchanges with the Orthodox chaplains who had responded to the call from Bishop Marc Alric, in charge of the chaplains in France, and a while later, a time of training at the Regional Direction of Penitentiary Services, came the entrance into this world-apart and learning the customs to respect to get past the numerous locked doors which guard it, without mishap.

May the eldest of my colleagues forgive this subjective witness and its inevitable gaps, because my experience is still modest, and the manner of living this experience differs a bit for each person, depending also on the structure (long or short term prison centre or security centre...) where we intervene. But the similarities must not be overlooked, however.

To say a bit about the Orthodox chaplaincy in French prisons, and to give some point of reference to our non-French readers, it is necessary to know that the penal population coming from countries with Orthodox majorities oscillates in our Great West between 5 and 8% of the effective total. At least three quarters of them have manifested real expectations from their Church.

Our team of Orthodox prison chaplains in France is nearing fifty, but this is a new development because in 2004 there were only five! So, huge progress has been made, but it is still insufficient to satisfactorily answer the needs of so many suffering people, losing their way and their hope. Not counting the visitors with no specific religious label, whose work is no less important but complimentary, neither the occasional auxiliaries who come to help at the time of a celebration, our 50 regular chaplains registered in a total of 1474 chaplains of whom 681 Catholics, 645 Protestant and Evangelical, 182 Muslims soon to be raised in principle by 60, but also in the last 9 months and in the name of a "non discriminate" laity the Jehovah's Witnesses have managed to register 102 chaplains! Nature dreads a void... Notice therefore the good will that allows our brothers in the Faith to be visited everywhere and supported properly. In a purely voluntary service, of

course, the Ministry of Justice reserves its modest allowance to the confessions having the benefit of antiquity in the place, and also where a danger of radicalism focuses their concern... But, and we are not complaining, the Orthodox will be amongst those who present the least problem to the penitentiary administration, and who access most widely the activities offered for the few who understand enough French.

Nothing prevents, however, a particular parish, even a modest one, paying the travelling expenses for its rector or deacon for a service which can be considered as part of the parish ministry, an addition to the fellowship and eucharistic life. Furthermore, in our Breton community numerous parishioners have also heard the call to give some things, when they come back from a country or from time spent in a monastery, all sorts of objects of liturgical piety – little icons, candles, tchotkis, crosses, books of prayers in different languages, Gospels – which little





by little ornament certain cells in a quasi monastic way. I will add that links of friendship, and even family, bring together some of our “intra-mural” and “extra-mural” faithful, and naturally the parish life and chaplaincy ministry.

But now let's enter into this closed universe where the first approach is with a certain apprehension... The impression which is made straightaway is that, in such a situation of destitution, exchanges are simple but get straight to the essential, do not get hung up on false pretending. I am not, alas, a polyglot, but I always manage to communicate, sometimes with the help of an interpreter, but also with gestures, which are always poignant at the moment of good byes. Especially when one of them adds: “Your visit, Father, will me help me to cope until you return”!

And in this hard universe, if we are in it, meeting so many young people who are a bit lost, fragile, who confide like children and have doubtlessly lacked solid tutors, having erred according to their often ill-fated influences like sheep with no shepherd... Many participate with joy in the celebrations offered, forcing themselves to read with application a few psalms and readings in a liturgical language which is not at in the least familiar to them! Exchanges where that fact that those who give receive is verified, with such edifying witnesses as that of two long term detainees who, to stay on course, confided that they take turns to sing evening prayers through the open windows of their neighbouring cells. In front of the life and path of many, the initial misery, the injustices and the blows deal by fate, with out discharging the responsibility of one another (because we don't only meet children at heart, even amongst those who have “worn the sticharion”!), how can we not feel solidarity with this wounded humanity, yes weak and sinful, but always capable of love and of self control? This preserves you from all temptation to judge, and corrects received ideas.

There are also those who wait sometimes for a very long time for judgement which will sometimes exonerate them, and whom I know almost certainly to be innocent well before it is proven, without being able to do anything to accelerate their liberation, but at least I am here to help them prepare as best I can, because here also the chaplain plays an important role, as part of his remit...

So being present with the people who sometimes don't have any other visitors, and not receiving any mail either, far from their roots and their friends and family when they still have any. To listen to their story, to understand better, to comfort their hope and to bear witness to the mercy of the Lord. The chaplain is in fact the only person outside the judicial system who can circulate freely – or nearly – within the prison, which is of considerable benefit to this ministry. To go to those who seem to have the greatest need and

POITIERS (FRANCE)

PASTORAL VISIT

For the second consecutive year we had the great joy to receive our Archbishop Job, for our parish feast. We owe this honor to the Theological Centre in Poitiers, who, in the person of Father Yves-Marie Blanchard (Honorary Professor, of the Catholic Institute of Paris) has organized every year for the last 16 years an « hilarian symposium » designed to publicize and discuss the work of Saint Hilary of Poitiers. But this year is the 1700th anniversary of the (supposed) birth in 315 of our saint protector. Father Yves-Marie also invited Archbishop Job, and Mrs. Annie Nobility (Protestant, professor of medieval and modern history in Strasbourg) and Father Jean-François Chiron (Catholic University of Lyon) to introduce the thought of the Fathers related to Scripture, crossing the three great traditions: Catholic, Orthodox and Protestant. As he was here, Arcgbishop Job came to our parish for the Vigil. It was a very beautiful celebration, culminating with the Polyeleos and the Megalynarion of the feast, sung by the choir and the clergy.

Then we shared a meal with the parishioners of Poitiers. The atmosphere was relax due to the presence of proto-deacon Ioann Drobot and also of the secretary of our Archbishop, Andrii Gudko, both with their cheerfulness and humor, qualities always appreciated here in Poitiers.

The next morning, the entrance into the church of our Archbishop took place at 10am and, with Father Symeon, dean of the West and Abbot of the St Silouan Monastery, he celebrated the Divine Liturgy in the presence of Deacon Peter, whose voice was tormented by the beginning of flu. We are not accustomed to hearing him with a so little voice! Archbishop Job also ordained Nicolas Petit as reader, he is a student in Saint Serge Theological Institute. During the celebration, he also acted as subdeacon, under the bright and caring guidance of proto-deacon Ioann.

Then the whole parish gathered around an aperitif with champagne offered by the parish and by a Georgian family who have just received their refugee status. Furthermore, an Ukrainian family had the opportunity to speak in their own language with our Archbishop. We then shared a meal here, in order to go afterwards to the church of Saint Hilary the Great to venerate his relics, with a short celebration. Archbishop Job and his companions had to catch their train at 15:30.

The parish is very grateful to Archbishop Job, despite a busy program, for leading our parish feast. He was able to appreciate the diversity and richness of cultures represented here, united in Orthodoxy, and embodied in the proclamation of the prayer “Our Father” in different languages. We were also encouraged to continue the work on the frescoes, according to the style of our region (roman), started in 2005 and 2011 by Jean-Baptiste Garrigou of the workshop of Saint John Damascen. God bless our Church and Archbishop.





to receive their liberating confidences, yes made easier by the function, but also necessitating a deepening relationship over the months.

I have seen the reading of the parable of the Prodigal Son make more tears flow than in any “free” parish. Just like the confessions susceptible to cause them from the confessor himself. If it is true that we can only get to know someone by loving them, this is without doubt the key to our ministry. Not without reciprocity, with many witnesses of getting to know people. At the heart of the gospel commentaries, often translated during the services by one or many occasional interpreters, comes frequently the reminder of the unique value of each person, precious for our God beyond our weaknesses and our sins, but also that of the effort of conversion which must concern us all, without exception, with the promise of power as well as to awaken the grace of his baptism and to open a new page in the book of our life.

In a word, there is no lack of motive for intercession. Moral suffering, but also psychological and physical suffering, the drama of mothers separated from their children for long years during which, if they are not incarcerated for nothing, most of them had first been victims of great violence. A short while ago a woman shared with us, a Catholic chaplain and I, a few snippets of a life which would have left Dickens and Zola speechless: in our 21st century, 10 years of slavery from childhood with, as an ultimate gift, prison bars! – and all this for having above all never wanted to abandon her own children of whom she is now deprived in spite of everything...

“Here it was paradise, and now we return to hell” I have heard often at the end of a celebration: this is what contributes to renew the strength to continue in spite of the numerous difficulties! Thus the repercussions of the good motivation of certain directors do not always reach the bottom of the chain of hierarchy, and neither do they make abstraction of the constraints and weight belonging to the prison system, of the insufficient availability of chapels, the lack of wardens available to be able to gather together the accused and the condemned, even if it means repeating the services, the failure of the electronic management of the listings – or in certain establishments the wardens, on whom they depend, bringing all the prisoners who wish to come to the chapel, etc...

There is also good mutual ecumenical assistance in the field, between Protestant, Catholic and Orthodox chaplains; a regional

gathering of their members will be held this coming March in Rennes. This openness is also true on the prisoners’ side: it is not rare for a non Orthodox fellow prisoner, or a person met in the corridor (and the orthodox priest present has the advantage of being recognisable from far away, even if that can cause, but rarely, irenic questions and looks!), ask to join the faithful, and that in a very brotherly way. Coming from every confession and even religion, sometimes with no particular attachment, but in search for meaning and comfort.

The celebration of the hours (according to the time of day), marked by the liturgical time of the closest feast, more festive offices (recently the Great Blessing of Water, with even the blessing of the cells) or more penitential offices during lent, centred on a reading – often the Gospel, are prolonged in general with a coffee in an unusually full cell, and these two moments prove to be precious and complimentary. At least in the Arrest House in St-Brieuc and St-Malo, where this link between celebration and visiting the cells proves to be more relaxed than in the large prisons in Rennes, where there is easily room for two Orthodox chaplains, that which I call my wishes!

I conclude with an beautiful account of a celebration of the Divine Liturgy (it was exceptional given the heavy constraints that the organisation involved) a Tuesday in Bright Week, in the large chapel in the Womens’ Penitentiary centre in Rennes (a real church built in the 19th century, a precious exception, instead of cold anonymous rooms named multi-religious but in fact polyvalent), a bright time of grace and fervour. Matouchka came with me to sing, and the dozen women present had prepared with a rare ingenuity (seeing the scarcity of ingredients), for the festive meal which followed, all sorts of paschal specialities, including dyed eggs! A precious moment of shared joy, a bit of heaven in this fragment of painful earth. A call maybe as well, for more workers. Because, “I was in prison...”

Father Jean-Michel Sonnier





SAINT HILARY OF POITIERS 315-367 *celebrated on 13 January*

We know more about the episcopacy of St Hilary than about his origins. Born in Poitiers around 315, of pagan parents, married, (he had a daughter named Abra), he had had excellent literary and philosophical teaching. In book one of his major work, "De Trinitate", he retold his own conversion to the Christian faith. He set himself in search of the truth and of the meaning of life. It was then in the Bible that he found the divine name: "I am who I am", then in the Gospel of John he continued his research by reading the Prologue which "did cross his mind his own limits".

He was baptised around 350, was ordained priest, then bishop in 356, at the death of the bishop of Poitiers, he succeeded him with the acclamation of the clergy and the people. He was a remarkable theologian: he wrote a Commentary on the Gospel according to St Matthew for his people.

He met St Athanasius of Alexandria, herald of the Council of Nicea (325), who was at that time in exile in Gaul following the Arian heresy. We know that this heresy had divided the West and had been condemned by the Council of Nicea which proclaimed the Son as being of one substance as the Father, "consubstantial" (homoousios, in Greek) with the Father. The Arian Emperor Constantius came to the West to impose Arianism. Hilary, having learnt of the canons of the Council of Nicea, aligned himself with St Athanasius and became a defender of the dogma of "consubstantiality". He gathered a council in Paris where he enjoined the bishops to condemn the heresy. Bishop Saturnin convened a synod in Beziers where Hilary defended Athanasius' cause. In his turn he was condemned to exile in Asia Minor (356) where he familiarised himself with the theology of the East.

It must be noted that just before this exile Martin, future bishop of Gaules and bishop of Tours, met Hilary in Poitiers, who admitted him as an exorcist. It was when he returned from exile that Martin founded the monastery of Liguge (360), which is still going.

It was therefore from 356 to 361 that Hilary left for the East, to Phrygia, currently in Turkey, where he enjoyed great liberty. So it was there that he wrote his great work "De Trinitate", a theological monument never before seen in the West, where with infinite respect, he approached with the help of clumsy parables, as he said himself, the mystery of the living God. He also wrote De Synodis.

The Parish of Poitiers

The history of the parish of Poitiers goes back to the 1980s and 90s. The founders were: Rodica, Evgunia, Hanna, Michèle and Jean-Pierre together with our deacon Pierre and the converts who frequented the parish of St Martin of Tours. Fr. Michel Evdokimov, at that time Professor of Comparative Literature at the University of Poitiers, was contacted by Jean-Pierre Bonnet and accepted to serve vespers once a month here.



It was on the 24th April 1993 that the first Liturgy was celebrated in Poitiers by Fr Nikola Cernokrak. At that time Fr Philippe Maillard had just left the ECOF and asked to be integrated into the Orthodox Church. He was officially received during a Liturgy at the monastery of Solan on the 21st December 1995, presided by Bishop Stephanos Charalambidis (now Metropolitan of Tallinn and all Estonia), who was responsible for his reintegration.

Without a fixed place to worship, we were accommodated by the Catholic Church in different places. Our attachment to the Archdiocese was decided during a General Meeting on the 25th January 1998 presided by Fr Michel. The Catholic bishop of Poitiers suggested that we bought, for one symbolic franc, the chapel (which until 1972 was part of the House of the Little Sisters of the Poor) in which we are still worshipping today. The first Liturgy was celebrated on Sunday October 6th 2002. The chapel was consecrated by Archbishop Gabriel, of blessed memory, on the 11th January 2004. Thanks to the efforts of everyone, to a loan and to grants and donations from the Town of Poitiers, the chapel took on its current appearance, thanks also to the iconographers of our parish, such as Marie-Reine Hugot, master iconographer of the Atelier Sainte Théodora, trained by Ludmilla Garrigou and her son Jean-Baptiste. He carried out a project of frescos in the latin spirit of building in the tradition of Roman Poitou. The first frescos in the sanctuary were finished in 2005 thanks to financial support from the parishioners, then a second part in 2011 to do the frescos adorning the walls of the transept with saints representing the countries that the members of the parish come from: Romania, Georgia, Russia, Greece, Ethiopia, France, Serbia, Ukraine. The icons on the iconostasis were done by Marie-Reine, who is currently working on the future Royal Doors. Lastly, the choir was directed by our deacon Pierre to begin with. Then in 2005, Jean Starynkévitch came to live in Poitiers for a few years. He took the choir in hand, put at our disposal all the texts and music of the liturgical year and thus renewed the content and level of our choir. He then left Poitiers, took a post as a professor in Arras, and came back to Poitiers, married and father of three children so far.

The parish of the Trinity and St Hilary in Poitiers has now been well established for 12 years and we thank the Lord for his gifts.



Invited to the synod of Seleucia in 359, he couldn't make reason heard so great was the confusion about the nature of the Son. He said, "hearing that I was dazed!"

He didn't have much more success with the Emperor and Hilary established, according to his expression, that the bishops agreed to "achieve unity in incredulity." Finally he was sent back to the West.

On his return to Gaul he did everything he could to get the Arian bishops of Arles and Perigueux excommunicated at the same time as keeping in place those bishops who repented of their errors: this step contributed to saving Gaul. Thus the ardent zeal of Hilary went to the end arianism in the West. He wrote commentaries on the psalms to show their spiritual sense

and the purpose of the path of man on earth. He also tried to compose a few hymns, marvelling as he did at the beauty of those from the East. Alas, he didn't managed too well. He also wrote a commentaries on Job and on the Song of Songs.

All his life he lived as a simple man. As a bishop he possessed the spirit of decision aligned with qualities of firmness and gentleness. He intervened as a moderator in conflicts, trying to sort out the sensitivity of the speakers, at the same time as inspiring in them confidence and respect. Some of his displays ended in prayer.

Sources :

Les Pères de l'Église, Sœur Gabriel Peters o. s. b., DD. 1988.

Sulpice-Sévère « Chroniques » et Saint Venance Fortunat « Vie d'Hilaire ».

THE RELICS OF ST HILARY

At his death in 367, St Hilary was buried in a cemetery situated to the south of Poitiers, outside the city walls, on the road of the saints, in a chapel dedicated to the local saint martyrs Jean and Paul.



Many faithful went to visit the tomb of St Hilary on their pilgrimage route towards St Marin of Tours of St James of Compostella. The modest chapel of the beginnings was therefore replaced by a vast structure and it was in 1040 that the Roman sanctuary was consecrated in which important vestiges of the original church of St Hilary the Great remain. This ancient collegiate preserve the relics of St Hilary who, after a few events, probably due to the Norman invasion around 865, were in part brought back and placed in a reliquary in a vaulted excavation situated underneath the transept.

ORDINATIONS

Archbishop Job was ordained:

► **lector** the servant of God **Nicolas Petit** 11th january 2015 for the parish of Holy Trinity & Saint Hilary of Poitiers (F).

► **Preaster** the deacon **Théodore Svane** 14th january 2015 in the Cathedral Saint-Alexandre-Nevsky in Paris (F).

INSTITUT DE THÉOLOGIE ORTHODOXE SAINT-SERGE
93 RUE DE CRIMÉE - 75019 PARIS

EXPOSITION OF THE ICONPAINTING WORKSHOP OF THE SAINT-SERGIUS INSTITUTE

CONDUCTED BY ELISABETH OZOLIN
from Monday 23rd to Saturday 28th February 2015
14 h - 18 h

Vernissage — Sunday February 22nd at 15 h

INTERNATIONAL CONFERENCE « THE CHRISTIAN IMAGE »

Sunday 1 March 2015 at 14 h
at the Institute

The Speakers :

- **Professor Marcel Metzger**, University of Strasbourg, « The Iconography of Liturgical Space »
- **Dr Kristina Mitalaitė**, L.E.M.-C.N.R.S., Paris, « Some Reflexions on Material Images in Carolingian Doctrin »
- **Mrs Emilie van Taack**, iconographer, Paris, « Sacred Art, a Subject of the Future Préconcile - an Important Declaration of Leonid Ouspensky »
- **Dr Vasile Manca**, Cluj-Napoca, Romania, « The Revival of Icon-Theology and Orthodox Painting in Romania »
- **Mr Cyrille Séménoff-Tian-Chansky**, Paris, « D.S. Steltsky and the Rediscovery of Ancient Russian Art »
- **Mr Jean-Baptiste Garrigou**, Atelier St Jean Damascène, Drôme, « Fr Zinon - an Outstanding Contemporary Russian Orthodox Iconographer »

(All lectures will be in French)

Participation : 3 €

FIRST LITURGY



With the blessing of His Eminence Archbishop Job of Telmessos, the community of Saint-Isaac-the-Syrian & Saint-Seraphim-of-Sarov in Saint-Lizier (Ariège, France) celebrated its first

Divine Liturgy on Saturday January 3, 2015, under the presidency of Father Alexis Milyutin, in the chapel it's been occupying for three years now, and to the greatest joy of all. It was the 10th anniversary of its spiritual birth on January 1, 2005 (in the evening), commemoration of Saint Seraphim of Sarov, where Vespers were improvised in the nearby historical cathedral (dating from the Undivided Church), between two Orthodox, on the

occasion of a Taizé meeting welcoming some Polish people who were late. Some Catholics, touched by the service, which the Mayor and the Abbot also happily attended, asked for ecumenical times of sharing to be organised with the Orthodox community in the region. What was first considered as a witness of faith took the form of singing Vespers once a week. So, the community first held their services in the church of Saint-Jean-Baptiste (in Eycheil, a neighbouring village). Then, because of restoration works, it settled on Saturday September 24, 2011, with the blessing of His Eminence Gabriel of Comane, in the chapel of the Hôtel-Dieu in Saint-Lizier that had just become available, and grew. Through its participation to the ecumenical meetings, it now holds a place in the Christian landscape of the country.



Confirming the word of his predecessor, His Eminence Job has placed the community under his omophorion and charged Hieromonk Alexis Milyutin to celebrate the Divine Liturgy on the 1st Saturday of every month. May he be thanked for it, and through him, our Lord Jesus Christ!

Pascal Scordino

XVTH WESTERN EUROPEAN ORTHODOX CONGRESS

APRIL 30TH TO MAY 3RD, 2015
BORDEAUX, FRANCE

Under the aegis of the Council of Orthodox Bishops of France (AEOF)



BE IN THE
WORLD,

BUT NOT OF
THE WORLD

LIVING OUR
CHRISTIAN FAITH
TODAY

WORKSHOPS

- « Be in the world, but not of the world », Bible study
- Transmitting faith in families
- We too are the Council !
- The Jesus Prayer today
- Being a Christian at work in a company
- The joyful light of the Icon
- Liturgical chants
- The everyday life of a parish
- The role and the place of lay persons in the Church
- How the Orthodox Fellowship or other movements can serve the Church ?
- Christianity and Judaism
- Medical ethics
- Diversity in sexes, genders and the Christian anthropology
- Scientific research strengthens faith
- Family, local and worldwide ecumenism
- Church 2.0 : communication challenges
- Christianity and Islam in Western Europe
- Representations of Jesus Christ and the Church in books and films
- Orthodox and environmental ethics
- Of whom am I the brother ?
- ... and many others.

SPEAKERS

- Metropolitan Stephanos of Estonia
- Thanasis Papathanasiou (Greece)
- Assaad Kattan (Germany)
- Protopresbyter Jean Gueit (France)
- Olga Sedakova (Russia) (to be confirmed)

ROUND TABLE DISCUSSIONS

(Subjects to be announced later)

EVENING
OF TRIBUTE
TO FR CYRILLE
ARGENTI

On Friday, May 1st



Practical information

Please register early:

Only a limited number of rooms available!

REGISTRATION

- **preferably online**, via the following links, also available on our site <http://fraternite-orthodoxe.eu>:
* Full stay: <https://www.inscription-facile.com/events/view/7sHQWUHz2gihABBUxpN>.
* Partial stay with accommodation: <https://www.inscription-facile.com/events/view/GC5qj4YHbkQnqb9yulN>.
* Registration without accommodation: <https://www.inscription-facile.com/events/view/7sHQWUHz2gihABBUxpN>.
- by post: please send one of the attached registrations forms, to: Elisabeth Toutounov, 13 rue Guy Gotthelf, 91330 YERRES, France.

PAYMENT:

- o bank transfer: see bank account details on the last page. Please specify: «congress registration» and your name;
- o bank cheque payable to Fraternité Orthodoxe. Please send to Elisabeth Toutounov, see postal address above. Please write «congress registration» on the back of the cheque; by credit card via
- o Credit card via Paypal (see on the Internet site <http://fraternite-orthodoxe.eu>).

Your registration will be complete only after receipt of your payment. You may pay in a maximum of six instalments (between February and July 2015).

CONGRESS ADDRESS

Etablissement (school) Saint-Joseph de Tivoli, 40 avenue d'Eysines, F-33200 Bordeaux.

ACCOMMODATION will be available in different locations, until fully booked.

After we have confirmed your registration we shall send you all the information concerning your accommodation, and how to get there.

Those attending the whole congress may ask for a single room (depending on availability) at an extra charge. See price list below.

Check-in of conventionneers will start on Thursday, April 30th at 5.30 pm on congress premises. Dinner will be served from 7.00 to 10.30 pm.

All meals, including breakfasts, will be served on the Saint Joseph's school site.

COMMUTING IN BORDEAUX - PARKING PLACES

Under certain conditions, it is possible to park cars inside the Saint-Joseph school, and also in the surrounding streets. If you would like to use the parking facilities inside the school, please let us know so that we may inform on the conditions. However, Public transport will bring you straight from your accommodation to Saint-Joseph's school.

Please note, that on May 1st, no public transport will be available (except the shuttle between the Mérignac airport and Saint-Jean railway station). Bus shuttles will be available between your accommodation and the congress centre in the morning and the evening. For those arriving in Bordeaux on May 1st by train or by plane, we shall see to their transport between the railway station and the congress centre.

It is therefore very important to let us know as soon as possible when and how you will arrive and leave. If at the time of your registration you are not sure of your times of arrival, please inform us as soon as you can.

LANGUAGES

Workshops will be proposed in various languages. The conferences will be simultaneously translated into French, English and Dutch.

BABYSITTING

Baby/children care facilities will be available for children from 0 to 12 years old during conferences and workshops. Please provide necessary equipment for your child (nappies, extra clothes, baby's bottles, cuddly blanket, favourite toys...).

Parents, we would be extremely grateful if you would consider joining our team of carers on a rota system: having a large group of parents involved in caring for the children will allow every parent to partake in the rest of the congress. Please contact us if you would like to join our team of child carers.

CATECHESIS

Catechesis groups will be organised for children up to 16 years old.

FURTHER INFORMATION

Elisabeth Toutounov: 33 (0)624430975 / [fraternite.orthodoxe\[at\]gmail.com](mailto:fraternite.orthodoxe[at]gmail.com) / / <http://fraternite-orthodoxe.eu>.