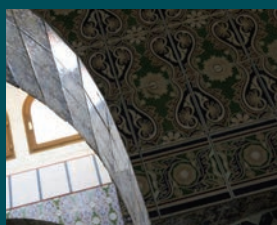
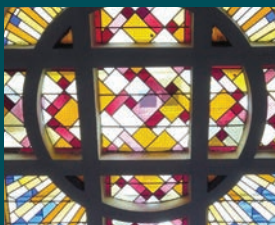
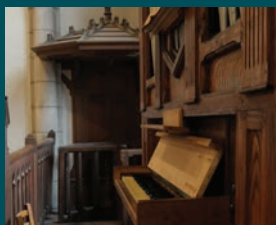
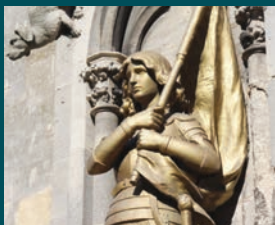


FOCUS

RELIGIOUS HERITAGE

CHÂLONS-EN-CHAMPAGNE



VILLES
& PAYS
D'ART &
D'HISTOIRE

A FEW WORDS...

Aisles: circulation spaces located on each side of the nave

Ambulatory: passage that goes around the apse

Apostle: “chosen” charged with a mission

Apse: rounded interior space ending the choir of a church

Baptism: entry into the Christian community

Baptismal fonts: basin where Christians are baptised

Baroque: a taste for the staging and the monumental

Broken arch: an arch (materials assembled to form a curve) is broken when the tip of the angle is acute

Campanile: tower that houses the bells

Canonised: recognised as a Saint by the Church

Capital: upper part of a column

Cathedra: seat with a high back where the bishop sits as if on a throne

Chapter: assembly of religious people

Choir: central part of a church

Christianity: religion based on the teachings, life and personality of Jesus Christ

Church: with a capital letter, refers to the Christian community

Clerestory: fence with an openwork design

Column: vertical circular beam

Consecration: it is the day when the bishop places a church under the blessing of God

Deacon: assistant of a church leader

Diocese: local community of Christians

Flamboyant Gothic: the Gothic style is called flamboyant when flame motifs are decorating the buildings

Gallery: open gallery over the nave

Gargoyle: carved protruding part of a gutter

Gothic: architectural style of the middle of the Middle Ages known for the increase of the height of buildings thus making them brighter

Islam: Religion based on the teachings of Mahomet

Mecca: city in west Saudi Arabia

Meridional: located in the south

Mikveh: ritual bath

Nave: part of the church between the entrance and the choir, open to the faithful

Nazareth: city of Israel

Ordination: integration into the religious order

Parish: community of Christians living in a neighbourhood or village

Pediment: architectural element located above the entrance of a building

Polychromy: with many colours

Porch: structure placed at the front entrance of a building

Portal: big monumental door

Preacher / preaching: the one that preaches / act of preaching, spreading God's Word

Pulpit: raised furniture for the priest during readings and sermons

Religious wars: conflicts between Christians and Protestants during the 16th century

Renaissance: from the 16th Century, period known for its artistic renewal

Ridged vaults: architectural elements shaped like an arch

Roman: architectural style from the early days of the Middle Ages, marked by a massive and dark appearance of buildings

Saint Bernard: abbot of Clairvaux, Saint Bernard is an important figure of the Church in the 12th century

Span: open space delimited by two vertical supports

Supper: one of the two sacraments of Protestantism with baptism

Tables of the Law: tablets on which the 10 commandments are written

Transept: part forming a cross with the main nave

Transfiguration: episode in the life of Jesus Christ where he changes body appearance

Transept crossing: part of a church located at the crossing between the transept and the nave

Torah: Judaic teaching transmitted by Moses through five books

Triforium: narrow passageway arranged in the thickness of the walls at the sides of the attic

Tympanum: on top of the entrance door

Western: located in the west (Eastern for east)



CHÂLONS, CITY OF A HUNDRED BELL TOWERS

Châlons is an episcopal city that still has treasures of religious architecture from its medieval past. Indeed, from the 4th century, “Catalaunum” becomes the center of a diocese * and has a bishopric. The Church* is then part of the everyday life of the people of Châlons and the bishop* holds great power over the city. Chapels, convents, abbeys, churches... many places of worship and prayer are born during the Middle Ages and the city will have up to fifteen parishes.

In the 19th and 20th century, other religious communities - some already present on the territory of Strasbourg for several centuries - will establish themselves along with dedicated places of worship.

The numerous religious monuments in Châlons are a valuable testimony of the evolution of architecture over the centuries.

So let's go back in time with a non-exhaustive presentation of the sacred heritage of Châlons, from the oldest religious building still visible to the contemporary constructions of the late 20th century ...



CHURCH OF SAINT JEAN

CONSTRUCTION DATE:
12th CENTURY - SAINT JEAN PLACE

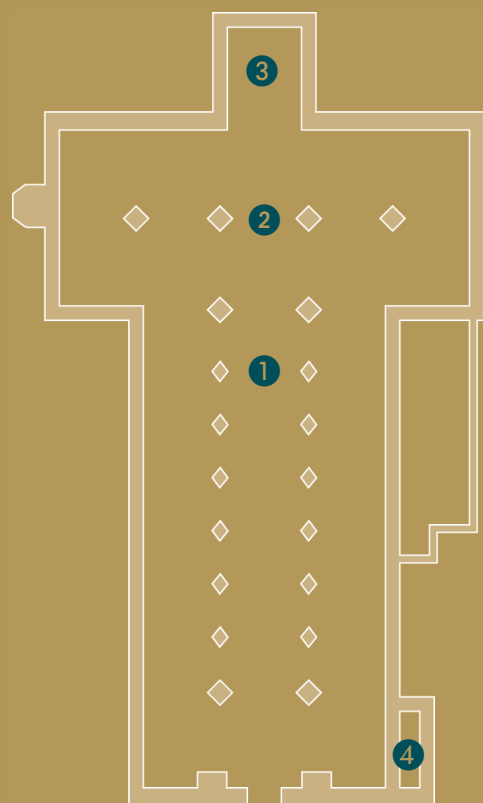
THE OLDEST ONE IN CHÂLONS

The Saint-Jean-Baptiste church is considered to be the oldest church in Châlons-en-Champagne. The management of the primitive church, located outside the walls and whose existence could go back to the 6th century, is entrusted at the beginning of the 11th century to the new abbey of Saint-Pierre-aux-Monts, also built outside the city wall. The Benedictine, a very rich community, undertakes the rebuilding of the Saint John Church around the year 1100. Bishop Guy de Joinville blessed the new altar in 1165. The church and parish of Saint John will only be protected by the outer wall from the 13th century. It is surrounded by a cemetery until the end of the 18th century. Nicolas Appert was baptised in this very building in 1749 (the house where he was born is located on the church place).

Damaged during the revolution, it houses the passing troops during the Napoleon wars.

Who is Nicolas Appert?

Born in Châlons in 1749, Nicolas learns his parent's trade as an innkeeper. He then opens a soon-to-be-famous candy shop in Paris. During the revolutionary period, he is interested in the conservation of food. He made many experiments and discovered that the food heated in a hermetically sealed container can be kept for a very long time. The canned preservation of food is born.



- ① NAVE
- ② DOUBLE TRANSEPT
- ③ APSE
- ④ CROSSBOWMEN CHAPEL



Focus: the Chapel of the Crossbowmen and its sundial

In the 16th century, the congregation of the crossbowmen built a chapel dedicated to Saint Sebastian, their patron saint. The doorway to the chapel is decorated with plant form sculptures. The chapel is decorated on the inside with a sundial (dated 1778) on which sits a clerestory* of a flamboyant Gothic* style.



Let's take a look

Bishops from Châlons

The 17th and 18th bishops of Châlons, Elaphe and Lumier, are celebrated in Saint-Jean. These two brothers were buried respectively in 580 and around 620 in this church. Their graves give this place its importance, and attest for the antiquity of the building. Even though their bodies have since been moved, the vaults remain the object of pilgrimages for a long time. These bishops are represented by two large wooden statues, one with one hand on the chest (Saint Elaphe) and the other holding the holy book (Saint Lumier).

Who was Saint John the Baptist?

John the Baptist is a major character in Christianity* and Islam*. Historically, he was a Jewish preacher at the time of Jesus of Nazareth*, announcing His coming.

ARCHITECTURE

What is a church?

A church is a building dedicated to the worship of the Christian religion. As a witness to the evolution of Christian architecture, Saint Jean has been subject to many alterations throughout the centuries. Its construction plan is based on a Latin cross and is mainly made of chalk. Its nave* was built around the year 1100 and its vault* is made of wood, which is typical of the Roman Art of the Champagne region.

It is lined with aisles*. Originally framed, they are now built like rigged vaults*. The columns are dressed with simple capitals*. The choir* with two spans and flat apse dates from the 13th century as well as the chapels which double the transept. In the middle of the 14th century, the extension of the nave requires the reconstruction of the facade. In the 17th century, the first span of the choir is added to the north and south and the eastern piers of the transept cross are consolidated.

Restored in the second half of the 19th century, Saint-Jean is classified as a historical monument since 1862. The final restoration campaign at the beginning of the 21st century helps magnify its classic beauty.



SAINT-ETIENNE CATHEDRAL AND EPOSCOPAL QUARTER

12th - 17th CENTURY
RUE DE LA MARNE (MARNE STREET)
ENTRANCE: RUE VIALART (VIALART STREET)

What is a cathedral?

A cathedral is a church where one can find the cathedra*, and where the bishop, who is responsible for the local Christian community (otherwise known as diocese) supervises the ceremonies. During the medieval period, the bishop from Châlons also holds the civil power. In Châlons, a first cathedral already dedicated to saint Etienne is located in the heart of the Gallo-Roman city during the 4th century by saint Memmie, its first bishop.

HISTORY THE EPISCOPAL QUARTER

In the Middle Ages, the cathedral is not an isolated building in the neighbourhood. It is surrounded by many buildings, that are in part used by the canons, who are the bishop and the priests reciting the Divine Office. The cathedral quarter is enclosed with walls and is truly a city within the city, with its own library, jail, hospital...

A TURBULENT CONSTRUCTION

The building of the Roman* cathedral starts in 1120 and finishes in 1230. Still unfinished, it is consecrated in 1147 by the pope Eugene III. This consecration will be remembered because of the sheer number of participants and of the total eclipse of the sun during the ceremony. An oil painting from the 15th century displayed in the Saint-Etienne chapel represents this episode of the history of the cathedral. It is the only painting from the medieval era that is kept in a church from the Champagne-Ardenne region.

The base of the north tower and the crypt are the only subsisting parts from the early days of the construction. The building is severely damaged in 1230, probably because of a fire, and has to be partly rebuilt.

A roof-top spire is built on the north tower in the 16th century, but it is struck by lightning in 1668 and the apse* has to be partly rebuilt as a result. During the revolution, the building is converted into stables, and some statues are hammered. This is the case for the carved tympanum* on the portal. The 19th century is therefore synonymous with restoration and renovation.

RESTORATION

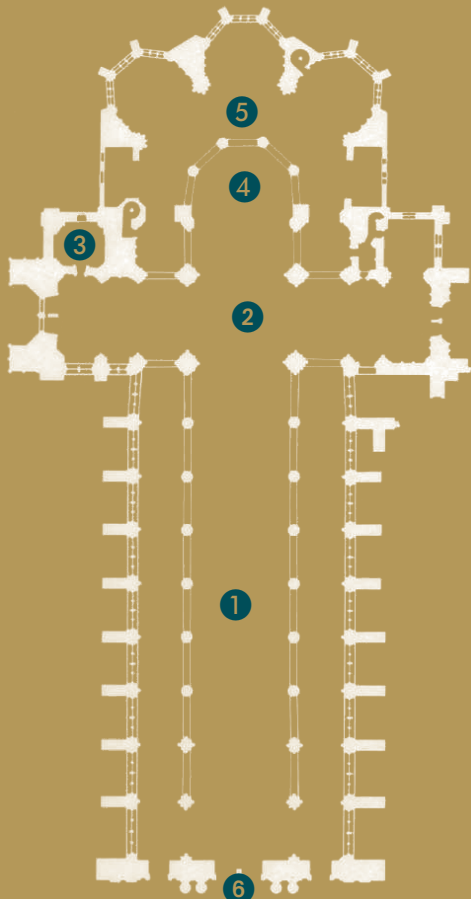
Large scale works take place at Saint-Etienne during the 1980's: the main facade, the stained windows and the organ are renovated, and the nave* is painted over. The cathedral is officially reopened in 2009.

Let's look down ☹ many funeral slabs from the 13th century

are located in Saint-Etienne. The most remarkable of them, especially in the ambulatory, are now raised up. The elegant yet simple art on them is a sign of artistic mastery. One of them represents a couple, Thierry de Marchault and his spouse, standing over dogs, that symbolising loyalty.

Who was Saint-Etienne?

Saint-Etienne was one of the first deacons* ordained by the apostles*. He is considered as the first Christian martyr.



- 1 NAVE
- 2 TRANSEPT
- 3 NORTH TOWER OF THE TRANSEPT
- 4 APSE
- 5 AMBULATORY
- 6 WESTERN FACADE



A TRUE TESTIMONY TO THE ARCHITECTURAL EVOLUTION

Built over a span of five centuries, the Saint-Etienne cathedral's facade provides a panorama of all the different architectural styles, from the Middle Ages and the Roman* and Gothic* arts to the Baroque* trend from the 17th century. In fact, its ornaments combine all the elements of that style: paired columns, fluted pilasters, angel heads, drapes...

Let's take a look

The stained glass windows

Saint-Etienne exhibits three levels of windows, creating an exceptional light within the building. The Gothic style, art of the light, can be found within the stained glass windows of Saint-Etienne. Openings are gradually enlarged: any unnecessary wall is being replaced by a glass surface, and the art of stained windows is extended up to the big roses. The one on the northern arm of the transept* represents the childhood of Christ and the Last Judgment.

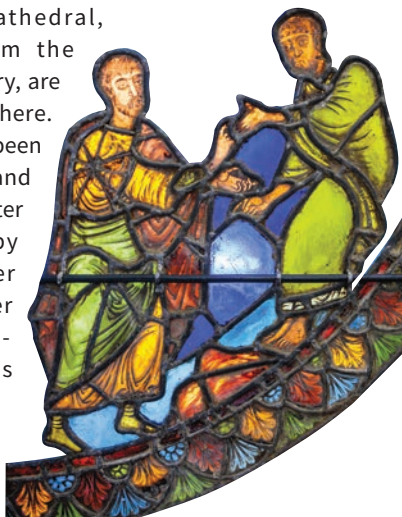


Focus: the Treasury

On the ground floor of the north tower, objects and medieval textiles such as the relics of saint Malachie* or saint Bernard* are kept within the treasury of the cathedral.

The oldest stained glass windows of the cathedral, dated from the 12th century, are also kept there.

They have been reworked and restored after the war by the master glassmaker Jean-Jacques Grüber.



NOTRE-DAME -EN-VAUX COLLEGIAL CHURCH

CONSTRUCTION DATE: AROUND 1150

NOTRE-DAME QUAYS

ENTRANCE: RUE DE VAUX (VAUX STREET)

In 850, a chapel dedicated to Notre-Dame is mentioned, in a charter of Charles le Chauve (Charles the Bald), amongst the goods of the cathedral chapter. This chapel might have been made of wood, and was erected outside of the walls in a swamp area in a valley where there are three streams from the Châlons region: the Mau, the Rognon and the Patée, two of which are now running underground. It will bear the name of Notre-Dame-en-Vaux (which is the plural of val) from the middle of the 12th century.

What's a collegial church?

The building was served by a college of canons, which earned him the title of "collegial church".

MANY CENTURIES OF CONSTRUCTION

The construction starts around 1150, but on January 15th 1157, a part of the church collapses. From this Roman* building, only the lower level of the transept* has been preserved, as well as the eastern towers. The rest of the church is rebuilt up until 1217. Its nave* is covered with vaults and has four levels of elevation: big arcades in broken arch, large open galleries to welcome pilgrims in the Middle Ages, blind triforium* (without windows) and great luminous windows with transparent glass. Four spires are added at



- ① NAVE
- ② TRANSEPT
- ③ CHOIR
- ④ APSE
- ⑤ AMBULATORY
- ⑥ SOUTH PORCH (MAIN ENTRANCE)
- ⑦ ORGAN
- ⑧ STAINED WINDOW, BATTLE OF CLAVIJO



the end of the 13th century. The southern* porch completes it all in 1469. It shelters a portal* from the 12th century that was hammered during the Revolution. Just imagine: in the centre, the majestic Christ surrounded by four evangelists, John, Matthew, Mark and Luke, symbolised by an eagle, a man, a winged lion and bull. During the revolution, Notre-Dame was subject to many depredations. It was turned into a horse carousel and a stable: three of its spires (except the one for the watchman, which is necessary to the security of the city) were brought down to have their lead coverage melted, funeral slabs were destroyed. Cossacks are barracked there during the French Campaign of 1814; they burn its furniture and break the stained windows to get the smoke out from the campfires that they light up in the church. During the 19th century, the bishop Champenois and the architect Lassus both start restoring the dilapidated church. Their

goal? To restore it and to give it its medieval look back... A second spire is brought up, the organ and the stained glass windows are restored, the floor is paved anew and a new master altar is installed.

REGISTERED AT THE UNESCO'S WORLD HERITAGE

In 1998, Notre-Dame-en-Vaux has been selected among the major buildings along the Way of Santiago de Compostela in France and it is listed as such on the UNESCO World Heritage List. Why Châlons? Because Notre-Dame is a place of Marian pilgrimage located on the way to Saint-Jacques.

Let's have a look

The stained windows of saint James

Several stained glass windows from the 16th century represent and tell the story of Saint James. They have been produced by Mathieu Bléville.



North side: the battle of Clajivo - 1525

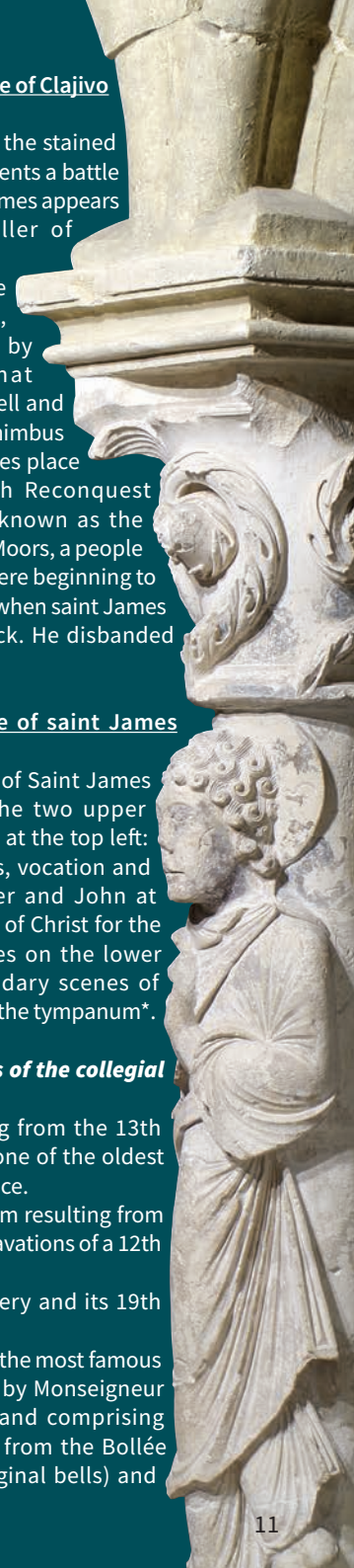
The central piece of the stained glass window represents a battle scene where saint James appears as a braggart "killer of Moors". Dressed in a purple tunic and a red cloak, he is recognisable by his distinctive hat decorated with a shell and magnified by a gold nimbus cloud. This story takes place during the Spanish Reconquest by the Christians, known as the "Reconquista". The Moors, a people of northern Africa, were beginning to prevail in the battle, when saint James arrived on horseback. He disbanded the enemy's army.

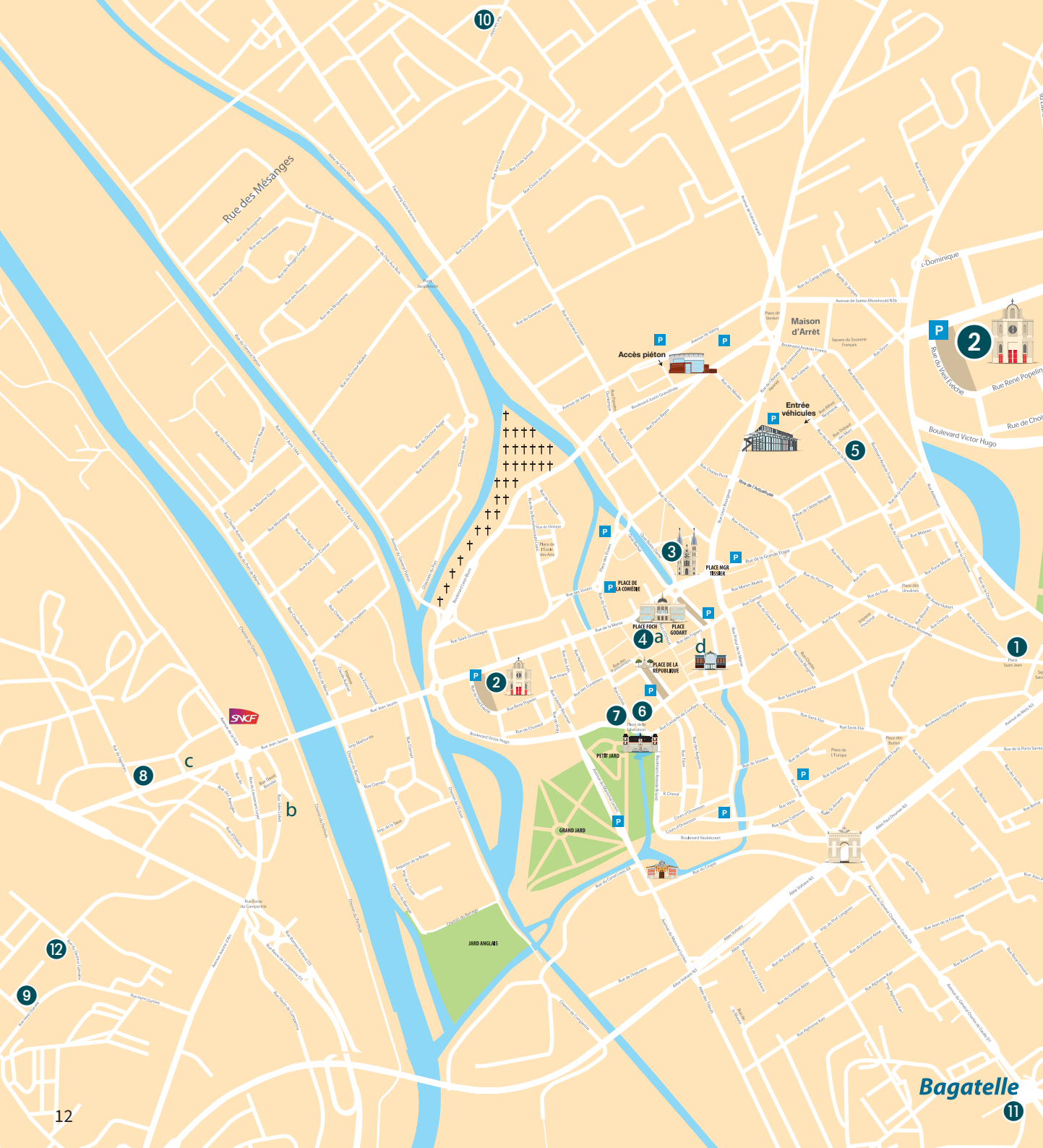
South side: the life of saint James - 1527

The story of the life of Saint James takes place over the two upper registers and begins at the top left: birth of saint James, vocation and presence with Peter and John at the Transfiguration* of Christ for the upper part; miracles on the lower register; and legendary scenes of pilgrims are seen on the tympanum*.

Focus: The beauties of the collegial church

- The sundial dating from the 13th century, possibly one of the oldest in existence in France.
- The cloister museum resulting from archaeological excavations of a 12th century relic;
- The organ, its gallery and its 19th century buffet.
- The carillon, one of the most famous in Europe, offered by Monseigneur de Prilly in 1857 and comprising a total of 56 bells from the Bollée foundries (the original bells) and Paccard..





- 1 SAINT-JEAN CHURCH
- 2 SAINT-ETIENNE CATHEDRAL
- 3 NOTRE-DAME-EN-VAUX COLLEGIAL CHURCH
- 4 SAINT-ALPIN CHURCH
- 5 SAINT-LOUP CHURCH
- 6 SYNAGOGUE
- 7 PROTESTANT TEMPLE
- 8 SAINTE-PUDENTIENNE CHURCH
- 9 SAINT-MICHEL CHURCH
- 10 SAINT-ANTOINE CHURCH
- 11 SAINTE-THERESE CHURCH
- 12 NOUR-EL-ISLAM MOSQUE

- a. Henri Vendel passage
- b. Sainte-Prudentienne chapel
- c. Old protestant temple
- d. Mikvé



SAINT-ALPIN CHURCH

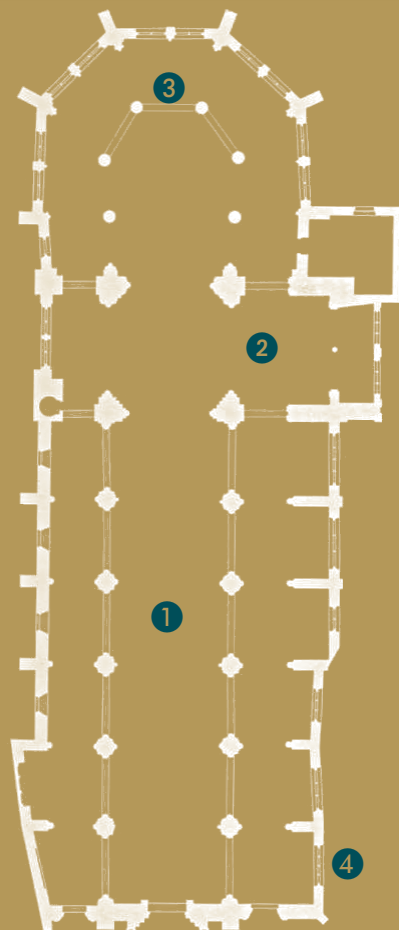
DATES OF CONSTRUCTION:
12th CENTURY - RUE DES LOMBARDS
(LOMBARDS STREET)

IN THE HEART OF THE MERCHANT QUARTER

From the 8th century, the city develops thanks to the trade. Merchants in Châlons set shop between the Nau and the Mau rivers. A chapel dedicated to saint Andrew, the saint patron of the fishermen according to an old tradition, was erected at the heart of this quarter, where a church stands today. During the 9th century, relics of saint Alpin are transferred to this chapel in Châlons, now dedicated to it. As the merchant quarter becomes more important, it is necessary to turn the chapel into a church. The church also provides a close look at the religious buildings from this time period in their urban environment: nestled in the heart of the residential houses, it is erected a little higher than the rest of the buildings.

ARCHITECTURE

Its construction begins around 1160-1170 but the church will be modified over the centuries. As a result, its structure shows all the major phases of medieval art. The nave* survived from the first Roman* building, as well as the central part of the portal. The important indoor extension work of the 16th century are accompanied by a rich ornamentation typical of the Renaissance* (the putti, these trendy cherubs of the Italian Renaissance, are found in the chapel). Statues integrated in the 19th century are found on each side of the entrance: saint Alpin on the right, holding his stick, the episcopal staff, and saint Andrew on the left, holding the holy book.



- 1 NAVE
- 2 TRANSEPT
- 3 APSE
- 4 HISTORY OF SAINT ALPIN
STAINED GLASS WINDOW



Let's look up ☺ The sublime vault of the south arm of the transept is decorated with shields each representing one of the four evangelists and its symbol: Mark and the lion, Matthew and the winged

man, Luke and the bull, John and the eagle, and at the centre, the mystic lamb symbolising Easter and the resurrection of Christ.

A RESTORED SAINT-ALPIN

A large campaign of restoration takes place in Saint-Alpin from 2005: rooftops, frames, walls from the northern aisles and the nave, stained glass windows from the southern aisles...

The renovation of the stained glass windows "in greyness": most of the large windows on the north aisle date from the 16th century and are "in greyness", that is to say, without the use of coloured glass and using glazed hues, greyness, silver yellow and sanguine, allowing decorations looking like engraving.

The colouring of the north aisle: the inside of churches was painted during the Middle Ages. Polychromy* traces have been found. The alternation of yellow ochre and red ochre has been revived recently and one can imagine what these walls looked like in medieval times.

Let's take a look

The 16th century stained glass window telling the legend of Saint Alpin facing Attila shows the bishop in his episcopal costume, advancing towards a seated man. It is Attila, chief of the Huns, a nomadic horsemen people known to be fierce fighters. Legend has it that saint Alpin went to meet the Huns to save Châlons from an attack. Attila was touched by the bishop's speech, and respected his request to bypass the city without looting it.

Who was saint Alpin?

Saint Alpin was born on the 5th century in the Marne region of Baye, and was consecrated the 8th bishop of Châlons. He then takes charge of the development and protection of the city.



SAINT-LOUP CHURCH

BEGINNING OF CONSTRUCTION:

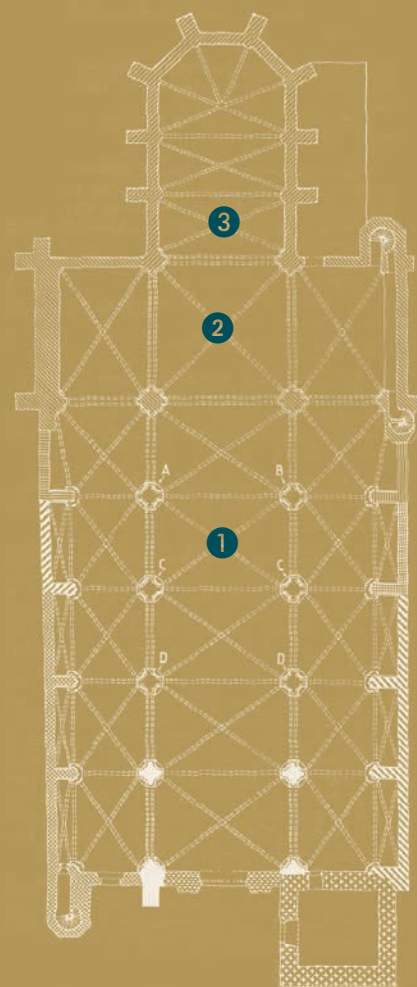
14th CENTURY

RUE DES MARTYRS DE LA RÉSISTANCE
(MARTYRS OF THE RESISTANCE STREET)

A CONSTRUCTION AT THE PARISHES' RYTHM

The first church was quickly built with cheap and light materials, possibly half-timbered. The construction of the actual church starts with its choir* at the beginning of the 14th century, then the transept*, the nave*, one span* at a time...

During the revolution, the Saint-Loup church avoids destruction and is turned into a military stable, then goes back to being a place of worship in 1795. It remains badly damaged and the abbot Chapiteau undertakes its restoration at the end of the 19th century. He takes away everything that was built in the 18th century in order to give the building its Gothic aspect back. The old portal is therefore removed (it is rebuilt in the courtyard of the Town Hall, in the Henri Vendel passage) and a new facade designed by the architect Ernest Collin is built up between 1886 and 1889.



- 1 NAVE
- 2 TRANSEPT
- 3 APSE

ARCHITECTURE

The church is built in a Gothic* style, following a Latin cross plan. Its facade consists of a porch* surmounted by a bell tower. The nave* on the inside has two levels of elevation and is covered with ribbed vaults*. Flanked with aisles, it includes five spans* and is lit up by tall glass windows in a flamboyant* style. The transept* is crossed with large 14th century bays.

Focus: the nave's capitals



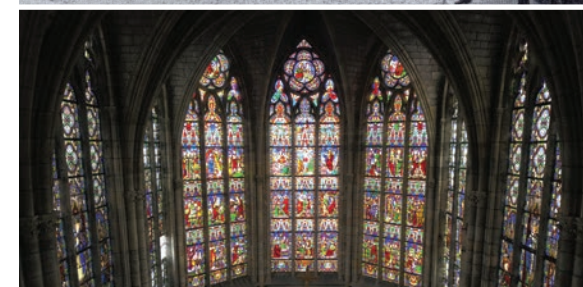
The capitals* are decorated with human figures, monsters, animals (cats, snails) and plants. The fourth column, on the north and on the south side, bears the name of the brotherhoods that financed their construction (wine makers and coopers); this also explains the omnipresence of wine leaves and the chapel dedicated to saint Vincent, patron of wine makers!

Let's take a look

The organ is built in 1891 with almost all of the tubes from the previous one, and is classified as a historical monument since 1980. The set consists of three keyboards of 56 notes and its pedal of 30 notes is made of oak wood, pine wood, ebony, ivory and tin.

Who was saint Loup?

The church is dedicated to Saint Loup de Sens (around 573-623). Its story is told on a stained glass window on the eastern wall of the north arm of the transept. Loup becomes the archbishop of Sens in 609. He is sentenced to exile after strongly opposing the claims of King Clotaire II and his relatives on the city of Sens. Following the vehement complaints of the people of Sens, the king makes Loup come back to Sens and is moved by the pardon and the mercy of the archbishop; he helps him to found the monastery of Sainte-Colombe in 620.





SYNAGOGUE

**19th CENTURY - 19 RUE LOCHET
(LOCHET STREET)**

JEWISH PEOPLE IN CHÂLONS

The presence of Jews in Châlons is confirmed in archival documents from the 11th century. The need to build a synagogue is felt after the Franco-Prussian War of 1870 which led to a major migration of Alsacians-Mosellans. The synagogue is established in the Rue Lochet, soon after the recent covering of the Nau. Indeed, in the 19th century, the river was covered at the Rue des Poissonniers, giving birth to the rue Lochet and allowing the opening of the neighborhood.

The synagogue is badly damaged during the second world war (it is turned into a merchandise warehouse and a stable). It will revert back to being a place of worship and restored after the Liberation. The Jewish people from the Marne are rounded up and deported in July 1942. A memorial plaque was affixed to the entrance of the synagogue (inaugurated on 18th July 1993).

ARCHITECTURE

What is a synagogue?

The synagogue is the place where Jewish people gather to pray. The name "synagogue" comes from the Greek Sunagôgê which means "gathering".

Built between 1874 and 1875 following the plans of the architect Alexis Vagny, the synagogue has adopted a Moorish style



architecture, very understated, except for the top of the walls that are decorated with arabesques and a carved pediment*. The geometric shapes that are bringing the facade to life are accompanied by a decor of tracery and Jewish symbols, including the Star of David. It is completed by a Bible verse in Hebrew: "How lovable are your dwellings, Oh God of armies!". Like any other synagogue, it has a single nave* that is illuminated with several bay windows, all oriented towards Jerusalem.

Focus: the rose window

At the very back of the apse, a significant episode in the history of the Hebrews is related within each of the five peripheral medallions of the rose window (the burning bush, the gift of the Torah*, the exit from Egypt and the seven-branch candelabrum), all gathered around the central medallion which represents the tablets of the Law*.



Let's have a look

The Jewish curiosities of Châlons: an old Mikveh*, Hebrew manuscripts at the Pompidou Municipal Library.

What does Tsevaot mean?

The initial meaning of "Tsevaot" is "armies", or "group of armed men". But here, it is interpreted as "God of armies of Israel".



PROTESTANT TEMPLE

19th CENTURY - 18 BIS LOCHET (LOCHET STREET)

PROTESTANTS AND THE TEMPLE IN CHÂLONS

The Protestant community is present in Châlons since the 16th century. In the early 1680s, a temple was built on the territory of Fagnières, but was later destroyed after the revocation of the Edict of Nantes. In the 19th century, Adolphe Jacquesson, the owner of the Champagne house in Châlons, opens a temple on the Left Bank. All that remains of it today is a broken arch* entrance door.

The Protestant community of Strasbourg will be strengthened by the arrival of Alsacians-Mosellans after the Franco-Prussian War of 1870. In 1875, the Pastor Pierre Andrault acquired a lot on rue Lochet, with the help of Paul Krug, a prominent Champagne merchant, whose father Joseph had been Adolphe Jacquesson's associate. The plans are drawn by Louis Gillet, the departmental architect of the Marne. The temple is inaugurated on November 11th, 1880.

Did you say Edict of Nantes?

The Edict of Nantes is signed by the king Henri IV in 1598. This text marks the end of the religious wars* between Catholics and Protestants in France. The sovereign allows the Protestant community the freedom to practice its religion. Louis XIV revoked the Edict in 1685, forcing French Protestants to either clandestinely practice their religion or to exile themselves. They have to wait until 1787 and the Edict of Tolerance to be able to come out of hiding again.

ARCHITECTURE

What is a temple?

The temple is a place where Protestants gather to worship. The word "temple" is referring to the Temple of Jerusalem, build by King Solomon to protect the Ark of the Covenant.

The building is inspired by the English Gothic churches: gargoyles* at the entrance, broken arch, rose windows on the ceiling and stained glass windows "in greyness".

Focus: a deliberately understated interior

We enter a single space: there is no separation between the nave* and the square choir*. Only the essential elements remain visible: the communion table to celebrate the Lord's Supper* is placed in front of the audience. The pulpit* is located on the central axis; its imposing size indicates how fundamental a role is given to speech. At the back, a bare cross remind us of the death and the resurrection of Christ.

Let's look up ☹ The building has zenithal lighting, thanks to rosette-shaped openings in the wooden structure of the ceiling. Due to the location of the temple, very close to neighbouring buildings, light cannot enter from the sides, hence the decision to create a zenithal lighting system.



SAINT-PRUDENTIENNE CHURCH

20TH CENTURY - 8 RUE DE FANIÈRES
(8 FANIÈRES STREET)

Focus: the millstone!

The millstone is a sedimentary rock whose deposits are mainly located in the Pays de Brie, and is used to make millstones, hence the name.

Let's have a look

When Art Deco enters the church...

The name of the Art Deco movement comes from the 1925 International Exhibition of Modern Decorative and Industrial Arts in Paris. The stained glass windows of Sainte-Prudentienne, created by Valentine Reyre, have clean geometric shapes and simple patterns.

Who was Sainte-Prudentienne?

Pudentienne, a young woman who lived in the second century, belonged to a large Roman family called the "Pudens". It is one of the first family to convert to Christianity. A statue of the saint from the 14th century can be found in the church.

WHAT ABOUT SAINT-MICHEL CHURCH?

Located in Henri Dunant Street, this large building is an annex of Sainte-Pudentienne. The Left Bank district is changing rapidly after the Second World War, the need for housing is growing and the population of "suburbs" (such as the current district of "The Bidée") doubles in less than ten years. An annex of Sainte-Pudentienne was built on the heights of the parish to accommodate all families. The work of this rudimentary building begins on 1st October 1970 and ends in June 1972.

Who was saint Michel?

Michel is an archangel (saint Michael) often represented with wings and wearing an armour. In the Apocalypse of John, he is the one who slays the Dragon, symbolising Evil, in a celestial battle.

FROM THE CHAPEL TO THE CHURCH

The construction of the Sainte-Pudentienne church is due to the advent of the railway system. Indeed, until the mid-19th century, the now desecrated Sainte-Pudentienne chapel that is located close by on rue Jules Lobet is enough for the inhabitants of the neighbourhood. But there is a gradual increase in the population due to the Paris-Strasbourg line... and the chapel proves to be too cramped. The time has come to provide the new Saint-Prudentienne parish, which was created in 1907, with a proper church. Its first stone was laid out in 1927 and it was blessed on October 19th 1930 by the bishop Tissier.

ARCHITECTURE

An architecture contest was launched in 1924. The winner is Eugène Etienne Sallé. Sainte-Pudentienne is located in the center of the parish and is a remarkable testimony of religious architecture between the wars. It will be built thanks to the subscriptions of the parishioners, and its construction takes over three years because of the swampy nature of the ground. Its architecture in Art Deco style stands out thanks to its massive millstone walls and arched vault* made of reinforced cement.



SAINT-ANTOINE CHURCH

20TH CENTURY - 1 RUE LAVOISIER (1 LAVOISIER STREET)

A TRULY OLD PARISH...

The first church dedicated to saint Antoine (saint-Anthony) in Châlons was located in the current rue du Lycée (Lycée street). It has a Gothic style architecture and was built in 1245. It's a rather massive building with a low height, and it was demolished in 1755 because it had been badly maintained. The parish is then attached to the nearby Notre-Dame-en-Vaux. The building is sold to Sir Claude Jacquesson. But that's the story of another church!

The current Saint-Antoine church is located in the "Emile Schmit" district, which is on the outskirts of the city centre and is the district of factories and of the military. The project of development of the place is brought up in 1956. In addition to housing, it provides the location of a church...

ARCHITECTURE

The first stone is laid out on June 18th 1961, and the building is open for worship on 23rd December 1962. The architect from Epernay is George Juif. The church appears as a huge tent with a trapezoidal shape; the facade is very wide and curved. The large wooden portal is surmounted by a wide bay that lets the light in.

The humble and robust campanile* stands 27 meters high and blends in with the whole architecture ...

Let's have a look

There are some resemblance with... the Notre-Dame-du-Haut de Ronchamp chapel, designed by the architect Le Corbusier!

Who was saint Antoine?

He was born around the year 250 in Egypt. He devotes himself entirely to the service of God at the death of his parents, who were artisans of his holiness. He lives as a hermit, then gives up his loneliness to found monasteries. He is considered as one of the first Christian monks, but should not be mistaken for saint Antoine de Padoue. He is called upon for miracles: healing, springing of miraculous sources, taming ferocious animals...





SAINTE- THERESE CHURCH

BEGINNING OF CONSTRUCTION: 1958
2 AVENUE DU 29 AOÛT 1944

HISTORY

The religious architecture of the country evolves with the development of the peripheral districts. Catholic churches with a contemporary architecture are being established. This is the case for Sainte-Thérèse de l'Enfant Jésus in the Verbeau district during the 1960s.

There was a chapel dedicated to Sainte-Thérèse de l'Enfant Jésus since the 1930s. During the Second World War, the bishop Tissier had vowed to build a church dedicated to Sainte-Thérèse if her diocese* was spared. The pastor of the parish, father Jean Lebar took steps to start the construction in 1956. The first stone is laid out in 1958. It is followed by two years of important building work. The building, designed by architect Jacques Roubert, is inaugurated and blessed in 1961. The work resumes in 1974 after 13 years of interruption, and is finally completed during the following year.

ARCHITECTURE

The Sainte-Thérèse church was deliberately conceived in an underrated way. The interior offers a large nave*, without aisle*.



Let's have a look

The stained glass windows

There are no paintings but some very beautiful stained glass windows designed by Madame Prix and produced by the monastic workshop of Saint-Benoît-sur-Loire. One can read the words of sainte Thérèse written on them. On the opposite side of the fonts, the stained glass windows with blue shades evoke water. A stained glass window the adorns the choir*; it was designed by Roland Irolla, who also designed the way of the cross, and is inaugurated in 1975.

Focus: the bell tower

The roof of the church was destroyed by the Lothar storm, which raged throughout France in December 1999. The bell tower was also damaged. The bells of Sainte-Thérèse will not ring for many years. The decision was made in 2008 to demolish the bell tower and to build a new one, much more visible, on the forecourt. This new architectural project made in reinforced concrete is conceived by the architect Michel Rigaud from Châlons. There will be three bells vertically displayed. The highest one, which is also the smallest and oldest, was cast in 1601!

Who was sainte Thérèse de l'Enfant Jésus?

In Normandy, Thérèse de Lisieux (1873-1897) was a nun. The pope himself gave her permission to enter the Carmelite religious order when she was just 15 years old. There, she would write spiritual poems and the story of her life, from her childhood memories to her vocation: The History of a Soul, published posthumously. She dies of tuberculosis at the age of 24. She was canonised* in 1925 and proclaimed two years later patron saint of the missions.

NOUR-EL-ISLAM MOSQUE

20th CENTURY - 4 RUE DU DOCTEUR CALMETTE (DOCTOR CALMETTE STREET)

ONE OF THE OLDEST MOSQUE IN FRANCE

The construction of the mosque began in 1989 in the heart of the district of La Bidée, after the demolition of a prefabricated building for prayer. The worshippers themselves will work on the site. The mosque Nour-el-Islam is inaugurated on 11th June 1994, the first day of the Muslim year 1415.

What does Nour-el-Islam mean?

Nour-el-Islam means "Light of Islam".

A MOORISH ARCHITECTURE

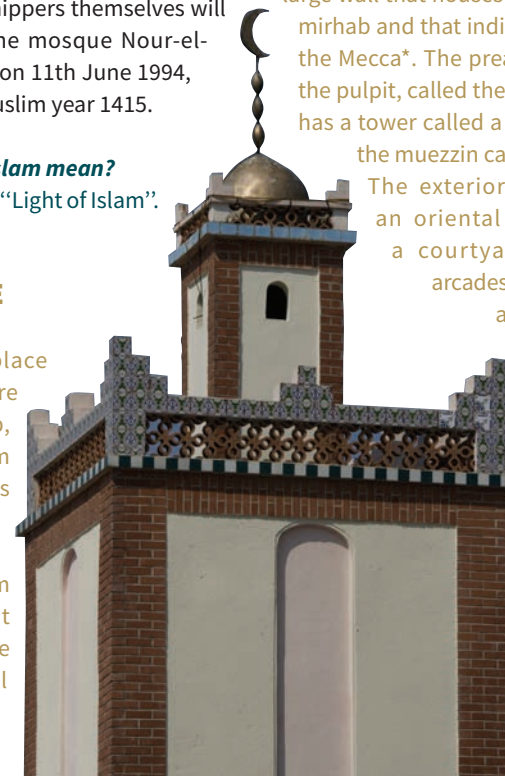
What is a mosque?

The mosque is a place for prostration before God and for worship, where the Muslim community gathers for teaching and daily prayers.

The Nour-el-Islam mosque is built according to the architectural

principles of this type of places of worship. It houses a prayer room of a low height and large width so that one can better see the imam conducting the ritual prayer. The worshippers pray in front of the kibla, a large wall that houses a smaller area called mirhab and that indicates the direction of the Mecca*. The preaching* is done from the pulpit, called the minbar. The mosque has a tower called a minaret, from which the muezzin calls Muslims to prayer.

The exterior is decorated with an oriental style and there is a courtyard surrounded by arcades, by a central fountain and by the presence of earthenware and mosaics.



IN ORDER TO BUILD THE FUTURE IN CHÂLONS, AS IN ANYWHERE ELSE, ONE MUST KNOW THE PAST, ENRICH IT, DISCOVER AND MAKE OUR ROOTS KNOWN. THE REMARKABLE HERITAGE IS THERE TO REMIND US OF THIS.

Bruno Bourg-Broc, honorary mayor of Châlons-en-Champagne
President of the agglomeration community of Châlons-en-Champagne

The Animation department of Architecture and Heritage manages the initiatives of Châlons-en-Champagne, the City of Arts and History.

You are welcome to visit the "Châlons, Ville d'art et d'histoire" (Châlons, city of art and history) space Tuesdays to Saturdays from 2pm to 6pm.

This entirely digital and interactive space presents the urban evolution of Châlons-en-Champagne and its territory as well as the specificities of its architecture and its heritage.

Information and reservations:

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Nearby:

Reims, Langres, Sedan, Troyes, Bar-le-Duc, Charleville-Mézières, Metz all benefit from the registered term Ville d'art et histoire (cities of art and history).

Châlons-en-Champagne belongs to the national network of Cities and Countries of Art and History.

The "Ville ou Pays d'art et d'histoire" (City or Country of Art and History) label is awarded by the Minister of Culture after consulting with the National Council of Cities and Countries of Art and History. It awards territories, cities or group of cities that are aware of the challenges of appropriating their architecture and heritage by the inhabitants, and which engage in an active approach of knowledge, conservation, mediation and support for creation, for the architectural quality and for the living environment.

The Animation Department of Architecture and Heritage, led by the facilitator of the Architecture and Heritage, organises many events to enable the discovery of the architectural and patrimonial wealth of the City by its inhabitants, young and adults, and by its visitors with the help of professional guides-speakers.



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