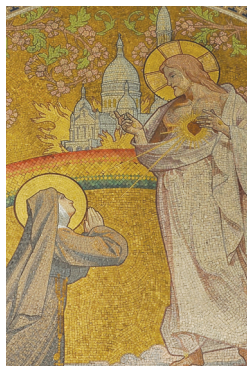


A PLACE'S SPIRITUALITY...

Sanctuary of the Sacred Heart of Jesus

Between 1673 and 1675, in Paray-le-Monial (France), Jesus appears to a Visitation nun, Saint Margaret Mary Alacoque. He reveals to her his «*Heart which has so loved men*» and makes her understand that his Heart manifests his love for men and, at the same time, his suffering for not being loved in return because of our sins. This is why he shows her a burning Heart, symbol of love, and at the same time a suffering Heart, because surrounded by thorns.



The heart is the most intimate place of a person, it is his center, the place of the relationship with God. By revealing his loving Heart, Jesus manifests to us that He loves us with all his being, in his humanity. At the same time, **because He is true Man and true God, the love revealed in his Heart is the very love of God for us.** The Cross is the sign of the greatest love. He loved us until he died on the wood of the cross, and beyond death. Already dead, a soldier comes to pierce His Heart with a spear. From here, the life of God springs: «*One of the soldiers with a spear pierced his side, and immediately blood and water came out*»; «*From his innermost being will flow rivers of living water*»; «*They shall look on him whom they pierced.*» (The Gospel of Saint John)

Sanctuary of Eucharistic Adoration

The day before his death, on the evening of Holy Thursday, during the last supper with his apostles, Christ instituted the Eucharist: «*Take, eat; this is My body (...) Drink from it, all of you; for this is My blood (...) Do this... in remembrance of me.*» (Matthew 26:26-28).



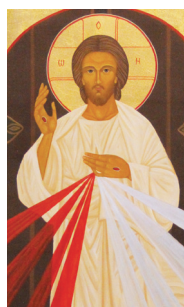
By doing so, he announced what He was going to experience the next day through his death on the Cross: the total gift of Himself until death thanks to love. From now on, every time the Eucharist is celebrated in the world, it is the sacrifice of the Cross that is made present.

During his visit to Montmartre on June 1st, 1980, Saint John Paul II expressed this profound link between

the Eucharist and the Sacred Heart: «*In the Holy Eucharist, we celebrate the ever new and active presence of the unique sacrifice of the Cross in which the Redemption is an eternally present event, indissolubly linked to the Savior's own intercession. In the Holy Eucharist - this is also the meaning of perpetual adoration - we enter this movement of love from where all inner progress and apostolic effectiveness spring out: «When I am lifted up from the earth, will draw all men to Myself.» (John 12:32)*

During adoration, we come into the presence of the **real, loving and active Presence of the Body of Christ** exposed. We can look at Him and let ourselves be looked at by Him. It's a meeting. It means to come in truth, such as we are. Thus, we can offer ourselves in Jesus to the Father, and intercede for the whole world.

Sanctuary of Divine Mercy



«*Jesus Christ is the face of the Father's mercy. These words might well sum up the mystery of the Christian faith.*» In the Gospel, «*Jesus reveals the nature of God as that of a Father who never gives up until he has forgiven the wrong and overcome rejection with compassion and mercy. God is always presented as full of joy, especially when he pardons. Mercy is presented as a force that overcomes everything, filling the heart with love and bringing consolation through pardon.*» (Pope Francis, *Misericordiae Vultus*)

The Sacred Heart of Jesus manifests especially his Mercy. On the Cross, Jesus took upon himself our misery, our sufferings and our sin. By opening his Heart, he opens to us the source of Mercy. That is why, in contemplating his Heart, we share his Love and his Life, and we are invited to give ourselves to others as well, especially to the poor and to the most vulnerable. «*Be merciful, just as your Father is merciful.*» (Luke 6:36)

With the sacrament of reconciliation, we experience the forgiveness of God, source of inner peace. «*Every confessor must accept the faithful as the father in the parable of the prodigal son: a father who runs out to meet his son despite the fact that he has squandered away his inheritance. Confessors are called to embrace the repentant son who comes back home and to express the joy of having him back again.*» (Pope Francis, *Misericordiae Vultus*)

He makes us able to say: «**Jesus, I trust in you!**»

DISCOVERY VISIT OF THE BASILICA OF THE SACRED HEART OF MONTMARTRE

Sanctuary of Eucharistic Adoration
and of Divine Mercy



At the top of the hill of Montmartre, the Basilica of the Sacred Heart is the realization of a vow of trust to the Sacred Heart of Jesus, made by two fathers, in 1870, in a difficult context: the invasion of France after the military defeat against Prussia and the completion of the Italian unification that deprives the Pope of his states. Built between 1875 and 1919, its style is Romano-Byzantine. Since August 1st, 1885, Christ has been adored there, in the Sacrament of the Eucharist, without interruption, day and night.



Montmartre: «Mount of Martyrs»

- In the 3rd century, the first Christians of Paris were martyred on this hill: Saint Denis, first bishop of Paris, Saint Rustic, a priest, Saint Eleutherius, a deacon, and their companions (the place of the martyrdom is the Martyrium, 11 rue Yvonne Le Tac, 18th arrondissement Paris).

- From the 12th century to the French Revolution, a large monastery of Benedictine nuns occupied the hill of Montmartre. There only remains the current church of Saint Pierre, whose choir was the chapel of the religious.



Basilica of the Sacred Heart of Montmartre

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A basilica

In 1872, Cardinal Guibert, Archbishop of Paris, approved the vow of Alexandre Legentil and Hubert Rohault de Fleury and chose Montmartre as the place of the sanctuary: *«It is here that the martyrs are. It is here that the Sacred Heart must reign, in order to attract everything to him... on the top of the hill where Christianity was born...»* And it is the work of the architect Paul Abadie that wins the competition among the 78 projects on the Champs Elysées.

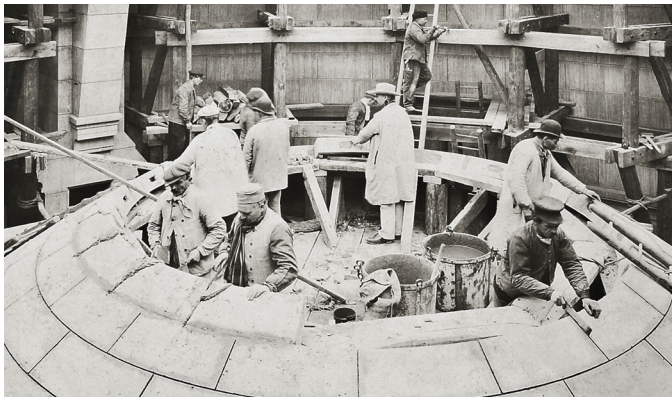
The first stone was laid on June 16, 1875. The work is financed by small offerings (important amounts of money were refused) from private individuals, dioceses, orders, congregations, parishes or associations. The names of the donors are engraved in the stone.

Some dates:

- December 1870: Vow to Christ in his Sacred Heart
- July 24, 1873: Vote of the project by the National Assembly to build a church dedicated to the Sacred Heart
- June 16, 1875: First stone laid
- August 1, 1885: Beginning of perpetual adoration (in a temporary chapel)
- October 16, 1919: Consecration of the basilica (initially planned for 1914)

A few figures: (Duration of the work: 40 years)

- Dome height: 83.33 meters
- Height of the bell tower: 84 meters
- Under the building, to reach a stable bottom: 83 pillars 33 meters deep
- Annual number of visitors and pilgrims: 11 million



To discover :

The stained glass windows of the narthex : They represent 4 saints linked to the devotion of the Sacred Heart: Saint Gertrude and Saint John Eudes; Saint Margaret Mary Alacoque and Blessed Charles de Foucauld.

The statue of the Sacred Heart : in solid silver by Eugène Benet. The Sacred Heart, the Heart of Christ, true God and true Man, witnesses God's eternal love for men. In the Scriptures, the heart expresses the center of the person, his deep life, where his intelligence, his will and his sensitivity are united.



In the 17th century, Saint Margaret Mary Alacoque insists in the account of her apparitions on the Love of this Heart for all men: *«Behold this Heart which has so loved men»* as well as on the call to respond to it in Love.

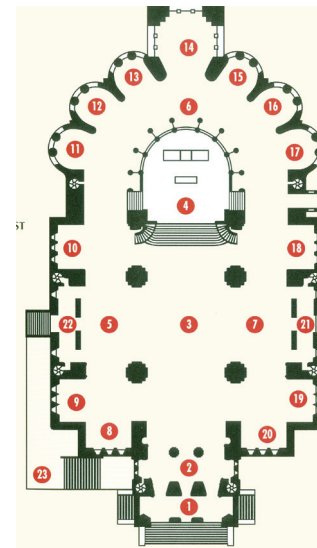
The grand organ : with its 78 stops and 4 manual keyboards, it is the 3rd instrument in Paris. Made at the end of the 19th century by Aristide Cavaillé-Coll, it is installed in the basilica in 1914. It is classified as a historical monument.



The large dome : 16 meters in diameter. The keystone is located at 55 meters from the ground. It is based on pendants where four angels carry the instruments of the Passion (1896-1897).

The chapels :

- | | |
|---------------------------------------|--------------|
| 1 Porch | 4 Choir |
| 2 Narthex | 5 West aisle |
| 3 Nave | 6 Ambulatory |
| 7 East aisle | |
| 8 Chapel of Our Lady of the Sea | |
| 9 Chapel of the Queens of France | |
| 10 Chapel of Saint Vincent de Paul | |
| 11 Chapel of Saint Ursula | |
| 12 Chapel of Saint Ignatius of Loyola | |
| 13 Chapel of Saint Luke | |
| 14 Chapel of the Blessed Virgin Mary | |
| 15 Chapel of Saint Joseph | |
| 16 Chapel of Saint John the Baptist | |
| 17 Chapel of Saint Francis of Assisi | |
| 18 Chapel of Saint Margaret Mary | |
| 19 Chapel of Saint Louis | |
| 20 Chapel of Saint Michael | |



The choir : Here are celebrated the great religious services (mass and divine offices). Above the high altar, the **Blessed Sacrament** is the center and the heart of the whole basilica. **The entire Sanctuary is conceived as a shrine to shelter this gift: the real presence of Christ, true God and true Man, in the sacrament of the Eucharist.**



The Great Mosaic of Christ in Glory : Made by Merson, Magne and Martin in 1923. The surface area is of 475 m², one of the largest in the world. It represents the risen Christ. Around him, worshippers are represented, including the patron saints of France: the Virgin Mary, Saint Michael and Saint Jeanne d'Arc, as well as a personification of France offering her crown and Pope Leo XIII offering the world. On each side, on two rows, it is the homage of the whole Church: below the Church of the earth, above the Church of heaven. At the bottom of this mosaic, a formula illustrates the construction of the basilica as a gift from all France to the Heart of Christ: *«To the Sacred Heart of Jesus, fervent, penitent and grateful France»*.



The dome : At its top, the lantern is lit every night. It means the permanent presence of prayer in the sanctuary by day and by night.

The bell tower : It houses «la Savoyarde», a bell of more than 19 tons, offered by the Savoy. A carillon of four bells joined it in 1969.