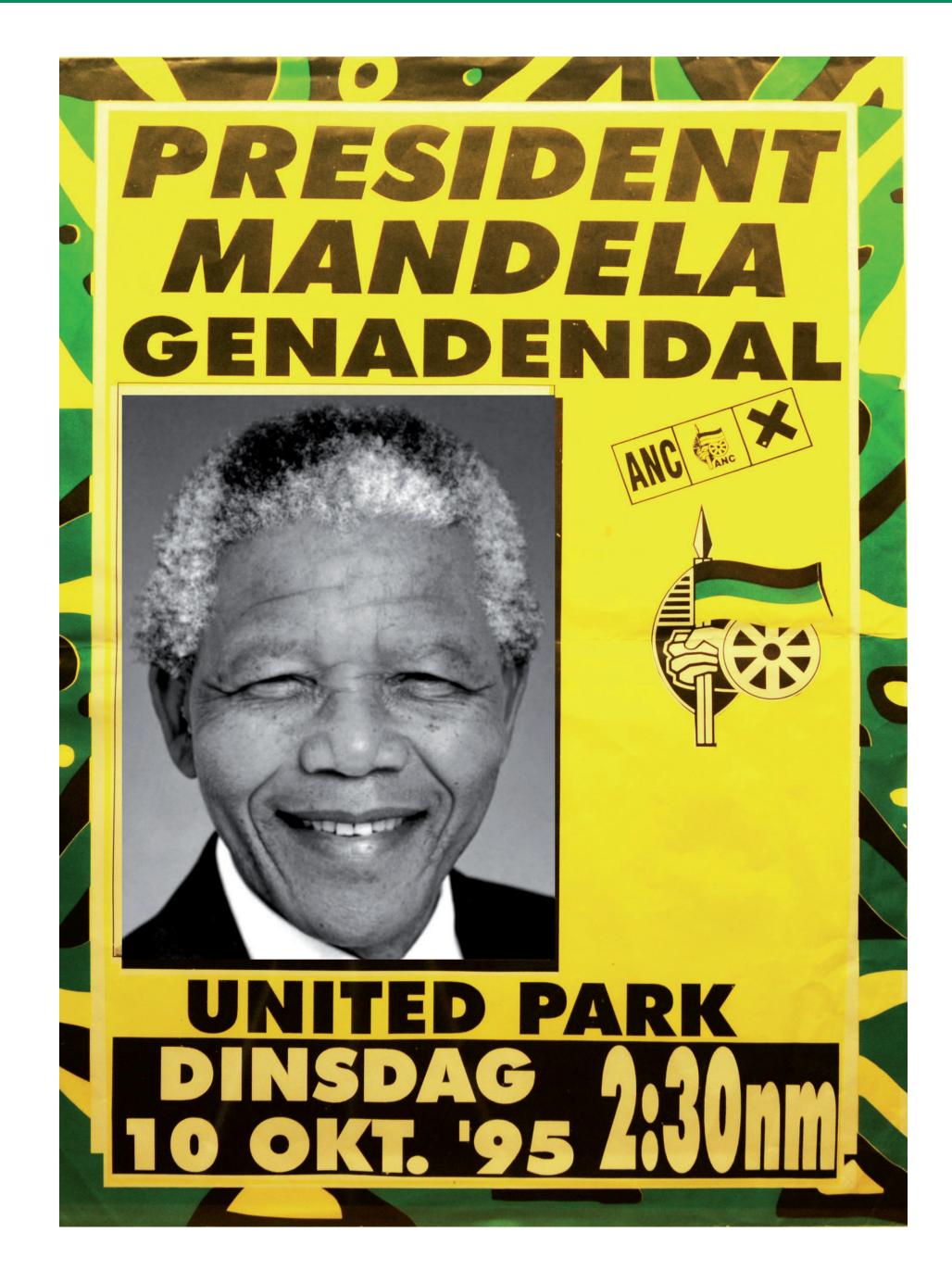
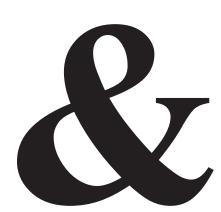
"Our fear is so great, because we make us so small"

Nelson Mandela





The Moravian Church



Internet Exhibition

Created by Johannes-Mathesius-Society

25 Years After Mandela in Genadendal

www. MORAVIAN.cz

www.mathesius.org

with support of Moravian Archives Herrnhut/Bethlehem, HB Print, s.r.o. - www.hbprint.cz, Freedom PARK and the National Archives Pretoria

A brief history of Moravian Church



Source: Google

Illustration 1.:

The worldness of both the Papacy and the clergy leads the late Medieval Church into a deep crisis.

A theological reform movement arises in the fertile soil of the Kingdom of Bohemia in the 14th and 15th Centuries.

In 1415 John Hus was burnt at the stake at the Reformcouncil of Constance (1414-1418)



Source: Wikipedia

Illustration 2.:

In Prague, a movement of laymen try to live a life based on biblical principles. In the year 1457 Bohemian King Podiebrad (1420-1471) grants them land in the Jizerské Hory / Adlergebirge. In 1467 this Unity of the Brethren receives ordination of their own priests from Waldensians and this leads

to the separation from the Roman Church.

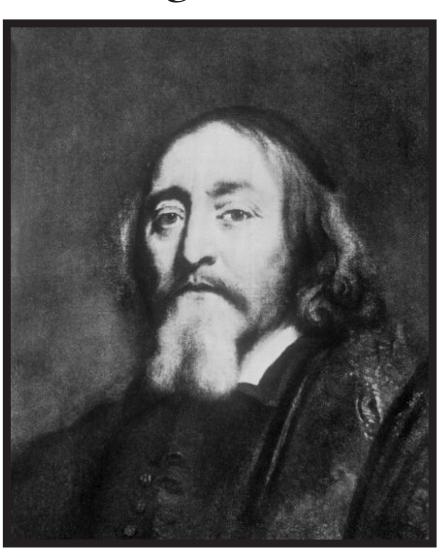
During 30 year war (1618-1648) almost all Protestants had to leave Bohemia and Moravia. Also the last bishop, John Amos Comenius (1592-1670) went to exile in Naarden near Amsterdam.

But he provides his congregation in Moravia around Fulnek with his writings.





Source: Google



Source: Google

Illustration 4.: John Amos Comenius



Illustration 5.:
Museum of Moravian
Brethren, Suchdol n.
O./Zauchtenthal



Illustration 6.:
Park Moravian
Brethren, Suchdol n. O./
Zauchtenthal

Thanks to their latest bishop Comenius, peasants from the Little Cow Country/Kuhländchen/Kravařsko survived heavy catholic suppression for allmost 100 years. Then Christian David (1692-1751) lead the hidden seed on the Via Exulantis to Upper Lusitania.

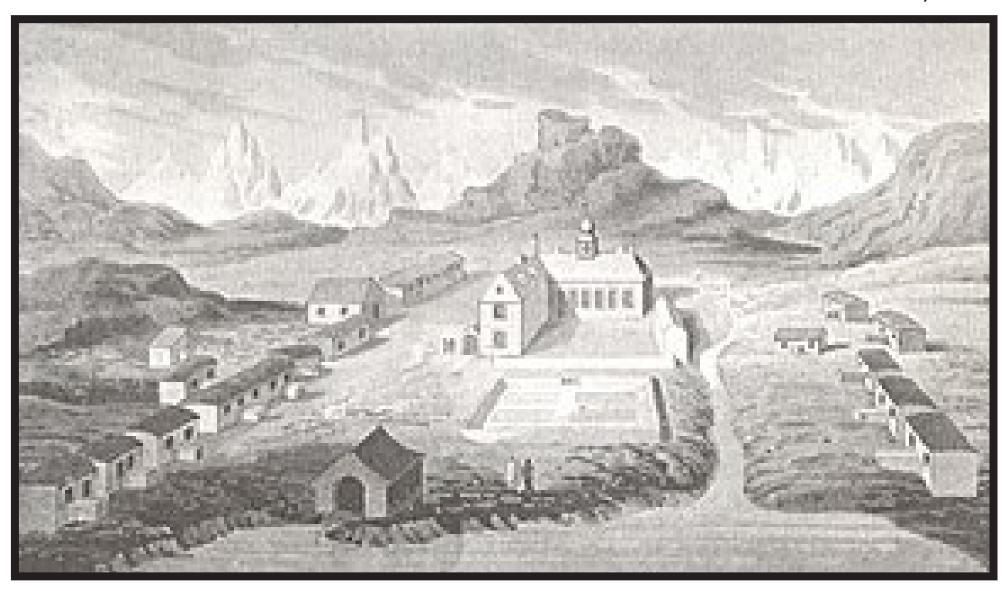


Illustration 7.:
Via Exulantis from
Suchdol n. O. to
Herrnhut



Illustration 8.: Count Zinzendorf (1700-1760)

Illustration 9.: Herrnhut founded in 1722



Source: Google



Illustration 10.: Picture from John Valentine Haidt (1700–1780): First Fruits (Zeist/Holland)

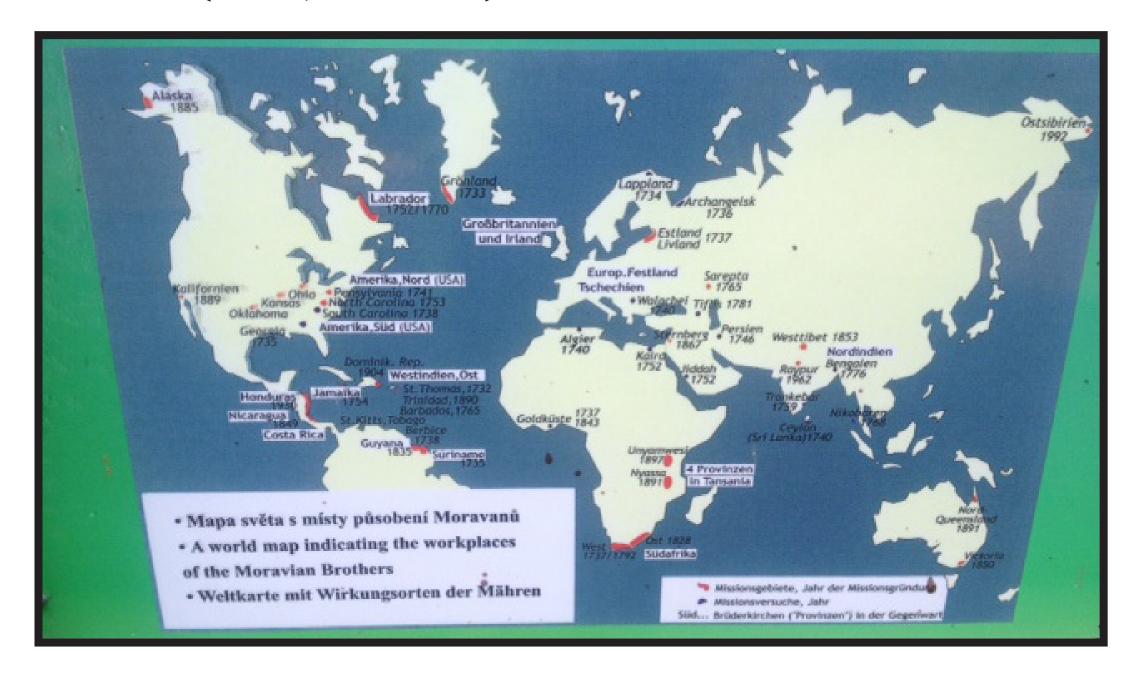


Illustration 11.: Places of Moravian Missions in 18th century.

There on the estates of Count Zinzendorf they found religious freedom. Allmost 1.000 Moravians founded the comunity of the new Unitas Fratrum and began in 1734 sending "Heidenboten" to many parts of the world.

From a sketch on work of Georg Schmidt (1709-1785) in South Africa, written by himself in Marienborn 1744

KORT BERIG DEUR GEORGE SCHMIDT OOR SY VERBLYF AAN DIE KAAP, GESKRYF NA SY TERUGKEER, OP 8 SEPTEMBER 1744 (Na 'n afskrif)

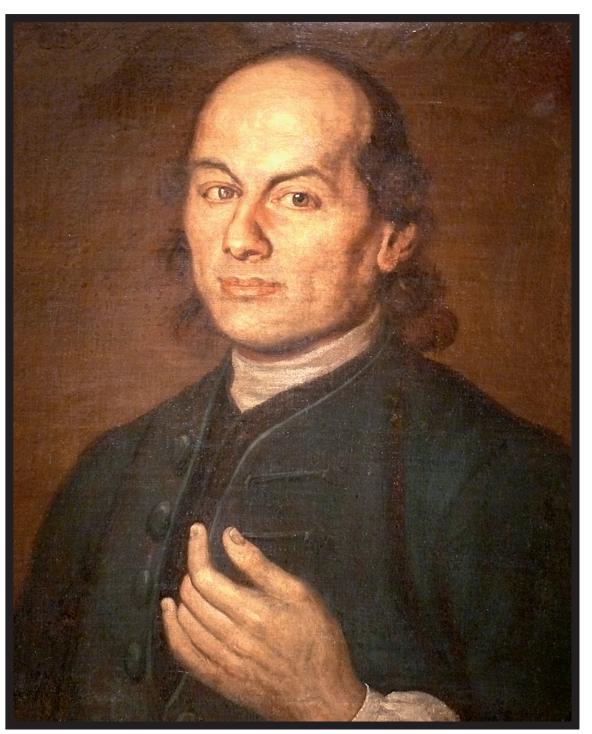
SPESIFIKASIE VAN DIE KAAPSE PLAN.

Op 9 Julie 1737 het ek die eerste keer in die Kaap gekom. Ek het aanbevelingsbriewe aan albei goewerneurs in die Kaap van 'n bewindhebber! uit Seeland² met die naam Radermacher gehad. Toe het ek dit eers gaan aflewer. Hulle was albei vriendelik en het gesê ek moet weer na hulle toe kom. Daarna het ek soos 'n vreemdeling heen en weer geloop in die Kaap omdat ek nie geweet het waar om te bly nie. Toe dit aand word, het ek na 'n herberg gegaan om solank daar te bly tot ek kon sien waar ek verder verblyfplek sou kon kry.

Toe ek daar aankom, was daar 'n paar mense wat onder mekaar gepraat het van die nuwe dominee wat gekom het om die Flottentotte te bekeer en die een het vir die ander gesê: Wat sal die nuweling uitrig? Want aan die Hottentotte is niks te doen nie. Hulle is 'n dom volk, en geld het hulle nie, en die man wil van sy eie handewerk lewe, ensovoorts. Toe ek gedink het dit is tyd om te praat, het ek gesê: Ek is die man. Toe was hulle almal skaam en ek het hulle reguit die waarheid vertel.

The first Mission was undertaken in the year 1732, among the negroes in the Danish West India island, St. Thomas; and soon after, several Brethren were sent out as Missionaries to Greenland, Lapland, Russia, St. Croix, and North America. Some of these Brethren embarked for their destination from Amsterdam, and made the acquaintance of pious individuals in that city, who were by this means awakened to a sense of their obligation to give the Gospel to the heathen tribes in the colonies of their own country. Their attention was particularly directed to the Hottentots, in whose land the Dutch had had a set-

tlement ever since the year 1652, and two ministers of Amsterdam, the Rev. Mr. van Alphen, and the Rev. Mr. de Bruin, requested the Congregation at Herrnhut to send a Missionary to the Cape of Good Hope. In consequence of this application, Br. George Schmidt was called to become a Missionary amongst the Hottentots, and set out from Herrnhut on the 14th of February, 1736; and hence it is that we celebrate this day as a solemn day of Jubilee.



Source: Google

Illustration 12.: Georg Schmidt, Moravian Archives Herrnhut

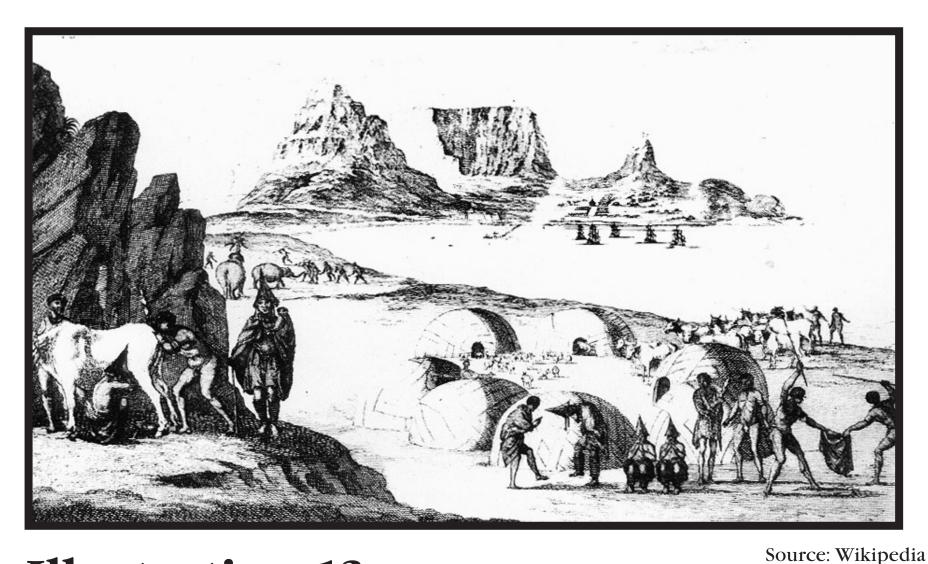


Illustration 13.: Khoikhoi Village at 1717

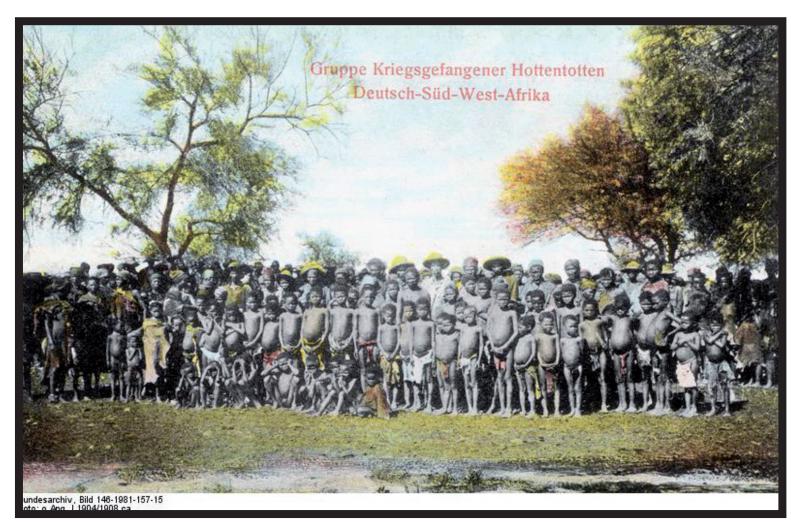


Illustration 14.:

Group of captured Khoikhoi at
1904

Diarium nom Eniden Schmid 23: den randt, som je moldt en mims Eriefte mit nofmer laßen. Harf mittag min Bufa mitte infraisolen nar fauß. It a Gerth war auch auf die Loft goganger, wun Mirf folfen zu troiben nauf Hottentoff Golland. about in son Dunde Ragton dis Q fraifer im days fin dan figland mift wall gladen toules If mounts mit form nom mofore Glauby an Iou figland und monimer nu boftefe. Then mom blutigen Mantionflood Joglando y for den Menfaulung lasif den 14 ff moderalets ubon ninige verse, no menon 19 m den Hon faulung. Inn 16 Sept. Labor of imfort General- altoffen Soft go frigted. 3 Raman mu gu lefen. In Jonas ging zum Brings Halbalo Inf brails mines maight gail 3h, wil botter, left und finger Rafmittag ying if zime Matthias im if lafor minled mom Glander, on den frame Infine. Etout, visir las fin mid mit frimme House Dluth lop granff fabs non Iny Belanning It's Bruns p. in In Manfauling last if In 75 ff. i. wnoth Rink iben sinige monte, of many 16 da In 184 Sept. aband in In Dinde, jo Alagton ju minten Jaß no flinft mit Hun gaftellt frig fir int ohn fo finne mit ifnna Gudan Inn, fo fagts if Hunn trutty die mafris fin, ob fir home mift miften, enab fir mollow, und foller, of fir for mill unter faithen, Jag no f minghu p. Dir fagten tim Mont danza fifmußning doct non,

Illustration 15.: Diary of George Schmidt

Die 23ste Julie 1739 het die predikant Lesoor my in die Kaap die pastorale brief gegee om te lees. Toe ek dit aan hom teruggee, het hy my gevra wat ek daarop te sê het. Ek het gege om geglo as vir my en het begin kwaad word. Ek het egter gesê ek is nie 'n vriend van twis nie en ek wil niks meer oor die pastorale brief sê nie. Maar wat ek glo en leer onder die Hottentotte, daarvoor sal ek instaan. Hy het gesê: Dit sou goed wees as u hier 'n geloofsbelydenis aflê. Ek het gesê: Ek is bereid om dit te doen as dit net gevra word. Maar dit het daarby gebly. Die hele vir 'n verfoeilike mens aangesien.

Die 28ste Julie het die broeders Nitschmann en Eller in die Kaap aangekom en hulle het die protes van die 4 predikante saamgebring. Toe die predikante aan die Kaap die protes te lees gekry het, het hulle en baie ander mense weer omgeswaai. Maar dit het nie lank geduur nie. Tog het dit in die tyd aan die Kaap gelyk of daar 'n herlewing sou plaasvind waaruit nog baie kon word. Maar daar was nog altyd mense wat die pastorale brief gepreek het, en veral van die gereformeerdes.

In Mei 1742 het ek die ordening van die gemeente gekry. Die 29ste⁵ op pad van die Kaap het ek Wilhelm by water gedoop en hom die **naam Josua** gegee. Die 2de April het ek Africo by haar die **naam Magdalena** gegee.

Christian gegee.

Source: Moravian Archives, Herrnhut

Illustration 16.: Letter of Count Zinzendorf from Rotterdam 8/27/1741

As soon as it became known, that Schmidt had commenced baptizing the Hottentots, a great outery was raised against him, and he was summoned to appear before the Governor, the Dutch Minister of Capetown, and the Council, and ordered not to baptize any more Hottentots, nor to administer the Holy Communion, on the unjust plea that the Brethren's Church had no right to ordain him a minister of the Gospel. Being thus obstructed in his missionary labour, he wrote to Germany, requesting leave to return to Europe, in hopes of there removing these difficulties, and then returning to his flock. Having obtained this permission in August, 1743, he intrusted his little property to Christian, one of those who had been baptized, and set out to Capetown in November. The scene which presented itself, on his taking leave of the 47 Hottentots, who then composed his little flock, and of several European friends in the neighbourhood, with whom he lived in Christian fellowship, was highly affecting. On the 28th of January, 1744, he appeared before the Council, formally requesting leave to return to Europe, which was readily granted; and having humbly requested the governor, Zwellengrebel, that the Hottentots might be left undisturbed on the spot which they then occupied, he set sail on the 4th of March, and arrived in Amsterdam on the 22nd of June.

De friend of libertinder!

Lof Officient , dein dement Pouder

Auf Der Vocation

In for the Asset purplangue

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Jon Astendathen gangue

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Illustration 17.: Names of baptised from Georg Schmidt

Die 7de Februarie 1744 het ek die Raad om die vryheid gevra om weer van die Kaap af weg te reis, so soos ek uit Holland na die Kaap gekom het. Dit is my toegestaan en aan die goewerneur het ek gevra dat my Hottentotte tog nie van my woonplek af weggedryf moet word nie. Hy het gesê: Wie sal hulle wegdryf?, ens. Daarna het ek afskeid geneem van al my kennisse aan die Kaap en hulle aan die Lam en Sy getroue versorging oorgelaat. Hier en daar het een daaroor gehuil. Die 3de Maart het ek aan boord gegaan en die 5de van die Kaap af weggeseil.

In die jaar 1744, die 8ste September in Marienborn⁷ George Schmidt

Source: Moravian Archives, Herrnhut

Illustration 18.:

Names of baptised from Georg Schmidt by David Nitschmann

At length, after the lapse of nearly half a century, a petition of the Directing Board was favourably received by the Chamber of Seventeen, in December, 1791, and permission granted to send two or three Brethren to recommence the Mission. Accordingly the three Brethren, Hendrik Marsveld, Daniel Schwinn, and Johann Christian Kühnel, were called to this service. On the 11th of July, 1792, they left Holland, and on the 23rd of November landed at Capetown. In the company of Mr. Marthinus Thennissen, sen., then Baas, or overseer, at Zoetemelk's Valley, they set out from Capetown on the 20th of December, and arrived at the Company's post on the 22nd. On the 24th of the same month they rode over to Bavianskloof, where they found remains of Br. Schmidt's dwelling, and several trees which were planted by him, but no Hottentots. From thence they proceeded to a Hottentot kraal on the Sergeant River, where they met Magdalena, who had been baptized by Br. Schmidt,

being the only one left of his converts, and who was still in possession of a New Testament which he had given her.

6. NAAMLYS VAN 1739 VAN DIE HOTTENTOTTE BY **GEORGE SCHMIDT** (Na die afskrif van 'n lys wat David Nitschmann op die 30ste Julie 1739 aan die Kaap gemaak het. Die ortografie van die name is nie die van George Schmidt nie) Kopie van Broeder Nitschmann. Spesifikasie van die huidige opgewekte Hottentotte wat aan die Sergeantsrivier na die Broeder Schmidt vir onderrig kom is soos volg. Kaap, die 30ste Julie 1739. Vroue Africo, die eerste Chamas, Africo se vrou Kybbodo, was aan die Kaap 2) Hanna, Kybbodo se vrou Catharina, Kobbus se vrou Kobbus Jannigge, Bubbeshak se vrou Bubbeshak Chathge, Matthias se vrou Matthias, kruppel Vehettge, Tikkuie se vrou Jannke Tikkuie het ook een keer weggeloop en weer teruggekom Jongmeisies Jongmans 1) Moses se suster, wegge Wilhelm, Africo se swaer loop en teruggekeer Die dogter van Africo Moses; weggeloop en teruggekeer 3) Mientgie, Prinz se suster Prinz, het een keer weggeloop maar teruggekeer Trenggie Duncker Die een woonagtige in Pieter Bubbeshak se stroois Die een, weggeloop maar Friedrich teruggekeer Meisies Seuns Africo se dogter, geen naam nie 1) Janncke, Matthias se seuns Die een in Kybbodo se stroois, ook Wilhelm, Matthias se seun geen naam nie Weduwees Chatgen is Pieter se moeder; het etlike weke gelede weggeloop, het 'n seun met die naan Wilhelm saamgeneem, en het nie teruggekeer nie.1



Illustration 19.: Gods acre in Niesky

Source: Schiewe, 2014

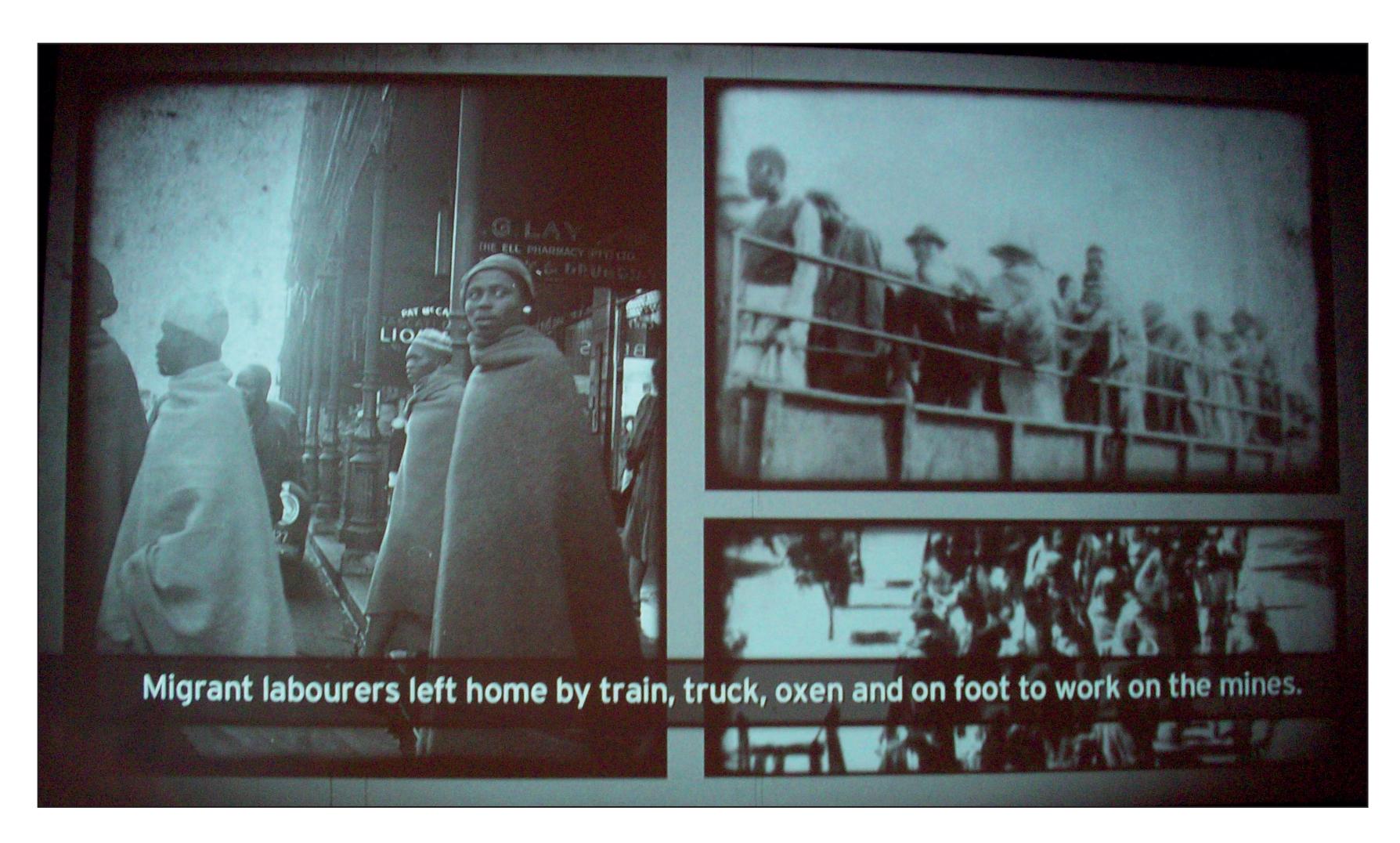


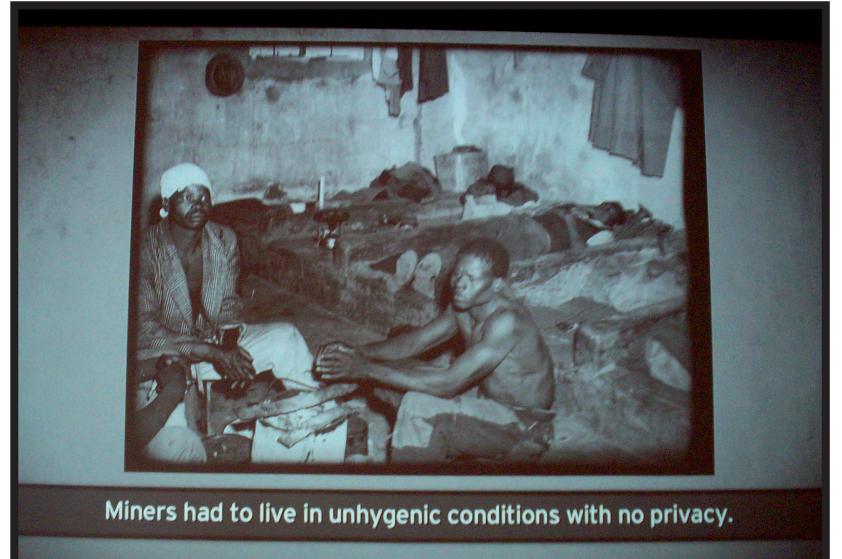
Illustration 20.:

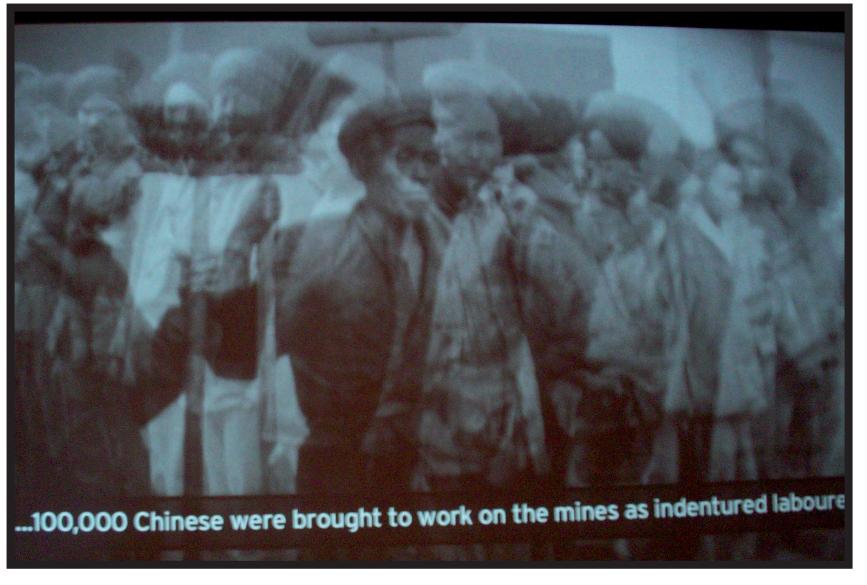
Thoombstone of Georg
Schmidt in Niesky

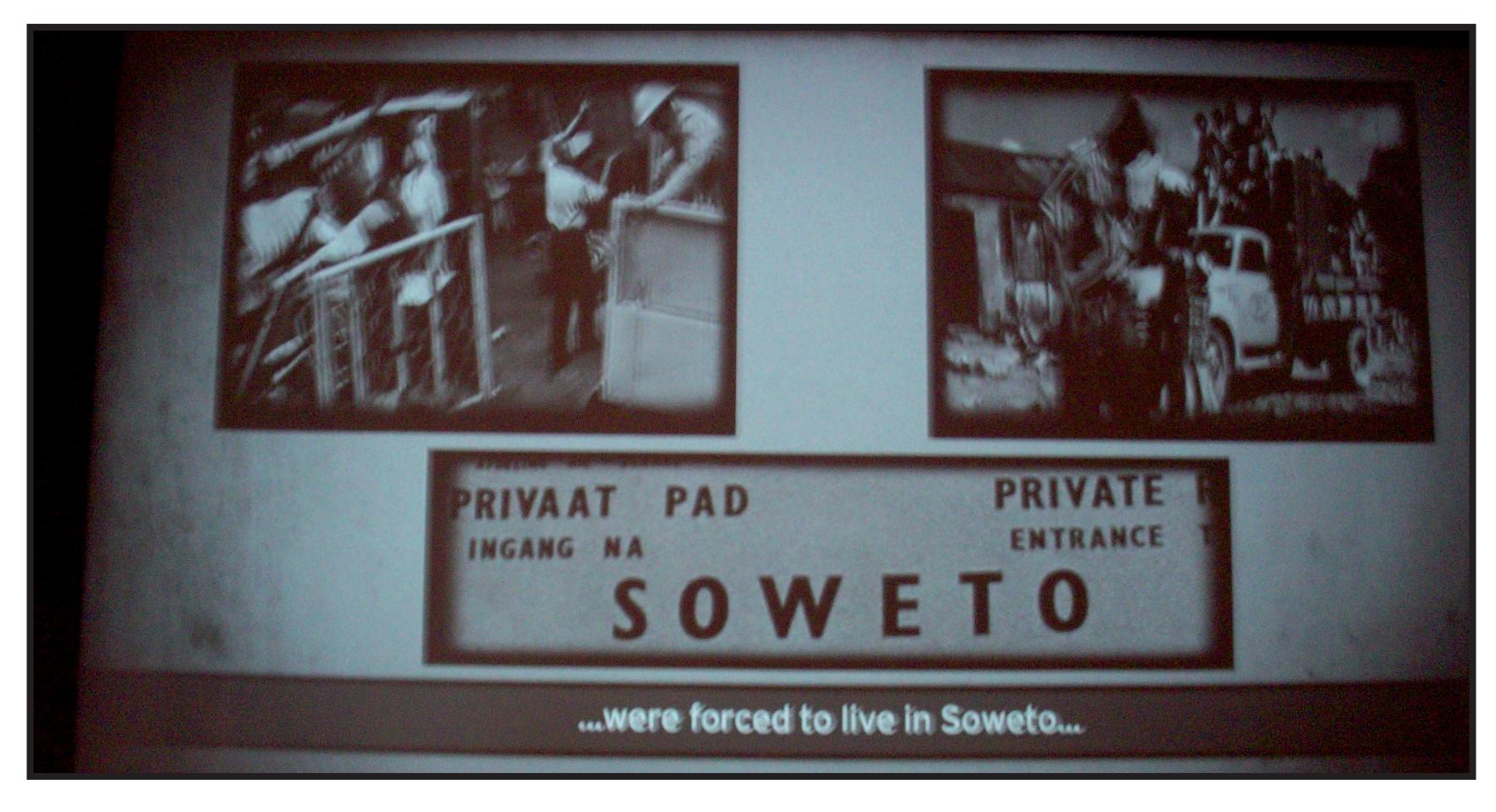
In 1792 three Moravian brethren were allowed to travel to the Cape. They found old Magdalena, whom George Schmidt had baptised together with 300 Khoikhoi, reading from his bible.

Life during Apartheid policy









Mandelas relation to Moravians



Source: Wikipedia

When Mandela had been young, he was introduced to christian ideas by Methodism.

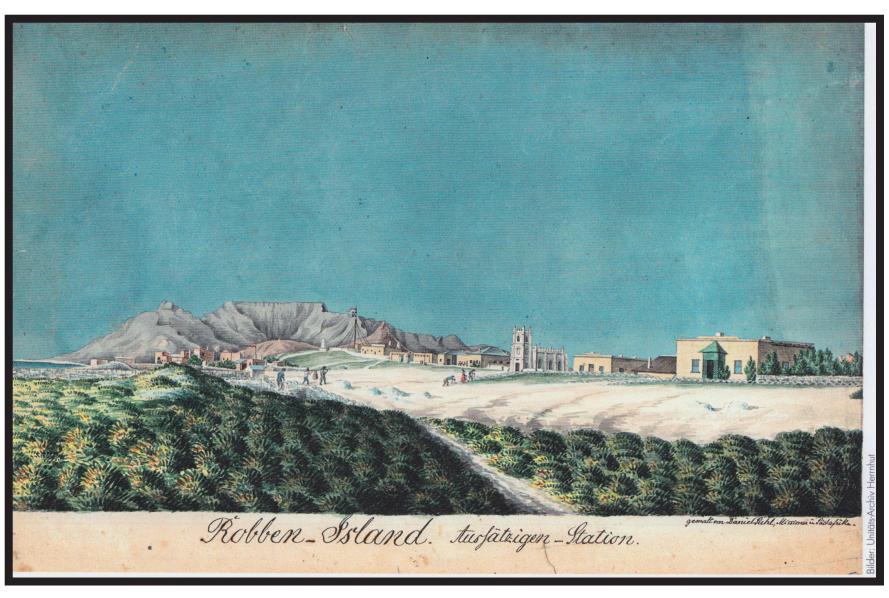
There exits a strong relationship between Methodism and Moravian Church: When in 1738 John Wesley, founder of Methodism, was sailing with Moravian society members to British colony Georgia, a storm came up and he was deeply fullfilled by the believe of the Moravian passengers.

Illustration 21.: John Wesley (1703-1791)

In 1823 Moravian Sister and Brother Peterleitner start Leper work in Hemeleen-Aarde, which has been moved to Robben Island in 1845 by British Colonial Goverment.



Source: Moravian Illustration 22.: Archives, Herrnhut Leper patiens at Robben Island



Source: Moravian Illustration 23.: Archives, Herrnhut Leper station at Robben Island



Source: Werz, 1995 Illustration 24.: Nelson Mandela at Robben Island



Source: Werz, 1995 Illustration 25.: Prisson cell of Nelson Mandela at Robben Island



Illustration 26.: Chapel in Genadendal

Source: Werz, 1995

Letter of Dr. Isaac Balie, former director of the Museum in Genadendal:

"We, at Genadendal in the Southern point of Africa were deeply touched by the life and the passing of Nelson Mandela, former State President of the Republic of South Africa.

My generation (I am in my 60`s) heard about this human rights fighter when he served life-long imprisonment on Robben Island. It never crossed our minds that one day our village would be closely connected to this world-wide renowned Statesman.

In January 1995 I had a dream. I dreamt that Mandela visited Genadendal. When I woke up, I knew that God gave me this dream that I needed to have a conversation with Mr. Mandela. But how?! I am a low profile person, working in a country museum as curator, with no political affiliations! Humanly speaking it would be just impossible, I said to myself. But, me and my wife prayed to God to make it possible. Three month passed, and in March 1995, out of the blue I got a telephone call from the State Presidents Office. I was surprised! His secretary was on the phone telling me that I was identified as a Cape historian and that they decided to approach me to write a proposal for the change of name of the State President`s residence in Cape Town. It had a Colonial name `Westbrook` and they were looking for another name. I knew then that this was the opportunity to get in touch with Mr. Mandela and in this way my dream will come true.



Source: Werz, 1995

Illustration 27.: Nelson Mandela in Genadendal at 10/10/1995

"I sat down and wrote a fairly comprehensive memorandum of twenty pages. Here is a summary:

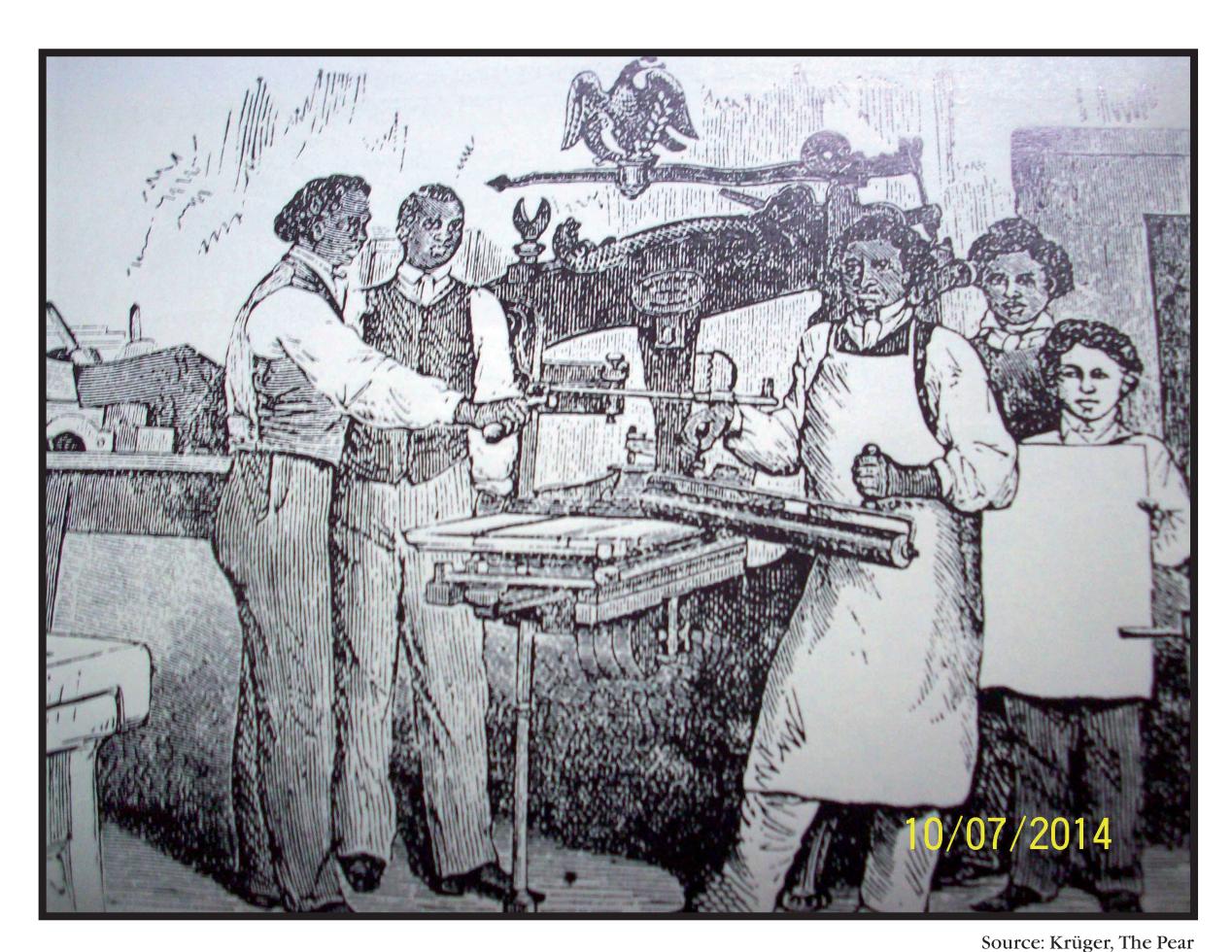
- Genadendal is the first mission station on the continent of Africa (Mr Mandela was familiar with mission wok, because he was educated in a Methodist mission station school)
- I stressed the important role that Genadendal played in the early history of South Africa:
- ecclesiastically (the first mission church at the Cape opened here, etc)
- educationally (the first teacherstraining college in SA, etc)
- economically (one of the first industrial centers at the cape)
- politically (the political movements for human rights in the community and how they wee suppressed)
- the connection with Robben Island (the work of the Herrnhuter missionaries amongst the Lepers on the Island, before it became a prison)

Within days, after submitted the proposal, his office informed me that Mr. Mandea accepted the proposal and that he would like to pay a visit to Genadendal.

The newspapers reported and overneight Genadendal (who at that time was not even on the road maps) became known to all South Africans.

The day in October when he visited, people came all over the country to witness this

event, streets were lined with people just to see him. Preparations for his coming took place over weeks. That morning when the helicopter landed in the village, II was asked to get into his official car and to brief the State President about the village and about the program of the day. I felt so honoured and knew that that day my dream will come true. What a humble man, when he walked over to me to shake my hand, he said `What a privilege to meet you. It was visa versa and I was deeply touched. We got into his car that waited on us. There I sat, low profile villager next to this important Statesman. I had one of my best conversations with him, that had never in my life with any other person – I had to brief him about the history as we drove through the village streets. The tour took 45 minutes and a used five minutes to explain him the Gospel. MR. MANDELA ONE CAN ATTEND A MISSION SCHOOL OR A CHURCH; BUT THAT IN ITSELF WILL NOT MAKE ONE A CHRISTIAN; JUST THE SAME AS IF YOU GO IN A STABLE; ONE WON'T TURN IN A COW, BUT ONE NEED TO BE BORN FROM A COW MOTHER TO BE A COW AND TO BE A COW, AND THEREFORE ONE MUST BE BORN AGAIN FROM GOD, THROUGH HIS SON JESUS TO BECOME A CHRISTIAN- the State President took my hand in his and gave a warm handshake. Afterwards he addressed the children in Church and we enjoyed lunch together and in the afternoon he addressed the community on the public sports fields. He made an effort to shake the hands of all, especially children who reached out to him."



Tree Blossoms

Illustration 28.: Historic printing machine in Genadendal



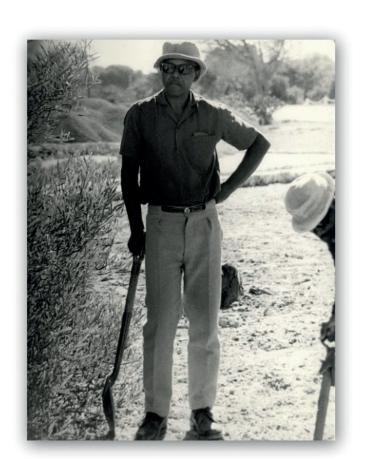


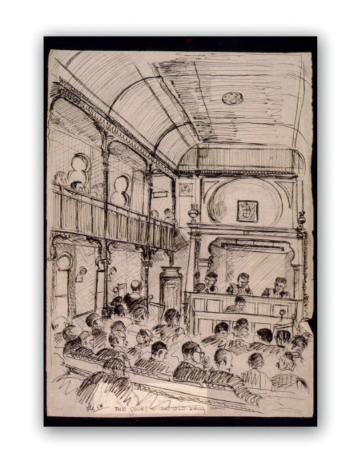










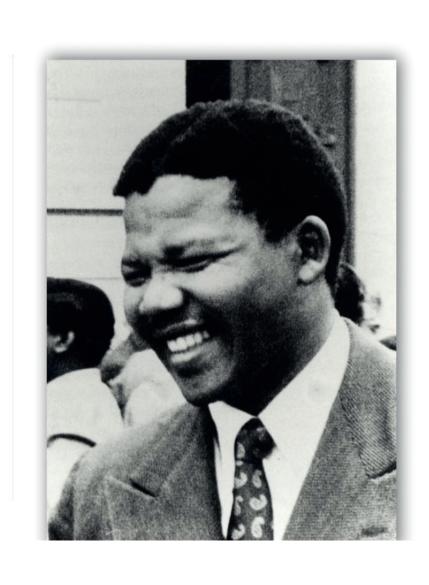
















Sr Virginia Engel, a Moravian minister's wife, served as Mandelas personal Secretary from 1997 till the end of his term of office.

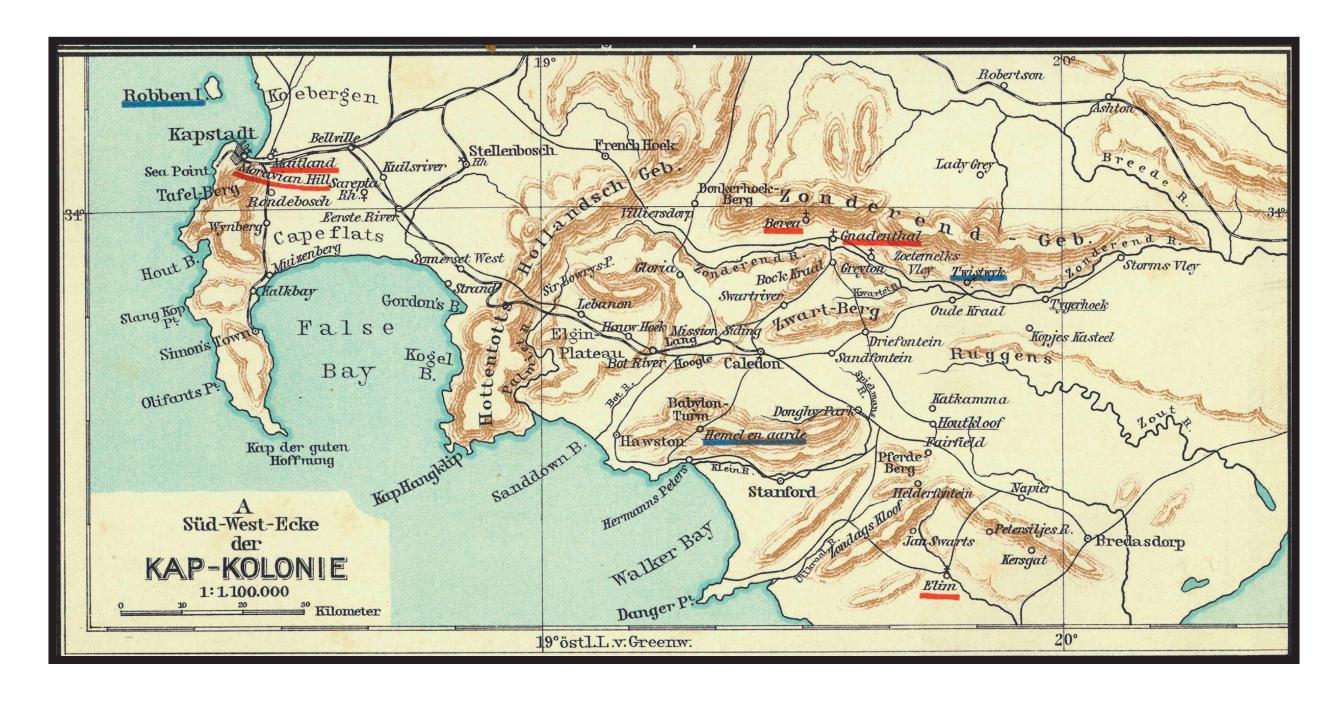




Illustration 29.: School in Moravian Hill

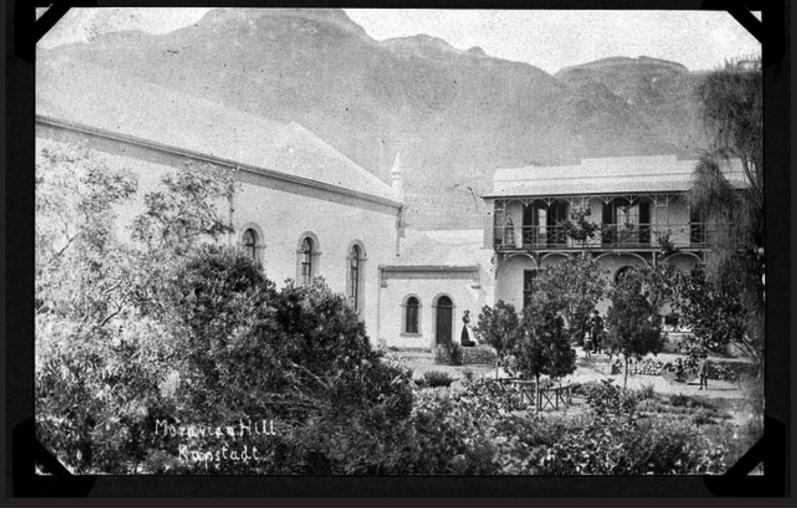


Illustration 30.:
Garden in Moravian Hill

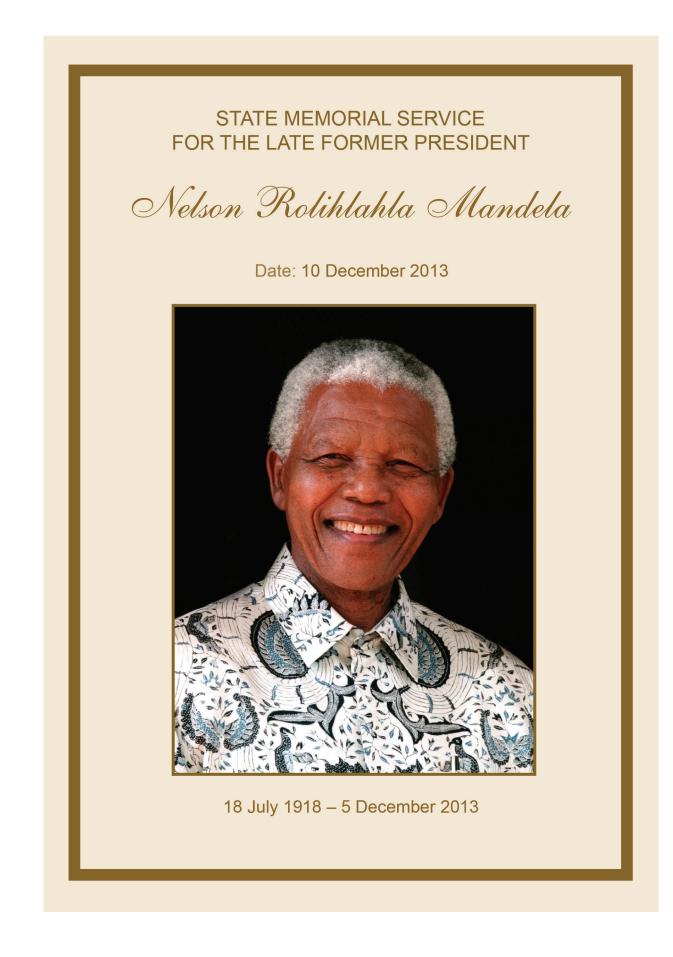
Source: Moravian Archives, Herrnhut

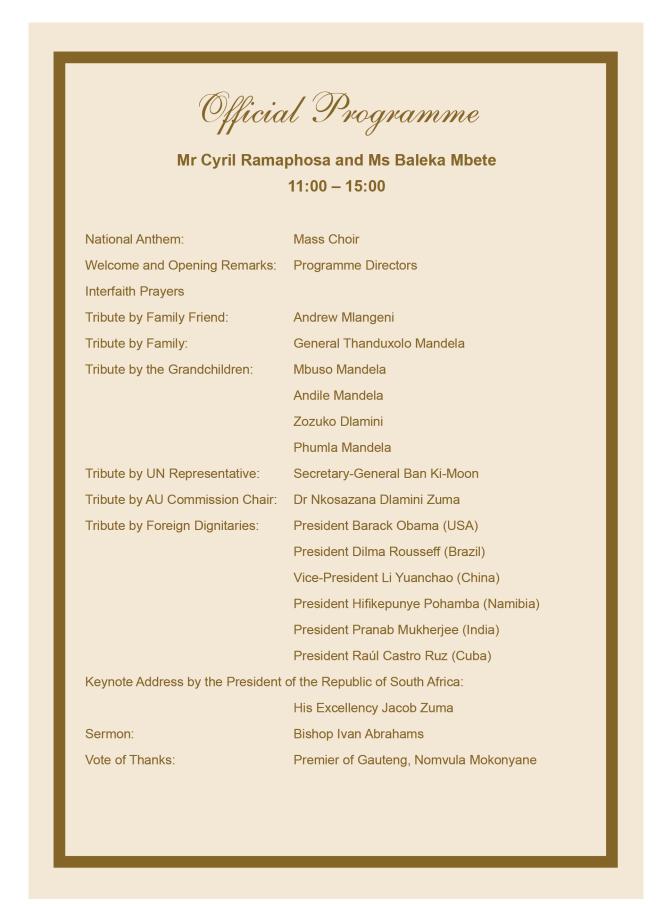
Due to Group Area Act from 1923 large parts of Quarter Six has been destroyed. Moravian Hill Chapel survived.

Source: Moravian

Archives, Herrnhut

In 1995 Nelson Mandela renamed his office in Cape Town to Genadendal.





Special thanks to:
Zahira Adams, Pretoria
David Brak, Cheb
Rev. Horak-Werz, Gommersheim
Augustine Joemath, Bishop, Cape Town

Dr. Rüdiger Krüger, Hannover Dr. Paul Peucker, Bethlehem Jochen Werz, Gommersheim Agentura K2 s.r.o., Cheb The Frame & Art Factory, Cape Town SA