

Kadrina kirik

Church in Kadrina



arem oli siinse koha nimi Tõrvestevere (Tristfer). **Taani Hindamisraamatu järgi – *parochia Toruestaeuaerae* (Tõrvestevere kihelkond). Kadrina kohanimi** on tuletatud Kadrina püha Katariinale pühitsetud kiriku ja koguduse nimest. Tegu on III sajandil tegutsenud **Aleksandria Katariinaga**, mitte hilisema Sienast pärit naispühakuga.

*Legend räägib temast kui Kristuse taevases abikaasast, kes hakkas meeldima pagankeiser Maximinusele. Viimane kiusas taga kristlasi, kuid lootis Katariinat veenda kristlusest loobuma. See ei õnnestunud, raevunud keiser käskis naise nelja ogalise ratta vahele siduda ja lõhki tõmmata. Kui karistust hakati täide viima, ilmus taevast tuli, mis põletas rattad. Siis löödi Katariinal pea maha. **Ratas, mõnikord ka katkine ratas, on Katariina atribuut. See esineb ka Kadrina valla vapil.***

Esmalt, ca XV saj III veerandil, asus samas paigas väiksemast nelinurksest võlvitud koorist ja võlvimata pikihoonest koosnev tornita algkirik. Sama sajandi lõpus võlviti see 3-lööviliseks gooti stiilis kodakirikuks ja selle juurde ehitati samasugune madala võlviga käärkamber. Ilmselt samast ajast pärinevad ka kirikut väljast toestavad tugevad kontraforsid. Kiriku lääneseinas varem asunud kaks romaani stiilis petiknišši viivad mõtte sellele, et ehitust alustati romaani stiilis, jätkati aga gooti stiilis. Ristvõlvid on servjoonelised, piilarid 4-tahulised, konsoolid trapetsikujulised.

Kadrina kiriku pikihoone võidukaare jalamil on **kolmiklehed**, mida kasutatakse ka Padise ja Pirita kloostrites. Villem Raami (kunstiteadlane, ehitusajaloo asjatundja) järgi pole Tallinnast ida pool seda sümbolit mujal kasutatud. Ka ümarad võõndikaared, mis on tüüpilised Tallinna ehitistele, võivad viidata Tallinna meistri tegutsemisele siin.

Kadrina kiriku puhul on tõenäoline oletada kaitsefunktsiooni. Sellele viitavad kõrgel asetsevad kitsad aknaavad, mis hiljem on ümber ehitatud. Paksud müürid ja võlvipealsed võimaldasid kiriku kasutamist pelgupaigana. Meenutagem teisi Tallinn-Peterburi tee ääres paiknevaid pühakodasid: Jõhvi, Lügänu, Viru-Nigula, Haljala. Kõigil neil on sõjaseisukorras olnud täita kaitseülesanne. Erandi moodustab Rakvere kirik, mida turvas linnus.

Kiriku vanemast sisustusest on dateeritav **1490. aastatel Saksamaalt toodud** ligikaudu elusuuruse Kristuse figuuriga **saarepuust krutsifiks**, mis paikneb võidukaare kohal. **Tegemist on ainsa meie ajani säilinud asjaga, mis on umbkaudu sama vana, kui kirikuhoone ise.**

Kiriku ehitusaega kuuluvad ilmselt ka aknaid ümbritsenud musta ja ookrivärviga teostatud dekoratiivsed **maalingud**, mis 1922. a remondi käigus, mil aknaid avardati, peaaegu täielikult hävisid.

Torn ehitati kas kohe või pisut hiljem – XV-XVI saj vahetusel. Sissekäigust vasakule valmis tornitrepp, mida mööda pääses võlvitud üheaknalisse ruumi, mis nüüd on kinni müüritud. Tornikiiver ja sellega koos ka uus katus valmisid 1684. a ning valmistajaiks olevat olnud kohalikud mehed Sinnipallo Andres ja Valgma Johann. Nende juhtimisel oli sadakond vabatahtlikku meest tornikiivri üles tõmmanud. Torni tippu paigutati kukk – püha Peetruse sümbol. Kukk meenutab kirjakohta evangeeliumist, kus Jeesus ütleb Peetrusele: „*Tõesti, ma ütlen sulle, täna öösel, enne kui kukk laulab, salgad sina mu kolm korda ära.*” (Mt 26,34). Samas manitseb kukk valvsusele ja ärksusele.

1702.a, venelaste rüüsteretke ajal, sai kirik tulekahjus rängalt kannatada. Kantsel, altar ja pingistik olid aga õnneks säilinud. 1717. a ülevaatus käigus selgus, et kadunud oli 6 kroonlühtrit, 3 väiksemat lühtrit ja 2 vaipa. Üks kell oli tules ära sulanud, vormi kaotanud ja peidupaika maha maetud. Kogudus oli kirikut võimalikult ruttu korrastada püüdnud, peale oli ehitatud ajutine laudkatus, et teenistused võiksid toimuda. 1727. a annetas Porgaste mölder Arend Burchardt oma naise mälestuseks suure, tänini säilinud kroonlühtri. 1729. a ostis kosunud kogudus 2 uut kirikukella, mis aga 1941. a põlengul hävisid. 1733. a annetas Evald Patküla Pollist 2 **kroonlühtrit**, mis samuti tänaseni alles on.

Aastatel 1741 – 1752 teostati kogu kiriku remont, põhjapoolse ukse ette püstitati juurdeehitis – sandikoda. Kirik ja ka torn said uue katuse. Võidukaarele maaliti **inglid, kummalgi käes leht piiblisalmiga**. Kristuse paremal käel olev ingel kannab käes teksti Joh 1,29: „*Jummala tal kannab mailma patu ärra*” ja vasakpoolne ingel teksti kirjakohest Ap. Teg. 13,39: „*Igäüks kes usub, mõistetakse Kristusse sees õigeks.*” Need inglid vabastati lubjakihi alt 1922. a remondi ajal, restaureerimise käigus kaasajastati kirjavaisi. Ka nende kohale paigutatud tekst: „Au olgu Jumalale kõrges” arvatakse pärinevat samast ajast, sest seegi oli krohvi all.

On teada, et kirik sai uue kellatorni 1818. a Näib, et Põhjasõjast kuni senini oli kirik olnud tornita. Hiljem on kiriku katus ja torn mitmel korral kannatada saanud – 1828. a tabas välk torni ning lõhkus ka katust, õpetaja Helleniuse ajal (1844-1864) põles torni katus.

Altar ja kantsel pärinevad mõlemad XIX sajandist ja kuuluvad stiili poolest neogootikasse.

Altarimaali „Kristuse ristilt võtmine” on valmistanud tundmatu meister initsiaalidega G.O.

Praegune orel osteti kirikusse 1895. a Peterburi püha Anna (teistel andmetel Jeesuse) kirikust, kust see hobustega kohale toodi.

1941. a sai kirik, mis pea paarkümmend aastat varem remondi käigus täiesti korda oli tehtud, rinde läbiminekul taas tule ja rüüstamise ohvriks. Põlesid torn, katus ja käärkamber, süttis ka sisemus, mis õnneks suudeti kustutada. Kuid nagu Põhjasõja ajalgi, jäi kirik seest rikkumata ning teenistuste pidamine sai jätkuda.

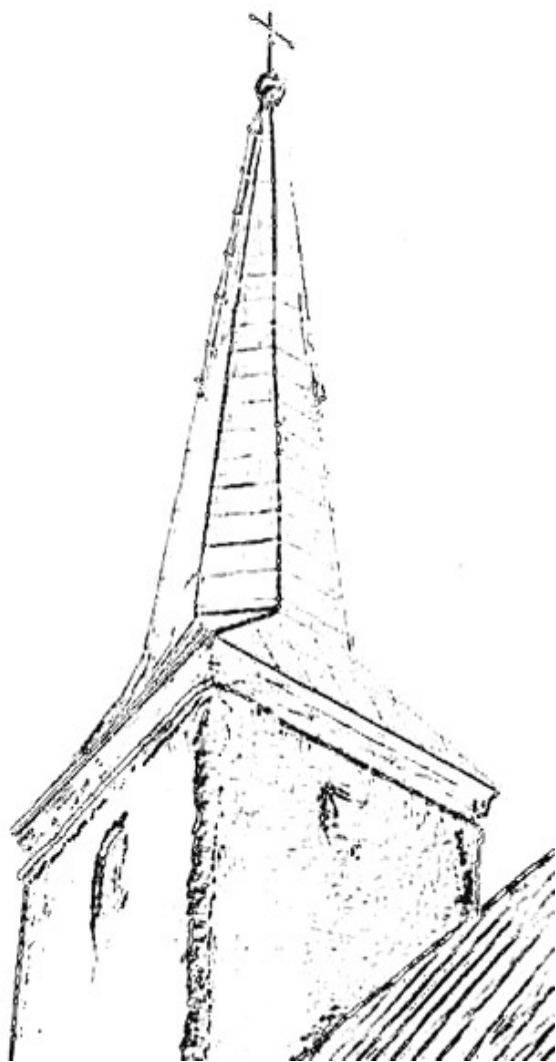
1960. a alguses suudeti torn lõplikult korda teha ning pilpakatus eterniidiga asendada. 1961. a restaureeriti Villem Raami juhatusel ka kiriku sisemuses olevad kunstiteosed.

Kiriku torn on 46 m kõrge. Sellest kiviosa 27 m, kiiver 16,5 m ja rist koos munaga 2,5 m. Vabariigi aastapäevaks 2000. aastal valmis uus elektroonilise juhtimisega kellade lõögiseade.

2001. a algupoolel jõudsid lõpule tööd, mis andsid kiriku pikihoonele uue ilme. Pööratud on vana hea paekivi eksponeerimise poole. Piilarid said puhastatud lubjakihist. Põrand on kaetud paeplaatidega, orelirõdu ja pingid uuesti värvitud. Ka pikihoone valgustus sai uue lahenduse, mille teostas Ilmar Pullerits. Kroonlühtrites aga rõõmustavad nüüdsest silma ja südant tavalised küünlad. Uus põrand parandas oluliselt kiriku akustilisi omadusi, mida on tundnud paljud muusikud ja kogenud publik. Kirikus on istekohti ca paarisajale kirikulisele.

Suvest 2002, juuni algusest augusti lõpuni, on kirik küllastajatele avatud iga päev kella 10-st 18-ni. Kolmapäeviti kell 18 on hardusethk.

Kadrina koguduse kantselei asub Tapa tee 5, Kadrina
Samas elab ka koguduse õpetaja Meelis-Lauri Erikson
Tel.: (032) 20 880, e-posti aadress: kadrina@eelk.ee



CHURCH IN KADRINA

Once this place was called Tõrvestvere (germanized Tristfer). As the Liber Censu Daniae back in 13. century put it in Latin: *parochia Toruestaerae* (**The parish of Tõrvestvere**). The place name *Kadrina* is an Estonian derivation from St Catherine, to whom the church and the parish were consecrated. By this nomination Catherine of Alexandria, 4. century A. D. is meant. According to her legend, pagan emperor Maximinus was deeply involved with St Catherine, a heavenly bride of Christ. Despite the emperor's persecution of Christians he expected the apostasy of St Catherine from her faith. After failing to attain this, the enraged Caesar ordered St Catherine to be tied up in between the four prickled wheels and torn into pieces, but during the execution a sudden flame from the sky burnt the wheels. Finally St Catherine was decapitated. **Therefore a wheel, sometimes a broken wheel is often attributed to the images of St Catherine. The wheel is also emblazoned on the community arms of Kadrina.**

Initially, about in the 3. quarter of the 15. century a simple towerless church consisting of a smaller quadrangular, vaulted choir loft and a long unvaulted nave was situated at the place. Toward the end of the 1400s, the whole edifice was arched and rebuilt into a Gothic style church having a tripleaisled nave of equal height and including a similarly vaulted sacristy. Evidently at the same time the buttresses were added to provide support for the walls from outside. The pair of Romanesque blind recesses situated in western wall of the building suggest that the project in progress could have been initially Romanesque, whereas the whole work was completed in Gothic style. The perpendicular vaulting is ribbed, the piers four-faceted and the cantilevers are trapezoid.

The **trefoils** on the foot of the church building's extended part can be met also in the convents at Pirita and Padise. According to the studies by Villem Raam, an esteemed authority on Estonian medieval architecture, the trefoil symbolics has not been commonly used in the eastern part of Estonia from Tallinn. Also the round (semicircular) flying buttresses separating the tripartite nave are typical in Tallinn edifices can be taken as reference to the masters of Tallinn, who have been active here.

The church in Kadrina is supposed to have had a defensive function. This is suggested by the originally high and narrow windows, which have been rebuilt later. Thick walls and solid structures upon the vaults enabled the use of the building as refuge. The same function is characteristic of the other churches along the road from Tallinn to St Petersburg: Haljala, Viru-Nigula, Lügänuše, Jõhvi. Every one of these churches has apparently served as a stronghold, with the exception of the church building in Rakvere, which was safeguarded by the citadel.

From the older part of the design of the church in Kadrina **ashen crucifix** with nearly lifesize figure of Christ **brought from Germany back in 1490** can be dated. It is located upon the church's triumphal arc. **This crucifix is the only thing in the church, which has been preserved from the times it was originally built.**

Approximately from the same time come the remains of the decorative **paintings** in black and ochre all around the windows, which were almost completely destroyed during the reparations in 1922, as the windows were broadened.

The tower has been erected either originally or not much later - in the turn of the 15/16. century. Left of the entrance a staircase leading up to the spire is located. Once the staircase opened into a small, arched room with one window; the room is immured by now. The spire was completed in 1684, as well as the new roof of the building, made by local masters Sinnipallo Andres and Valgma Johann. With these two roofers in charge, the new spire was lifted unto the structure by about 100 volunteers. On top of the spire a rooster as a symbol of St Peter was positioned, which reminds the gospel words of Jesus onto Peter: "Truly I tell you, this very night, before the cock crows, you will deny me three times." (Mt 26, 34). The cock serves also as a symbol of vigilance and alertness.

The church was badly damaged by fire during a raid of Russians in 1702 (the Nordic War). Fortunately enough the pulpit, the altar and the pews were preserved. During the episcopal visitation in 1717 it is documented that 6 chandeliers, 3 lesser lustres and 2 carpets were missing. One of the bells had been melted up, lost its shape and buried in a hiding place. The people of the parish had tried to restore

the church as quickly as possible – a temporary roof of wood was built in order the liturgy can be performed. In 1727 Arend Burchard, a miller from Porgaste, donated a chandelier preserved to this day in commemoration of his late wife. The parish gained wealth and bought 2 new churchbells in 1729, which were destroyed by fire in 1941. In 1733 Evald Patküla from Polli donated 2 chandeliers, which also have persisted to this day.

In 1741 - 1752 a thorough repairment of the church took place. In front of the North entrance an annexe was built – “entrance for paupers”. The church got a new roof. On the triumphal arc **the angels** were painted, each **holding a paper with a verse from the Bible**. The angel on the right side of Christ holds a quotation from the Gospel according to John (in old Estonian): “*Behold the Lamb of God which taketh away the sin of the world.*” (*Jh 1,29*) and the angel on the left side has a text from the Acts of the Apostles: “*By Him all that believe are justified of all things.*” (*Acts 13,39*). The angels were uncovered, when the thick layers of lime plaster in course of the reparations in 1922 was removed. The text above the angels: “*Glory be to God in heavens*” is considered to come from the same time, because it was under lime plaster too.

The church got a new belfry in 1818. It is probable, that from the Nordic War till that time there was no tower at all.

The altar and the pulpit come from the 19. century and each are of Neo-Gothic style. **The altarpiece “Descent from the Cross”** is painted by an unknown master with the initials G. O.

The present organ was bought for the church in 1895 from the church of St Anne (according to other information from the church of Jesus) in St Petersburg, whence it was transported to Kadrina by horses.

Being completely restored in 1922, the church once again fell a victim to disastrous fire and plundering during the retreat of soviets in 1941 as the front line rolled over it. The spire, the roof and the sacristy were burnt and even the interior of the church caught fire, which fortunately was extinguished. The situation after the Nordic War had reoccurred: the interior of the church remained almost intact and the religious worship could proceed. In 1960 the spire was finally

restored and shingle roof replaced by tin roof. On that time the cross on the ball (symbol of the Earth) was placed on the top of the spire. In 1961 the works of art and design of the church were restored under the supervision of Villem Raam, an outstanding Estonian scientist of art.

The tower of the church is 46 m tall. The stone building makes 27 m of it, the spire is 16,5 m and the cross with the ball on top are 2,5 m tall.

In the beginning of the year 2001 the reparations were completed, which gave the whole church a fresh look. We have decided to expose the good old limestone in the interior. The floor was tiled with new cover of limestone, the organ loft and the pews got fresh paint. At the same time the piers were cleansed of lime plaster. The lightening of the nave of the church was rearranged by local master Ilmar Pullerits. Therefore the light of simple candles in the chandeliers gives pleasure to the churchgoers' hearts and souls.

The church has about 200 seats.

Estonian Evangelical Lutheran Church St. Catherine's parish in Kadrina. Churchoffice and the priest: Tapa tee 5, 45201 Kadrina West-Viru county Phone: (032) 20880, e-mail: kadrina@eelk.ee

In summer 2002, since June till August every day from 10 to 18 the church will be opened for visitors, every Wednesday at 18 a Moment of Reverence will take place there.

ESIKAANEL KELLI PÄRNASTE PLIIATSIJONIS (2001)
TOIMETAMINE, KUJUNDUS JA PALJUNDUS: THR (T. & H. RAHUPÕLD)
VÄLJAANDJA: MTÜ NEERUTI SELTS
NEERUTI SELTSI Toimetised, A-507 Kadrina, 2002
SELSI TOETAB SUURBRITANNIA SAATKOND EESTIS

*Ostes käesoleva trükise tunnustate loodushoidlikku maailmavaadet ja abistate
Neeruti Seltsi, kes selle alalhoiuks ellu on kutsunud.*

WRITTEN AND PHOTOS BY MEELIS-LAURI ERIKSON
FRONTCOVER DESIGN BY KELLI PÄRNASTE (pencil, 2001)
EDITED AND PRODUCED THR (T & H RAHUPÕLD)
PUBLISHED BY NONPROFIT SOCIETY "NEERUTI SELTS"
Publications of NEERUTI SELTS, A-507, Kadrina 2002
SUPPORTED BY THE EMBASSY OF GREAT BRITAIN IN ESTONIA

*Buying this printed work You are appreciating green worldview and a nonprofit
society 'Neeruti Selts', created to keep the nature safe.
Thank You!*