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### **Abstract**

This study is an attempt to explore, investigate and analyze the origin, growth, development and history of Christian churches and its architecture in Lahore. It further encapsulates that Churches in Pakistan are not only an inescapable feature of the landscape of our major cities and town; they elegantly portray the religious diversity and well-being of our vibrant Christian minority. It also navigates that their distinctive architecture attracts the locals and tourist alike. This research work presents fact finding analysis that the Christian churches are not just the beautiful building. They are an important part of our cultural history, mostly well preserved and documented. They tell the story of the colonial rulers and the Christians in this part of the world. The new churches demonstrate a happy blend of modern and indigenous trends and stand in harmony with the surroundings like the communities who share a common history, a common culture and collective aspirations as Pakistanis.

**Keywords:** Churches, Christianity, Architecture, Development, Lahore

### **1. Apostolic Origin of Christianity**

Christianity came in Sub-Continent and Europe almost at the same time. However, it traced from the middle of 1<sup>st</sup> Century AD when the St. Thomas, a staunch believer of Christianity became the part of this world. St. Thomas was considered the founding father of Christianity in Sub-Continent. He came in Andrapol is currently called Taxila nearby Islamabad and converted into King Gondophores. Then, St. Thomas has left this place and resided in a Jewish population area of Southern India. Moreover, during the missionary expedition around 52 AD, he moved to Mylapore in East Coast area near Madras, India where he is said to have converted the wife and son of a local kind but was later killed “pierced through with spears” on a hillside by the Brahmins.<sup>5</sup> Even if we may find it hard to confirm the tradition of apostolic origin of Christianity in Pakistan, there is compelling evidence of the presence of Christians at various locations in the subcontinent during early parts of the first millennium. Discovery of crosses especially Thomas crosses and the accounts of travelers make a coherent account of the advent and growth of the new faith in this region.<sup>6</sup>

#### **1.1. Early Christians**

The Eusebius, a church historian apprised about the presence of Christian community in the provinces of North Chilas (now in Pakistan) during 3<sup>rd</sup> Century which is also reinforced by the discovery and detection of Nestorian symbols in the area of Gilgit as well as Chilas.<sup>7</sup>

One of the delegates at the famous Council of Nicaea, held in 325 AD, under the authority of Emperor Constantine, called Johanne (John), endorsed his name as “Metropolitan (chief bishop) of Persia and India,” which shows that there was an organized Christian community here in the 4<sup>th</sup> century. Apart from Nestorian Christians, there was a presence of Armenians who were migrated to India from the territory of Persian Empire. Moreover, the main reason for their success was of their sound knowledge about Persian which was the court language of the Muslim rulers. Many Armenian Christians distinguished themselves and held important positions in the Mughal court.<sup>8</sup>

#### **1.2. Delving the Advent of the Portuguese**

Vasco de Gama reached Calicut in May 1498. It was the beginning of maritime presence of the Portuguese in the Indian Ocean. They were fired with colonial ambitions and trade interests. Very soon, they dominated the sea lines and maritime trade. They were followed by Franciscan Friars and Jesuits missionaries. The Friars built monasteries and churches but were not very successful at conversion. The Jesuits met with success, but their converts were mainly from the lower castes.<sup>9</sup>

#### **1.3. Early Missionaries**

Several Catholic religious orders emerged in Europe during the medieval times and even later, which had proper Papal sanction and support, especially for missionary work. These were mainly Friars and non-Friars. The Friars included the Augustinians, the Carmelites, the Dominicans and the Franciscans (Capuchins and Friars Minors) some of them are still active in Pakistan. The non-friars were the Jesuits or the Fathers of the College of St Paul. They distinguished themselves during the Mughal Empire and gained access to the Mughal court and non-Indian Christian and princes. Furthermore, they were leading three missions of Mughal court during 1580, 1591 & 1595). They were amiably received and acknowledged in Mughal court and were allocated residence at adjacent area. The king also attended their service, Mughal Emperor Akbar and Jahangir, known for their religious toleration, took keen interest in their affairs and teachings. On receipt of reports of such royal treatment of the Jesuits in 1592, the Bishop Clement VIII has written a letter of appreciation and thanks to King also by expressing his gratitude to his honour.<sup>10</sup>

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<sup>5</sup> Gibb, M.E, *The Anglican Church in India 1600-1970* (New Delhi: Pritaid Publishers, 1972), 45-55.

<sup>6</sup> Ibid 57-59.

<sup>7</sup> Yad, Y.M, *Toma Rasoul-i- Hindo- Pak* (Gujranwala: Maktaba Anaveem Pakistan), 57.

<sup>8</sup> Getz, A.G, *The Measure of A Church* (Ventura publishers, 1985), 12.

<sup>9</sup> Pierre Du Jarric, *Akbar and the Jesuits*, (London & New York: Routledge Curzon), 97-100.

<sup>10</sup> Everett Ferguson, *Backgrounds of Early Christianity* (Michigan: Wm. B. Eerdmans ), 456-489

The Jesuits gained concessions from the Mughals and a written decree in 1602 allowing “freedom of worship as well as right to preach publicly in order to make converts” the then Ruler Jehangir located land and funds to them for establishing graveyard and the churches. Moreover, the Sturdy Christian communities also emerged at Thatta and Lehri Bandar (in Pakistan) when these locations developed as trading stations, two Christian groups were active during the Mughal times Armenians merchants and soldiers of fortune. The growth of Christianity groups was active during the Mughal times, Christianity during the Mughal era had a checkered history; it fluctuated with political conditions and policies of the local rulers and the royal court. Missionaries were generally well treated by the Muslim rulers: “In 1708 there were five Missionaries in the interior. The Brahmans and Daseris and Daseris, (heathen mendicant friars,) and other Hindus, persecuted them; but they were protected by the Mohometan rulers.”<sup>11</sup>

It is conjectured that there was a Christian presence in the Punjab up to the 7<sup>th</sup> Century under the authority of Riv-Ardushir of Persia. However, first church was established in Punjab on 27<sup>th</sup> September 1597 by the Jesuits. It was located near the Mughal court and the Governor of Lahore personally attended its opening, for which musicians and musical instruments were brought from Goa. There were around one hundred Christians in Lahore in 1606 which rose to one thousand in 1614.

#### **1.4. British East India Company and the Revivalist Protestants**

The officials of the British East India Company were mainly Protestants but there were almost 50% Catholics in the rank and file. As the number of Europeans increased, there was a need of chaplains with the regiments, especially due to rising number of deaths in the military campaigns and tropical diseases. Before falling to the British in the 1661, Bombay was a Portuguese station with 6,000 Catholics in a population of 15,000. The Portuguese had an organized cadre of missionaries; on the contrary, East India Company did not allow missionaries in its territories. Being a commercial enterprise, “its Directors thought it bad to mix religion and business.” The new charter of the Company, passed in 1698, contained a clause that the Company should constantly maintain one minister “in every garrison and superior factory”. As a result, there were as many as 19 chaplains at the beginning of the 18<sup>th</sup> Century one for each factory. However, it took them 80 long years to build the first Protestants church in a factory at Madras. The first Protestants mission was established in 1700 by the Dutch “Society for the Propagation of the Gospel in Foreign Parts” Thereafter, the church followed the march of the Company into the new territories. In 1850 there were as many as 309 churches, 17,356 members and 103,154 Protestant Christians in India.<sup>12</sup>

#### **1.5. Role of Railways to ameliorate the plight of Christianity**

Railways played an important role in the promotion of Christianity. Interestingly against a popular perception of strategic considerations, promoters of the new section connecting Karachi presented it as a philanthropic service. Railways were to be employed to extend the benefits of enlightened western, Christian civilization to the most remote of Indian’s benighted masses. The railway train would serve as a swift, safe transport for Christian missionaries; bearing the glad tidings of their gospel to eagerly impatient large number of new converts and Anglo-Indians were absorbed in the expanding Railway network. It made them economically stable and independent and opened the door to new professions. Thus, it marked the emergence of first indigenous Christian communities, with a higher social status.<sup>13</sup>

#### **1.6. Peeping into Post-Independence (1947) Era**

The areas of Sindh and Punjab of Pakistan were annexed in 1843 and 1849 respectively by the East India Company. These areas, however, were not unfamiliar with Europeans or Christians. There were a number of foreigners in Ranjit Singh’s Army including more than 40 European officers. The Jesuits missionaries had visited the court of Ranjit Singh also, but there was no organized Christian community in the Punjab. Likewise, despite earlier presence of Christian during the Mughal days in Thatta and Lehri Bandar, there were fewer Christians in Sindh at the time of its annexation in 1843. Interestingly, there was a priest in Karachi in 1841, two years before the formal occupation of Sindh; and a French secular priest in the Punjab in 1846, three years before its annexation in 1849.<sup>14</sup> He built a small wooden chapel in Lahore in 1847. Christianity formally came into Sindh and the Punjab on the heels of the East Indian Company. Thereafter, there was a rapid inflow of British forces with missionaries. The earliest settlements emerged in the cantonments and the areas nearby, especially in the Punjab Chaplains were bought into meet the spiritual needs of the Christians newcomers and their families. Sister of Jesus and Mary arrived in 1856 and established their first School in Sialkot. Furthermore, Sister of Cross founded St Patrick School at Karachi in 1861. Moreover, a huge quantity of missionary Schools as well as Colleges were also established during 2<sup>nd</sup> half of 19<sup>th</sup> Century which played an important role in the education before the advent of the British. The colonists established government and aided schools which provided secular education. It was in the 1880s that Lahore was given an independence status of a diocese. A Vicariate was created in 1887 and Kashmir and northern areas were placed under the care of Mill Hill Fathers.<sup>15</sup>

The establishment of Christian farm colonies and villages was also an important and imperative development to group together scattered individual Christian families. The first Christian village was founded by Robert Clark in 1867 (now Clarkabad near Lahore) at Mariamabad Punjab covering 667 acres of farmland which is flourishing Christian community and home to the National Marian Shrine in the country. Other farm colonies like Khushpore and Francisabad Punjab came up later that played pivotal role to strengthen and promote the Christian community in the rural Punjab. Over the period, six Catholic dioceses have emerged; Lahore 1886; Multan 1939; Rawalpindi 1947; Karachi 1948; Hyderabad 1958; and Faisalabad 1960.<sup>16</sup>

<sup>11</sup> Charles Freeman, *A New History of Early Christianity* (New Haven: Yale University Press), 1-5

<sup>12</sup> M.E. Gibbs, *The Anglican Church in India 1600-1970* (New Delhi, I.S.P.C.K. 1972), 35-34.

<sup>13</sup> Robert Eric Frykenberg, *Christians and Missionaries in India: Cross-Cultural Communication Since 1500* (London: Wm. B. Eerdmans-Lightning Source), 34-45

<sup>14</sup> P. Thomas, *Churches in India* (New Delhi: Reprint, 1990), 1.

<sup>15</sup> John William Kaye, *Christianity in India: An Historical Narrative* (London: Smith Elder and Co., 1859), 52.

<sup>16</sup> Thomas, P *Churches in India* (New Delhi: Reprint, 1990), 67-78.

The United Church of Pakistan was established in 1970 as a union of four denominations: Anglican, Method, Lutheran and Presbyterian(Scottish). Initially, it was organized into four dioceses: Karachi, Multan, Lahore and Sailkot. In 1980 four new dioceses were created: Hyderabad, Raiwind, Faisalabad and Peshawar, In addition to the eight bishops, there is a bishop for the Gulf Ministries. The presiding bishop, known as the Moderator, is appointed for a three year term.

## **2. Snooping into the Christian Church Architecture**

### **2.1. Renaissance of Christian Church Architecture**

During the period of persecution, Christianity was “illegal” in the Roman Empire. After the conversion of Constantine and Edict of Milan (313 AD), “Christianity became the privileged religion of the Roman Empire.” Emperor Theodosius (379-398) made it the state religion. It was then that Christians sought physical manifestation in buildings to glorify the name of God. It started with Basilica (from Roman basic ilia or hall of justice), a large east-west rectangular hall, with altar at the east end. Gradually, it became more defined with emerging needs of the faithful and new rites being introduced. The first room, called as nave, was utilized by congregation; second room, called sanctuary, was the preserve of the clergy.<sup>17</sup>

### **2.2. Exploring the Church Architecture during Medieval Period (1180-1275)**

During the Middle ages, the Roman Catholic Church dominated the life in Europe. Religion was a power factor which influenced church architecture. During this time, two distinctive style of church buildings emerged. Both the styles manifest a strong desire to glorify God:

The Romanesque style (450-1150) developed all across Europe. The churches in this style were built in England after the Norman Conquest (1066 AD), and were called the Normans. They were massive structures, with thick walls adorned by windows alongwith semi-circular curves and arches. Moreover, the next development in Europe was the introduction of narrow, thin, lancet window, very often it was found in triplets and pairs. It was called the Early English or French style. It was simple and monastic in character with little carvings. Moreover, the pointed arch and rib-vaults started to emerge under the influence of Islamic architecture especially after the capture of Islamic architecture particularly after the capture of Toledo(1085)<sup>18</sup>

The medieval period marks the development of another distinctive style of church architecture called the Gothic style (1150-1500). It was flourished in high as well as late medieval time. Furthermore, this architecture developed as of Romanesque architecture as well as flourished by the Renaissance architecture. However, it featured a pointed steeple directed towards the sky, a mark of religious aspiration and medieval faith with core structure based on the cross. Its characteristic features include the pointed arches, the ribbed vault and the flying buttresses.<sup>19</sup> In the later period, the walls have become more sophisticated and stylish flying buttresses were overcame by pinnacles as well as the towers were made taller and more decorated, windows covered more space of wall, decorative model became more figures multiplied and graceful mainly on the west façades of cathedrals as well as abbeys. Moreover, the introduction of steeple coincides with the Islamic influence in the Mediterranean region.<sup>20</sup>

### **2.3. Church Architecture during Reformation**

Reformation brought about a radical change in church design. However, the altar and tabernacle were frequently replaced and removed by a communion pulpit as well as table. Stone altar was exchanged with wood table. Catholic churches, however, retained their emphasis on symbolism. They added gold fitting and marble statues combined with excellent stained tained glass rose windows.<sup>21</sup>

Apart from numerous altars as well as tainted and stained glass, the interior designing of the churches of mediaeval period had enormous figures of crucified Christ, high over and above congregation, equestrian and mounted on rood loft in the chancel arch. Moreover, wooden rood display or screen underneath usually had painted and decorated figures of angels as well as apostles. While the Catholics built ornate churches with images and interior decorations, most of the Protestant denominations objected to images and insisted on simplicity in design and detail. King Henry VII put an end to images and decorations. Edward VI had almost destroyed all internal decoration. Moreover, the stone images as well as altars were smashed and destroyed, the glasses were broken the roods, their screens and front covers were burnt.<sup>22</sup>

### **2.4. The Eastern Church**

The divergence of East as well as West was begun from each other since an early period of time. Basilica, beside aisled hall along an apse on one end, is very common in West whereas the more solid central style become prominent in East. Moreover, they copied pagan tombs as well as roofed over dome that is symbolized and indicated as heaven. Furthermore, sometimes, the Basilica and centralized structures combined as at Hagia Sophia church in Constantinople (current Istanbul).

In 16<sup>th</sup> Century, an alternative of Central church was come to eminence and developed in Russia. Now, the dome of church was replaced with taller hipped as well as much thinner and conical roof so that the snow may not be accumulated on it. The St Basil which was established in Red Square, Moscow is the best example of these churches.<sup>23</sup>

### **2.5. Renaissance Style**

A new era of church design on the basis of classical culture arose with Renaissance. Moreover, the Pagan Rome temples were developed as the replica of new churches. Furthermore, they coined a central plan instead of long vaulted aisles and naves. It is

<sup>17</sup>Guillaume de Laubier, JacquesBossier, *Sacred Spaces: The Awe-Inspiring Architecture of Churches and Cathedrals*(Abrams Publishers 2018), 17-19.

<sup>18</sup>Simon Jenkins, *Cathedrals: Masterpieces of Architecture, Feats of Engineering, Icons of Faith*(New York: Rizzoli Publishers 2022), 34-36.

<sup>19</sup>T.G Bonney, *The Cathedral Churches of England and Wales*(London: London Press 2021) 56-58.

<sup>20</sup>T.G Bonney, *The Cathedral Churches of England and Wales*(London: London Press 2021) 26-28.

<sup>21</sup> Diarmaid MacCulloch , *The Reformation: A History* (London: Penguin Books), 33.

<sup>22</sup>David Macaulay, *Cathedral the story of its Construction* (Oxford Press. 1981).23-34.

<sup>23</sup>Jeanne Halgren Kilde, *When Church Became Theatre: The Transformation of Evangelical Architecture and Worship in Nineteenth-Century America*, (American Press 2021), 11-15.

pertinent to mention here that, rise of opera and theatre was an alternative source for the ideas of establishment of churches with transformative interest in art and antiquity. There was emphasis on seeing. This coupled with exotic Baroque, led to a new shape of church, providing distant views, with an attractive development beside the horizontal or straight axis. The process reached the extreme in what is known as Rococo. In 17<sup>th</sup> century, there were established churches of single-room in which pulpit and altar both were visible as well as everything can be seen. It was the model of rectangle building having single space on East end by combining liturgical acts.<sup>24</sup>

## 2.6. Gothic Revival

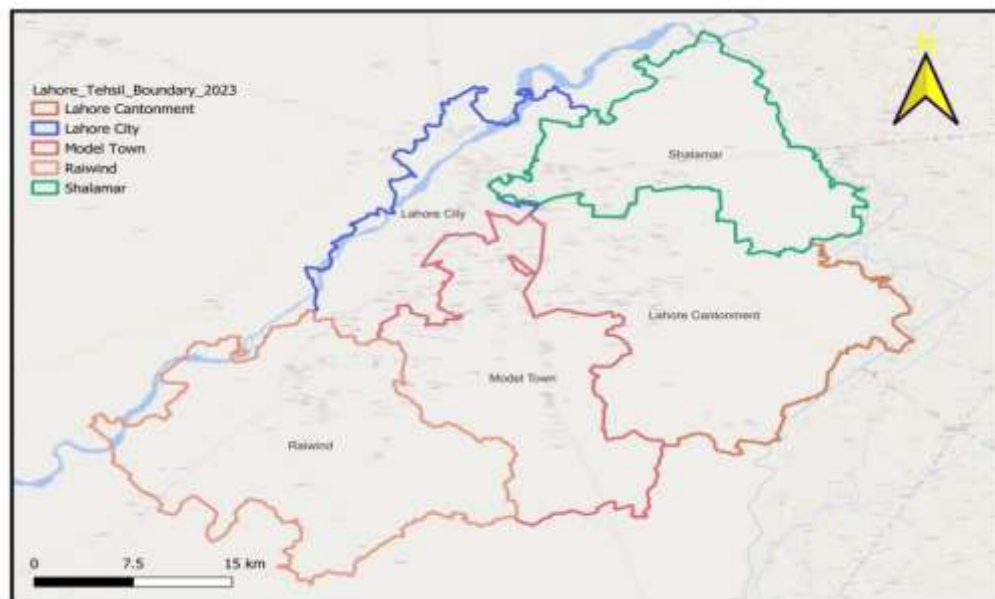
In 19<sup>th</sup> Century, after the development of big cities, innumerable development was seen in church architecture. The classical model buildings were superseded by Gothic style and numerous churches were founded in England on this style. The grandiose of these structures outshines the modest medieval counterparts. It is important to mention here that this Gothic style was survived in 20<sup>th</sup> century too.<sup>25</sup>

## 2.7. Modernity

The idea regarding worship is the corporate activity as well as worshipers should not be excluded from congregation that worship was corporate activity and that the congregation should be in no way excluded from the participation owing to the Liturgical Movement. Moreover, the one room policy imitates the quintessence of modernity in church architecture.<sup>26</sup>

A theological principle that resulted in transformation was the verdict Sacrosanctum Concilium of 2<sup>nd</sup> Vatican Council, dispensed in the month of December 1963. Moreover, it encouraged “active participation” by people in celebration and carnival of the liturgy and needed to build new churches with this mind. Furthermore, it was also encouraged to utilize freestanding altar and the priest be allowed to face public. Moreover, various practical pressures and principles were produced further changes. It is important to mention here that the Parish churches founded with more modestly. Due to financial embargo and the “flea market” theology, recommended to establish churches of multi-purpose wherein sacred and secular events may take place in different times in the same space.<sup>27</sup>

Map of Lahore



(Map Drawn by Researchers)

## 3. Churches of Lahore

- Sacred Heart Cathedral on The Mall Road
- St. Andrew's Church
- St. Andrew's Presbyterian Church on Nabha Road
- St. Anthony's Church, The Mall
- St. Joseph's Church
- St. Mary Magdalene Church
- Cathedral Church of Resurrection

### 3.1. Sacred Heart Cathedral - The Mall Road

On 19<sup>th</sup> of November 1907, the Cathedral church was sanctified by Bishop of Lahore, Fabian Eestermans. This church was constructed on the behest Godefroid Pelckmans, the bishop with the aid and material of Belgian. The roots of this church lying in

<sup>24</sup>Simon Jenkins, *Cathedrals: Masterpieces of Architecture, Feats of Engineering, Icons of Faith* (New York: Rizzoli Publishers 2022),2-4.

<sup>25</sup> Paul, Frankl, *Gothic Architecture Pelican History of Art* (New Haven: Yale University Press), 351-352.

<sup>26</sup>John Rooney, *On Heels of Battle*(Rawalpindi: The Christian Study Centre, 1986),49.

<sup>27</sup>Daniel Roselle, *A World History: A Cultural Approach*( Boston: Ginn and Company, 1963),5-6.

historical and ancient existence of Belgian Capuchins at Pakistan. Moreover, design of the church was carried out in accordance with Roman Byzantine elegance and style by the architect of Belgian, Edward Dobleers of Antewerap. Furthermore, the Cathedral church is considered one of the major churches of Roman Catholic Bishopric of Lahore. The Government of Pakistan released the special commemorative and memorial postage stamp on the eve of Cathedral’s Centenary Day. The Pope Benedict also forwarded message on the jubilee of Cathedral Church Lahore. The same message was read out to the local congregation at Lahore by Archbishop Adolfo, Apostolic Nuncio at Pakistan. The Post Office of Pakistan also issued the commemorative stamp on the eve of centenary festivity of Cathedral church. In 2008, the suicide bomber attacked FIA office near Temple Road, Lahore with an explosive material. Due to this explosion, ten window of stained glass were hit and many other window glasses were blown out. The Cathedral registered about 20,000 baptisms In 2011, and near 5500 weddings since its establishment.<sup>28</sup>



Sacred Heart Cathedral Lahore

### 3.2. St. Andrew’s Church

The church of Saint Andrew was established in 1899 by the British in Lahore, especially for Railway’s Christian employees by following the architect of Neo-Gothic style which was prevailing at that time. This church was situated at Railway Station that is why the church was called as Railway Church. Moreover, parish was established prior to partition of 1947, by people whom inspired by God. Furthermore, since that period, St. Andrew’s has become a witness at large to the Church by extending this dedication is enthusiastic, lived faith and fervent brings elegance to those which essential. Innumerable people had worshipped in this Church, and comment on the sagacity of family union which they feel at this time.<sup>29</sup>



St. Andrew's Presbyterian Church on Nabha Road

<sup>28</sup>Fr. Lawrence Saldanha, *Hamari Dastaan* (History of Catholic Church in Pakistan) (Lahore: Dar-ul-Kalaam, 1990) 18.

<sup>29</sup> P. Thomas, *Churches in India*(New Delhi: Reprint in 1990), 67.

The St Andrew's Presbyterian Church on Nabha Road was built in 1860.

### 3.3. St. Anthony's Church, The Mall

This church was sanctified in 1899 and it was well known as "Railway Church." Moreover, the F. Andrew Francis became the pastor of this church till becoming the Bishop of Multan in 2000, by following Father Emmanuel Aasi, one of leading theologians of the country. Father G. Daniel remained parish priest w.e.f.2004 to 2012 and was replaced by Father Emmanuel Yousaf. The offices of St. Anthony arranged a meeting of Muslims and Christian on 19<sup>th</sup> of November 2005 at the said Church. This meeting was organized to develop cordial relations between Muslims and Christians and unanimously constituted the Muslim-Christian Rabta (Cooperation Society) at Lahore.<sup>30</sup>



St. Anthony's Church, Lahore

### 3.4. St. Joseph's Church

The Church of St. Joseph's is situated at Sarfraz Rafiqi Road, Lahore and this church is considered one of the oldest Roman Catholic churches of Lahore, Pakistan. The said church was established on 31<sup>st</sup> of October 1842. Originally, this church was established by St. Joseph to serve Catholics in Army of British. It is pertinent to mention here that first wooden sanctuary was erected in 1942 and the current church of St. Joseph was founded in 1852.<sup>31</sup>



The Façade of St. Joseph Cathedral Lahore

<sup>30</sup>John William Kaye, *Christianity in India: An Historical Narrative*(London: Smith Elder and Co., 1859),68-72.

<sup>31</sup>John Rooney, *On Heels of Battle*( Rawalpindi: The Christian Study center, 1986), 75-78.

### 3.5. St. Mary Magdalene Church

This church is one of the oldest and biggest of Lahore, Pakistan and was built in 1856 AD. It is important to mention here that the construction of this church was completed in almost six year and an amount of Rs. 90,000/- was incurred on the construction of this church at the time. The old name of this church was Mian Meer Cantonment Church which was initially constructed with wood and was damaged severely in British War. Moreover, in 1849, the British Army Chief hired the Army Engineer Capt. Sharp to prepare master plan of a Church for the officers of British Army. The said Church remained the diocese of Calcutta. Moreover, this church is ornamented with the premium lime mortar. Furthermore, it is actually stippled like tile but the plaster is carried out which looks like white stone.<sup>32</sup>



Ariel view of St. Mary Magdalene Church Lahore



Mary Magdalene Church Lahore

<sup>32</sup>Daniel Roselle, *A World History: A Cultural Approach*(Boston: Ginn and Company, 1963), 8-9.



The Magnificent snow-white outlook of Mary Magdalene Church Lahore



Church of Resurrection Lahore

### 3.6. Church of Resurrection Lahore

The construction of this church was carried out on 25<sup>th</sup> January 1887 under the supervision and administration of famous British Architect Mr. J.A. Scott. The pillars and altars were completed by using the gray stone whereas the exterior was carried out with red brick. There are two tall minarets were made on entrance of both sides of the building and a big clock was installed towards north at the minaret. The said clock was installed in 1862 which is still kept pace and speed with times. Six bells which was given by the British Queen were installed at southern minaret. The total church building design is cross-shaped. Mr. Shahid Mairaj (Late) The Dean of Cathedral Pastor Shahid Meraj(Late) revealed that the interior portion of the building of the church is a stunning one because the baptism stayed performs there. Almost 800 individuals may worship in the church at the same time.



Moreover, the church windows are adorned with reflective and mirrored glass. Furthermore, when the cheerful sunlight passes through the mirrors, the site of worship illuminates in shape of dim rays.<sup>33</sup>

The Taxila Crossing of the church demonstrates the Christianity did not come with the British arrival in this area but the community of Christian is existed centuries ago in these areas. The installation of rooster model rooftop to show wind direction made this church famous and worth seeing. Moreover, in 1935, due to the earthquake in Quetta, the aforesaid model rooftop taken down. The Cathedral Church of Mall Road is one of the four oldest churches of Lahore. Moreover, the Anarkali is the first one, currently there are many offices including Chief Secretary of Punjab. The site was well known as St. James Church as well as the first city cross was fixed there, that is currently fixed at Cathedral church.<sup>34</sup>

Lahore Cathedral's foundation laid by B.T.W French when the Mall Road was under constructed and the said church was completed in 1887. At that time, the British Governor sanctioned a grant of Rs. 50,000/- for this church. Furthermore, 50,000 pounds were also received as donation for this church. This church was designed by an eminent architect Mr. Arnold Scott. After the death of Mr. Arnold, his son carried out completion of construction of the church. The building of Cathedral is 225 ft. long as well as 152 ft. wide. The minaret are 65 ft. high and this church is to some extent higher than Mall Road.<sup>35</sup>

#### 4. Conclusion

These churches played an important role in the history of North-western Indian (now Pakistan). During the Colonial Rule various religious missions have worked in Punjab (Pakistan) and many denominations played a vital role in setting up religious places in the Punjab (Pakistan). Each Church is driven by different background and built during the Colonial era. These churches belong to different denominations and have different architectural features from one another. For Instance, the Iconic Stained Glass windows tell the tales of beliefs of Christianity. Unfortunately, despite of showcasing the utmost beauty of the churches these windows are not properly taken care of. These churches hold a significant value due to its Architecture and History. However, a thorough Architectural study is required to tell the world about these master pieces owned by Pakistan.

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<sup>34</sup> Ibid, 17-20.

<sup>35</sup>Jean Bony, *French-Gothic Architecture of the 12<sup>th</sup> and 13<sup>th</sup> Century* (California: University of California Press, 1983), 34.