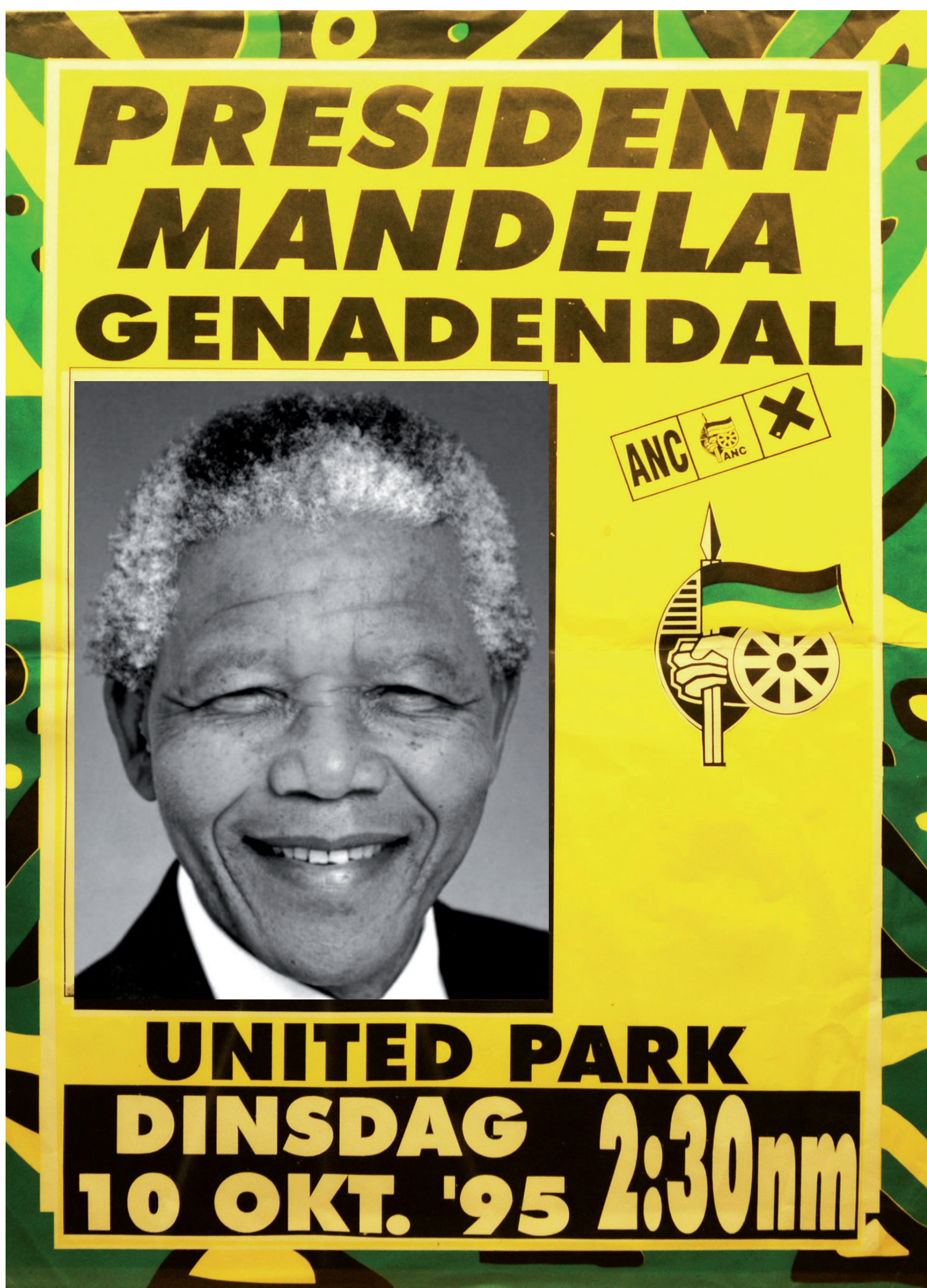


„Our fear is so great, because we make us so small“

# Nelson Mandela



&

## The Moravian Church



# Internet Exhibition

Created by  
**Johannes-Mathesius-Society**

**25 Years After  
Mandela in Genadendal**

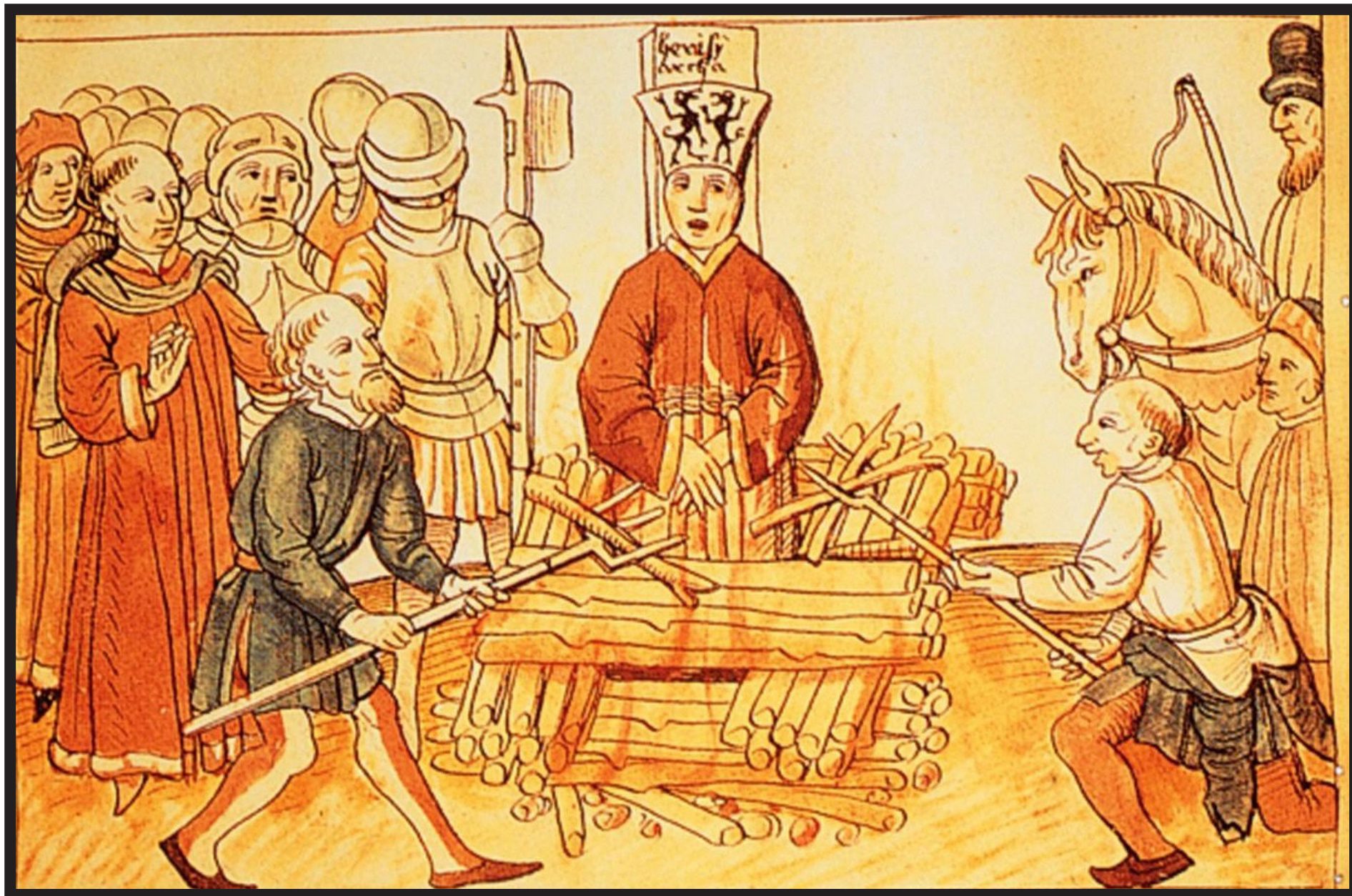
[www.MORAVIAN.cz](http://www.MORAVIAN.cz)

[www.mathesius.org](http://www.mathesius.org)

with support of Moravian Archives Herrnhut/Bethlehem,  
HB Print, s.r.o. - [www.hbprint.cz](http://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.

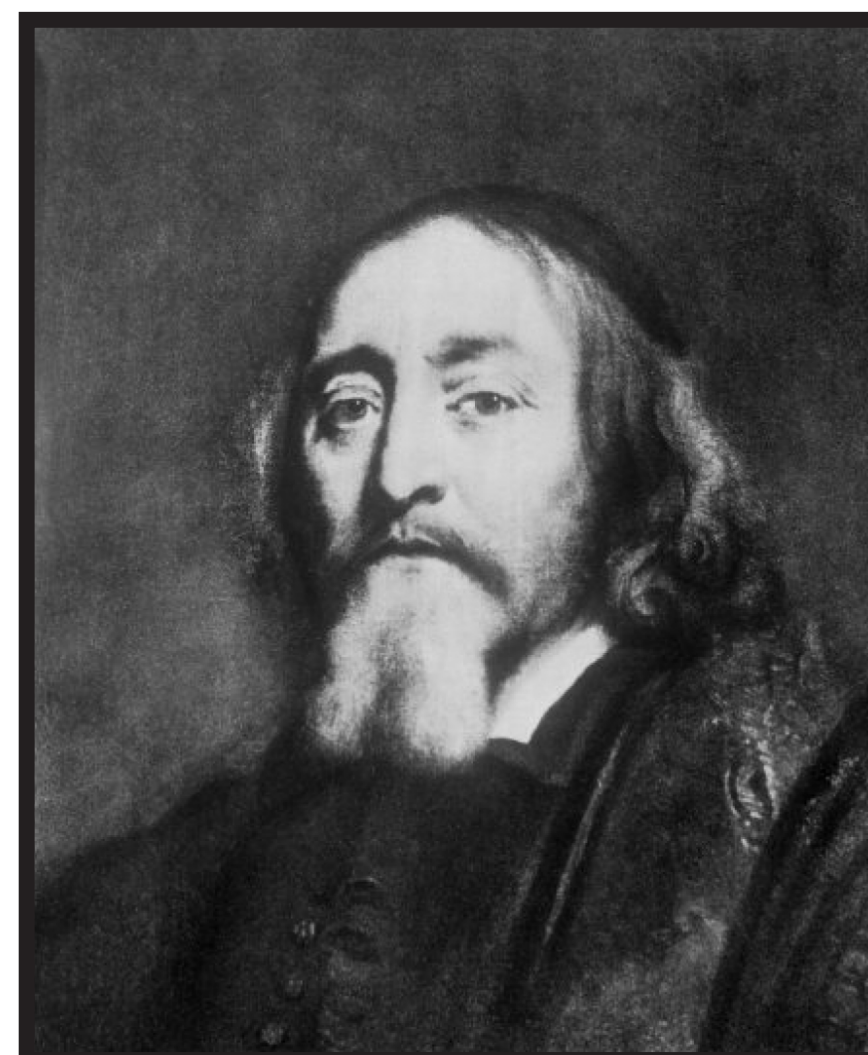
But he provides his congregation in Moravia around Fulnek with his writings.

## Illustration 3.:

Battle of White Mountain 1620



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.



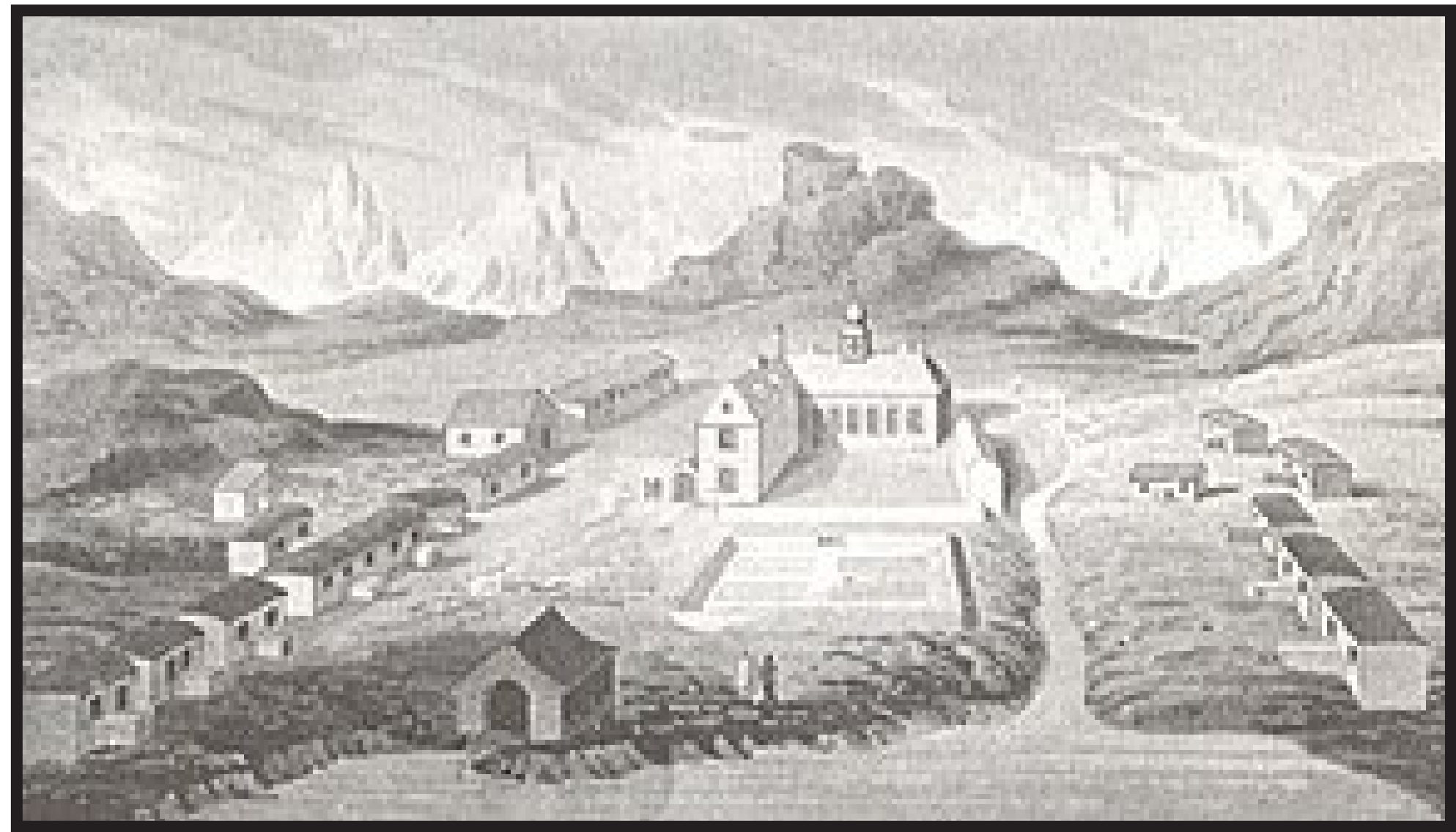
**Illustration 7.:**  
 Via Exulantis from  
 Suchdol n. O. to  
 Herrnhut





Source: Google

### Illustration 8.: Count Zinzendorf (1700-1760)



Source: Google



Source: Google

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

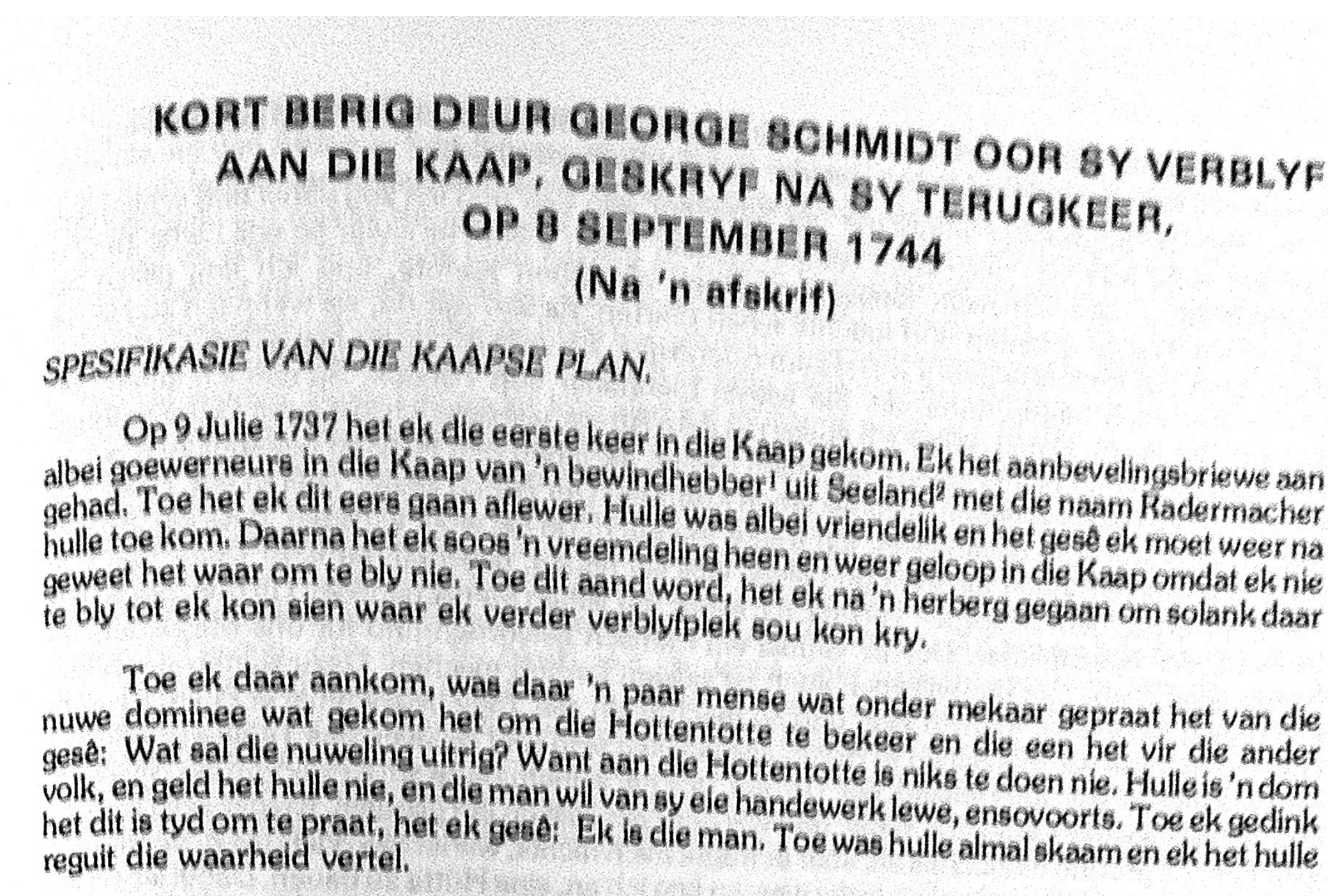


**Illustration 11.:**  
Places of Moravian  
Missions in 18th century.

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

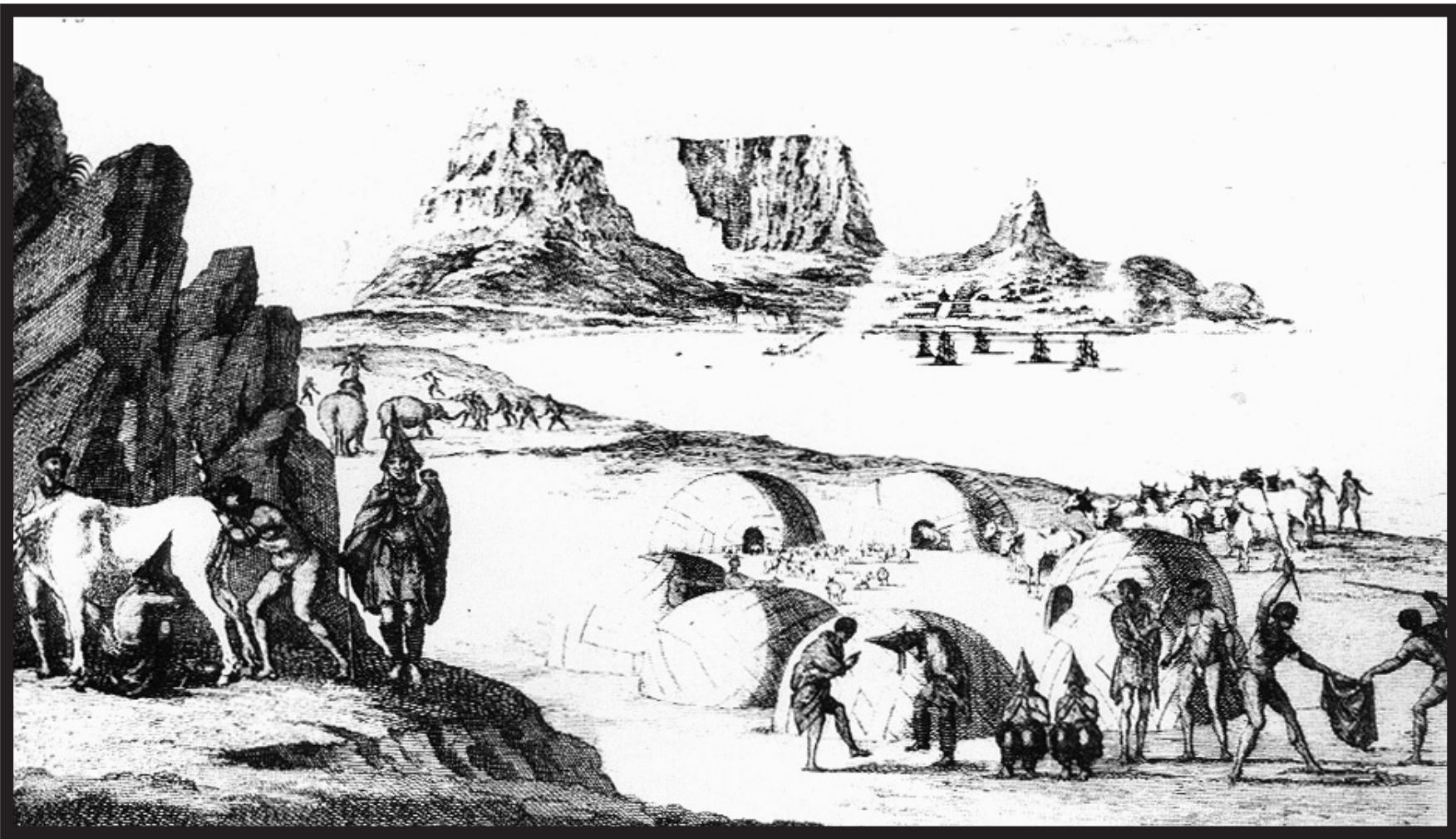
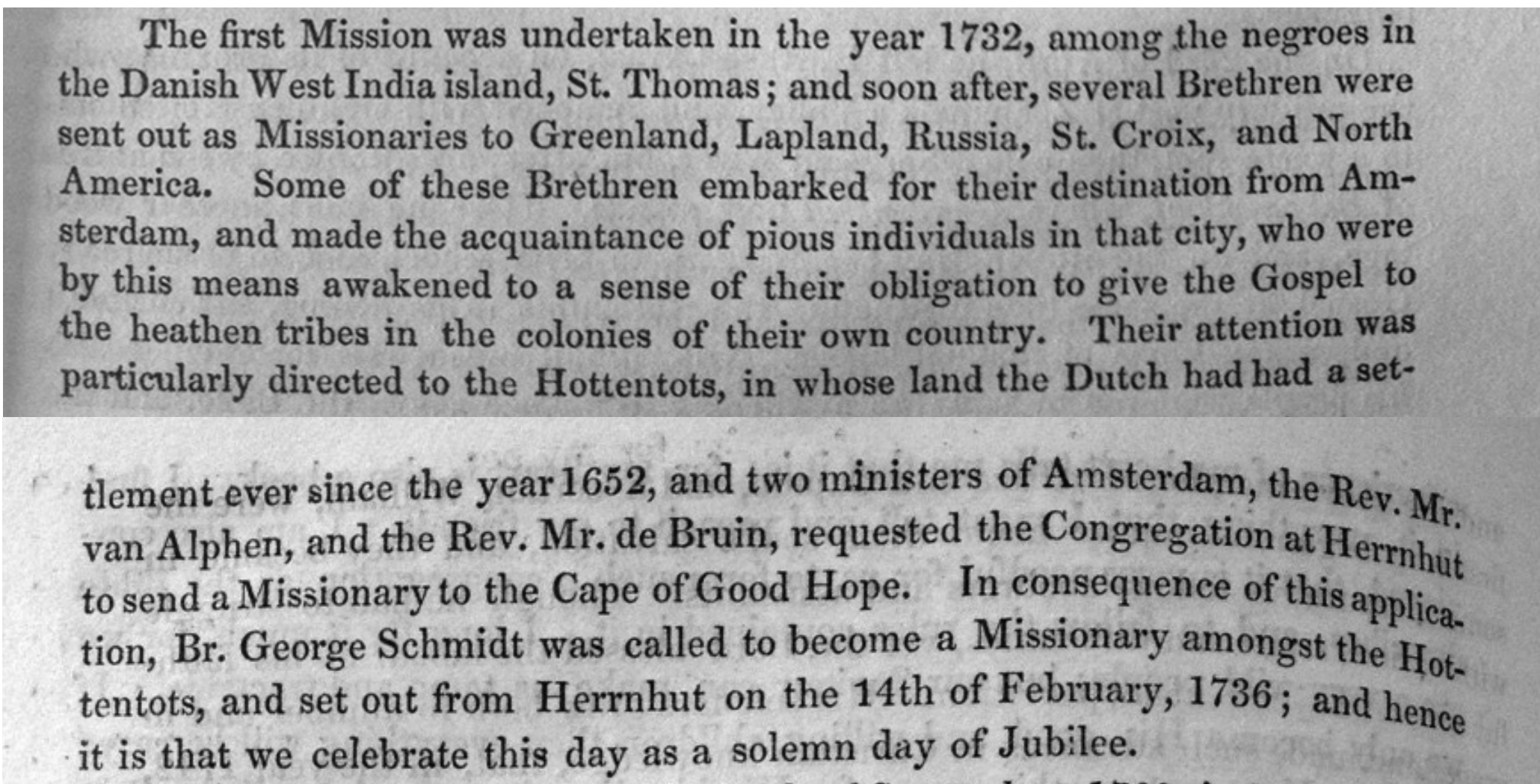


# From a sketch on work of Georg Schmidt (1709-1785) in South Africa, written by himself in Marienborn 1744



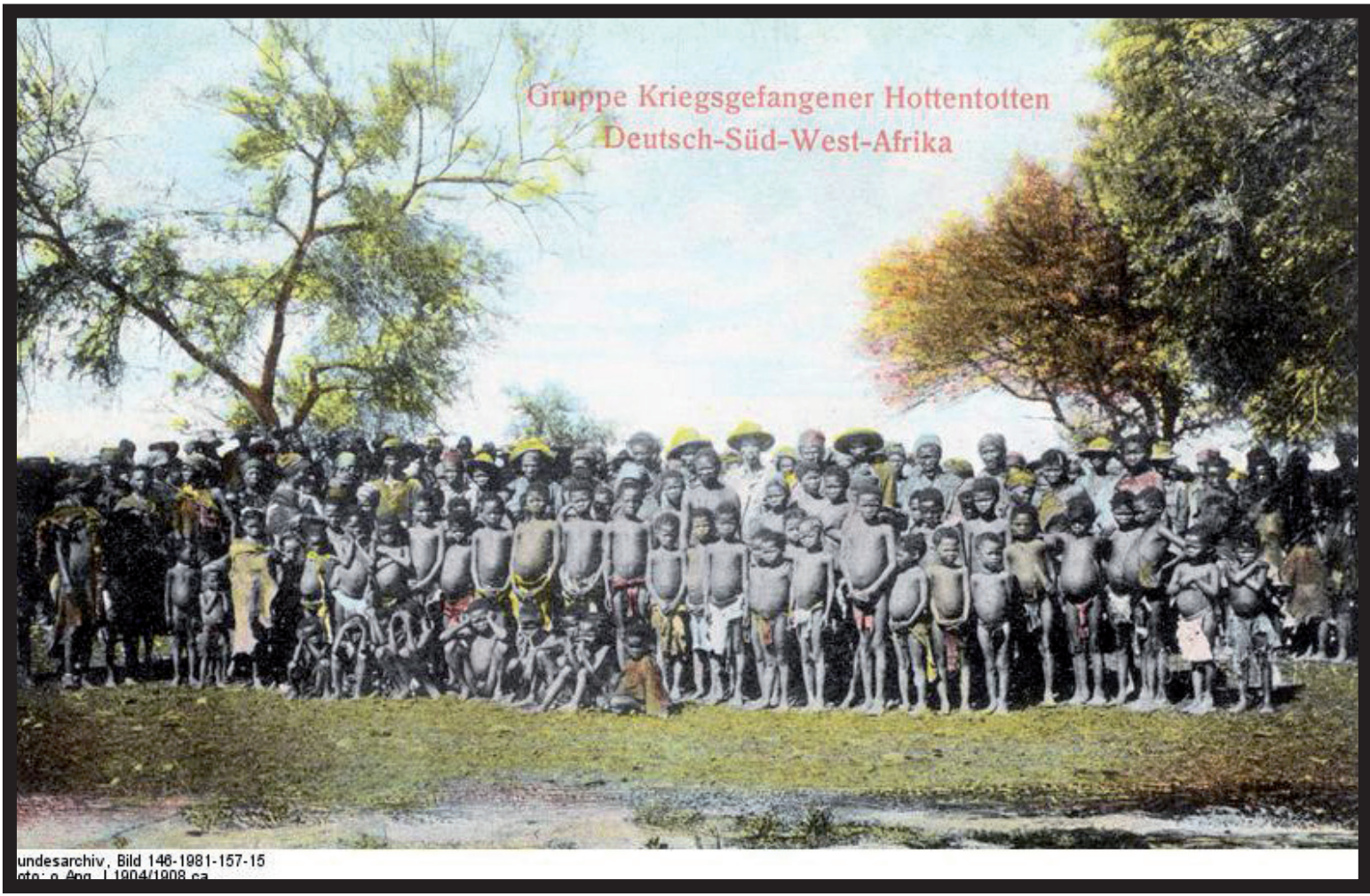
Source: Google

**Illustration 12.:**  
Georg Schmidt,  
Moravian Archives  
Herrnhut



Source: Wikipedia

**Illustration 13.:**  
Khoikhoi Village at 1717



Source: Wikipedia,  
Bundesarchiv

**Illustration 14.:**  
Group of captured Khoikhoi at  
1904



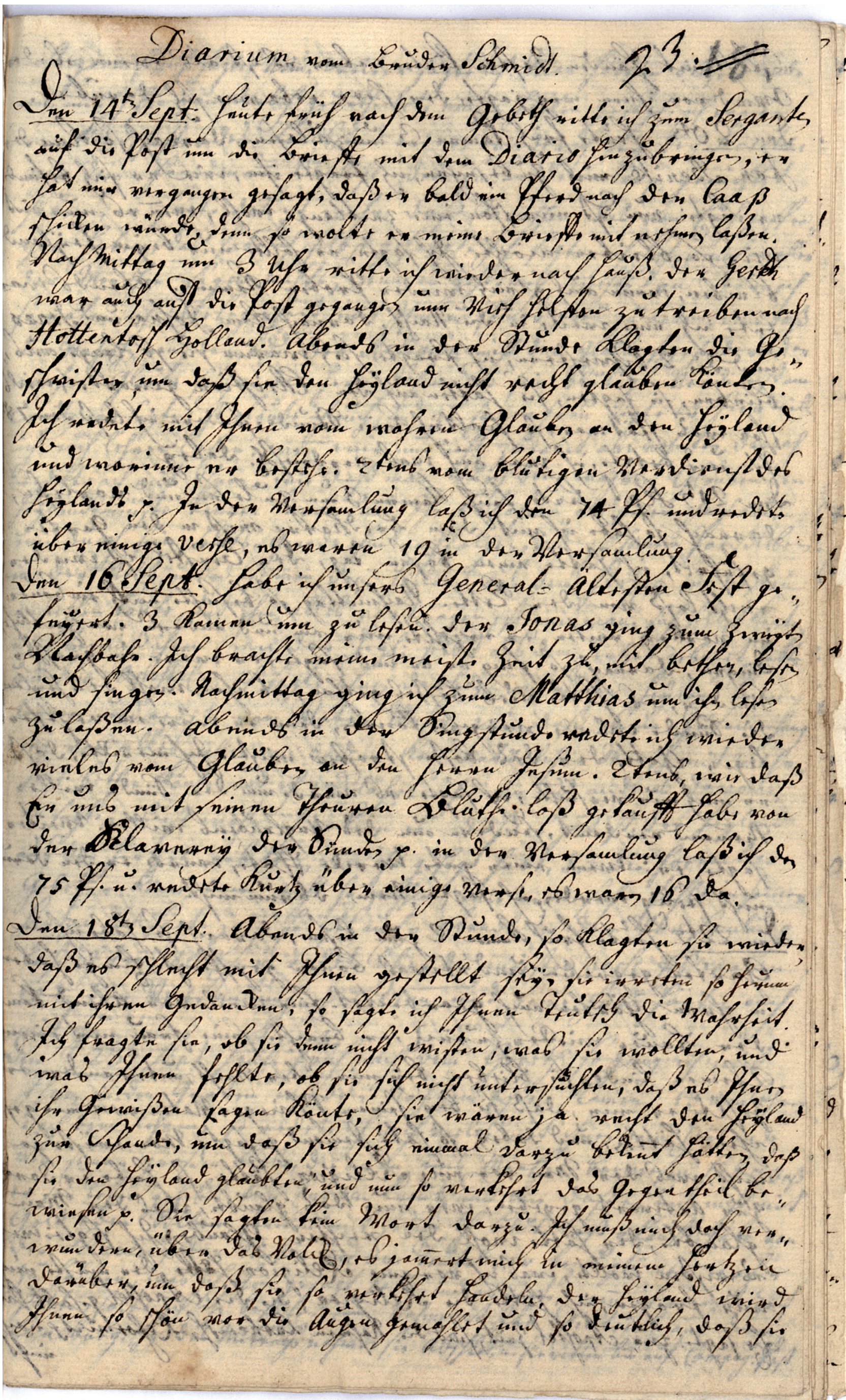


Illustration 15.:  
Diary of George Schmidt

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 gesê om sien baie valse beskuldigings teen die Herrnhutters daarin. Hy het die pastorale brief egter meer 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 geloofsbelofenis afle. 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 word. Maar daar was nog altyd mense wat die pastorale brief gepreek het, en veral van die gereformeerdes.

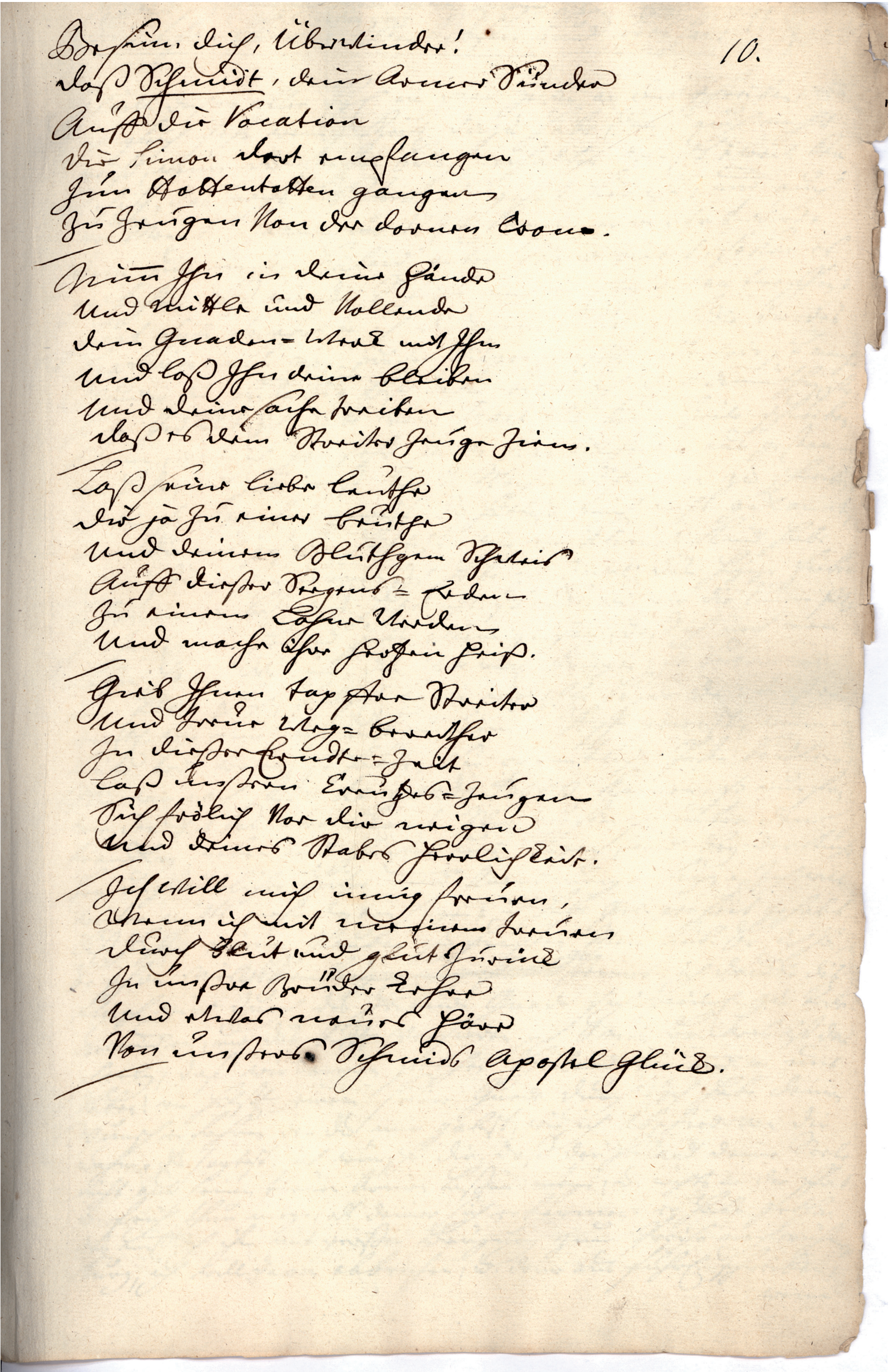
In Mei 1742 het ek die ordening van die gemeente gekry. Die 29ste op pad van die Kaap het ek Wilhelm by water gedoop en hom die naam Josua gegee. Die 2de April het ek Africo by my woonplek gedoop en hom die naam Christian gegee. Die 4de het ek Vethgien gedoop en haar die naam Magdalena gegee.

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 outcry 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.

Source: Moravian Archives, Herrnhut





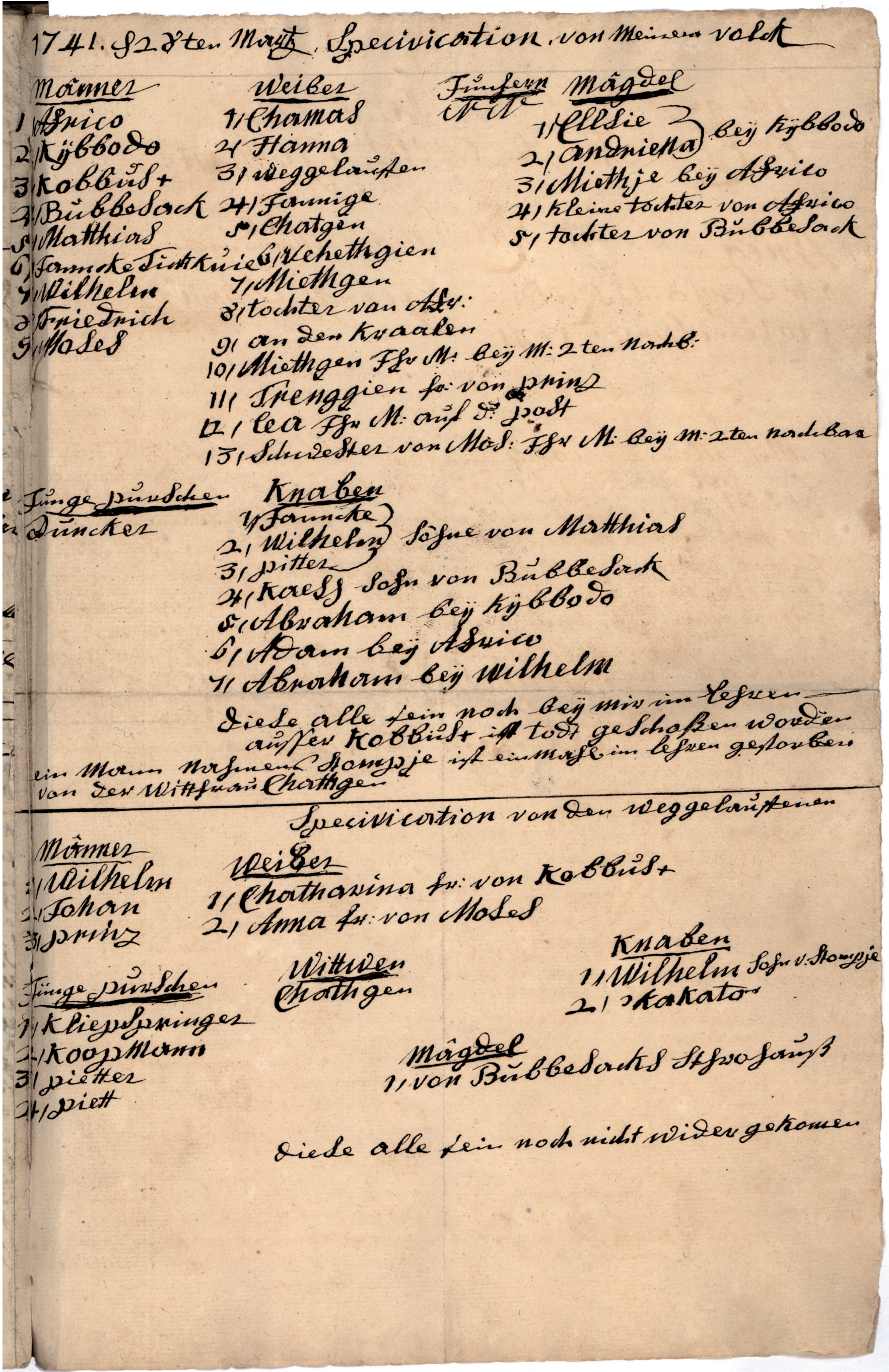


Illustration 17.:  
Names of baptised from Georg Schmidt

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 weggesail.

In die jaar 1744, die 8ste September  
in Marienborn<sup>7</sup>

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.	
Mans	Vroue
1) Africo, die eerste 2) Kybbodo, was aan die Kaap 3) Kobbuss 4) Bubbeshak 5) Matthias, kruppel 6) Jannke Tikkuie	1) Chamas, Africo se vrou 2) Hanna, Kybbodo se vrou 3) Catharina, Kobbuss se vrou 4) Jannigge, Bubbeshak se vrou 5) Chathge, Matthias se vrou 6) Vehettge, Tikkuie se vrou het ook een keer weggeloop en weer teruggekom
Jongmans	Jongmeisies
1) Wilhelm, Africo se swaer 2) Moses; weggeloop en teruggekeer 3) Prinz, het een keer wegge- loop maar teruggekeer 4) Duncker 5) Pieter 6) Friedrich	1) Moses se suster, wegge- loop en teruggekeer 2) Die dogter van Africo 3) Mientgie, Prinz se suster 4) Trenggie 5) Die een woonagtige in Bubbeshak se stroois 6) Die een, weggeloop maar teruggekeer
Seuns	Meisies
1) Janncke, Matthias se seuns 2) Wilhelm, Matthias se seun	1) Africo se dogter, geen naam nie 2) Die een in Kybbodo se stroois, ook geen naam nie
Weduwees	
Chatgen is Pieter se moeder; het etlike weke gelede weggeloop, het 'n seun met die naam Wilhelm saamgeneem, en het nie teruggekeer nie. <sup>1</sup>	





Source: Schiewe, 2014

**Illustration 19.:**  
Gods acre in Niesky



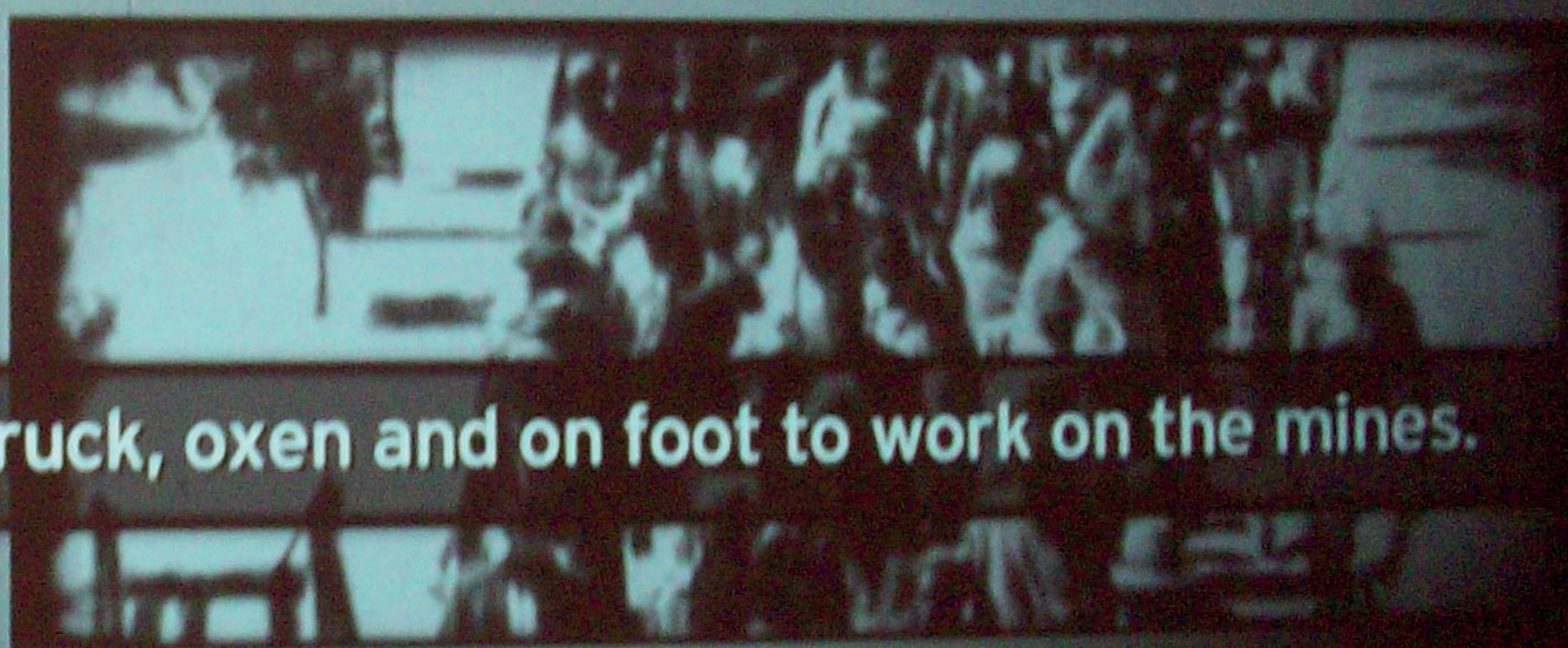
Source: Schiewe, 2014

**Illustration 20.:**  
Thoombstone of Georg  
Schmidt in Niesky

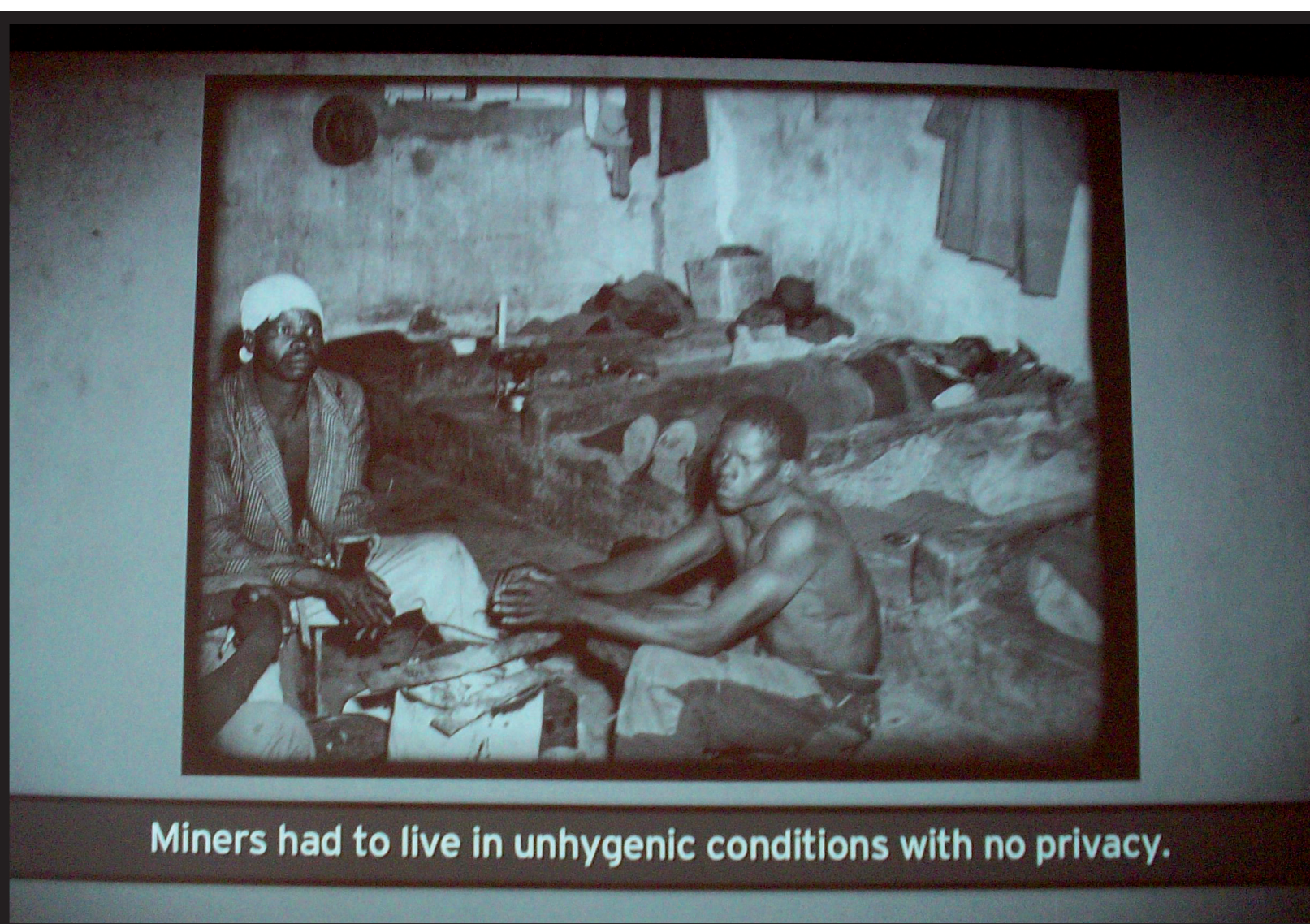
In 1792 three Moravian brethren were allowed to travel to the Cape. They found old Magdalena, whom George Schmidt had baptised together with 300 Khoikhoi, reading from his bible.



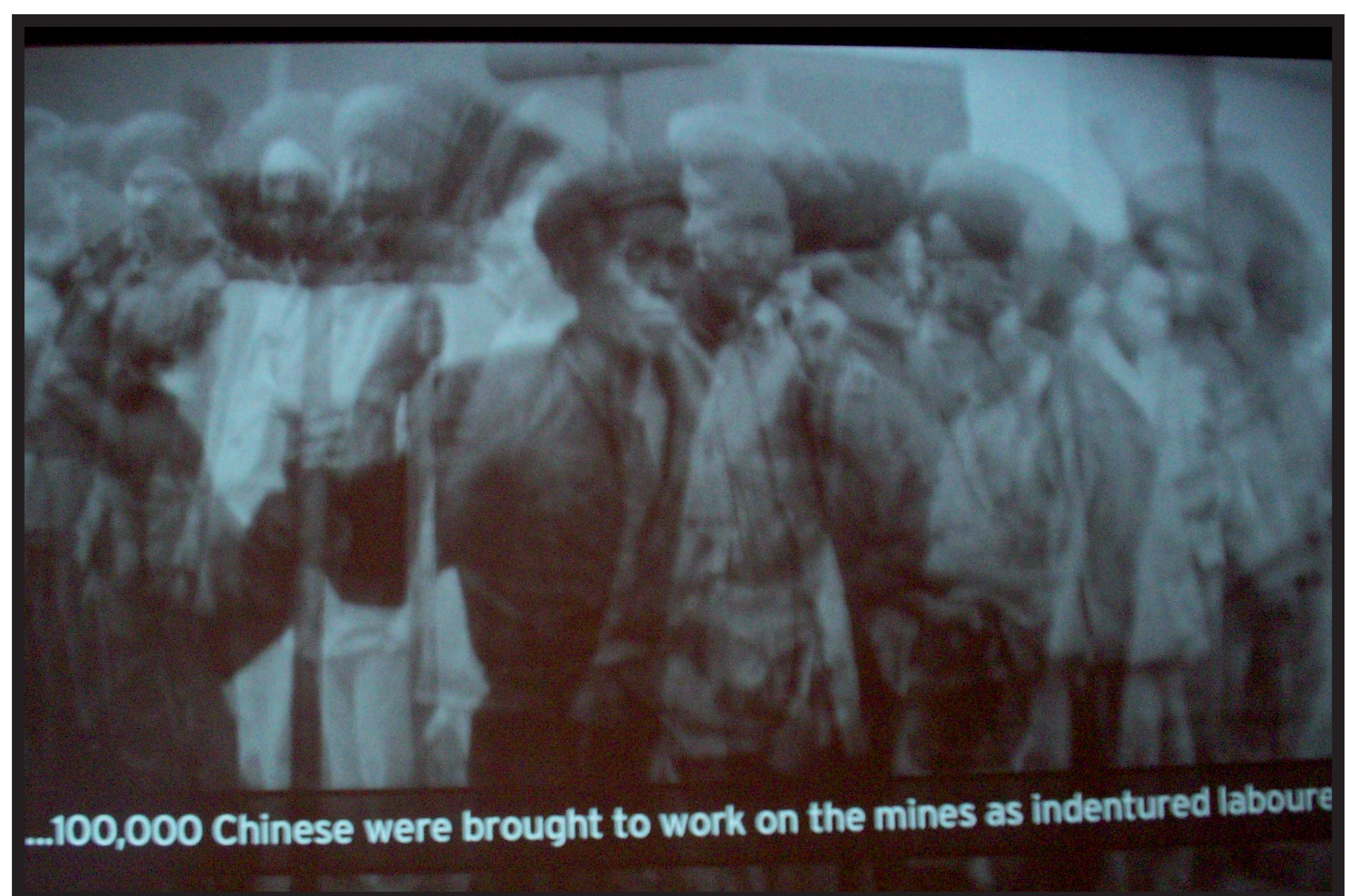
# Life during Apartheid policy



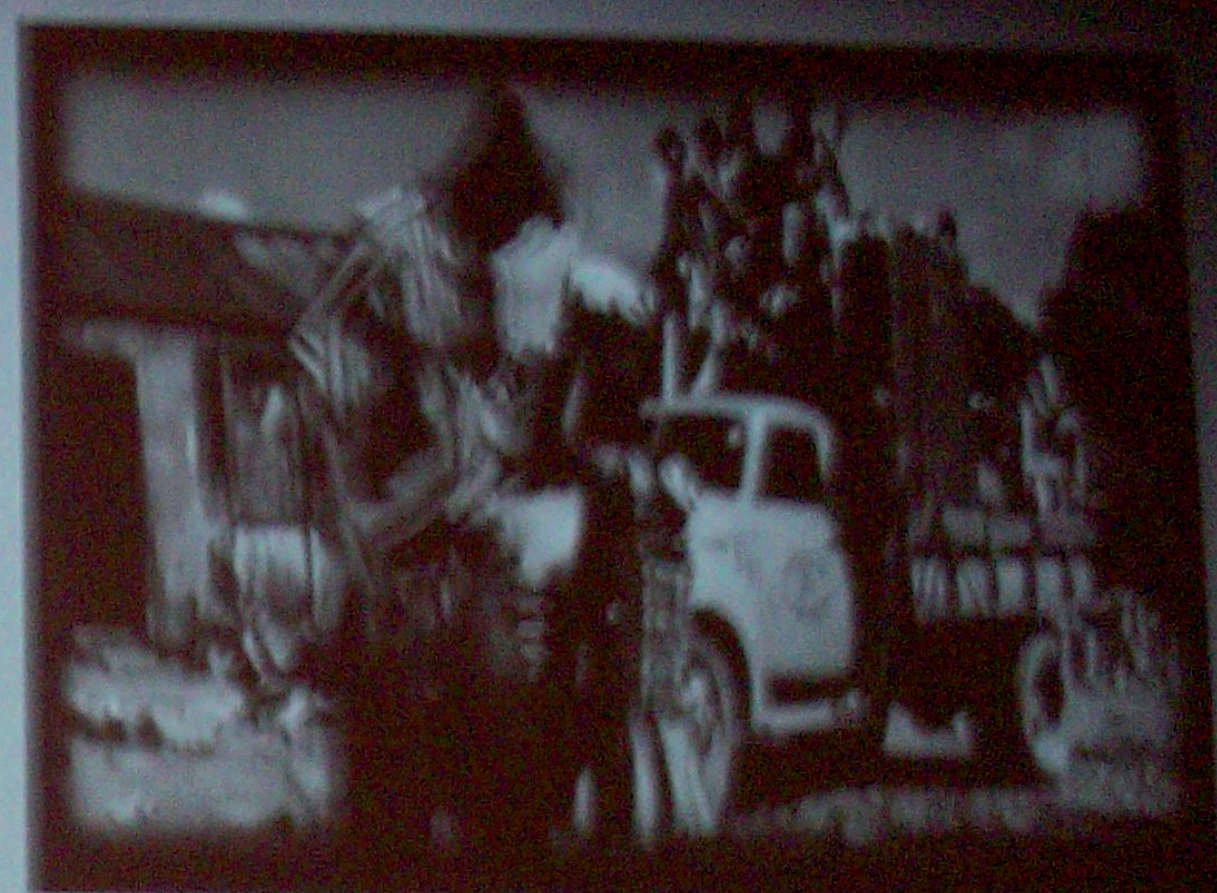
Migrant labourers left home by train, truck, oxen and on foot to work on the mines.



Miners had to live in unhygienic conditions with no privacy.



...100,000 Chinese were brought to work on the mines as indentured labourers



...were forced to live in Soweto...



# 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 Hemel-  
een-Aarde, which has been moved to Robben Island in 1845 by British Colonial  
Goverment.



Source: Moravian  
Archives, Herrnhut

**Illustration 22.:**  
Leper patiens at Robben Island



Source: Moravian  
Archives, Herrnhut

**Illustration 23.:**  
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





Source: Werz, 1995

**Illustration 26.:**  
Chapel in Genadendal

### **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 work, 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 teacher training 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 were 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 submitting the proposal, his office informed me that Mr. Mandela accepted the proposal and that he would like to pay a visit to Genadendal.

The newspapers reported and overnight 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



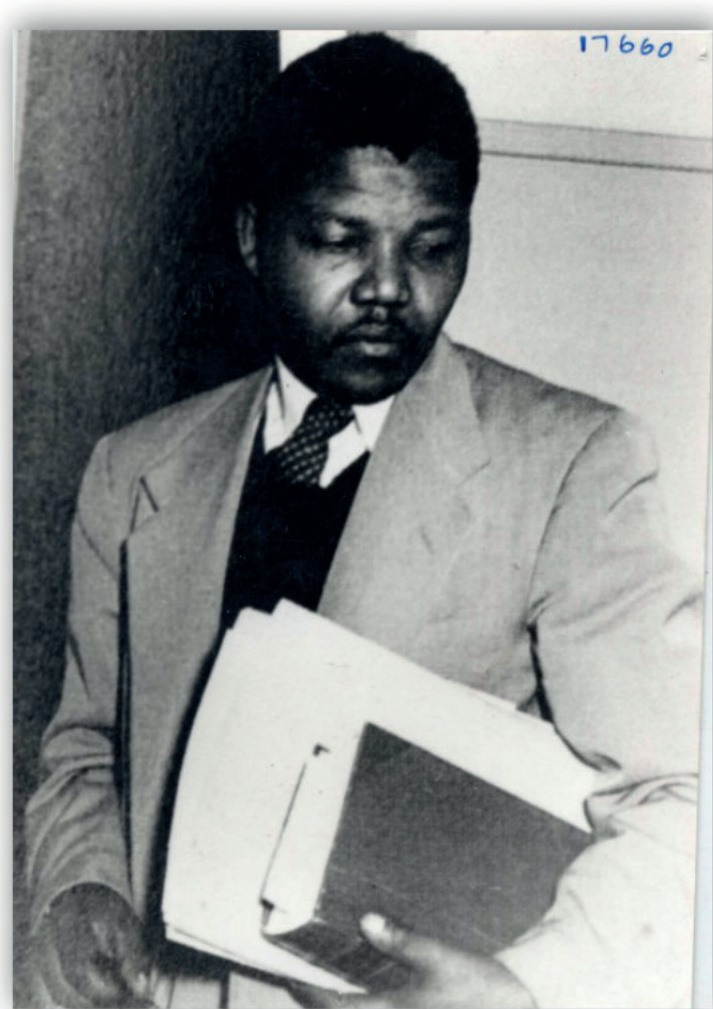
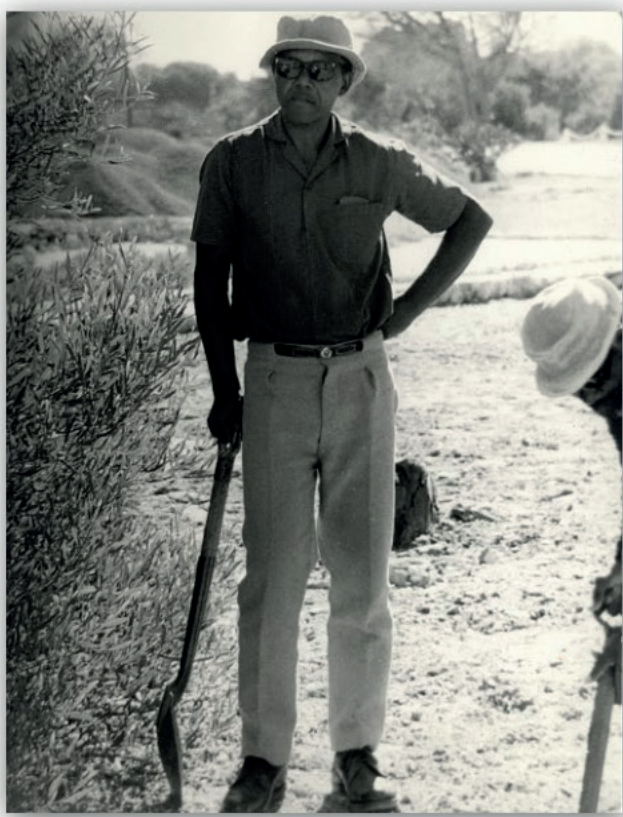
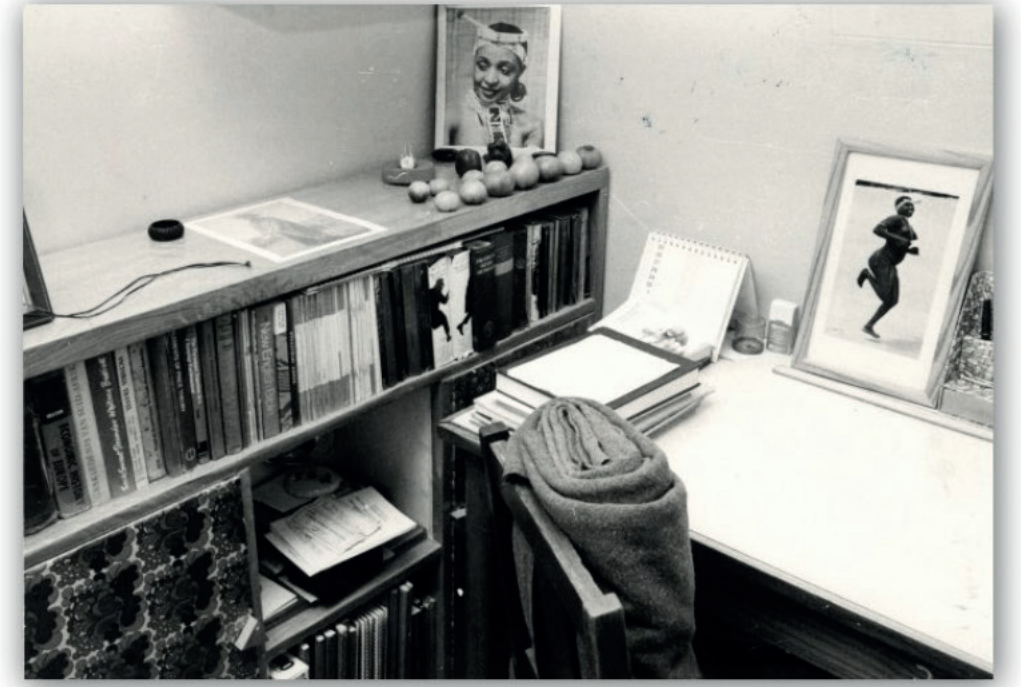
event, streets were lined with people just to see him. Preparations for his coming took place over weeks. That morning when the helicopter landed in the village, I was asked to get into his official car and to brief the State President about the village and about the program of the day. I felt so honoured 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 I 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.”



Source: Krüger, The Pear  
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

Source: Moravian Archives, Herrnhut

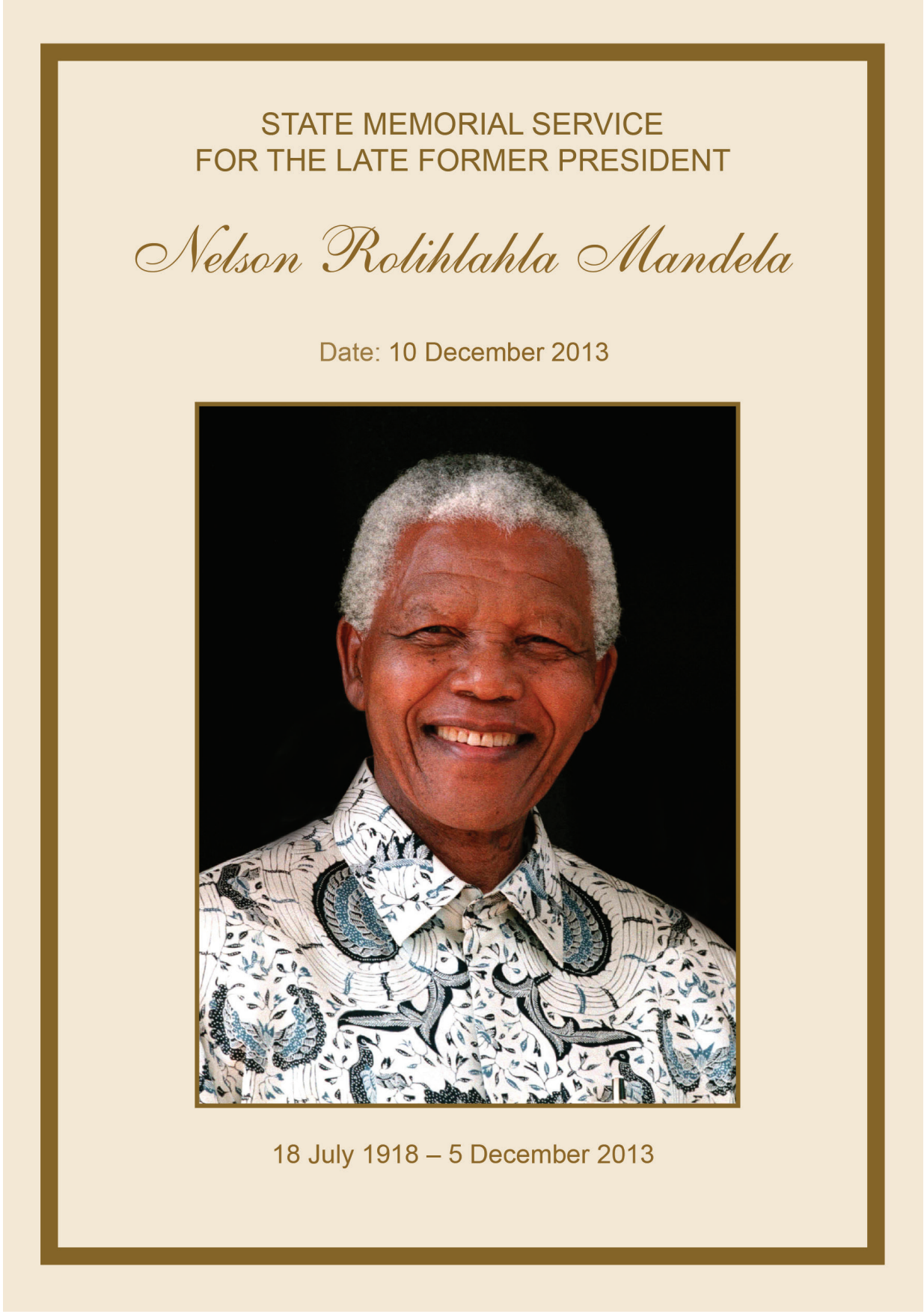


**Illustration 30.:**  
Garden in Moravian Hill

Source: Moravian Archives, Herrnhut

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

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



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