

Siegeszug des theologischen Rationalismus verringert, der mit der Aufklärungsbewegung, die in der zweiten Hälfte des 18. Jahrhunderts ihren Anfang nahm, verbunden war.⁷⁶ Dagegen blühte die Bewegung der Brüdergemeine im zweiten Viertel des 19. Jahrhunderts noch einmal auf, als an der Glaubensbewegung in Lettland und Estland zusammen mehr als 80 000 Menschen teilhatten.⁷⁷

Obwohl heutzutage die Bewegung der Brüdergemeine in mancherlei Hinsicht etwas naiv erscheinen kann, war ihre Bedeutung im 18. Jahrhundert für die lettische und estnische Bauernschaft doch außergewöhnlich groß. Die Brüdergemeine bot der bäuerlichen Bevölkerung Möglichkeiten zur Selbstverwirklichung, die bis dahin gefehlt hatten. Schließlich muss unterstrichen werden, dass dank der Tätigkeit der Herrnhuter die Letten und Esten den Weg zu ihrer eigenen Nation gefunden und die Herrnhuter damit maßgeblich zu ihrem „nationalen Erwachen“ beigetragen haben. Nicht umsonst wurde der herrnhutische Begriff ‚Erweckung‘ (lett.: *atmoda*, estn.: *ärkamine*) zum Synonym für die lettische wie für die estnische nationale Bewegung. Zahlreiche führende Persönlichkeiten der nationalen Bewegungen in den Ostseeprovinzen im 19. Jahrhundert – Jānis Cimze, Juris Neikens, die Brüder Reinis, Matīss Kaudzītes, Friedrich Reinhold Kreuzwald, Carl Robert Jakobson, Jakob Hurt – stammten aus Herrnhuter Familien.

SUMMARY

Pietism of Halle and the Moravian Brethren in Livonia and Estonia in the 18th Century

After Russia came to power in the Baltic Provinces after the Great Northern War (1700–1721), the cultural contacts between Livonia and Estonia and the Western Europe did not weaken. Since Russia's own cultural influence in the 18th century was almost non-existent, the relations between the Baltic area and the German cultural area became even closer. When in the 17th century the neighbourhood of Russia made Livonia and Estland a periphery to any kind of western manifestations of intellectual life, then the Europeanization of Russia which begun in the 18th century, also livened up the intellectual life here, making the Baltic area the culture bridge

⁷⁶ MATI LAUR: Pietism 18. sajandi Baltikumis [Der Pietismus im Baltikum im 18. Jahrhundert], in: *Õpetatud Eesti Seltsi Aastaraamat* (1988–1993), Tartu 1995, S. 161–169, hier S. 167f.

⁷⁷ VEEM, *Eesti vaba rahvakirik* (wie Anm. 41), S. 68.

between the Occident and the modernising Russia. The pressure of fundamental Lutheranism characteristic of the late Swedish hegemony disappeared and the new religious movements from Germany – first Pietism and the related movement of the Moravian Brethren – found support in Livonia and Estonia surprisingly quickly. In the 1720s and 1730s, the Pietists made it to the highest ecclesiastical positions. Many renowned Baltic German noblemen also joined the movement of Pietism. Baron Magnus Wilhelm von Nieroth, a district magistrate of Estonia and vice-president of Russia's chamber council, established a school-shelter in the manor house of Albu in Järvamaa which copied the similar establishments in Halle set up by August Hermann Francke. The energy and diligence of the Pietist teachers considerably quickened the overcoming of the post-Northern War recession of the church life.

In the 1730s, the large-scale movement of the Moravian Brethren gained strength in the Baltic area following the example of the German Herrnhuters. Joining the Moravians increased the evangelisation of Latvians and Estonians, it improved the situation of education, motivated the peasantry to learn how to write and to make music. The establishment of prayer houses influenced rural architecture. Closer attention was now paid to morality. For example, the dwellings of peasantry were divided into rooms under the influence of the Moravian movement. The movement brought about positive changes in the work ethic of peasantry.

However, not all Pietist parsons supported the Moravian Brethren. To many Pietist clergymen, the mass movement of theologically uneducated people was unacceptable. The entire movement was compromised by extreme manifestation; for instance, in some places, it was demanded that all sexual intercourse be terminated among married people, since everybody are to live "like brothers and sisters", and demands were made to collectivise the property. In 1743, Empress Elizabeth banned the movement of the Moravian Brethren, which also cast doubt on the Pietist teachers. The influence of Pietism in the Baltic area was further diminished because of the triumph of theological rationalism connected with the Enlightenment movement which emerged in the second half of the 18th century.