

Churches
in Läänemaa

LÄÄNEMAA KIRIKUD

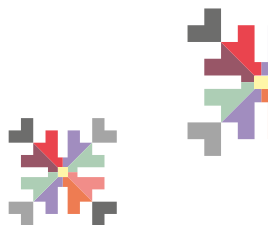


Estonia
Positively surprising.

LÄÄNEMAA KIRIKUD


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Head Läänemaa külalised ja läänlased!



Mul on hea meel ulatada Teile käesolev teatmik. Otsus Läänemaa pühakodadega tutvuda on väljakutse ning positiivselt üllatav.

Toon neli põhjendust:

Läänemaal on eriline koht Eesti religiooni, hariduse ja poliitika ajaloos. 800 aastat tagasi asutatud piiskopikoht Lihulas pani sisuliselt aluse hilisemale Saare-Lääne Kirikuriigile, ühele keskaegse Euroopa väikeriigile. Suhetest Lääne-Euroopaga räägivad nii iidset palverännakud kui keskaegne kirikuarhitektuur. Läänemaa kirikud on ainulaadseks arhitektuuri, kultuuri ja religiooni kogumiks.

Läänemaa usulise maastiku eripärast tunnistab kirikuajalugu kõige vanemast ajast kuni tänapäevani. Keskaegsetes katoliku pühakodades töötavad luterlikud kogudused ja arvukad õigeuskirikud annavad tunnistust omaaegsest religioonipoliitikast. Läänemaa on üheksateistkümnenda sajandi äratusliikumiste hääl. Praegu elavad ja töötavad Läänemaa kogudused sõbralikus koostöö vaimus.

Läänemaal on võimalik tutvuda erinevate rahvuskultuuridega, mis on rahumeelselt elanud üksteise kõrval. Iga endast lugupidav kutsar rääkis nelja keelt, sest veel 20. sajandi alguses oli näiteks Haapsalus aktiivsel kasutusel eesti, saksa, rootsi ja vene keel. Praeguseini on säilinud rannarootsi mõjud.

Läänemaal on avuäärse muusika ajalugu, Kullamaa orelipingil on alustanud oma heliloojateed Rudolf Tobias, Cyrillus Kreek on siinkandis kogunud kokku vaimuliku rahvalaulu. Hindamatu väärtusega on kirikutes praeguseini säilinud unikaalsed oreolid, mis moodustavad Eesti oreliilo väärtusliku pärandi.

Tere tulemast!

*Praost Tiit Salumäe
AD 2011*

Dear guests and residents of Läänemaa!

I am happy to present this booklet to you. You have made a great decision in starting to discover Läänemaa's churches!

Here are four reasons why:

First, Läänemaa has a special place in the history of Estonia, its education and politics. The founding of the bishop's castle 800 years ago in Lihula marked the beginning of the Bishopric of Ösel-Wiek, one of the smaller states of medieval Europe. Connections with Western Europe are evidenced by ancient pilgrimages and medieval church architecture. The churches of Läänemaa present a unique amalgam of architecture, culture and religion.

Second, concerning Church history – from the ancient times to our own days – recognizes the peculiar features of the religious landscape of Läänemaa. Lutheran parishes have worked in medieval Catholic churches, the numerous Orthodox churches reflect unique features of the regional religious policies, and in the 19th century Läänemaa became the champion of the national revival movement. Today various parishes coexist and work in Läänemaa in friendly harmony.

Third, in Läänemaa you will discover different national cultures peacefully existing side by side. Each coachman here spoke four languages, because as recently as the early 20th century the Estonian, German, Swedish and Russian languages were actively used in Haapsalu. (Iga endast lugupidav kutsar rääkis nelja keelt, sest veel 20. sajandi alguses oli näiteks Haapsalus aktiivsel kasutusel eesti, saksa, rootsi ja vene keel.) Even now the influence of the Estonian Swedes is a factor here.

Finally, Läänemaa has an honorable musical history. The pipe organ player's bench in Kullamaa witnessed the first steps in the career of composer Rudolf Tobias. Spiritual national songs were collected here by Cyrillus Kreek. Local churches still house some pipe organs of unique value that form an important part of the Estonian organ music legacy.

Welcome!

*Provost Tiit Salumäe
AD 2011*





Kas teadsid, et:

- Tule jumalateenistusele ja kontserdile õigeaegselt! Kirikukell on märgiks, et nüüd algab jumalateenistus ning see on avalik kõigi jaoks.
- Iga kiriku juures on toimuva kohta teadete-tahvel.
- Mehed võtavad kirikus alati mütsi peast. Naised pääsevad luterlikku kirikusse ka pükstes ja ilma peakatteta. Kirikusse tullakse väarikais riideis.
- Võta ukse juurest lauluraamat või laulu-leht - teenistuse kord on lauluraamatu lõpus. Lauluraamat tagasta pärast teenistust, laulu-leht võta kaasa.
- Kirikusse sisenedes lülita oma mobiiltelefon välja! Jumalateenistuse ajal kirikus niisama ei jalutata. Kirikuga tutvuda saab muul ajal. Pildistamiseks on sünnis luba küsida.
- Jumalateenistus kestab umbes poolteist tundi. Kui pead tingimata enne lõppu lahkuma, tee seda samuti vaikselt.
- Lahkuda ja liikuda sobib koguduselaulu, mitte palve ajal!
- Millal seista või istuda? Üldiselt on tavaks, et palvete, kiituslaulu, piiblitlugemiste, usutunnistuse, armulauaalurgia ja õnnistamise ajal seistakse.
- Armulauda võtavad vastu ainult konfirmeeritud kirikuliikmed. Luterliku kiriku liikmena võid minna igal pool luterliku kiriku jumalateenistusel armulauale. Lapsi, veel leeris käimata noori ja täiskasvanuidki õnnistatakse. Kui sa ei võta vastu armulauda ja soovid õnnistust, võid panna selle märgiks parema käe oma rinna peale.
- Raha annetamine... Kirikulisel ei ole sundust korjandusel raha anda, aga kirik ei võta inimeselt ära võimalust kogudust vabatahtlikult ja rõõmuga toetada.
- Plaksutamine?! Kirikukontsertki on jumalateenistus ja plaksutada on kohane kavaterviku lõpus. Aga vaikust pole kirikus vaja ka karta! Pärast palvet, nõndasamuti pärast kirikuhümni ja palvelaule (näit "Hoia, Jumal, Eestit...") ei plaksutata.
- Kui sul on eestpalve või mälestamise soov, mine enne teenistust käärkambrisse vaimuliku juurde või pöördu kirikuteenija poole.
- Lapsed on kirikus privilegeeritud seisus! Vanemate kohus on lapsi õpetada kirikus käituma.



Useful advice:

- Don't be late to the church service and concerts! Church bell ringing will let you know that the public service is about to start.
- Today there is a notice board near each church, where you can see the list of future events.
- In church, men always take their hats off. Women are allowed in Lutheran churches in trousers and without any headgear. You should wear neat clothes when attending the service.
- Pick up a songbook or a song-sheet at the door – the service schedule is outlined in the end of the songbook. Please return songbooks after the service, but you are welcome to take song-sheets with you.
- When you enter the church, please turn off your mobile phones! You should not walk around in church during the service – please look around when the service is over. It would be nice to ask for permission to take pictures first.
- The service continues for approximately 1.5 hours. If you really must leave before the end of the service, please do so quietly.
- You may move around and leave the church when the congregation sings, but not during the prayers!
- When should you stand or sit? The general rule is that people stand up during the prayer, thanksgiving songs, reading from the Bible, declaring the Creed, as well as during the Eucharist and the benediction.
- Only the confirmed members of the church may take part in the Eucharist. As a member of the Lutheran church you are free to take part in the Eucharist in any church of your choice. Children, teenagers and some adults take part in the benediction. To show that you are taking part in the benediction rather than the Eucharist, please put your right hand on your chest.
- Donation... Churches do not force anyone to make donations, but will gladly accept any sincere contributions.
- Applause?! Church concerts are a part of the service and you may applause in the end of the performance. There should be no applause after the prayer, church hymns or anthems (for instance, "God save Estonia...").
- If you wish to order a prayer for or in remembrance of someone, please approach the pastor or the vestryman before the service.
- Children have a privileged position in the church! It is the parents' duty, though, to teach their children how to behave in church.

Leppemärgid / Legend

Infotahvlid Information board		DC	Kuivkäimla Dry toilet
Objekti valgustus Lighting on site			Ettetellimisel Pre-orders
Puhkeala, piknikuplats Recreational area, picnic area			Telkimisala Camping site
Matkarajad Tourist trails		P	Tasuta parkimine Free car parking
Giidi tellimise võimalus Optional guided assistance			Vaatetorn Observation tower
Istekohtade arv Number of seats	200		Ligipääs liikumispuuetega inimestele For disabled



Nõva Olevi kirik

Legendi järgi olnud kord Rootsimehädalised Nõva all torni käes, kui kuulnud äkitselt kuke kiremist, leidnud maa ja pääsenudki laevahukust. Tänutäheks otsustati kirik püstitada ja kuke kujutis torni kinnitada. Nii sündinudki Nõva kirik.

Tegelikult on see arvatavalt 18. saj. ehitatud. Lihtne ja väike puust kirik on vaid 13,6 x 7,1 m. Kirikuakendel on säilinud pärgamentmaalingud, mis esmapilgul näivad ehtsate vitraažidena.

Kirikul on rannakabelitele omane erinev meeste- ja naiste poolne pingirida. Kiriku vanim kunstiteos on 1820 annetatud L. R. Michelsoni õlimaal.

Kiriku põhjaseinal eksponeeritud ainulaadne puidust ratasrist on daatumiga 1860. Kabeliaias on näha mitmeid huvitavaid hauatähiseid, sealhulgas Nõva mõisaproua selgelt eristuv viimne puhkepaik. Altari puunikerduste valmistajaks peetakse samuti kohalikku mõisaprouat.

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St. Olaf's Church in Nõva

According to a legend, once a Swedish boat was shipwrecked near Nõva, but the sailors heard the crowing of a rooster from the shore. They were able to reach the shore and hence were saved. The grateful sailors decided to build a church and place a figurine of a rooster on top of the bell tower. Thus Nõva church was born.



In fact, the church was probably built in the 18th century. This simple and small wooden church is just 13.6 by 7.1 meters in plan. The parchment images have preserved on the windows of the Church, and at first glance appear to be genuine stained glass.

The church has separate benches for men and women as is customary in coastal chapels. The oldest work of art in the church is the painting by L. R. Michelson donated in 1820.

On the northern wall of the Church there is a unique wooden wheel cross made in 1860. The chapel's garden has some interesting grave-stones, including the distinctive headstone of the lady of Nõva. The altar is also considered to be her own work.



St. Catherine's Churn in Noarootsi

The church is one of the most peculiar late Gothic sacred buildings in Estonia, founded around 1500, most likely as a castle church. In the 18th and 19th centuries, extensive renovations were carried out in the church, and today it is one of three churches in Estonia which boasts new board-roofs.

The interior has many objects of high value: the 17th century baptismal font by renowned sculptor Joachim Winter, the only remaining dolomite baroque epitaph and a baroque pulpit.

In the churchyard there is an early classicist chapel, wheel crosses and graves with metal signs and fences. Across the road there is an archaic-looking 17th century pastorate building.

Noarootsi church has three additional churches:

Rooslepa Chapel

The chapel dates back to 1627 and was later rebuilt into a stone church. Rooslepa was restored from ruins in the years 2005-2006. The chapel has a completely new belfry with a vane in a shape of a whale with an open mouth. The stone lying inside by the chapel's entrance was waiting for ten years to return to its original place. The stone is special thanks to an autograph made by the father of the present King of Sweden in 1932.

The first information about *Sutlepa Chapel* comes from 1627. The wooden church was built in 1699 and today it is located in Rocca al Mare Open Air Museum, being the oldest preserved wooden church in Estonia.

Osmussaare Chapel of Jesus.

Right now it is also in ruins, which have been conserved to the best extent possible.

Noarootsi Katariina kirik



Kirik on üks omapäraseim hilisgooti sakraal-ehitis Eestis, mis rajati tõenäoliselt 1500 paiku kindluskirikuna. 18. ja 19. sajandil on kirikus teostatud ulatuslikke ümberehitusi, täna on see üks kolmest uue laudkatuse saanud kirikust Eestis.



Interjööris on palju üliväärtuslikku: 17. saj. pärit ristimiskivi, nimeka kujuri Joachim Winteri ainus tänaseks säilinud barokne dolomiidist vapp-epitaaf, barokne kantsel.

Kirikuaias asub varaklassitsistlik kabel, leidub rõngasriste ning metalltähiste ja –piiretega hauaplatsse. Üle maantee asuv arhailise ilmega pastoraadihoone pärineb 17. sajandist.

www.eelk.ee/noarootsi
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Noarootsi kirikul on kolm abikirikut:

Rooslepa kabel

Pärineb 1627. aastast, hiljem ehitati see ümber kivikirikuks. Rooslepa taastati varemetest aastatel 2005-2006. Kabelil on uhiuus kellatorn koos tipumuna ja tuulelipuga, millel on kujutatud pärani suuga vaala. Sissekäigu juures kabeli sees olev kivi ootas kümme aastat, et naasta oma esialgsesse kohta. Eriliseuse annab kivilie praeguse Rootsi kuninga isa autogramm aastast 1932.

www.puhkaeestis.ee/et/rooslepa-kabel-ja-kalmistu
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Sutlepa abikiriku kohta on andmed samuti 1627. aastast. Kirik on ehitatud 1699 ning asub tänapäeval Rocca al Mare Vabaõhumuuseumis, olles vanim Eestis säilinud puukirik.

Osmussaare Jeesuse kabel. Seegi on praegu varemetes, mida on jõudumööda konserveeritud.



Lääne-Nigula Püha Nikolause kirik

Kirik on ehitatud 13. saj. lõpus ühelöövilise kindluskirikuna. 1760 valmis barokse portaaliga nelinurkne läänetorn. Praegu on algsena näha koorivõlv, mis säilis ainsana kirikule saatuslikuks saanud 1809. aasta tulekahjus. Taastamistöodel kaotas kirik oma algilme ja on aja jooksul omandanud klassitsistliku välimuse. Kiriku rõdud pärinevad 1882. aastast.

Sisustuses köidab pilku Peterburi kunstnik

Sigismundi altari, millel on koopiad Leonardo da Vinci "Püha Öhtu-söömaaeg" ja "Ülestõusmine" maalidest.

Esialgset Lüübecki meistri der Heide poolt 1510. aastal tehtud altarit hoitakse Tallinna Riiklikus Kunstimuseumis.

Kirikut ümbritseval kalmistul leidub iidseid ratasriste ja hauaplaate. Kirikust loode poole jääb vana ja põneva ehituslooga pastoraat.

Legendi järgi valitud kirikupaik selle järgi, kus lahti lastud härjad peatusid. See koht pidi olema Jumalale meelepärast ja sinna hakatigi ehitama. Kui kirik oma ilusa kõrge torni üle metsatuka pistis, saanud Kurat pahaseks: valinud suure kivi, tahtnud visata... siis hakanud aga kukk laulma. Kurat ehmatas, pillates kivid maha, mis lennanud Läänemaale laiali - osadel olnud isegi Kuradi näpujäljed...

Kirik aga jäänud terveks.

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St. Nicholas' Church in Lääne-Nigula

The church was built at the end of the 13th century as a fortified single-nave church. In 1760 a four-cornered west tower with a Baroque-style portal was completed. Right now the choir vault can be seen, which is the only part of the church to survive the disastrous fire of 1809. During restoration work the church lost its original appearance, and in the course of time obtained its classicist look. The galleries date back to 1882.



The main attraction of the interior is an altar with copies of Leonardo da Vinci's "The Last Supper" and "Annunciation" painted on it. The altar was built by Sigismund, an artist from St. Petersburg. The original altar that was made in 1510 by der Heide, a craftsman from Lübeck, is now kept in the State Art

Museum in Tallinn.

The graveyard surrounding the church has numerous ancient wheel crosses and grave-stones. On the northwest side of the church there is a rectory with an old and exciting story telling how it was built.

According to the legend the location for the building of the church was chosen where some oxen that had been sent loose stopped. This place was supposed to be favored by God and there the work was started. When the beautiful, tall tower of the church rose above the trees, the Devil became angry; he found a big stone, and was about to throw it... and then a rooster starting crowing. This scared the Devil, who dropped the stones which flew to different parts of Läänemaa - some of them even had his fingerprints left on them...

But the church remained unharmed.

St John's Church in Haapsalu

The tense political circumstances of the 16th century created a need for a church meant for the townsfolk outside the defense walls of Haapsalu, and a former warehouse was modified for this purpose. The north-south orientation of the church is an exception. When the Haapsalu cathedral became unusable in the 18th century, the new church was named after the patron saint of the cathedral, Saint John the Evangelist.

In 1630, the town burgomaster Balhorn presented the church with a stone altar; and the vane with the year number 1690 is apparently meant to correspond to major repairs which happened then. In 1707, the parish was given the chancel, richly embellished with wood carving; and the modern tower dates back to 1858. The organ was constructed in 1933 by reusing the old instrument and the organ that was formerly situated in the Kaarli church in Tallinn.

The church was renovated during the period 1976-1993; the ceiling was made of concrete mixed in-situ; the new roof and the outhouse were constructed, the metal plating of the tower spire was replaced, and the cross was gilded.

Although the St John's church is several centuries newer than other churches of Läänemaa, one cannot say it is worth less in terms of art heritage. Several honorable town citizens have left an imprint in the material form of the church: in the choir, the rest in peace burgomaster Albert Ledebur (1569) and the first documented pastor of the church reverendus et doctisimus vir Joachim Jacoby (1587).

Sit nomen domini benedicti, mattias benninck me fecit, anno 1590 is the inscription on the church bell, which is the oldest in Läänemaa and one of the oldest in Estonia.

Haapsalu Jaani kirik



16. saj. teravad poliitilised olud tingisid vajaduse väljapool Haapsalu kaitseehitisi linnakodanikele mõeldud linnakiriku järele, milleks kohandati endine aidahoone. Erandlik on hoone põhja-lõuna suunalisus. Kui Haapsalu toomkirik muutus 18. sajandil kasutamiskõlbmatuks, nimetati uus linnakirik toomkiriku kaitsepühaku Evangelist Johannese järgi.

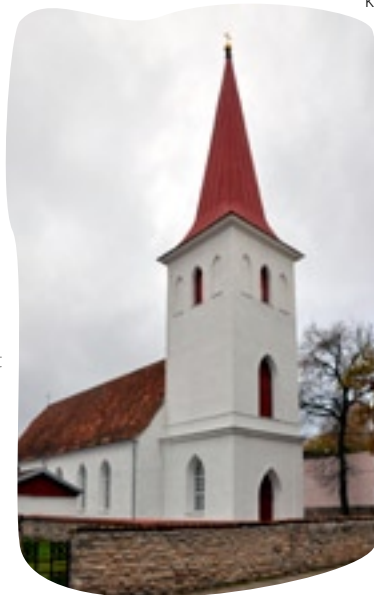
1630 kinkis linna bürgermeister Balhorn kirikule kiviaaltari, aastaarvu 1690 kandeveerulisele münarile ja 1707. aastal kingiti kogudusele rikkalike puunikerdustega kantsel, praegune torn pärineb aastast 1858. Orel valmis 1933 vana pilli ja Tallinna Kaarli kiriku endise oreli baasil.

Aastatel 1976–1993 on kirikut remonditud: monoliitbetoonist lagi, uus katus ja kõrvalhoone, vahetati tornikiivri plekk, remonditi ning kullati rist.

Ehkki mõnisada aastat noorem teistest Läänemaa kirikuist, ei ole Jaani kirik neist vaesem väärt kunstivara poolest. Pühakotta on

ainelise jälje jätnud mitmed auväärsed linnakodanikud: kooriruumikus puhkavad bürgermeister Albert Ledebur (1569), kiriku esimene teadaolev pastor reverendus et doctisimus vir Joachim Jacoby (1587).

Sit nomen domini benedicti, mattias benninck me fecit, anno 1590 - nii kõneleb kiri Jaani kiriku kellal, mis on üks vanimaid Eestis ning kõige vanem Läänemaal.



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Haapsalu Toom- ja Niguliste kirik

Oma mõõtmetega 35,6 x 11,5 m on Haapsalu toomkirik Baltimaade suurim ühelööviline kirik ning kuulub Eesti vanimate kirikute hulka ja on säilinud suuremate ümberehitusteta.

1279. aastal asutas piiskop kiriku kaitseks Haapsalu linna.

1563. aastal lõppes tegevus katoliikliku toomkirikuna. Järgnevalt vallutati ja rüüstati Haapsalut korduvalt, 1626 otsustas krahv Jakob De la Gardie toomkiriku ja piiskoplinnuse rekonstrueerida. Taastamist juhtis Joachim Winter, kelle kätetöö on ka hilisrenessanslik ristimiskivi (1634). Teenistusi peeti kirikus 1726. aastani, järgneva 150 aasta jooksul lossikirikut ei kasutatud. Alles pastor Rödderi eestvõttel organiseeriti raha ning kirik restaureeriti ja pühitseti taas 1889. Sellisel kujul tegutses kirik 1940. aasta Nõukogude okuatsioonini. Sõja ajal kirik kannatada ei saanud, rüüstati aga sõja lõpus Nõukogude sõjaväelaste poolt. Nõukogude ajal oli hoone viljalaoks ja sinna plaaniti isegi ujula rajada.

Läbi aastasadade korduvalt restaureeritud kirik võeti taas pühakojana kasutusele 1990. aasta jõulude ajal. Sisekujunduses tehti vajalikud muudatused ja täiendused (kivist altar, kantsel, pinkide asetus jne.), hangiti orel. 1992. aasta emadepäeval pühitseti kiriku ristimiskambris H. Palmi valmistatud Emaaltar. Unikaalse väärtuse annab kirikule tema hea ruumimõju ja ligi 11 sekundit pikk kaja.

Legend räägib, et noor vaimulik tõi kooripoisi rüüs lossi oma kallima, naisterahva jalg ei tohtinud aga üle lossi läve astuda. Piiskop sai valele jälle, tüdruk müüritud elusalt kirikusse. Linnuse müüride vahel jalutades tunnend end kui vanas romantilises filmis, kiriku aknal võid aga augusti täiskuuööl kohata seda Valget Daami...

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St Nicholas' Cathedral in Haapsalu

Measuring 35.6 x 11.5 meters, the cathedral in Haapsalu is the largest single-nave church in the Baltic States. It is one of the oldest churches in Estonia and has been preserved without any major modifications.

In 1279, the bishop founded the town of Haapsalu to protect the church.

In 1536, its operation as a Catholic cathedral ceased. Repeated conquests and looting of Haapsalu followed; and in 1626, Count Jakob De la Gardie decided to restore the cathedral and the bishopric castle. The reconstruction was spearheaded by Joachim Winter who also created the late Renaissance baptism font (1634). Sermons were held in the church until 1726, and the church remained unused for the next 150 years. It was on the initiative of a pastor Rödder that the funds were gathered and the church was renovated and consecrated again in 1889. It operated in this incarnation until the Soviet occupation in 1940. The church was not damaged during the war, but was vandalized by the Soviet military at the end

of the war. During the Soviet era, the building was used as a vegetable warehouse and there were plans to convert it into a swimming pool.

The church, restored and renovated repeatedly in the course of centuries, was again established as a sanctuary at Christmas 1990. The necessary modifications and additions were made to the interior (the stone altar, the chancel, the position of the benches, etc.) an organ was procured, and on Mother's day 1992 the Mother's Altar made by H. Palm was consecrated in the baptism chamber. The unique value is added to the church by its excellent dimensions and the echo time is 11 seconds long.

As the legend goes, a young priest brought his girlfriend into the castle disguised as a chorus boy, although a single woman was forbidden to step over the threshold of the castle. The bishop disclosed the lie, and the girl was entombed alive within the church. Wandering through the castle, one feels like a character in an old romantic movie; the "White Lady" can be reportedly seen in the window of the church when the moon is full during the month of August...

St. Olaf's Church in Vormsi

According to popular tradition the first wooden church was built on the island by the Danish king Valdemar II as early as 1219.

The current church was finished in 1632 and was different from the Swedish state churches as it had no bell tower. The bell in the wall niche above the door adds an interesting touch to the building. On the walls and the ceiling of the altar room, fragments of medieval frescos can be seen.

The islanders that sought refuge in Sweden during World War II took church effects with them, including the baroque pulpit and the 13th century wooden sculpture of the Virgin and the child. Allegedly the pulpit was made by a woodcarver, Bernet and donated by Magnus Gabriel De la Gardie, who owned a manor and the entire island.

Today the church valuables are stored in the Swedish St. Michael's church in Tallinn, while an exact replica of the pulpit can be seen on Vormsi.

The church was re-dedicated in 1990 on St. Olaf's Day.

To the north-west of the church there is an 18th century cemetery, with one of the biggest collections of wheel crosses in the world.

Vormsi Olavi kirik



Rahvapärimuse järgi rajas Taani kuningas Valdemar II esimese puukiriku saarele juba 1219. aastal.

Pühakoda valmis 1632, sarnanedes Rootsi riigikirikuga puuduva torni tõttu. Omapära lisab ukse kohal müüriõones rippuv kell. Altariruumi seintel ja laes on säilinud fragmendid keskaegsest freskost.

II maailmasõja ajal Rootsi pagenud vormsilased võtsid osa kirikuvarasid kaasa, muuhulgas ka põhja-saksa barokstiilis kantsli ja 13. saj. pärit puuskulptuuri Madonna lapsega. Kantsli arvatavaks valmistajaks oli puunikerdaja Bernet, annetajaks aga tollane mõisa omanik ja kogu saare valdaja Magnus Gabriel De la Gardie.

Praegu on kiriku kunstiväärtused hoiul Rootsi Mikhli kirikus Tallinnas, kohapeal aga saab näha kantsli täpset koopiat.

Kirik taaspühitseti Olevipäeval, 1990. aastal.

Kirikust loodes on 18. saj. alguses rajatud kalmistu, mis on kuulus ühe suurima rõngasristide kogu poolest maailmas.

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Ridala Maarja-Magdaleena kirik

Ehedaal arhailine paekivist Ridala kirik on ehitatud 13. saj. lõpus ning on Läänemaa vanimaid ja kaunimaid. Hilisemad juurdeehitised on käärkamber ja kellatorn. Peasissepääsu tähistab keskaegne raidportaal, sisekujunduse vanimad näited on seko-maalingute fragmendid.

Suurepärasest barokset puunikerduskunsti esindavad kantsel, rikkalik altarisein ning kiriku ristpalk. Kirikuaias leidub iidseid trapetsikujulisi hauaplaate ja mitmeid paekivist riste erinevatest ajastutest.

Rahvasuu räägib, et kiriku olevat ehitanud keegi hiidneidis, kelle kujutist praegugi võib näha kivisse raiutult portaali juures. Ehitist olnud talle elumajaks ja vaatamata kõrgele uksele mahtunud ta ise seal hädavaevu läbi.

Veel olla pöranda alt alguse saanud Haapsalusse viiv maa-alune käik. Sinna peitnud end aga rõövsalk, siis müüriti käigu mõlemad otsad suurte kividega kinni ja roimarid koolnud vaevarikkasse surma...

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St. Mary Magdalen's Church in Ridala

Ridala church was built in late 13th century from genuinely archaic limestone, and is one of the oldest and most beautiful churches in Läänemaa. The vestry and the bell tower were added to the church later. A medieval carved portal marks the main entrance, and the oldest samples of the interior design are fresco-secco fragments.

The pulpit, the altar wall and the richly decorated ledger are great examples of baroque wood carving art.

In the churchyard, there are ancient trapezoidal gravestones and a number of limestone crosses from different eras.

The saying goes that the church was built by a giant maid, whose image can be seen today at the portal set in stone. The building was a home for her, and despite the high door she could barely fit in.

They also say that there is an underground passage beneath the floor leading to Haapsalu. Once a band of robbers hid in the passage. People blocked up both entrances with giant stones and left the criminals to die...



St. Martin's Church in Martna

The church was built at the beginning of the 16th century under the auspices of Bishop Johannes III Orgas of Ösel-Wiek. There is little information about its early years. In 1708 a massive storm destroyed the tower of the church and it was rebuilt only in 1883. The attic of the church shows the wooden ceiling elements imitating vault ceilings, and one can also see how the roof has changed through the ages.

Inside the church there are paintings in the choir room that were made during different ages and an archaic Gotland type baptismal font – both deserving the special attention of any visitor. The altar was made in 1700 by Christian Ackermann, Estonia's greatest master of High Baroque wooden sculptures, and the wheel cross with the crucifix was made in 1624.

The floor of the choir room was made of cement in 1875, and it is probably one of the oldest of its kind in Estonia.

The folk used to say the following about three stone crosses located on the exterior wall of the church: once upon a time everything that was built during daytime disappeared under the ground every night. All the builders were desperate. One old woman gave them a piece of advice: people had to bring three men named Mart, make them drunk and wall them up alive! And so it was done, and the walled up places were marked with crosses. The evil was defeated and building could be completed. This is how Martna supposedly got its name.

Martna Martinuse kirik



Kirik on ehitatud 16. saj. algul Saare-Lääne piiskop Johannes III Orgase eestkostel. Varasemast ajast on säilinud vähe teateid. 1708 hävitas suur torm kiriku torni ning see ehitati üles alles 1883. Kiriku pööningul on näha võlvlagesid jäljendavate puitlagede konstruktsioone, ka saab tutvuda hoone katusega läbi aegade.

Sisustuses väärivad tähelepanu kooriruumi eri ajastute maalingud ja arhailine Gotlandi tüüpi ristimiskivi. Eesti kõrgbaroki puuskulptuuri suurima meistri Christian Ackermanni valmistatud altar on aastast 1700, krutsifiksiga rõngasrist aga aastast 1624.

Kooriruumile 1875 valatud tsementpõrand on arvatavalt üks vanimaid Eestis.

Rahvasuu kõneleb kiriku välismüüri oleva kolme kivist risti kohta järgmist: see mis päeva jooksul üles ehitati, kadus igal ööl maa alla. Ehitajad olnud meeleheitel. Üks vanaeit andnud nõu: toodagu kolm Mardi nimelist meest, joodetagu need purju ja müüritagu elusalt! Nii tehtudki, müürimise kohad märgiti ristidega. Kuri sai võidetud, ehitus viiud lõpule. Selle järgi olevatki Martna endale nime saanud.

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Kirbla Nikolause kirik

Väike kirik on rajatud Lihula kiriku abikirikuks Saare-Lääne piiskop Orgase eestkostel umbes 1500. aastal. Tähelepanuväärne on 17. sajandi lõpust pärinev kivialtar.



Kirbla kogudus oli iseseisev kuni Põhjasõja lõpuni, sõja ja katku tagajärjel vaesunud Kirbla ühendati Lihulaga 1782. Kirik remonditi aastatel 1926-1927.

Kirikuhoonne on ristküliku-kujulise põhiplaaniga ning kolme võlvikuga, omanäoline on akende ebaühtlane suurus ja asetsemine. Sisustusest vääriavad tähelepanu altari maal "Taevasseminek" ja Carl August Tantoni 1850. aastal valmistatud orel.

Kiriku ehituskoha üle olla kaudu vaieldud. palutud taevalt abi. Kerkinudki siis Lihula kohalt äkitselt must kõuepilv, Kirbla mäe kohal kostnud kohutavaid kärgatusi ja sähvinud välku. Siis aga äike lakanud ning pilv kadunud. Mäele jõudnud rahvas leidnud pikse purustatud ohvrikivi, millelt oli otsitud abi haiguste ja nõiduste vastu. Sinna siis asutigi ehitama.

Kiriku kalmuaias asub Eesti Vabariigi presidendi kohusetäitja eksiilis Jüri Uluotsa haud.

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St. Nicholas' Church in Kirbla

This small building was intended as an additional church for the Lihula Church under the auspices of Ösel-Wiek bishop Orgas around 1500. It has a notable altar dating back to the 17th century.

Kirbla congregation was independent until the end of the Northern War, when Kirbla was impoverished due to war and pestilence and eventually united with Lihula in 1782. The church was repaired in 1926-1927.

The church building is rectangular-shaped with three domes and peculiar windows of different sizes that are located unevenly. The interior of the church draws attention to the altar painting "Going to heaven" and the pipe organ made by Carl August Tanton in 1850.



There was a lot of arguing about the location to be used for building the church. People turned to the heaven for advice. Then suddenly a black thundercloud appeared, making terrible rumbling noises and throwing out thunderbolts over Kirbla hill. Then the storm ended and the cloud disappeared. The people came to the hill and saw that the thunder destroyed the pagan sacrificial stone that they had used when they were seeking help against diseases and evil spells. And so that place was chosen for building.

The cemetery of the church contains the grave of Jüri Uluots, who was the Acting President in Exile of the Republic of Estonia during World War II.

St. Elizabeth's Church in Lihula

In 1211 Bishop Albert designated an old Lihula settlement as his new residence. In 1234 Lihula became a part of the former Ösel-Wiek Bishopric. From 1293 a Cistercian convent was located here and in the 16th century it hosted a Franciscan monastery. Today Lihula has lost its former medieval might and importance and only the picturesque ruins are left from the bishop's castle.



The old Lihula church of St. Elizabeth was destroyed in 1297 during the war between the German Order of Knights and the bishop. A new church was built and remained there until 1874, when a decision was made that it could no longer be used as intended due to the poor state it was in.

The new church was built in 1876. The altar, pews and pulpit were made by local craftsman Laurberg. The Baroque sculptures on the breastwork of the pulpit date back to the days of the old church. The altarpiece and one of the bells are also of some antiquity. The organ was created by C. A. Tanton.

Lihula Eliisabeti kirik



1211 määras piiskop Albert Lihula vana maalinna Eestimaa uue piiskopi asukohaks. 1234 arvati Lihula vastasustatud Saare-Lääne piiskopkonna alla. 1293. aastast alates asus siin tsisterslaste nunnaklooster ja 16. saj. frantsisklaste mungaklooster. Tänapäevaks on Lihula minetanud oma keskagege vägevuse ja tähtsuse, piiskopilossist on järel vaid maalilised varemed.

Lihula vana Eliisabeti kirik hävis 1297 saksa ordu ja piiskopi vahelises sõjas, uus ehitati üles ja jäi püsima 1874. aastani, mil osutus oma halva seisukorra tõttu tarvitamis-kõlbmatuks.

Uus kirik valmis 1876. Kiriku altar, pingistik ja kantsel on kohaliku meistri Laurbergi valmis-tatud, kantslirinnatise baroksed skulptuurid on pärit veel vanast kirikust. Samuti kuuluvad vanemasse aega altarimaal ja üks tornikelladest. Orelimeistriks C. A. Tanton.

www.turismiweb.ee/ee/company/EELK_LIHULA_ELIIABETI_KIRIK/7788/
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Hanila Pauluse kirik

Hanila kirik on Saare-Lääne piiskopkonna üks vanimaid ja stiilsemaid. Apostel Paulusele pühitsetud kiriku ehitusaeg ei ole täpselt teada. Arvatavalt 13. saj. lõpp. Ehituse algatajaks peetakse Liivi ordu või muistendi järgi hoopis vaga meest parun Peter Üxküll 16. sajandist. Igal juhul pärinevad dokumentaalsed teated 1519. aastast. Torn sai hoone alles 1859. aastal.



Hanila kiriku suurteks aareteks on iidvanad trapetsikujulised hauaplaadid. Üks paremini säilinud ilmapuu kujutisega plaat on peasisse-pääsu mademekiviks, teised on eksponeeritud pikihoone põrandal. Altari ja kantsli annetas kirikule Virtsu mõisaproua Christina Eleonore Dranckenhielm 1709. Nende tähtsuse kunstiajaloo määrab ainuüksi pärinemine Põhjasõja aastatest. Kaasaegse lisandina ehivad kirikut vitraažaknad.

Legendi kohaselt võtnud kord karjapoiss vibupüssi ja lasknud metshaned karjas ühe neist maha. See olnud aga hanede ninamees, selle eest pidi poiss kiriku ehitama või surema. Päevane ehitus lagunenu aga ikka õösel ära, targad käskinud siis ühe noore neiu torni sisse müürida. Selle täidesaatjad aga otsustanud piiga päästa ja müürida seina sisse hane. Sellest peale hakatud maakohta kutsuma Hanilaks.

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St Paul's Church in Hanila

The church in Hanila is one of the oldest and most stylish churches of the Bishopric of Ösel-Wiek. The construction date of the church dedicated to St Paul is not known for sure. It is presumed to be the end of the 13th century. The Livonian Order is thought to have initiated the construction, but there is also a version according to a folk legend that it was started by a godly man, Baron Peter Üxküll in the 16th century. Anyway, the documentary records date back to 1519. However, the tower was only built in 1859.

The great treasures of the church in Hanila are the immemorial trapezoidal tombstones. One of the best preserved board with the image of the world tree serves as the platform at the main entrance, and the other ones are displayed on the floor of the nave. The altar and the chancel were donated to the church by the hostess of the Virtsu Manor, Christina Eleonore Dranckenhielm, in 1709. The single fact that they date back to the Great Northern War defines their significance in the history of art. Stained glass windows as a modern addition embellish the church.



As the legend goes, once a shepherd boy took a crossbow and shot one of the flock of wild geese. This happened to be the chief of the geese, and for killing him, the boy had to build a church or die. As what was built during the day kept falling apart in the night, the sages told him to immure a young woman in the tower. But the people to do the job decided to save the girl and entombed a goose in the wall instead. Since then the village has kept the name Hanila ("Goose place").

St Margaret's Church in Karuse

This early Gothic fortified church, built before 1270, is one of the oldest in Western Estonia. In the beginning, the population of the parish consisted of Swedes; and then, after the Great Northern War and the plague of 1710, Estonians. The first reference to Lutheranism dates back to 1696. Now the church displays a tower partially built into the wall and a flat ceiling instead of the former vaulting, which has remained untouched only in the chancel. The Baroque chancel was restored in 1697. In the 19th century, the western tower was added; and the windows were redesigned. As to the interior, the Gotland type baptismal font, the Baroque chancel, the altar, and the 19th-century organ made by Master Martin from Riga are well worth attention.

In the churchyard there are unique trapezoidal tombstones. The most famous of these are the tombstones with the image of a drinking horn and of an armed warrior; the latter has been also dubbed the tomb of the Karuse king. High crosses dating between the 13th and 17th centuries can be found in the premises of the chapel.

The construction of the church in Karuse was going nowhere; whatever was built during the day was destroyed by someone in the night. The devil himself was said to be involved. Suddenly, a young girl came to the priest and asked to be immured in the basement of the church, so the evil spirits would lose power. The girl was devout and wished to sacrifice herself. Thus, she was entombed and the construction successfully proceeded. When the church was roofed, it was dedicated to St. Magdalene in memory of the girl.



Karuse Margareeta kirik



See varagooti kindluskirik on Lääne-Eestis vanimaid, ehitatud enne 1270. aastat. Algul olid kihelkonna rahvastikuks rootslased, ent pärast Põhjasõda ja 1710 katku eestlased. Luteri usku mainitakse esmakordselt 1696. Praegu on kirikul pooleldi sein ehitatud torn ning lame lagi endise võlvistiku asemel, mis on muutumatu säilinud vaid altari ruumis. Barokkstiilis kantsel restaureeriti 1697. 19. sajandil lisandus läänetorn, kujundati ümber aknad. Sisustuses väärivad tähelepanu Gotlandi tüüpi ristimiskivi, barokne kantsel, altar ja Riia meistri Martini valmistatud orel 19. sajandist.



Kirikuaias asuvad unikaalsed trapetsikujulised hauakivid. Neist tuntumad on joogisarve ja relvis sõdalase kujutisega kivid - viimast on kutsutud ka Karuse kuninga hauaks. Kabeli ümbruses leidub 13.-17. sajandist pärinevaid rõngariste.

Karuse kiriku ehitus polnud edenenuk kuidagi: mis päeval valmis sai, kisti öösel maha. Loosse olevat segatud vanakuri ise. Ootamatult ilmunud kirikumeistri juurde noor tüdruk ja palus end kiriku alusesse müürida, siis ei saavat kurjad vaimud enam võimu. Tüdruk olnud jumalakartlik ja soovinud end ohverdada. Tüdruk müüritud sisse ja kiriku ehitus edenenuk jõudsalt. Kui kirik sai katuse alla, pühitseti see ohvrimeelse neu mälestuseks Püha Margareeta.

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Kullamaa Johannese kirik

13. saj. lõpul ehitatud hoone on olnud algselt ilma tornita ühelööviline kodakirik. Arvatakse, et ehitustöid juhtis sama meister, kes ehitas ka Haapsalu Toomkiriku. Praegune väliskuju on 19. sajandist, mil ehitati juurde 46,1 m kõrgune torn ja kirikuhoonet pikendati altariruumi võrra. Kirikus on säilinud mitmed esemed 17. sajandist - kantsel, nelja lukuga suletav dolomiidist kirikukassa, barokne epitaaf ja võidukaare ristpalk krutsifiksigrupiga kauaaegse Kullamaa kirikuõpetaja ja keelemehe Heinrich Gösekeni mälestuseks. Väärtuslikud on ka kiriku orel ja altar.

Kirikus leidub 9 iidset hauaplaati. Ühe all puhkab Württembergi printsess, kes Koluvere lossis suri ja maeti ilma igasuguse kirikliku talitusega Kullamaa kirikusse. Säilinud pärimused on kirevad ja kohati vastuolulised - ilmselt jääbki see 200 aasta tagune sündmus saladuseks...

Kalmistul leidub hulgaliselt kultuuritegelaste matmispaiku ning kunstiväärtuslikke hauatähi-seid koguni 13. sajandist.

Kiriku kõrval on 1621. aastast pärinev rõngasrist kirjaga «SITTA KODT MATZ». Legendi järgi korjas Mats hobusepabulaid, väetas nendega põldu, kasvatas vägevat rukist ja sai rikkaks meheks. Keeleuurijate arvates tähendab kiri rannarootsi murdes hoopiski «siin puhkab Jumala rahu-s Mats».

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St. John's Church in Kullamaa

The building built at the end of the 13th century was originally a single-nave chamber church without a tower. It is believed that it was built under supervision of the same building master who also built Haapsalu Cathedral. The present appearance originates from the 19th century, when a 46.1 meters long tower was added to the church, and the main building was extended by the addition of a new altar room. A few items from the 17th century were preserved in the church – the pulpit, the church treasury with four locks made of dolomite, the baroque-carved epitaph and a crossbeam of the triumphal arch, with a crucifix group dedicated to the memory of pastor and linguist Heinrich Göseken. Other valuable parts of the church include the organ and the altar.



The church has nine ancient gravestones. One of them marks the resting place of the Princess of Württemberg, who died in Koluvere castle and was buried without any church services in the Kullamaa Church. The legends surrounding that event are diverse and controversial – it seems that what happened 200 years ago will remain a mystery.

The graveyard has numerous graves of artists and grave signs of high historical value dating back even to the 13th century.

Next to the church there is a wheel cross with a sign "SITTA KODT MATZ" from 1621. According to legend, Mats was collecting horse droppings, fertilized fields with them, grew mighty crops of rye and eventually became a rich man. According to linguists' opinions the writing actually means "Mats rests here in God's peace" in the Coastal Swedish dialect.

Piirsalu Church

The church construction was commenced in 1859 by a manor owner called Arthur von zur Mühlen after an example of a small neo-Gothic village church he once saw in Germany. The church was finished in 1863. On the walls cop-



ies of engravings allegedly by the 17th master Frederic de Widt can be seen, depicting the way of the Cross. The altar image is a copy of the work of the renaissance master Antonio Corregio showing Christ's birth. Also of interest is the early 18th century epitaph and glass painting fragments on the altar room windows.

According to popular tradition, the first wooden chapel here was built in the 16th century with the advent of the Reformation. The planned location was either in Rõuma village or on Piirsalu grove hill. To decide they used a pair of black oxen which were harnessed to a carriage and free to go where they wished. The oxen reached Piirsalu and stopped to rest. Thus it became the place for the church.

Piirsalu kirik



Kiriku ehitamist alustati 1859 mõisnik Arthur von zur Mühleni algatusel, eeskujuks üks väike neogooti stiilis külakirik, mida mõisnik näinud Saksamaal. Kirik valmis 1863. Kiriku seintel on koopiad kunstnik Frederic de Widt'i arvatavalt 17. saj. pärit gravüüridest, millel on kujutatud

Jeesuse ristiteed. Altaripilt on koopia renessansimeister Antonio Corregio Kristuse sündi kujutavast maalist. Huviväärsed on ka 18. saj. algusest pärit epitaaf ja klaasimaali detailid, mida on kasutatud altariruumi akendes.

Rahvapärimuse järgi ehitati esimene puust kabel 16. saj. reformatsiooni tulekul. Asukohana taheti näha kas Rõuma küla või Piirsalu hiiemäge. Rakendatud siis paar musti härgi vankri ette, kes hakkasid omatahtsi astuma. Piirsalu külani jõudnud, heitsid mõlemad teepervele puhkama. Sinna rajatudki kirik.



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Läänemaa õigeusu kirikud

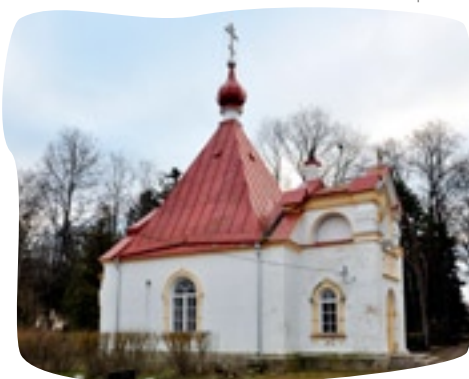
19. sajandil sündis Läänemaale 10 õigeusu kogudust. Pea kõik pühakojad suleti Nikita Hruštšovi ajal, 1960. aastatel. Avatuna ja elavana hoida on õnnestunud vaid Haapsalu kirikud.

Orthodox churches of Läänemaa

During the 19th century, 10 Orthodox congregations appeared in Läänemaa. Almost all the churches were closed down under the rule of Nikita Khrushchev, during the 1960s. Only the churches in Haapsalu could be kept open and operating.

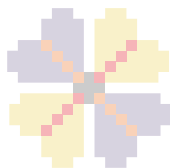
Haapsalu püha Neeva Aleksandri kirik

1896 valmis Haapsalu vanal kalmistul kabel, mis pühitseti püha Neeva Aleksandri auks. Mõne aasta pärast ehitati kabel ümber abikirikuks. Arhitektiks oli A. Krasovski, kiriku ehitamiseks tegid annetusi paljud tolaeagsed vene ülikud ja kultuuritegelased. Kirikuhoone keskosa katab kõrge, nn Moskva stiilis telkatus, mida kroonib väike sibulkuppel. Iseloomulikuks peetakse plastilist välis- ja sisedekoori. Tähelepanu väärib akadeemik Šaubi joonise järgi valminud ikonostaas. Kalmistikirikut kasutati külmal ajal teenistuspaigana ning aastaringelt matmisrikuna.



St Alexander Nevsky's Church in Haapsalu

In 1896, a chapel at the old cemetery was completed and dedicated to St Alexander Nevsky. Over the course of several years, the chapel was rebuilt as a metochion (a type of 'embassy' church). The architect was A. Krasovsky, and many Russian noblemen and cultural celebrities donated to a charity fund to build the church. The central part of the church features a high, so-called "Moscow style" roof crowned with a small onion dome. The expressive exterior and interior decoration is also considered to be a characteristic feature of the building. The iconostasis, constructed using a drawing of the academician Schaub, also deserves attention. The cemetery church was used as a place for sermons in the cold seasons and as a burial church all year round.



St Mary Magdalene's Church in Haapsalu

The church designed by architect V. Morgan in the eclectic Post-Classical style, with its large onion dome and octahedral tower spire, is situated near Tagalaht Bay in Haapsalu. The basement of the building was constructed on the jambs made of hewn logs. The Haapsalu Orthodox congregation was formed in 1836 and it first included the local noble people, merchants and military people of Russian descent. The construction of the church began in 1845



with the help of charity. In July of 1852, it was dedicated to the Myrrbearer and Equal to the Apostles Mary Magdalene. The ceremony was also visited by the Russian empress Alexandra Fedorovna (Charlotte of Prussia), with her son, the future emperor Alexander II. The original Neo-Classical interior of the church has not been retained, and only one large bell of the six that were in the bell tower has been preserved. In 1859, next to the church, two dwelling buildings were constructed where the clergymen – the priest, the parish clerk and the bell-ringer – lived.

For a while, one of the houses was the home of the illustrator of Astrid Lindgren's books, Ilon Wikland.

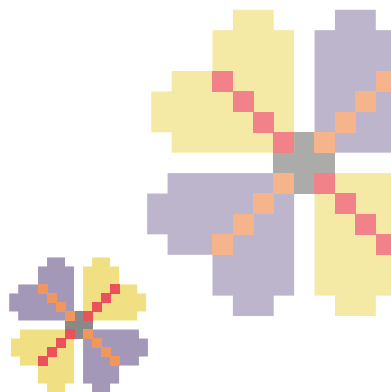
Haapsalu püha Maria Magdaleena kirik

Haapsalu tagalahe ääres asub arhitekt V. Morgan'i projekteeritud klassitsismijärgses eklektilises laadis suure sibulkupli ja kaheksatahulise tornikiivriga pühakoda. Hoone vundament on rajatud tahutud palkidest parvedele. Haapsalu õigeusu kogudus moodustati 1836, sinna kuulusid esialgu kohalikud vene soost ülikud, kaupmehed ja sõjaväelased. Kiriku ehitus algas annetuste toel 1845. aastal, 1852. aasta juulis pühitseti kirik apostlisarnasele salvitoojale Maria Magdaleenale. Tseremoonial

viibisid ka vene keisrinna Aleksandra Fjodorovna koos tulevase keisri Aleksander II-ga. Kiriku esialgne neoklassitsistlik interjäär ei ole säilinud, kellatornis olnud kuuest kellast on alles vaid üks suur kell. Kiriku juurde ehitati 1859. aastal kaks elamut, milles on läbi aegade elanud kirikuametit pidanud inimesed: preester, köster, kellamees.

Üks majadest on olnud mõnda aega koduks Astrid Lindgreni raamatute illustraator Ilon Wiklandile.

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Nendest õigeusu kirikutest Läänemaal on aga tänapäeval säilinud kahjaks vaid varemed:

Lihula püha Neeva Aleksandri kirik

Tänaseks varemetes historistlik-eklektilises stiilis kirikuhoone arhitekt on K. Nyman. Õigeusu kogudus tegutses Lihulas 1883. aastast, kirik pühitseti oktoobris 1898 ning tegutses kuni 1960. aastani. (Lihula, Läänemaa.)

Kullamaa püha Nikolause kirik

Tänaseks varemetes historistlikus stiilis kiriku ehitusaeg on 1907-1908, kogudus tegutses aastast 1895, kirik suleti 1960. aastatel. (Silla küla, Kullamaa vald.)

Uue-Virtsu Kristuse sündimise kirik

Kõmsi külas 1889. aastal pühitsetud ning kuni 1977. aastani tegutsenud kirikust on järgi vaid varemed. Arhitekt K. Nyman, ehitusstiil historistlik-eklektiline. Läheduses asub kogudusemaja, kus kogudus tänaseni koos käib. (Kõmsi küla, Hanila vald.)

Vormsi Ülestõusmise kirik

Vormsi õigeusu kogudus loodi 1886. Hullo külla kerkis kirik 1889-1890. aastail. Kolhoosiajal kasutati pühakoda viljakuivati ja laona ning lasti lootusetult laguneda. (Hullo küla, Vormsi.)

Mäemõisa püha Nikolause kirik

Teadaolevalt sai õigeusu kogudus siinkandis alguse 1883. Vaid aasta jooksul valminud kirik pühitseti 1896. aastal püha imetegija Nikolause auks. Kirik oli historistlikus stiilis, ristikuju



luse põhiplaaniga, kellatorniga ja kirikusaali kohal asuva leekkupliga. Kiriku juurde kuulub kogudusemaja, saun ja loomalaud. Koguduse tegevus lõpetati ja kirik suleti 1962. (Sinalepa küla, Ridala vald.)

Unfortunately, only ruins of these Läänemaa Orthodox churches remain today:

St Alexander Nevsky's church in Lihula

In ruins now, this church building in the style of eclectic historicism was designed by K. Nyman. The Orthodox congregation was active in Lihula from 1883; the church was consecrated in 1898 and operated until the 1960s.



St Nicholas' church in Kullamaa

In ruins now, this church building in the style of historicism was constructed in 1907-1908; the congregation was active from 1895; and the church was closed down in the 1960s.

Church of the Nativity in Uue-Virtsu

In ruins now, this church in the village of Kõmsi was consecrated in 1889 and operated until 1977. The style of the building by architect K. Nyman is eclectic historicism. Next to the church there is a parish house where the congregation gathers to this day.

Church of the Resurrection on Vormsi

The Orthodox congregation of Vormsi was founded in 1886. A church was built in the village of Hullo in 1889-1890. During the kolkhoz period, the building was used as for wheat drying and storage and was left to deteriorate beyond hope.

St Nicholas' church in Mäemõisa

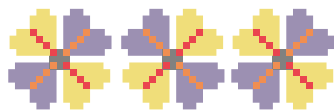
Confessedly speaking, the Orthodox congregation in this region was founded in 1883. The church, built within a mere year, was dedicated to St Nicholas the Wonderworker in 1896. The style of the building is historical, with a cross-shaped ground plan and the "flame" dome above the church hall. A parish house, a sauna and a cattle shed also belong to the premises of the church. The congregation activity was stopped and the church was closed down in 1962.

Church of the Nativity of the Mother of God in Väike-Lähtru

The congregation of Väike-Lähtru was founded in 1885. A need for a church arose, and this was constructed in 1889 and dedicated to the Nativity of the Theotokos on 24 October, 1889. The building in the style of eclectic historicism was built by the design of architects E. Bernhardt and K. Nyman. Today, only ruins of the building, which has been abandoned for years, have remained. The church used to have four bells, one of which is now in Läänemaa Museum. The rest three bells were hung above the stage of the Estonia Theatre for decades, but have been returned to the Estonian Orthodox Church.

Väike-Lähtru Jumalaema sündimise kirik

Väike-Lähtru kogudus moodustati 1885. Peatselt tekkis vajadus pühakoja järele ja 1889. aastal saigi valmis kirik, mis pühitseti 24. oktoobril 1889. Jumalasünnitaja Sündimise auks. Historistlik-eklektilises stiilis hoone on ehitatud arhitektide E. Bernhardti ja K. Nymani projekti järgi. Täna on aastaid tühjalt seisnud hoonest alles vaid varemed. Kirikus on olnud neli tornikella, millest üks asub praegu Läänemaa Muuseumis. Ülejäänud kolm kella on viimastel aastakümnetel rippunud Estonia teatri laval, kuid tänaseks EAÕK-le tagastatud. (Väike-Lähtru küla, Martna vald.)



Haapsalu Methodist Church

Haapsalu Methodist Church was constructed in 1921-1922 by the famous Estonian architects Eugen Habermann and Herbert Johanson.

The exterior of the building has some similarities with the wooden churches of Ruhnu. The interior has changed with the times, along with needs and resources of the congregation.

Methodism itself emerged as an 18th century revival movement within the Anglican Church and then spread to the United States, where it became an independent denomination. The Methodist doctrine is based on the Holy Bible, like all other churches. Generally Methodists respect all well-known Christian values. The emphasis is made on the practical ways to achieve holiness, based – as the name suggests – on meaningful and purposeful actions.

Methodist missions arrived in Estonia in 1907 from Helsinki and St. Petersburg. Haapsalu parish was founded in February 1918.

Haapsalu metodisti kirik

Haapsalu metodisti kirik on ehitatud aastatel 1921-1922 nimekate Eesti arhitektide Eugen Habermanni ja Herbert Johanson poolt.

Hoone välisilmes võib näha sarnasusi Ruhnu puukirikuga. Sisekujundus on ajas muutunud, vastavalt koguduse vajadustele ja võimalustele.

Metodism on tekkinud 18. sajandil äratusliikumisena Anglikaani kirikus ja levinud uusasukatega Ameerika Ühendriikidesse, kus kujunes iseseisvaks denominatsiooniks. Metodistliku õpetuse aluseks, nagu kõigil kirikutel, on püha Piibel. Hinnatakse üldiselt teadaolevaid kristlikke väärtusi. Rõhutatakse praktilise pühaduse taotlemist, nagu nimigi ütleb — sihipärase mõtestatud tegevuse kaudu.

Eestisse jõudis metodistlik misjon läbi Helsingi ja Peterburi 1907. aastal, Haapsalu kogudus on asutatud veebruaris 1918.

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Baptistikogudused

Eestis loodi esimesed baptistikogudused 1880. aastatel. Eriti tugev oli see usuliikumine Lääne-Eestis ja saartel. Sageli moodustati baptistikogudused priilaste liikumise baasil. Vanim Eesti baptistikogudus loodi Haapsalus 24. veebruaril 1884. aastal kui toimus ühine ristimine Ungru ojas. Seda sündmust tähistab mälestuskivi vana Ungru tee ääres Haapsalu lähistel.

Mäevalla palvemaja

Arvatavasti 1930-ndatel ehitatud ühekorru-seline hoone. Kaetud ookerkollaseks värvitud rõhtlaudvooderdisega. Ruumideks on saal, väike köök, einekamber ning eeskoda. Olulisi ümberehitusi ei ole toimunud (säilinud ja algsel kohal pidavat olema ka vabariigiägne tulekustuti).

21.septembril 1999 avati hoone seinale paigaldatud mälestustahvel meenutamaks Otto Tiefi eesistumisel toimunud Eesti Vabariigi Valitsuse viimast istungit enne nõukogude okupatsiooni 22. septembril 1944.

Põgari küla, Ridala vald, Läänemaa



Ridala baptisti palvemaja

Siinne kogudus on Läänemaa ärkamise üks hälle. M. Buschi «Ridala ärkamise ajalugu» aga dateerib esimeseks koguduslikuks ettevõtmiseks leivamurdmist keset looduse templit 13. septembril 1882.

Uue palvela arhitekt on P. Püssim ja see valmis 1988. Hoone lahendus järgib ajaloolist kirikuarhitektuuri. Välisilme teevad omanäoliseks kolm viilkatusega lõuna-põhjasuunaliselt aste-astmelt tõusvat ja laienevat hooneosa. Sisekujunduses on kasutatud traditsioonilist kirikuornamentikat ja vitraaže.

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Baptist congregations

The first Baptist congregations in Estonia were founded in the 1880s. This denomination was especially strong in Western Estonia and on the islands. Baptist congregations were often formed on the basis of the movement of "priilased" ("free believers"). The oldest Baptist congregation in Estonia was founded in Haapsalu on 24 February, 1884, when collective baptism in Ungru brook took place. A memorial in the memory of that event is situated at Ungru road near Haapsalu.

House Of Payer In Mäevalla

This is a one-story building presumably constructed in the 1930s. It is covered with cross-beam paneling painted ochre yellow. The rooms comprise a hall, a small kitchen, a refectory and a narthex. There has been no significant remodeling (even a fire extinguisher dating back to the First republic period is said to have remained and be in its place).

On 21 September, 1999, a memorial plate placed on the wall of the building in the memory of the last meeting of the Government of the Republic of Estonia chaired by Otto Tief on 22 September, 1944 before the Soviet occupation, was unveiled.

Baptist House Of Prayer In Ridala

The congregation here is one of the cradles of Läänemaa awakening. However, M. Busch's "History of Ridala Awakening" dates the breaking of bread in the middle of a temple of nature on 13 September, 1882 as the first congregation event.

The architect of the new house of prayer is P. Püssim, and it was finished in 1988.

The solution of the building follows the traditions of church architecture. The three parts of the ridge-roofed building, rising and expanding step by step in the directions of the North and the South, contribute to the originality of the exterior. Traditional church ornamentation and stained glass were used in the interior design.





Hea teada:

Saare-Lääne piiskopkonna alla on kuulunud ka väikesaar Hiiumaa. Lisaks Haapsalule ja Lihulale on piiskopi residents läbi aegade asunud nii Kuressaares kui Pärnus.

Avasta huvitavaid kirikuid ka mujal Lääne-Eestis!

Good to know:

Small island Hiiumaa has also been a part of Saare-Lääne Bishopric. Besides Haapsalu and Lihula, the residence of the bishop has also been located in Kuressaare and in Pärnu.

Discover interesting churches all over West-Estonia!

www.ekn.ee
www.westest.ee
www.visitestonia.com
www.puhkaestis.ee

*Rohkem infot küsi turismiinfokeskustest:
For more information go to tourist information centres
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