

**The Malagasy Lutheran Church (FLM) as a missional church:
An analysis of past and present models of evangelization with a
special focus on the contemporary movement *Tafika Masina*.**

by

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1. Introduction

1.1. Background of study

During the first half of the 20th Century, a renewed focus on how to understand the Mission of the Church emerged. The World Missionary Conference in Edinburgh in 1910 created an awareness of the problem of cooperation between foreign and native workers in mission. One realized that the relation between them had turned into one of “teachers and pupils” or “fathers and children”, where the missionaries represented the teachers or fathers, and the native converts represented the pupils or children.¹ This dilemma was not easily resolved, and in many churches it took many decades to develop an atmosphere of partnership between equals. Other churches are still influenced by this old paradigm in mission. Hence one may ask to what extent has such subordination in relationship also influenced the Malagasy Lutheran Church – the *Fiangonana Loterana Malagasy* (FLM) – in its relation to the Norwegian Missionary Society (NMS), which began its missionary work in Madagascar in 1867 and is still active there? Has this relationship influenced the FLM in its understanding of being a missional church and in carrying out its work of Evangelism?

1.2. Purpose of study

With this concern in mind, I have formulated the following topic for my present research: *The Malagasy Lutheran Church (FLM) as a missional church: An Analysis of Past and Present Models of Evangelization with a Special Focus on the Contemporary Movement Tafika Masina*. The concept missional church may be understood both in a descriptive way (that is, what the Church is, according to its nature)² and in a prescriptive or normative way (that is, what the Church ought to be).³ My investigation aims at combining these two by seeking to identify *in what way(s) the FLM understands itself as a missional church*. Moreover, I wish to discover how it implements this understanding in its models, strategies and work of evangelization. Hence, there is a need to study both contemporary and historical models of evangelization in Madagascar in order to understand how the contemporary models of evangelization relate to those of the past, or are different from these, and whether a development in missional understanding may be detected. The historical development of this Church’s missional understanding is therefore an integral part of my investigation.

¹ Michael Kinnamon & Brian E. Cope (eds), *The Ecumenical Movement: An Anthology of Key and Voices* (Geneva: Grand Rapids, 1977), 327-329.

² According to the identifying marks of the church, which can be found in the Nicene Creed, the church is “one, holy, catholic and apostolic” – and *apostolic* here refers to its missional nature.

³ Darrell L. Guder (ed), *Missional church* (Michigan: William B. Eerdmans Publishing Co., 1998), 254-256.

Based on history, it will be possible to identify and compare the nature of contemporary models of evangelization with those of the past, with a view to defining the types of missional understanding of the Church that lie behind them. In order to do this it is necessary not only to study the development of the contemporary models of evangelization through official documents but also through empirical studies. In order to develop empirical data I have sent questionnaires to a selection of Malagasy leaders in the evangelization movement, and to Norwegian missionaries who have been part of this movement, as well as to local Christians who are presently active in the movement. By means of these questionnaires, I intend to map how evangelization is carried out today, the nature of the informants' involvement, and their motivation for engaging in evangelization. Having gathered such empirical evidence I will be able to see whether the grass root implementation of evangelization is in line with or conflicts with the official goals, strategies and methods of the FLM Evangelism Department – the *Tafika Masina Maharitra*, TMM.

Since it is not possible to carry out empirical studies of contemporary models of evangelization in the entire Madagascar, I will limit myself to the work of the *Tafika Masina* in two regions, namely the *Tanala* and the *Antambahoaka*, where I have worked as an evangelist missionary for six years. The reason why I have chosen these two regions is that we are there able to find cases of what we may call traditional church as well as missional church congregations. There we also find efficiently working evangelists who cooperate with local Christians in realizing the *Tafika Masina* mission strategies. Moreover, the numeral growth of Christians there is substantial. Despite poverty in these regions, the number of people who have converted to Christian faith has been fast increasing for many years.

1.3. Status of research

During the last decades of the 20th century, the concept 'missional church' became the focus of missiologists as well as of a number of churches and in ecumenical discussions. In many ways Darrel Guder's focus on this concept became a natural follow-up of the focus which had been the concept of 'missio Dei' since the International Missionary Council in Willingen in 1952.⁴ The term missional church tries to give the practical implementation of the missio Dei concept in the life of churches. Some research has already been done concerning the situation of evangelism in the Malagasy Lutheran Church. Thus, Sigfred Sørensen (1981) wrote about the *Tafika Masina* movement as an attempt to reach Gentiles in Madagascar by the Good

⁴ Kinnamon & Cope (1977), 339-340.

News.⁵ In his thesis, he analyzed the expansion of the Malagasy Lutheran church from the beginning, focusing on the challenge of this Church to reach the non-Christian people in Madagascar. The *Tafika Masina* movement had just started when he wrote and had made a ten year plan and strategy for the period 1979-1989. The plan was to send 150 evangelists to the non-Christian regions and to train lay people in the entire Malagasy Lutheran Church to participate in local evangelization. In his critics, Sørensen noted that the *Tafika Masina* organization had become too dependent on the Funding by the Norwegian Missionary Society and other Missions. It made it difficult for the movement to be integrated in the life of the Malagasy Lutheran Church because it was a movement that came from the exterior (the Missions), not from the interior of it (like the Revival movements). The evangelists, the head office of the *Tafika Masina* and the Regional leaders were funded almost entirely by the Missions. What would be the future of this Department? In his evaluation, Sørensen was rather sceptical about the *Tafika Masina* being able to reach all the Malagasy non-Christians in ten years. If it were to succeed, it would need a good cooperation between evangelists, pastors, the Revival movement and the Christians at large. His last question was, when facing the problem of lack of missionary pastors, why could not also the Norwegian Missionary Society send lay missionaries for the evangelization action in Madagascar?

In my research, I will follow some points mentioned in Sørensens work, but update it with recent data and information concerning the contemporary work of the *Tafika Masina*. I will particularly address the following questions: What happened after the ten years' program which ended in 1989? What was decided after the two evaluations of the *Tafika Masina* in the years 2003 and 2008? How extensive is the participation of the Malagasy lay people in evangelization today? Above all, I will focus my research in light of the missional church concept and apply it to the Malagasy Lutheran Church. I will make use of a similar approach as Mona Dysjeland in her work about missional identity and missional practice in the 'Mission from Zero' movement in Brazil.⁶ Thus the approach will be analogical to hers, but the movement and the context are different, since I will focus on *Tafika Masina* and the Malagasy Lutheran Church.

⁵ Sigfred Sørensen, *Tafika Masina – Et Forsøk på å nå Hedninger på Madagaskar med Evangeliet* (Oslo: Praktikumsoppgave - Det teologiske menighetsfakultet, 1981).

⁶ Mona Dysjeland, *Misjonale identitet og Misjonale praksis: en undersøkelse av bevegelsen Missão Zeros misjonale tenkning og praksis, sett på bakgrunn av begrepet missional church og dets forhold til luthersk kirkeforståelse*, Stavanger: Masteroppgave - Misjonshøgskolen, 2006.

1.4. Methodological approach

In order to realize this project, I intend to combine an analysis of literary sources (books/documents/texts) with an empirical analysis, based on questionnaires (cf. 1.2. above). By this approach, I will be able to identify and characterize historic and contemporary models of evangelization, and the understanding of mission which underlies each of them, and to make a comparison between them. Further, I will be able to compare the actual implementation of the evangelistic strategies of the *Tafika Masina* movement with the contemporary models of evangelization. Finally, and based on these findings, I shall be able to identify the development of the missional self understanding in the FLM, and especially how the approach to evangelization reflects its contemporary missional self understanding. In order to answer the main problem of this thesis, I have identified the following main research question:

What kinds of missional self-understanding are reflected in the historical and contemporary models of evangelization within the FLM, and particularly in the present day movement Tafika Masina?

I have further designed four sub-questions, each of them aimed at highlighting important aspects of the main research question and contributing to answering it:

(a) Is it possible to identify certain distinct models of evangelization in the past history of the FLM, and if so, what are the nature and characteristics of each of these, and what are the differences or similarities between them?

(b) What are the nature and characteristics of the contemporary models of evangelization used within the FLM, and what are the differences or similarities between these and the models used in past history?

(c) What kind of missional self-understanding is reflected in the historical and contemporary models of evangelization used within the FLM?

(d) How does the implementation of evangelization, as carried out in the *Tanala* and *Antambahoaka* regions, relate to the official methods and strategies of the *Tafika Masina*?

In the part one of my thesis, I will define contemporary missiological terms relating the works of evangelization in the Malagasy Lutheran Church. Part two of my thesis will focus on the historical models of evangelization and development. In part three, I will deal specifically with the establishment, development and characteristics of the contemporary evangelization movement, the *Tafika Masina*. Part four will present the empirical part of my investigation, which is, of evangelization as presently carried out in the two regions – the *Tanala* and the

Antambahoaka. In the part five, I will further compare this implementation of evangelization with the official strategies and methods of the *Tafika Masina* with a view to revealing possible discrepancies and/or consistencies.

2. Definition of missiological terms in the Bible and of some important missiological perspectives today:

Before analyzing models of evangelization in the Mission of the Malagasy Lutheran Church, I will give a brief survey of the recent understanding of ‘mission’.

During the first half of the 20th century, many traditional churches,⁷ not only in Europe and North America but also in the East and the South of the world, including Madagascar, became more “church-centred” than “mission-centred”. In order to understand this development, it is necessary to go back to the Constantinian period in the fourth century. In fact, the church had carried out mission since it was first established (cf. Matthew 28:18-20). But its missionary strategy changed when the Emperor Constantine began to make Christianity the official religion of the Roman Empire. The task of the church became mainly proclaiming within the Christianized world.⁸ Mission became only one of the many programs of the church.⁹ It was just the preaching from the pulpit reserved for the ordained clergy.

In the latter half of the 20th Century, a renewed focus was put on the Theology of Mission. David Bosch talked about a contemporary Emerging Paradigm shift of Mission. This leads us to talk about the concept of *missio Dei* and missional church. But first, it is worth making the difference or nuance between the different terms Mission, Missions, missional church, evangelism, and evangelization.

2.1. Mission

The first biblical idea behind the concept and reality of Mission is “being sent”. It is reflected in the Greek verb ἀποστέλλω (to send) and noun ἀποστολή (sending). Mission is the central biblical theme describing the purpose of God’s action in human history. In the Old Testament, God is a Sender by Nature. He sent messengers to prepare the way. God sent Abraham both to be blessed and to be a blessing. He succeeded because he was obedient: “The

⁷ I mean by “traditional” the old Malagasy Lutheran Church in which the Christians are preoccupied with tradition, use of many parts of the budget to the church building and internal activities, not evangelization.

⁸ Darrell L. Guder, *The Continuing Conversion of the Church* (Michigan: Wm. B. Eerdmans Publishing Company, 2000), 9,11.

⁹ Guder (1998), 6.

LORD said to Abram, ‘Leave your country, your people and your father's household and go to the land I will show you. I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing’” (Genesis 12:1-2). Isaiah was sent by God and for God and succeeded, not just because he was willing, but also because he understood his task: “Then I heard the voice of the Lord saying, ‘Whom shall I send? And who will go for us?’ And I said, ‘Here am I. Send me!’” (Isaiah 6:8). Mission is the result of God’s initiative, rooted in God’s purpose to restore and heal creation. God’s mission reached its revelatory climax in the incarnation of God’s work of salvation in Jesus ministering, crucified, and resurrected. It continues in the sending of the Spirit to call forth and empower the church as the witness to God’s good news in Jesus Christ.¹⁰

2.2. Missio Dei

David Bosch distinguishes between mission (singular) and missions (plural). The first refers to *missio Dei*, and the second to *missiones ecclesiae*, the missionary ventures of the church. The latter refers to particular forms, and is related to specific times, or needs, of the participation in the *missio Dei*.¹¹ Hence, *missio Dei* or God’s Mission refers to “the Father sending the Son, and the Father and Son sending the Spirit.”¹² Karl Barth and other theologians sought to expand the notion of *missio Dei* to include the Father, Son and Spirit sending the church into the world. Historically, Karl Barth first advanced the concept of *missio Dei* in 1932 at the Brandenburg Missionary Conference, where he emphasized that Mission is an activity of God himself, as opposed to a purely ecclesiastical task. The intention was actually to displace the church from the centre of Mission and to return the purpose, power and plan of Mission back to the Trinity, where it began. According to David Bosch, *missio Dei* is “Gods self revelation as the One who loves the world, God’s involvement in and with the world, the nature and activity of God, which embraces both the church and the world, and in which the church is privileged to participate.”¹³

2.3. The church

Martin Luther gave a definition of the church in *the Augsburg Confession*, Article VII:

Our churches also teach that one holy church is to continue forever. The church is

¹⁰ Guder (1998), 4.

¹¹ Ibid., 10.

¹² Guder (1998), 390.

¹³ Ibid., 10.

the assembly of saints in which the gospel is taught purely and the sacraments are administered rightly. For the true unity of the church it is enough to agree concerning the teaching of the gospel and the administration of the sacraments. It is not necessary that human traditions or rites and ceremonies, instituted by men, should be alike everywhere. It is as Paul says, One faith, one baptism, one God and Father of all,” etc. (Eph. 4:5, 6).¹⁴

Here we find both the invisible and the visible church expressed. But if the gospel is taught purely to the believers in invisible churches, they may eventually become evangelizing communities. It is declared in the *Ecumenical Affirmation about Mission and Evangelism* that the evangelizing churches need to receive the Good News and need to let the Holy Spirit remake their life when and how he wills. The celebration of the Eucharist is the place for the renewal of the missionary conviction at the heart of the congregation; and after the act of communion and worship, the church is sent out into the world to engage in God’s mission.¹⁵ The Roman Catholic Statements have defined the church as “an evangelized and evangelizing community”. The church is an evangelizer, but she begins by being evangelized herself. She is the people of God in the world, and often tempted by idols. She has a constant need of being evangelized, if she wishes to retain freshness, vigour and strength in order to proclaim the gospel.¹⁶

The Nicene Creed defines the church as “one, holy, catholic, and apostolic”. The customary understanding of apostolicity is faithfulness to the apostolic tradition, based on the teaching and preaching of the apostles. The Missional nature of the church is more emphatically affirmed when the apostolic activity itself defines the church. It is expressed by its witness to the gospel, and its obedience to the mandate to go out as Christ’s ambassadors.¹⁷

2.4. Missional church

In the New Testament, a missional church responds to the sending commands of Jesus by becoming an incarnational, indigenous, and intentional gospel presence in its context. When Jesus said, “As the Father has sent Me, so send I you,” (John 20:21) this was not addressed to a select group of missionaries only. Instead, it was a commission to all the Christians, not only

¹⁴ T. G. Tappert, *The Augsburg Confession: Translated from the Latin* (Philadelphia: Fortress Press, 1959), 32.

¹⁵ James A Scherer & Stephen B. Bevans (eds), *New Directions in Mission and Evangelization 1: Basic Statements 1974-1991* (Maryknoll, N.Y.: Orbis Books, 1992), 43.

¹⁶ James A Scherer & Stephen B. Bevans (1992), 92-93.

¹⁷ Guder (1998), 255-256.

the Christian leaders in the church. We have a sender (Jesus), a message (the gospel), and a people to whom we are sent (real people in culture). The sending God sent His Son into the world – the Second person of the Trinity – to reconcile the world to Him. According to John 1:1-14, Christ, through whom He made the world, was sent into the world as the Logos, the Word. Further, God in Christ has equipped the church with all gifts of the Spirit necessary for its witness (cf. Acts 1:8). The Holy Spirit as a Missional Spirit therefore makes the church a Spirit-filled church. Hence, a church that is not a missional church contradicts its very nature and acts against the Holy Spirit.¹⁸

David Bosch in his book *Transforming Mission* stated that “the movement away from ministry as the monopoly of ordained men to ministry as the responsibility of the whole people of God, is one of the most dramatic shifts taking place in the church today.”¹⁹ He talked about Mission as ministry by the whole people of God. 1 Peter 2:9 expresses a good biblical model for the role of *missio Dei* and missional church: “You are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.” Since all believers are holy, and all are priests, this verse proclaims that all the work of the church, including that of evangelistic witness, concerns not only the clergy but also the laity. For Johannes Christiaan Hoekendijk, a Dutch missiologist, the mission of God (*missio Dei*) includes not only *kerygma* (proclamation), but *diaconia* (service) and *koinonia* (fellowship) as well.²⁰

2.5. Evangelism and evangelization

Etymologically, these two terms have the same Greek root: εὐαγγέλιον (Good news) / εὐαγγελιστής (one who brings or announces good news; in the NT evangelist, preacher, or teacher of the gospel, Acts 21.8) / εὐαγγελίζεσθαι (to preach Good news). The most basic New Testament meaning of good news is the proclamation of the inauguration of the reign of God in the person and ministry of Jesus, and a call to repentance and faith: “After John was put in prison, Jesus went into Galilee, proclaiming the good news [τὸ εὐαγγέλιον] of God. ‘The time has come,’ he said. ‘The kingdom of God is near. Repent and believe the good news [τῷ εὐαγγελίῳ]!’” (Mar 1:14-15). In Missiology, many definitions of evangelism and evangelization can be found, depending on whether you define these words with a view to

¹⁸ Michael Kinnamon & Brian E Cope (eds), *The Ecumenical Movement: An Anthology of Key Texts and Voices* (Geneva: Grand Rapids, 1977), 363.

¹⁹ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, N.Y.: Orbis Books, 1991), 467.

²⁰ J.C. Hoekendijk, “The Call to Evangelism”, in *International Review of Missions*, vol. 39, 1950, 167-175.

method and style or by defining them in terms of their results and recipients. Here, we just give definitions which show their nuances. In that way, evangelism, according to Bosch, expresses “the activities involved in spreading the gospel and the theological reflection on these activities, whereas evangelization may be used to refer to the process of spreading the gospel or the extent of which it has been spread.”²¹

2.6. Methods and approaches (centrifugal, centripetal)

Bosch’s view was that Israel’s mission, as described in the Old Testament, was centripetal, that is, attracting other nations to God by modelling life as a society under God’s rule. In the New Testament, the church’s mission is centrifugal, commanding Christians to go out among the nations and spread God’s good news and grace everywhere (cf. Matthew 28:18-20).²² In fact, there are two kinds of apostolates in the New Testament. There is, first of all, Peter’s apostolate which we may call the “pillar apostolate”. Paul wrote: “James, Peter and John, those reputed to be pillars, gave me and Barnabas the right hand of fellowship when they recognized the grace given to me. They agreed that we should go to the Gentiles, and they to the Jews” (Galatians 2:9). This office has been fundamental to our understanding of the nature of the Episcopal ministry in the church. Obviously, the purpose and nature of the bishop’s ministry is modelled on this apostolate. It is predominantly stationary. The second type of apostolate is Paul’s apostolate, which we may call the “travelling apostolate”. Paul demonstrated through his missionary travels the dynamic character of this apostolate. He visited and encouraged the members of the young churches, and founded new ones. While the Petrine apostolate reflects a stationary approach, where the centre had a centripetal function, drawing people to the centre, sharing the gospel there, and building up a stronghold in Jerusalem, with its effects on the periphery, the Pauline apostolate is mainly itinerant, and reflects a centrifugal movement from the centres (Jerusalem and Antioch) to the periphery: “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Act 1:8). Such witness to faith centres on the evangelistic invitation to others, to one’s neighbours, to become Christ’s disciples and to join the community in its continuing apostolate.²³ The two apostolates are not to be separated. Nevertheless, the church must also focus on the importance of the second one: the free, dynamic Pauline type of apostolate. Paul himself made use of stationary

²¹ Bosch (1991), 409.

²² *Ibid.*, 16.

²³ Guder (1998), 247.

stops as a strategy to reach some important centres of the Roman Empire (Corinth, Ephesus, Rome). Today, the pillar apostolate has won recognition everywhere. Therefore, the Pauline type needs further attention in the church. And together, this double apostolate will help us to understand the nature of mission as both centripetal and centrifugal movements.

2.7. Historical and Theological implications of *missio Dei* and missional church for Missiology

In the middle of the twentieth century, significant shifts in the theological and ecclesiological terrain of an emergent global Christianity began to shake the ground of missiological thought. Fissures opened up between older established models of mission and new understandings of mission in the emerging post-colonial, post-modern world. Discussion in ecumenical councils turned from the role of the churches' missions to the nature of the mission of the church. Hoekendijk wanted to move mission from an ecclesiological to an eschatological point of departure. For him, the goal of evangelism, the goal of mission, was not to extend the church as the *Corpus Christianum* but rather to participate with God in God's new creation, to work for God's Shalom. Hoekendijk was the first of his generation to suggest that it was God's mission in the world to bring about God's shalom, God's Kingdom, God's Reign.²⁴ The meetings of the International Missionary Council in Willingen, 1952 was particularly concerned with the missionary nature of the church. Willingen attacks a church-centred view of mission. Here it is stated that it is not the church which has a mission but that God's mission has a church.²⁵ Mission was seen less as something done by voluntary associations of Christians and more as the central calling of the church to participation in God's mission. These theological shifts led individuals such as Emil Brunner to state: "The church exists by mission as fire exists by burning" and Stephen Neil to proclaim: "The age of missions is at an end; the age of mission has begun."²⁶ The International Congress on World evangelism, Lausanne, 1974, emphasized the responsibility of all churches to be sending churches; just as early Christians understood themselves to be sent from Jerusalem to the ends of the earth. About the church and its Unity in God's Mission, it was affirmed in Lausanne that the celebration of the Eucharist is the place for the renewal of the missionary conviction at the heart of every congregation. The Eucharist is bread for a missionary people.²⁷

²⁴ J.C. Hoekendijk (1950), 167-175.

²⁵ Kinnamon & Cope, (1977), 339-340.

²⁶ Stephen Neill, *A History of Christian Missions* (New York: Penguin Books, 1964), 572.

²⁷ Michael Kinnamon & Brian E. Cope (1977), 375.

A great part of the history of the International Missionary Council has been with the shift in the centre of the gravity from mission boards to younger churches. Christendom is no longer a geographical area. The starting point now is that it exists everywhere the church is, and “the ends of the world” is every place where people are without the knowledge of Christ. The big challenge to call a moratorium of missions in the African Conference of churches, (Lusaka 1974, Nairobi, 1975) changed the view of the African churches. Moratorium meant a temporary stopping of funds and personnel from abroad. It was proposed in order that “mission churches” might find their own identity and ways of working without interference from foreign personnel.²⁸

2.8. Defining missiological terms in the context of the Malagasy Lutheran Church

In the Malagasy Lutheran Church, the name of the Evangelism Department and evangelization action has always created discussions among pastors, missionaries, evangelists and Christians. The name *Tafika Masina* comes from two words: *Tafika* (army) and *Masina* or (holy). It literally means ‘holy army’.²⁹ In evangelization, *Tafika Masina* refers to Christians who go and evangelize. Later on, it has become the word for ‘evangelization’. In Malagasy, *ady* is the right word for ‘war’.³⁰ *Ady Masina Silamo* is used to express the ‘holy war of Islam’, and not *Tafika Masina Silamo* which literally means ‘holy army of Islam’.³¹ The Evangelism Department is translated by *Tafika Masina Maharitra*, which means ‘Constant Holy Army’. The biblical verse referring to the choice of this term is taken from 2 Corinthians 10:4-5. Seven of my 28 Informants made reference to them:³²

“The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.”

The expression ‘strongholds’ is an allusion to the towers or raised ramparts used in ancient battles, but here it stands for ‘arguments and every pretension that sets itself up against the knowledge of God’. It is by the proclamation of the gospel, which involves reasoning and

²⁸ Michael Kinnamon & Brian E. Cope (1977), 364.

²⁹ Fredrick Stang Hallanger *English-Malagasy Dictionary* (Antananarivo: Trano Printy Loterana, 1999), 10, 64.

³⁰ *Ibid.*, 154.

³¹ Ali Bula, “Definition of Jihad” in Malagasy, <http://mg.fgulen.com/content/view/139/51/>, written September 1st 2007, extracted 5th May 2009.

³² Informants P2LPJC, P4RG, E1G, E2JG, E3L, E4RD, E6VJ.

arguing in an effort to remove false barriers thrown up against the truth that Paul seeks to overcome people's resistance. False arguments need to be demolished, so that people might yield to the truth of the gospel and find life under the lordship of Christ.³³

Likewise, the frequent use of certain Malagasy Hymns during the evangelization indicates the stress of the use of the terms fight, war and battle. In the common Hymnal book for the Malagasy Lutheran Church and the Reformed Church in Madagascar, the hymns from number 635 to 655 are classified and entitled as *Ady Masina sy Fandresena* which means 'Holy War and Victory'.³⁴ We can clearly see in the hymns number 635, 639, 641 and 645 that Jesus is considered as the Captain and the Christians as the Army or the soldiers of Christ: "You, Jesus, is the Captain, who makes us winners;... Ready to go everywhere, We, your faithful servers; Though death cannot stop your disciples" (Hymn 635:3,4); "Onward, Christian soldiers, marching as to war, with the cross of Jesus going on before. Christ, the royal Master, leads against the foe; Forward into battle see His banners go" (Hymn 639:1); "O Captain, Great war affects us...Give confidence to us. The warrior who wins will be crowned" (Hymn 641:1). Most of these hymns were translated from English, American and Norwegian hymnal books.

It is difficult to date the first use of the term *Tafika Masina*, but it seems that it has been used for a long time both in the Reformed Church (established in 1818) and in the Malagasy Lutheran church (established in 1867). It is, however, not used in the Roman Catholic Church in Madagascar.³⁵ Charles W. Forman mentioned this ecumenical use of *Tafika Masina* in his study about the *Self-Propagating Church in Madagascar*:

The Protestant churches of Madagascar as a group have also launched evangelistic programs. In 1928, 1939, 1945, and 1954 they organized co-operatively what they called *Tafika Masina* or Holy Wars. During a given month or two every local church held prayer meetings followed by visits to all the homes of its town or village. At the same time meetings of witness and exhortation took place and nearly every church saw an increase in its membership, some gaining as many as two hundred new members in one of these campaigns.³⁶

³³ D. A. Carson, R.T. France, J.A. Motyer & G.J. Wenham, (eds.) *New Bible Commentary: 21st century edition*, 4th ed. (Illinois: Inter-Varsity Press, 1994), 1201.

³⁴ Malagasy Hymn book: *Fihirana F.F.P.M.*, 5th ed. (Antananarivo: Trano Printy Loterana, 2001), 240-248.

³⁵ The Malagasy Roman Catholic Church uses the term *fitoriana ny Vaovao Mahafaly* (proclaiming of the Good News).

³⁶ Charles W. Forman, "A Study in the Self-Propagating Church: Madagascar" in Wilber C. Harr (ed), *Frontiers of the Christian World Mission since 1938* (New York: Harper & Brothers Publishers, 1962), 164.

Forman's is a wrong translation as he uses 'Holy Wars' instead of 'Holy Army'. The ecumenical use of the term *Tafika Masina* both is also confirmed by one of my informants who has worked as the next Leader in the Malagasy Lutheran Evangelism Department. This Missionary said that, in 1935, there was a common evangelization action all over Madagascar. This action was named *Tafika Masina*. Also, in 1967, the Jubilee of the Hundred Years of the Malagasy Lutheran Church was celebrated by a great evangelization which was also called *Tafika Masina*.³⁷ It does not end there. The year 2000 was celebrated by the Malagasy theme "*Tafika Masina tanterahin'ny kristiana tsirairay*" which means 'evangelization accomplished by every Christian'. Moreover, the same theme was taken for the celebration of the 140th Jubilee of the Malagasy Lutheran Church in 2007. This history confirms that *Tafika Masina* is both a well-known, widely used, and popular term in protestant circles.

In 1997, the Malagasy Lutheran Church began the Project of evangelization to the Muslims, called *Shalom* (peace). The use of the term *Tafika Masina* is avoided in this project. The leaders in this Department are afraid to awake the notion of 'Holy war' which is already employed by Muslims in the world, especially the extremists. In the project, they therefore focus on dialogue rather than militant confrontation. Another exception is the Synod of *Avaratrimania* in the Region of *Antsirabe*. Already in 1969, they chose the name *Asa Misiona* or 'work of mission' for the Evangelism Department in this Synod, in order to distinguish it from *Misiona* or Mission which is used as an abbreviation for the Norwegian Missionary Society and the other Mission Organizations in Madagascar. But in practice, they also use *Tafika Masina* to design evangelization.

Today, the Malagasy Lutheran Church sticks to using this term. I have asked my informants about it, and almost all of them respond that it is not a problem to use this term in Madagascar. According to the Regional leader of the evangelism project in the Tanala and *Antambahoaka* tribes, *Tafika Masina* is "the witness accomplished by Jesus-believers to proclaim the salvation to all who do not know Him. It is the application of the commandment of Jesus. They use the Holy Scripture to bring people from the darkness to the light of the gospel."³⁸ A district pastor in this Region defines *Tafika Masina* as "proclamation of the Good News of Jesus Christ in the way that those who have received the salvation of Jesus, go out and not stay behind the four walls of the church building. They go throughout the world and proclaim Jesus as Saviour. It is especially directed to the gentiles, but also to the Christians

³⁷ Informant M3KEL.

³⁸ Informant P1L.

who became sleeping in their faith.”³⁹ This last definition seems to be in harmony with the vision of the Malagasy Lutheran Church, which asserts that “it will continue to be an active church in evangelism, in other terms, a missional church, where all the Christians have a responsibility for proclaiming the gospel of Jesus Christ and witnessing in everyday life.”⁴⁰ This is reinforced by a Christian informant saying that “*Tafika Masina* is the Christians who proclaim the Good News, go out from the four walls of the church and visit homes and villages where no one knows Jesus. Christians mean the simple Christians, the evangelists, the shepherds, the pastors,…”⁴¹ The evangelists have a tendency to define *Tafika Masina* in the sense of Method and Strategy. One of them said that “it expresses all the ways and tactics carried out by the church to announce directly the Good News to the neighbours and the community. It is the accomplishment of the Great Commandment of Jesus in Matthew 28:18-20.”⁴²

The three missionaries whom I interviewed had different opinions on the use of the term *Tafika Masina* in connection with evangelization. They have worked as leaders in the Malagasy Evangelism Department. The first never experienced negative effects of using *Tafika Masina* since the evangelists were considered to be there to help the people. The other missionary also never heard negative reactions to it. However, he mentioned that some educated Muslims may react negatively, thinking about the former Christian Crusaders in the Holy Land. The third missionary said that the use of the word *Tafika*, which means Army, created some curiosity among the non-Christians he visited. In fact, there have always been suggestions about using different names in the Evangelism Committees, such as *Fampielezana ny Filazantsara* (Diffusion of the gospel), *Asa Misiona* (Work of Mission), *Fizarana ny Vaovao Mahafaly* (Sharing of the Good News).⁴³ The Malagasy Reformed Church uses the term *Asa Fitoriana ny Filazantsara* (Work of Proclaiming the gospel) for evangelism and *Tafika Masina* to refer to the action of evangelization. In the Malagasy Lutheran Church, *Tafika Masina* has been reserved for evangelization and *Tafika Masina Maharitra* for evangelism.

We can see that the problem of confusing *Tafika Masina* with Holy war in Islam was evocated, but did not change the decision of the Malagasy Lutheran Church. The use of the

³⁹ Informant P3RA.

⁴⁰ In November 2003, the 110th General Synod Committee (KMSL) in the Malagasy Lutheran Church reaffirmed that the Evangelization is the priority of the actions of the Malagasy Lutheran Church. See Rapport TMM 2005 to MELCAM, p.1.

⁴¹ Informant S4RO.

⁴² Informant E1G.

⁴³ Informants M1OS, M2ET, M3KEL.

term *Tafika Masina* or ‘holy army’ for evangelization has therefore become a strong tradition both in the Malagasy Lutheran church and in the Reformed church in Madagascar. Although not used by the Catholics, it is, nonetheless, an ecumenical term. It expresses a spiritual warfare, and not a war against other people. It focuses on proclaiming the liberation of the people from the power of the devil, the sin and the death by faith in Jesus Christ.

2.9. Short summary and intermediate conclusion

In this part two, I have given more places to the definitions of these different missiological terms (mission, *missio Dei*, the church, evangelism and evangelization, missions, and especially missional church) because of the important role of these terms in the understanding of the nature of the church. It is sent out into the world to engage in God’s mission. Since all believers are holy, and all are priests, this verse proclaims that all the work of the church, including that of evangelistic witness, concerns not only the clergy but also the laity. We have also seen the choice of the Malagasy Lutheran Church of the term *Tafika Masina* (Holy Army) to express evangelization in order to show its active and dynamic works in this matter. *Tafika Masina* is used for evangelization and *Tafika Masina Maharitra* (Constant Holy Army) for Evangelism Department. The first question which came to mind when I have prepared this thesis is: ‘Is it possible to identify certain distinct models of evangelization in the past history of the FLM, and if so, what are the nature and characteristics of each of these, and what are the differences or similarities between them? I will try to find the response of this question in the following part of this study, by analyzing the models of evangelization in the history of the Malagasy Lutheran Church (*Fiangonana Loterana Malagasy*, FLM), the situation in the time of the predominance of missionaries, the emergence of revival movements by lay people in the FLM. Was there a missional self-understanding from the beginning of the history of the FLM?

3. Describing past models of evangelization in the history of the Malagasy Lutheran Church (FLM) with a view to identifying missional self-understanding today

In order to understand the historical development, it is necessary to describe briefly the situation and context of the Christian church in Madagascar before the coming of the first Norwegian missionaries to Madagascar in 1866.

3.1. The situation before the coming of the first Norwegian missionaries

About the middle of the seventeenth century, a French bishop, with a company of priests and other helpers, made an attempt to convert the people to the Roman Catholic faith. They sought to convert the tribes along the East coast, but without much success. After some time the effort came to a disastrous end. The leading priests sought to force the process of conversion by commanding the people to abandon their evil practices. The result was that the priest and his followers were ruthlessly put to death.⁴⁴ In 1818, the London Missionary Society (LMS) came to Madagascar. Their works prospered under the Reign of the King *Radama I* (1810 – 1828), especially in *Antananarivo*. *Radama I* was a warm friend of the missionaries. Although he never became a Christian, he allowed the establishment of Christianity in the country:

His suppression of the slave trade, his adoption of a system of education, his introduction of useful industries and arts, the reduction of the Malagasy language to writing, and the introduction of printing, but especially the proclamation of the gospel in the island, all make his reign one of unsurpassed importance to the nation.⁴⁵

Radama I died in 1828. After him, the Christians suffered martyrdom during the period of *Ranavalona the First* (1828 – 1861). She eliminated the near family of *Radama* as well as his friends and took the reign in the country. In 1835, the translation of the Malagasy Bible was finished, and Freeman and Johns had compiled English and Malagasy dictionaries. At the same time, the Queen with her advisers was ready to use any means to destroy the Christian faith. However, the number of Christians increased manyfold during the years of persecution:

The patience and joy of the martyrs in the face of death won them the respect of many of their contemporaries and increased interest in the new faith which could produce such people. There must also have been a great deal of secret evangelism going on, for many people became ready to declare themselves Christians as soon as there was freedom to do so. At the beginning of the period there were between one and two thousand. Some two hundred of these were killed and many more were

⁴⁴ William John Townsend, *Madagascar: Its Missionaries and Martyrs* (New York and Chicago: Fleming H. Revell, 1892), 24-25.

⁴⁵ *Ibid.*, 45.

taken away as slaves. Yet at the end of the persecutions the number of the Christians had grown to between seven and ten thousand.⁴⁶

The death of *Ranavalona* I was followed by two brief reigns of *Radama* II (1861 – 1863) and *Rasoherina* (1863 – 1868). During this period, Christianity was given full freedom although the monarchs remained non-Christian. *Ranavalona* II (1868 – 1883) declared an intention to rest her kingdom upon God. After a period of instruction from Malagasy pastors, she and her Prime Minister were both baptized. In 1869, she ordered the burning of the royal idols. The church established by the London Missionary Society (LMS) had become a Malagasy state church. To please the Queen, practically every village quickly built a church, often appointing the most prominent man in the village as pastor, irrespective of his religious convictions and talents. The immediate result was the most rapid self-propagation of the church in the whole history of Madagascar. Although the Queen stated clearly that everyone was to be free with regard to attending church or not, she did insist that all burn their idols. Throughout the *Imerina* area, churches were quickly constructed and the natural leaders of the communities were chosen as pastors. In 1867, before *Ranavalona* II set up her state church, there were 92 churches and 101 pastors. By 1869, this had increased to 468 churches, 153 pastors and 935 preachers.⁴⁷ Before the burning of the idols in 1869, there were 37,000 Christians in the country; at the end of 1870 there were 250,000,⁴⁸ representing a fast numerical growth. Although the Queen had stated clearly that there was freedom to pray or to stay at home, zealous officials who wanted to prove their loyalty often brought pressure upon their subjects. The people of the *Betsileo* tribe were often forced to help building churches, and were marched to church in troops by their chiefs. Some regarded church attendance as another form of required labour. Absentees were sometimes ordered to carry heavy stones on their heads three times round the church building. Under these conditions, it is not surprising that, when the French colonizers came and established rule in 1896, a very large number of the *Betsileo* people fell away from these long established churches.⁴⁹ Obviously, their affiliation with the church had been both forced and formal, not the result of faith and a decision of the heart. Also, Heathenism and lax morality were inside the church, since there had been no time to train the new converts or verify their faith and make a change of heart. To be a Christian was a sign of

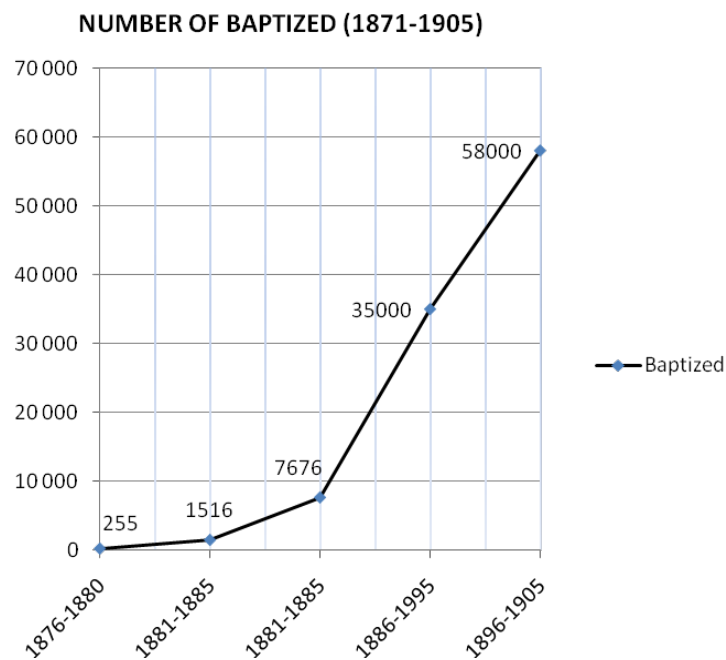
⁴⁶ Harr (1962), 116.

⁴⁷ G. E. Burton, *The Waiting Isle* (London: The Livingstone Press, 1953), 56.

⁴⁸ Harr (1962), 118.

⁴⁹ *Ibid.*, 124.

respectable conformity. It was considered the correct thing to go to church. This attitude still prevails today in most parts of Imerina.⁵⁰ Nonetheless, the number of people baptized continued to increase very much from 1871 to 1905. As we shall see (2.5.2), this period of growth coincided with the initial years of Norwegian mission work in Madagascar which started in 1867. I have made a chart based on statistics given by Johs. Johnson. The chart shows the numerical growth of Christians in Madagascar in the period 1876-1905.⁵¹



3.2. Traces of missional church thinking of the first Norwegian missionary

Hans Paludan Smith Schreuder (1817-1882) was the first missionary of the Norwegian Missionary Society (founded in 1842). He was sent to South Africa in 1844. From 1862, he promoted and initiated the first sending of Norwegian missionaries to Madagascar. In his treatise “A Few Words to the Church of Norway on Christian Obligation to be concerned about the Salvation of Non-Christian Fellow Men,”⁵² he gave a closely reasoned exposition of the biblical basis of the missionary enterprise. On the one hand, the churches in Europe, included Norway, had largely become static and introverted bodies; on the other hand, the evangelical awakening was more individualistic and undenominational. Consequently, “the friends of missions” established independent organizations for their purpose. Here, Schreuder clearly

⁵⁰ Burton (1953), 57.

⁵¹ Johnson (1920), 124.

⁵² Øystein Rakkenes, *Himmelfolket: En Norsk Høvding i Zululand* (Oslo: Cappelen, 2003), 25.

saw the danger of a separation between church and mission. His missionary thinking therefore was dominated by the “concept of wholeness”.⁵³ It means not separating church and mission. He was not able to change the commonly held view that mission is essentially a voluntary activity, and that, accordingly, the Mission Society is its proper agent. According to him, mission is a concern, not of a group of interested individuals only, but of the church itself. It is a task in which the total membership of the church shares. Mission is not a specialized activity but, in Schreuder’s own words, “a duty incumbent upon the church and so upon its individual members.”⁵⁴

It is interesting to note that, in Norway, the lay people revival movement, begun by Hans Nielsen Hauge at the end of the 18th century, had problems with securing the king's official authority for its work. Hauge and friends were persecuted because they broke the monopoly of the Norwegian State Church to preach the Word of God. Such preaching by lay people was first allowed in Norway in 1842. And only by 1888, the lay people were allowed to preach inside the Norwegian church buildings, but first only on special occasions. From 1913 they were also allowed to preach during the ordinary Sunday services.⁵⁵

Arriving in Madagascar, Schreuder made a negotiation with the Government and the British missionaries of the London Missionary Society on August 20th 1867 that he wanted to move to the South of Antananarivo and start the work of the Norwegian Lutheran missionaries there where there was no church. In his principles of Mission, he strictly adhered to the apostolic principle “not to build on foundations laid by others” (Rom. 15:20), and he expected others to act likewise. Otherwise, he had a strong conviction of the catholicity of faith. He placed his own work as a missionary in its true context, namely of the entire church's obedience to mission. Far from absolutizing his own confession, he emphasized the need for cultivating a sense of oneness in all churches, on the basis of the authority of the Scriptures. As Lutheran he looked upon the Lutheran church, not as a separate entity, but as a confessional movement within the total body of Christ. He prayed for the blessing of God upon his people and his work “in every area where the church is established”. He rejoiced in the fact of ecumenicity: “to have fellowship with God's children near and far away.”⁵⁶

⁵³ Gerald H. Anderson, Robert T. Coote, Norman A. Horner & James M. Phillips (eds), *Mission Legacies: Biographical Studies of Leaders of the Modern Missionary Movement* (Maryknoll, N.Y.: Orbis Books, 1994), 148.

⁵⁴ *Ibid.*, 151.

⁵⁵ Definition of “Lekmannsbevegelse”, <http://www.snl.no/lekmannsbevegelse>, written February 19th 2009, extracted 06 February 2009.

⁵⁶ Gerald H. Anderson, Robert T. Coote, Norman A. Horner, and James M. Phillips (1994), 152.

3.3. Mission and evangelization in the first decades of the FLM

On December 5th 1867, the first Norwegian missionaries, John Engh (1833-1900), Martinius Borgen (1834-1915) and Nils Nilsen (1834-1923) came to *Betafo*, near *Antsirabe*, having first studied Malagasy in Antananarivo (1866). The first baptism occurred on 11th April 1869 when two Malagasy nobles, *Ramanjakanoro Johanesa* and *Ramasimanana Isaia* were baptized.⁵⁷ Generally, the work of the Norwegian Missionary Society was, from the beginning, organized around centres. Mission stations were established as centres, from where central churches grew, schools for children started, and Bible schools for catechists began. From there, the missionaries controlled the churches in the district, and made regular visits. In spite of this stationary approach, individual missionaries achieved great results by preaching the gospel and fitting it to the culture and daily life situation of Malagasy people. An example of this was the work of pastor John Engh. He was known for his ability to make contacts with the Malagasy people. Growing up in a pietist and poor family, he was neither a great preacher nor a theoretically oriented man, but always interested in the practical in life. He was very concerned with contextualization. He liked to talk with people and to make friendship with them; unwearied to hear and to observe. He had the ability to encourage and to convince the people, and also, to get their confidence and respect. He was the only missionary in his time who dared to be open for the contextualizing of the Lutheran Church liturgy in order to adapt it to the Malagasy culture. At his coming in 1867, there was no Christian in *Betafo*. However, at his final departure back to Norway in 1899, more than 10,000 people had been baptized.⁵⁸

3.4. Religious and political developments

From 1867 to 1905, we can register a continuous growth of the Malagasy Lutheran Church. At first, eight mission stations were built in *Vakinankaratra* in the surrounding area of Antsirabe (1867 -1871). More mission stations were subsequently established in the region of *Betsileo* in *Fianarantsoa* (1874-1878). It took many years, however, before other stations were established, not until the period of 1888 to 1894. Two were built in the East Coast and more in the Region of *Bara* and in the Forest Region towards the East Coast.⁵⁹ I particularly want to mention the mission station in *Ambohimanga Atsimo* (1893), in the Forest Region. It is here that we find the *Tanala* tribe which will be our focus in the Part three. In 1874, the work was

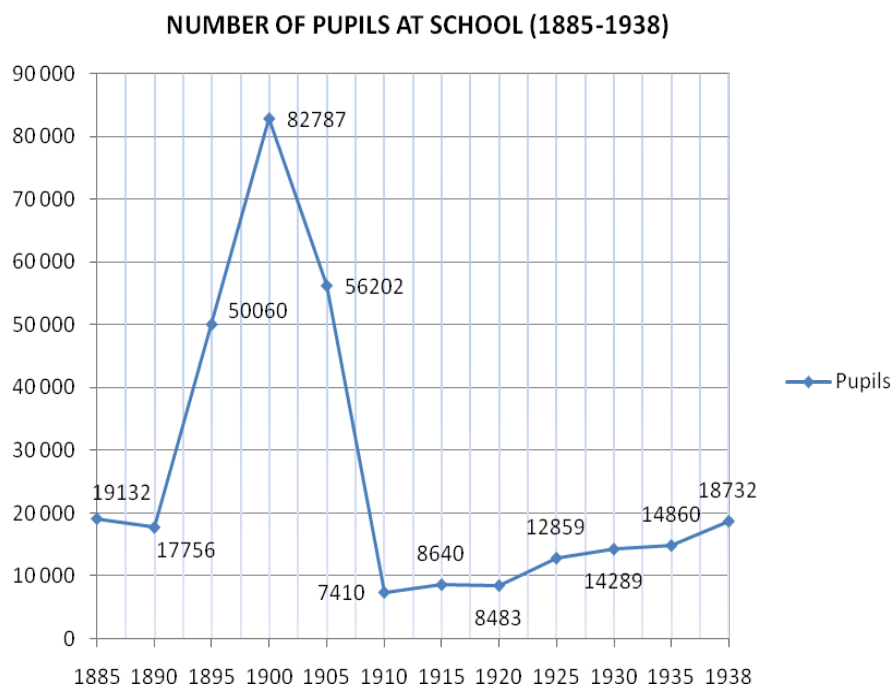
⁵⁷ Joseph Rakotovao, Christian Razanadraibe & Laurel O. Johnson (eds.), *Ny Voly Maitson'Andriamanitra: Tantaran'ny Fiangonana Loterana Malagasy 1867-1967* (Antananarivo: Trano Printy Loterana, 1967), 20.

⁵⁸ Johnson (1920), 112-113.

⁵⁹ Karl U. Sanne, *Norsk misjonspost i Madagaskars innland 1867-1897* (Bergen: Filatelistisk forlag, 1989), 16.

extended to the West among the *Sakalava* people. In 1894, they had two mission stations there.⁶⁰ From 1888 the American Lutheran Missionaries of Norwegian origin (the Lutheran Board of Missions and the Norwegian American Lutheran Church) occupied the rest of the island, south of the Norwegian mission field. The works of the Norwegian Missionary Society was also followed by the building of schools, a printing house, hospital, and a leprosy.

The church buildings were used both for Sunday services and as schools until the new regime of the French atheistic General Governor of Madagascar, M. Augagneur (1906-1910). He noticed the great influence which the Christian missions had achieved through their educational work. Many schools were held in the churches since these were the biggest buildings in the village, and readily available. But suddenly, the Governor prohibited education to be given in a building used for worship. This order effectively closed a high percentage of the mission schools, depriving a large number of children the opportunity of continuing to go to school.⁶¹ We can see from the following chart that the Catholic school in Antananarivo was also affected by the decision of the Governor Augagneur. I have reconstructed the chart from what Andrien Boudou published by in 1941 in his book *La Mission de Tananarive*:



⁶⁰ Johnson (1920), 169.

⁶¹ J.T. Hardyman, *Madagascar on the Move* (London: The Livingstone Press, 1950), 59.

The decline reported between 1900 and 1910 corresponds to the elimination of approximately 900 schools in Antananarivo, due to the Decree of Augagneur.⁶²

3.5. Theological seminary

The first missionaries did not wait a long time before they started establishing a Theological seminary in order to teach theology and to train Malagasy pastors. They called it College. The first Pastoral College was started on 21st May 1871 in Antananarivo. This College played an important role in the church's growth. The aim also was to make the Malagasy Lutheran church an independent church, lead by native pastors with a pure preaching of the Word of God. This represented a big challenge since many untrained preachers from the Reformed Church had been sent by the Malagasy Royal Palace to spread Christianity all over the highlands. As I have already mentioned, some of them forced the people to go the church, or didn't ever know the Christian faith they preached. Here the Lutherans adopted a different approach, by training well the pastors who were to lead the planned church growth. The Lutheran Pastoral College was also used as a place for training teachers to the different schools of the Lutheran Church. From 1871 to 1967, 880 Malagasy pastors were trained at the Lutheran Pastoral College.⁶³

3.6. Lay people Evangelization within the Revival movements

The Revival movements in Madagascar have influenced the spiritual life and growth of the Malagasy Lutheran church. This is especially the case of four major Revival movements initiated by *Rainisoalambo* (1894) in *Soatanana Fianarantsoa*, *Ravelonjanahary* in *Manolotrony* (1900), *Volahavana Germaine*, called *Nenilava* (1941) in *Ankarimalaza Manakara*, and *Daniel Rakotozandry* (1946) in *Farihimena Antsirabe*.

In all of these movements, we can identify some common characteristics. There is an emphasis on direct contact with Jesus, zealous in prayers, and the preaching of the Word of God has come with great power, expulsion of demons in exorcism, and healing. Today there is a joint committee and rules for the cooperation between these movements. The first article in this rule is that of preaching the gospel and evangelization. The other activities like expulsion of demons and caring of the poor come after that. Since it is not possible to deal at length with all these four revival movements here, I will limit myself to the Revival movement led by

⁶² Adrien Boudou, *Madagascar: La Mission de Tananarive* (Tananarive: Imprimerie Catholique, 1941), 272.

⁶³ Ludvig Munthe, *Ny Kolejy Loterana Malagasy nandritra ny 100 taona* (Antananarivo: Trano Printy Loterana, 1961), 107.

Rainisoalambo. His movement is particularly relevant for my study of the *Tafika Masina*, mainly because he showed much missionary zeal, and made plans from the beginning for a general evangelization of the non-Christians of the island. This movement has a systematic training of lay people and sends them systematically. Moreover, many shepherds in the Region of *Tanala* and *Antambahoaka* who were consecrated came from the Revival movement in *Soatanana*.

3.6.1. Emergence and early development of the Revival movement in Soatanana

The early experience of the *Betsileo* people in *Fianarantsoa* with the imposition of Christianity by the *Hova* people from *Antananarivo* did not make them eager to propagate their faith even when the Norwegian mission came into their land and a truly *Betsileo* church began to develop. They did not desire to win others for the Christian faith. But the emergence of the revival movement led by *Rainisoalambo* changed all this. He was originally a sorcerer, but when he was converted to Christ after being healed when praying to God, he burned all his fetishes and gave up many of his evil ways of life. He had been completely illiterate but church attendance and a deepening faith led him to learn to read and to study the Bible. On June 9, 1895, there came together twelve of those who had been healed of their diseases and were most deeply affected by his preaching. *Rainisoalambo* gave them the name *Mpianatry ny Tompo* (disciples of the Lord). He set some rules for their life, such as follows: All were to be able to read and write for the sake of their Bible study. Their house and their surroundings were to be kept clean and each house was to have an outside kitchen so that the one room of the house would not be blackened with smoke. More crops were to be grown and fruit trees were to be planted. Extensive funerals and pagan ceremonies in connection with them were to be avoided. Every activity in life was to be begun in the name of Jesus and prayer.⁶⁴

At that time, the life of the Malagasy people was disturbed and people suffered from the French conquest, the Jesuit attack, the pagan rebellion, and various epidemics. Many were attracted by what happened in *Soatanana*, where a whole community together owned and cultivated the land, and built their houses together. They were also active in helping the poor.⁶⁵ Thus a spiritual community was formed, a community within which people cared for and helped each other as well as the poor. But *Rainisoalambo* was to have even greater visions.

⁶⁴ Adolf Thunem, Joela Rasamoela, Joseph Rasolofomanana & Zakaria Tsivoery, *Ny Tantaran' ny Fifohazana eto Madagasikara: Soatanana - Farihimena - Ankaramalaza* (Antananarivo: Trano Printy Loterana, 1972), 35-36.

⁶⁵ Thunem, Rasamoela, Rasolofomanana & Tsivoery (1972), 37.

Without any outside suggestion, and simply by the reading and meditating on the words of the Bible, *Rainisoalambo* was convinced that he should send out messengers (*iraka*) to preach the gospel extensively. Starting on October 20th 1898, he trained eight disciples for this apostolate. His method of training followed the parable of the sower (Luke 8:11,15). Like the seed, the truth of the Bible was put into the hearts of trained people, and was able to grow little by little. He trained his disciples with six basic truths from the Bible, preparing them for the missionary work: repentance (Matthew 4:17; 10:7; Acts 17:30), humility (Matthew 18:4), perseverance (Luke 21:19), prayer (Mark 13:33), love for one another (John 13:34-35), the unity of believers (John 17:11).⁶⁶

The trainers participated fully in the life and work of the community during their period of training. On July 2nd 1899, they were sent forth, though only five were regarded ready to go at that time. They were to go for only two weeks and then return for further training. Later the periods of service were lengthened to three months, six months, and even a year or two, depending on the distance to be travelled. Gradually, the number of messengers increased. By the spring of 1904, there were forty-one at work, and these do not count nine who had died during their labours. Their work of the messengers was to be governed by the discipleship pattern: 'go two by two' (Mark 6:7-13). A married couple often formed a team. They took no money and no possessions except a Bible and a hymnbook. They usually walked on foot. They would stop in each village to announce the gospel and drive out demons, staying in a place as long as the people would listen to them and could provide for their food and lodging. They were to receive no money personally, but the assembly of the Disciples might accept money for its work as a whole. The hospitality of the Malagasy people helped them to accomplish their mission effectively.⁶⁷

In the part two of this thesis, we shall see that the training of lay people became a priority to the *Tafika Masina* strategy and plan, seeing the effectiveness of it in the *Fifohazana*.

3.6.2. The spreading, methods and strategy of the movement

North of *Betsileo*, that is, the region around *Ambositra* and *Vakinankaratra* (which lies between *Betsileo* and *Imerina*) had been the first region to be powerfully affected. Since 1900, *Vakinankaratra* had seen substantial results of the work of God through the Revival. In 1922, a French Protestant missionary in the area reported that, after a visit from the messengers, 1500

⁶⁶ Thunem, Rasamoela, Rasolofomanana & Tsivoery (1972), 19.

⁶⁷ *Ibid.*, 23-24.

people had consecrated themselves to God and 500 pagans had burned their amulets. The villages around the capital *Antananarivo* were especially influenced. The large churches of the city in town became the principal source of contributions to the *Soatanana* movement. To the northwest, the apostles entered the *Sakalava* country and the province of *Boina*. By 1912, they came to Diego-Suarez, the north Region of Madagascar.⁶⁸

The method which the movement adopted was twofold: visiting people in their homes, and preaching in the churches. However, they put more emphasis on home visits in order to reach the non-Christians. In both visiting and preaching, they repeated the same themes over and over again: sin, perdition, healing, the Cross, and brotherly love. The texts they liked to use were Matthew 4:17: “Repent for the kingdom of heaven is near” and John 13:34: “A new commandment I give unto you, that you love one another”. In every place, they remained just long enough to share their message. In some cases, if a village converted to Christianity, the messengers agreed to stay with the people until they got a pastor. But normally the messengers moved on and returned to *Soatanana* in time for the great annual gathering on the 10th of August. They did not attempt to do more than the initial work. They left to others the further nourishing of the seeds they had planted, both to missionaries and national pastors. It was the local churches which invited them into a region, thereby also providing the continuation and further development of their works.⁶⁹

Until today, the Revival movement in *Soatanana* continues to send messengers all over Madagascar. Their evangelists are the *iraka* (messengers) and their trained lay people are called the *mpiandry* (shepherds). The shepherds later take the responsibility of local evangelization. We can see some analogies between the strategy of *Rainisoalambo* and the *Tafika Masina* program of sending evangelists to the non-Christians regions, training of lay people, and program of training the trainers. The difference is that the evangelists of the *Tafika Masina* receive salaries from the Missions. In the three other revival movements, the preaching of the gospel is more stationary and centripetal through the establishment of centres of revival (*toby*) in many places around Madagascar. Actually, the shepherds from the four revival movements have the same rule and follow the same program of biblical formation during two years before they are consecrated for their work. They receive a more ecumenical course: basic biblical knowledge, study of church and revival history, ethics of the confessions of the different denominations in Madagascar, method and strategy in evangelism, and practice of exorcism.

⁶⁸ Harr (1962), 155.

⁶⁹ *Ibid.*, 159.

3.7. Mission and Evangelism in the Malagasy Lutheran Church

I want to identify whether and how evangelization is given priority in the Malagasy Lutheran Church structures and organization. My question is, is it possible to detect a thinking about the church itself as mission? Or, is evangelization just defined as activities of this church?

3.7.1. From Mission to Church

The natural place to start looking for answer to my question is in the development of the mission work, which resulted in the foundation of a national Malagasy church. The Malagasy Lutheran Church in the highland region began its first Synod Assembly in 1902. Before that, it was under the steering of NMS for 35 years. The missionaries and national Christians wanted to be independent from the leadership of the Norwegian Missionary Society. It is surprising to read the reaction to this by the General Secretary of the NMS at that time, Lars Dahle. In his speech before the extraordinary Synod Assembly in 1903, he criticized the Constitution. He said:

The work of the Mission is to call the gentiles to repent and to become Christians in the church. The missionaries will not work as parish pastors in a church that can be independent. Then, it would be your responsibility to take care of the development of the intern affairs of the Malagasy Lutheran Church: preaching and teaching in the church, helping the poor, healing the sick, paying pastoral salaries. You can gather money for that. However, the Mission will take the responsibility of your external affairs and the extending of your church. First, care about the church, and after that, you can do the work of mission.⁷⁰

He used the word “Mission” with reference to the Norwegian Missionary Society (NMS). We can notice here the monopolization of the Mission Organization of the work of evangelization in that period. In Madagascar, if you use the word “Mission”, Christians even now will automatically think about the different Mission Organizations, such as the Norwegian Missionary Society (NMS), the Danmission (DNM), the Missionaries of the Evangelical Lutheran Church in Madagascar (MELCAM), and the French Mission (Mission Protestante).

⁷⁰ Joseph Rakotovao, (1967), 42. My translation.

The goal of the Mission was to make the Malagasy Lutheran Church a self-supporting and a self-governing church. The Malagasy local congregations were supposed to run their local activities independently from the overseas mission structures. In 1950, the Malagasy Lutheran Church - *Fiangonana Loterana Malagasy* (FLM) - was constituted, but its first elected church president was Monson, an American missionary. The Malagasy pastor *Rajosefa Rakotovao* was elected as general secretary of the FLM. Only in 1961, the first Malagasy church president, *Rakoto Andrianarijaona*, was elected. In 1975, the Missionary Conference as intermediary between church and mission was dropped. From this time, the missionaries were fully integrated in the Malagasy Lutheran Church.⁷¹ But until then the attitude of the Missions was that evangelization and expansion of the church was more or less the prerogative of the Missions and their co-workers. Only in 1975 was the dichotomy resolved.

3.7.2. Confessional status and liturgies of the Malagasy Lutheran Church

The Malagasy Lutheran Church believes, confesses and teaches that the Holy Word in the Canonical Books, recorded in the Old and the New Testament, are the Word of God. It adopts the teachings from the Lutheran Confessions together with the three ecumenical Creeds, the Augsburg Confession of 1530, and the Small and Large Catechisms by Martin Luther.⁷² We cannot here enter into a full investigation of this doctrinal basis, but will note that there are many materials in its doctrinal basis which identify the FLM as a missional church, objectively speaking. I will particularly draw attention to three fundamental aspects: The Augsburg Confession says that it is necessary for the church to have a ministry of work and sacraments (Article V). Through the preaching of the Word and the administration of the sacraments, this ministry conveys the means of God's grace to people and thus facilitates people to be saved by God, reconciled with God, receive forgiveness and eternal life. Thus the ministry with the Word and sacraments avails itself to the work of the Holy Spirit who calls, illuminates, sanctifies and keeps believers in their faith (Luther's explanation to the 3rd article of faith in the Apostolic Creeds). Finally, the church is identified as 'apostolic' (Nicene and Apostolic Creeds), thus emphasizing its missional nature.

When gathering for worship, the Malagasy Lutheran Church uses the worship service to show its faith and to witness Christ to the world and to receive people into the church. The

⁷¹ Sigmund Edland & Kjetil Aano, "Madagaskar" in *I Tro og Tjeneste, Det Norske Misjonsselskap 1842-1992*, vol.1 (Stavanger, Misjonshøgskolen, 1992), 370.

⁷² *Fiangonana Loterana Malagasy, Lalampnanorenana sy Fitsipika ary Torohevitra* (Antananarivo: TPFLM, 2001), § 3, 9.

liturgy is normally led by a pastor. The order of worship has been developed by combining old Norwegian and American Lutheran liturgies. All were translated to Malagasy but the melodies were kept in the most part of it as in the original. If the pastor is not there, the catechist can officiate according to a simplified liturgy in the liturgy book. Other form of Service can be done for different meetings organized by the groups in the church, the meetings of parishes and districts. The aim of these services is to encourage each other, pray together, proclaim the gospel and use the sacraments. The official hymn book is the ecumenical Protestant hymn book (FFPM). Lay people can preach in the church after proper training and with the approval from the pastor.⁷³ More and more churches use the traditional melodies (*Zafindraony*) to the songs found in the hymn book. An order for revival (*Fifohazana*) meetings was introduced in the Liturgy book of 1994. It follows after the announcement and collects. When there is Holy Communion in the service no revival meeting is to take place. The reason is to avoid that revival becomes more important than Holy Communion. Nonetheless we can see that in the FLM liturgies there is a strong emphasis on sharing the gospel and God's other means of grace with believers as well as non-believers. Hence the liturgies also reflect the missional nature of the church.

3.7.3. The aim of the Malagasy Lutheran Church and its work

Furthermore, the Constitution reveals traits of a truly missional church. According to the Constitution, the aim of the Malagasy Lutheran Church is, first of all, the proclamation of the gospel of Jesus Christ all over Madagascar and in other countries. It also includes the education and edification of Christian faith and life, and the true use of the sacraments according to the Word of God. It aims to witness about the truth of God in word and deed, and to carry out the prophetic work of the church both inside and outside of Madagascar. Its means of work are to preach the gospel and share the sacraments in every church, village and everywhere; to build churches, to educate the people and the nation. Further, seek to develop the health and quality of the life of the people without discrimination based on race or belief. It participates in helping the poor by direct action or training for the improvement of their life. The Malagasy Lutheran Church wants to improve its stewardship ministry and to persist in the independency work of the church.⁷⁴ Thus the Constitution reveals several of the signs of a church which understands itself as a missional church, such as proclaiming of the gospel in

⁷³ Fiagonana Loterana Malagasy, *Lalampanorenana sy Fitsipika ary Torohevitra* (2001), § 60, 41-43.

⁷⁴ *Ibid.*, § 3, 9-10.

word and deed inside and outside Madagascar by the Christians, diaconal work to improve the life of the poor, self-governing and self-supporting.

3.7.4. The structure of the Malagasy Lutheran Church

The Malagasy Lutheran Church structure is Synodical. Each local congregation (*Fiangonana*) is led by a catechist and deacons who together form the Congregation Committee. Several Congregations are united into a parish or pastoral district (*Fitandremana*) which is led by the pastor and the parish committee. Several parishes are then again gathered into a District (*Fileovana*). For a long period, the leader of the district was always a missionary. Several districts constitute a synod. The synods are represented by the Permanent Committee of the General Synod (*Komity Mpiandraikitra ny Synoda Lehibe*, KMSL) which holds a meeting twice a year, and by the Committee of the General Synod which meets every 4 years (*Komitin'ny Synoda Lehibe*, SL). The Head Office of the Malagasy Lutheran Church coordinates the running of this structure.⁷⁵ This structure seemed to work well when the districts were led by missionaries. After that, it has always been a problem to gather money from parishes to districts in order to pay regularly the salaries of the pastors and their pension fees for retirement. In most churches, the salaries are paid in form of goods. It has been an advantage for all congregations to have the same liturgy. The local congregation has learned to feel that it belongs to a greater unity and thereby experience an ecumenical identity also within the Lutheran denomination. This again testifies to the oneness of the church in the world.⁷⁶ In 2008, there were about 5253 congregations all over Madagascar belonging to the Malagasy Lutheran Church (FLM). They are united in about 1014 parishes, 251 districts and 23 synods.⁷⁷ (One synod is in Europe, and this synod is left out here.) All together FLM has about three millions members.⁷⁸

3.7.5. The Departments in the Malagasy Lutheran Church

The Malagasy Lutheran Church has different departments. Most of them receive funds from abroad. Altogether eleven departments, of which the Evangelism Department (*Sampan-draharaha Tafika Masina Maharitra*, TMM) is one.⁷⁹ The primary aim of every department is

⁷⁵ Fiangonana Loterana Malagasy, *Lalampanorenana sy Fitsipika ary Torohevitra* (2001), 33.

⁷⁶ Hardyman (1950), 207.

⁷⁷ See the map showing the boundaries of the synods in Appendix, 90.

⁷⁸ Malagasy Lutheran church Statistics December 2008, http://www.sik.no/article_528.shtml, written December 15th 2008, extracted February 12th 2009.

⁷⁹ The departments in FLM: the Evangelism Department (*Sampan-draharaha Tafika Masina Maharitra*, TMM),

evangelization, so as to make known the gospel and faith in Jesus Christ. We can take the example of the health department. Its motto, “We cure, Jesus heals” is written in all the hospitals and health centres. The Farming School in Antsirabe started in 1965, and continues to attract many young people. Its motto is “Pray and Work”. Although the *Tafika Masina Maharitra* or Evangelism Department was organized as one of the departments, all the departments and groups in the Malagasy Lutheran Church have a common responsibility for evangelization. It is written in the § 7.2.9 of the Constitution that “if a project disturbs or prevents the proclaiming of the gospel, the church has the right to stop it.” According to the Constitution of the Malagasy Lutheran Church, Christians are to be educated to know the Word of God, and to have a living faith by participating in services, in groups in the church, by visiting homes, taking care of others who are not church members, by proclaiming the gospel to them, and by doing different good works and development.⁸⁰ Thus not only the TMM department but also as well as other departments reflect a truly missional orientation in their official texts. Also, mission or evangelization is not restricted to proclaiming the gospel in words but include the worship, diaconal and prophetic aspects of the gospel as well.

3.8. Short summary and intermediate conclusion

We have identified in this part three certain distinct models of evangelization in the past history of the FLM. The first was the challenge before the impact of the forced conversion by the state church imposed by delegates of the Royal palace in the last period of the 19th Century. The first Norwegian missionaries put their efforts building on a biblical basis for the missionary enterprise, without separating church and mission. They did not want to build on foundations laid by others, but also rejoiced in the fact of the ecumenicity of the church in Madagascar. They tried to preach the gospel and fit it to the culture and daily life situation of the Malagasy people. This reflects that they had a consciousness about contextualization. They built schools, a printing house, a hospital, and a leprosy, showing that they gave also priority to diaconic works of the church. Malagasy pastors were trained in order to get indigenous

the Program of evangelization to the Muslims (SHALOM), the Program of evangelization to the Sailors (AMLT), the Health Department (SALFA), the School Department (FFL), the Education of the Blind (FoFaJa), Education of the Deafen (FoFaMa), the department of Theological Education (SALT, STPL, SB), the department of Printing Works (TPFLM), the Lutheran Communication Department (FLF), the department of Developments which includes the Farming Schools (SEFAFI), the Program of Sensitization of Farming and Agriculture (FAFAFI), the Rural Development Project with local Congregations (FANILO). There are also seven National Groups in the church. These include the revival movement (*Sampan-draharaha Fifohazana*), the Women’s Association, the Youth Association, the Men’s Association, the Scouts, the Sunday school and the Blue Cross.

⁸⁰ The Malagasy Lutheran Church Constitution, *Lalampanorenana sy Fitsipika ary Toro-hevitra*, § 5, 9.

leaders in the FLM. The most important event, however, was the emergence of the revival movement (*fifohazana*), led by Malagasy lay people leaders. This helped to the self-propagation of the church through sending of messengers (*iraka*) all over Madagascar. In short, we can say that all of these elements give us many traces of a missional self-understanding of the Malagasy Lutheran Church, even though it was not built systematically in the FLM at that time. From the beginning, the Malagasy Lutheran Church was planned by the overseas missionaries to become a *self-supporting* and a *self-governing* church. However, a full economical independency was impossible because of the poverty in Madagascar. However, the Malagasy Lutheran Church qualified early also as a *self-propagating church*. In the next part, I will deal specifically with the establishment, development and characteristics of the contemporary evangelization movement of the FLM, the Evangelism Department (*Tafika Masina Maharitra*, TMM). My aim is to identify the nature and characteristics of the contemporary models of evangelization used within the FLM, and differences or similarities between these and the models used in past history? I will give some illustrations and examples from the evangelization work in the *Tanala* and *Antambahoaka* regions, relating them to the official methods and strategies of the *Tafika Masina*. In doing so, I wish to answer the following question: Does the work of the TMM contribute to a more systematic missional profile in the FLM as a church?

4. The development of the FLM Evangelism Department (1969-2008)

I will begin with a survey of the history of the establishment of the TMM Evangelism Department and the expansion of its works. The work of the evangelists and the regional leaders of TMM will be analyzed in details in order to get more understanding of what and how they are doing their work according to the missional profile of TMM. I will specially take some concrete examples from the work of evangelists in general and in the *Tanala* and the *Antambahoaka* Regions.

4.1. Establishment and purpose of the Evangelism Department

After 150 years, the task of evangelization remained still great and unfinished in Madagascar. Consequently, in 1968, the General Conference of the Norwegian Missionary Society in Madagascar decided to start a new project of evangelization in the regions of Madagascar where there were no Christians. The purpose was to make an intense

evangelization to non-Christian regions by the sending of evangelists and missionaries for a limited period of time. The funds from Norway would be concentrated to this new project and not to the work of the Malagasy Lutheran Church districts. Younger missionaries would travel and visit these new areas together with evangelists. The older missionaries would be responsible for the work of the districts. The first evangelists were recruited from every synod. They had been trained at Bible school for six months, and received salaries from the NMS. A missionary was recruited to coordinate the work of the evangelists and for sending regular reports to Norway. This new action of evangelization did not begin until July 1969 with the Norwegian missionary Ola Sandland as the first pioneer leader in the *Tafika Masina* program. In 1976, the Permanent Committee of the General Synod (*Komity Mpiandraikitra ny Synoda Lehibe*, KMSL) decided to make the *Tafika Masina* a Department in the Malagasy Lutheran Church, and gave it the name *Tafika Masina Maharitra*. In 1979, the first statutes for *Tafika Masina Maharitra* were edited. They were subsequently revised in 1992 and in 2004.

4.2. The expansion of the work of *Tafika Masina*

In the beginning, the *Tafika Masina* project was supposed to be supported for three years by the funds from Pastor Olav Kristian Strømme.⁸¹ He launched a new method for collecting funds in Norway, in 1960, collecting 3,3 millions of Norwegian kroner to help people in the South. In 1976, it became the Strømme Foundation which supports more than one hundred projects in twenty countries.⁸² The work of *Tafika Masina* did not stop after these three years. It continued to grow over the Island. The action began in the four existing synods of the Malagasy Lutheran Church: *Toliara*, *Fianarantsoa*, *Avaratrimania*, and *Farafangana*. Later, the works of Malagasy evangelists and missionary evangelists expanded in different regions of Madagascar. Later, the following regions also became synods of FLM: *Menabe* and *Morondava* (1973), *Betioky Atsimo* (1980), *Toamasina* (1980), *Tolagnaro* (1981), *Mahajanga* and *Antsiranana* (1986), and *Fisakana* (1992). The regions of *Mahajanga* and *Antsiranana* had been under the responsibility of the *Tafika Masina* for a long time (1977-1986).⁸³ In 1975, the *Tafika Masina* became more integrated in the Malagasy Lutheran church by the appointment of the first Malagasy general secretary, and the establishment of local Friends of TMM. This was also done in order to get local support to TMM. In 1992, the FLM was made identified as a

⁸¹ Referat frå Den Sekstende Ordinære Felleskonferanse for Madagaskar, Antsirabe, 1968, 78.

⁸² <http://www.strommestiftelsen.no/?aid=462590>, written 22nd October 2008, extracted 12th March 2009.

⁸³ Rakotosalama, Solofonomenjanahary Mignon Jaofera & Rivoniaina Razakandriana, (eds) *Tantaran'ny Tafika Masina Maharitra* (Antsirabe: Foibe TMM, 2007), 3.

missional church in the book of the history of the Norwegian Missionary Society (1842-1992):

The Malagasy Lutheran Church (FLM), as missional church towards a new thousand year, has expanded to Muslim regions (of Madagascar)... The church has also found out to have a mission responsibility outside its own frontiers. The growth of mission in the Island has been, all the time, the strength of the revival movement, but now, it becomes a developed perspective through the sending of a Malagasy missionary family to Cameroun.⁸⁴

The year 2000 was celebrated by a great evangelization campaign by the lay people with the slogan: “Living church preaching the gospel”. This had a positive impact on the life of the church. It gave more vitality to the different groups of the church and to the individual Christians. More and more Christians became conscious of their responsibility for witnessing and sharing their faith in Jesus. In the year 2007, evangelization with witnesses was the focus of the celebration of the 140th anniversary of the FLM through the expressed goal: “one Christian wins one non-Christian”. Presently, the Malagasy Lutheran Church is considered as the one church in Madagascar which has the fastest growth because of its focus on being and living as a missional church.

4.3. The coworkers in the *Tafika Masina Maharitra* Department (TMM)

I want to describe here how the FLM is organized and worked with the TMM in order to be effective and to get good results in proclaiming the gospel. With its missional perspective, we will see through the organization of the church the priority given to evangelization from the top leaders to the all members of the FLM. The TMM committees exist in different levels of the structures of the church.

4.3.1. The Management and the Technical Committee of the TMM

The TMM has two major committees which coordinate the work of *Tafika Masina* in the Malagasy Lutheran Church. The Management Committee is composed of the church president of the FLM, the general secretary and the treasurer; the representatives of the Norwegian Missionary Society (NMS), the DANMISION, and the Evangelical Lutheran Church of America (ELCA); the executive staff of the TMM; five representatives of the

⁸⁴ Sigmund Edland & Kjetil Aano (1992), 451. My translation.

synods, the general secretaries of the revival movement and of shalom (Muslim project), a representative of the regional leader of TMM, and a representative of the Permanent Committee of the General Synod. This Management Committee has an important role in giving a missional profile of the Malagasy Lutheran Church since it represents a close collaboration between TMM, the revival movement, and the church. A negative factor is still the dominant role played by the Missions in that the work of the TMM is still heavily dependent on their economical support. However, at present this seems to be unavoidable because of the general poverty in Madagascar. The Technical Committee of TMM is composed of the executive staff of TMM, all the regional leaders of TMM, and the general secretary of the revival movement. This Technical Committee executes the decisions of the Management committee of the TMM. They also study how to put them into practice in the different synods.⁸⁵

4.3.2. The staff leader of the central office of TMM

We saw that the first general secretary of the TMM was a Norwegian (1969). Since 1974, they have all been Malagasy pastors. The general secretary and the vice general secretary have the responsibility for making plans and strategies of evangelism. They study the reports of the evangelists and visit their work. Every year they organize evangelism campaigns together with the synods, arrange meetings for the pastors, evangelists, shepherds, and lay people. They offer training on different topics in evangelism. Following the training, there is always a practice period of evangelization. Since 2007, no more Norwegian missionaries have worked at the central office of the TMM. The vice general secretary, who worked as a treasurer at the same time, had always been one of the Norwegian missionaries until the year 2007. It is written in the statutes of the TMM that: “the next leader at the TMM must be a missionary, and he is the treasurer.”⁸⁶ This decision had as a consequence the independency of this Department both with regard to leadership and stewardship.

4.3.3. Regional leaders of TMM

The regional leaders of TMM work directly with the realization of regional evangelization. These include delimitation of the areas of action, coordination of evangelization in these areas, direct collaboration with the evangelists, continuation of the training in evangelism strategy and leadership. The regional leaders have an important role in

⁸⁵ “The Statute of TMM” in *Ny Foibe TMM* (Antsirabe: Foibe TMM, 2004), 10-11.

⁸⁶ *Ibid.*, 13.

supervising the program of missional church. I will give more places here to describe their role and responsibility in missional focus of FLM. They must deploy much effort in their training of trainers to get a better result every year. Every trimester, they send a report of the work of evangelization in the synod. The evangelists make a written report to the regional leaders every month. From 1998 to 2002, I have worked as regional leader of TMM in the synod of the Forest region. I want to give some concrete examples of the work of TMM in the synod. The following table is established from the report of the work of evangelists in the synod of Forest region (Synodam-paritany Anala, SPAN).⁸⁷

Report of the work of evangelists from the Regional leader, TMM/SPAN, Trimester I/2000															
Name of the Evangelists TMM/SPAN	DIRECT EVANGELIZATION BY THE EVANGELISTS								BAPTISM		TRAINING				
	Villages targeted	Villages visited	Home visited	People visited	Non-Christians	Christians	Church established	Catechumens	Baptized		Church Targeted	Church trained	Cell groups	Training of Christians	Christians doing evangelization
									Children	Adults					
Rakotoarijaona	4	4	26	142	65	77	1	18	3	7	5	5	1	326	27
Mbelo Paul	6	6	80	457	280	177	0	0	0	0	9	6	0	200	0
Randrianaivo Seth	3	3	42	188	134	54	1	0	0	0	2	2	2	53	16
Gervais	4	3	10	66	41	25	0	3	0	5	6	4	5	132	30
Velomaro Justin	2	2	1	6	6	0	0	0	0	0	2	0	0	0	0
Telolahy Pierre	5	2	21	202	124	88	1	0	0	0	3	2	3	204	11
Lahizafy	5	5	40	475	142	333	0	5	0	0	4	4	0	118	62
Rakotonirina Donna	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Ravelonandro Jean de Dieu (*)	(*)		35	111	32	79	0	10	10	4	9	9	2	546	20
SUM:			255	1647	824	833	3	36	13	16	40	32	13	1579	166

(*) The last pastor who was allowed to work as full evangelist of TMM in the synod SPAN.

The work of the evangelists is divided in two parts: proclaiming the gospel to the non-Christians and training of the existing churches in order to make them active in their missional work. Each evangelist has the responsibility of two to six villages (targeted villages) depending on the distance between them and the number of people in each village. They have to visit these villages every month and register how many villages and how many people they have visited (non-Christians and Christians). They proclaim the gospel and witness by work and deed. The catechumen will be baptized after six months. They register the number of children and adults being baptized, the number of church established. As an example, in this first trimester report in the year 2000, the evangelist *Rakotoarijaona* has managed to visit all the

⁸⁷ Bezanahary Edmond, Levoavy & Rivoniaina Razakandriana (eds.), *Tantaran'ny Synodam-paritany Anala, SPAN* (Mananjary: TMM, 2004), 53.

the West. The work in *Tanala* area is more difficult because of the presence of syncretism among the traditional churches from the time of the Mission.

In the following table, we can see the summary of the annual result of the work of evangelists in the year 2000. The total number of Christians who did evangelization was 677. During this year, 129 child and 48 adults were baptized. There were 9 new churches established by the evangelists.⁸⁹

Annual Report from the Regional leader, TMM/SPAN, YEAR 2000															
Trimestrial report	DIRECT EVANGELIZATION BY THE EVANGELISTS								BAPTISM		TRAINING				
	Villages targeted	Villages visited	Home visited	People visited	Non-Christians	Christians	Church established	Catechumens	Baptized		Church targeted	Church trained	Cell groups	Christian trained	Christians doing evangelizing
									Children	Adults					
Trimester I	32	32	255	1647	824	833	3	36	16	13	40	32	13	1579	166
Trimester II	41	32	234	3983	1227	2758	1	14	42	23	33	24	3	1816	290
Trimester III	44	29	175	1446	658	788	4	2	4	1	37	24	7	955	181
Trimester IV	45	20	73	768	416	352	1	1	67	11	37	19	2	1563	40
Sum year 2000:	737	7844	3125	4731	9	53	129	48	147	99	25	1816	677		

The table below illustrates the task of the evangelists in the synod SPAN in five years: 1998 to 2002. We can see that during this period of five years, the evangelists proclaimed the gospel to 12235 non-Christians. However, only 713 children and 313 adults were baptized. This result is not too bad if we compare it with the low result of evangelization among the Muslim area at the north of Madagascar. The *Tanala* and the *Antambahoaka* tribes are animists and they believe in the ancestors and worship idols. The work of revival movement is very active among them.⁹⁰

Report from the Regional leader, TMM/SPAN, Year 1998 – 2002 (5 years)															
Annual report	DIRECT EVANGELIZATION BY THE EVANGELISTS								BAPTISM		TRAINING				
	Villages targeted	Villages visited	Home visited	People visited	Non-Christians	Christians	Church established	Catechumens	Baptized		Church targeted	Church trained	Cell groups	Christian trained	Christians doing evangelizing
									Children	Adults					
1998	19	19	265	4949	872	2675	0	155	62	22	0	0	0	178	115
1999	33	33	535	5955	1998	4273	4	139	195	86	42	19	3	377	227
2000	45	45	737	7844	3125	4731	9	53	129	48	147	99	25	1816	677
2001	46	46	675	7621	3524	4335	5	184	214	108	180	135	44	3291	1061
2002	40	40	627	6697	2716	3986	0	59	116	49	162	105	22	8389	717
SUM:	2839	33066	12235	20000	18	590	716	313	531	358	94	14051	2797		

⁸⁹ Bezanahary Edmond, Levoavy & Rivoniaina Razakandriana (2004), 55.

⁹⁰ Ibid., 60.

4.3.4. Evangelists as agents of evangelization

The evangelists were recruited from those who had studied in Bible school for six months at the start of TMM, and two years afterward. They were tested for six months before they were engaged in the work. The evangelists had been placed in limited regions for three years, and they were moved to other regions later. Most of them lived far from the town, in villages without health care centres and without schools. They had direct evangelization among the non-Christians. After three years, the evangelists were moved to other places and replaced by catechists. The evangelist had to work hard during his period because the area of action was very wide and the security sometimes bad. From 1981 to 1992, 431 churches were established by the evangelists, 38,899 children and adults were baptized.⁹¹ The evangelists themselves do not baptize people. They teach the newly converted people, and the pastors baptize them after six months of preparation.

According to the new strategy, the evangelist is working in delimited villages in the priority regions chosen by the synod. He is placed near a school for his children and near a health station, but his office is in the delimited region without Christians. His task is to visit the villages, and to preach the gospel in every house. He builds new churches and prepares new leaders who can work as catechists in these new churches. It is also his responsibility to urge the church and the Christians to do evangelization, and to witness to others. He organizes evangelization campaigns with the pastor, the catechist, and the local Christians. He must not forget the children. They are always the first contact with the non-Christians, and open the door of evangelization. Some evangelists have also the talent to combine practical work with evangelization. The evangelist *Velomaro Justin*, for example, preaches the gospel while he helps the peasants to harvest. The evangelist *Randrianaivo Seth* is a carpenter, and helps people to build houses. *Lahizafy* is a son of a traditional diviner. It is therefore easy for him to talk to a traditional medicine man, and to convince him to believe to the true God. *Rakotonirina Donna* comes from the *Antambahoaka* tribe in which it is taboo to have twins. He himself has twin daughters. He teaches the people that it is not true that twins bring a curse to the village. The reason for this taboo was that, during the war, those who had twins were easily caught by the enemies because it was not easy to run away with two babies. It therefore became a taboo. The *Antambahoaka* tribe is afraid of keeping twins in the village. They lay them on the beach to die or give them away to the orphanage.

⁹¹ Rakotosalama, Solofonomenjanahary Mignon Jaofera & Rivoniaina Razakandriana, (eds.) *Tantaran'ny Tafika Masina Maharitra* (Antsirabe: Foibe TMM, 2007), 4.

In 2003, all the evangelists of TMM were moved to the frontiers of the synods, but not far from a local congregation. This was done in order to collaborate with local congregations about the missional vocation of the church. In parallel, they continued their work among non-reached Christians. In 2004, the Management committee of TMM together with the Missions decided not to recruit more evangelists. The reason was the decrease in support from abroad. In 2007, there were 94 evangelists supported by the NMS. They are working in non-accessed regions between the borders of synods.

In the following table, we can see a summary of the work of evangelists in the Malagasy Lutheran Church from 1994 to 2007. This table is taken from the book *Tantaran'ny Tafika Masina Maharitra* (the History of the *Tafika Masina* Department).⁹²

Statistics about the work of the evangelists (1994-2007)					
Year	Number of evangelists	People visited	People baptized	Number of catechumens	New churches
1994	147	236819	1923	1513	28
1995	144	249367	2151	1744	23
1996	150	158440	1873	1747	51
1997	147	215085	2723	2005	67
1998	141	212732	3166	1684	67
1999	127	175665	2068	2332	61
2000	120	225841	2901	2501	88
2001	123	210524	3795	2201	102
2002	113	144210	2702	2487	50
2003	113	111971	1467	1107	20
2004	96	100382	1248	662	40
2005	102	120522	2474	1859	56
2006	98	90982	1938	1087	60
2007	94	124961	1957	1428	56
Sum:		2377501	32386	24357	769

We see that the number of evangelists increased in 2005. This was due to the introducing of private evangelists from a missionary into the TMM. It was regulated the year later. The number of evangelists decreased until 2007. In 2004, it was decided that retired and

⁹² Rakotosalama, Solofonomenjanahary Mignon Jaofera & Rivoniaina Razakandriana (2007), 12.

dead evangelists could no more be replaced by new evangelists. The evangelists make monthly detailed statistics about their works. We can see on the table that there are big differences between the number of people visited and the people baptized and catechumens. This is due to the fact that the evangelists also visit churches. They have meetings with Christians in order to train them in evangelism. The difference can also be explained from the fact that it is not easy to convert non-Christians. The growth of the results in the years 2000 and 2001 is due to the celebration of the 2000 years' anniversary of the birth of Christ by a great evangelization campaign all over Madagascar. Also in 2007 the number of people visited had grown as a consequence of campaigners during the 140th anniversary of FLM.

4.3.5. Local parishes and individual Christians as agents of evangelization

In November 2003, the 110th General Synod Committee (KMSL) in the Malagasy Lutheran Church reaffirmed that evangelization is a priority of the work of the Malagasy Lutheran Church. Its vision is that the Malagasy Lutheran Church will continue to be an active church in evangelism, in other terms, a missional church, where all the Christians have a responsibility of proclaiming the gospel of Jesus Christ and witnessing in everyday life.⁹³

The Central Office of the Evangelism Department in the Malagasy Lutheran Church wants to reinforce the collaboration between all the church leaders, the evangelists, the missionaries, and especially the ordinary Christians, in order to realize this vision of the Malagasy Lutheran Church, as a missional church. The establishment of cell groups of evangelization in every congregation started in the year 2000.

In the synod of the Forest region (SPAN), as in the other synods, expansion of the work varies. Some expand fast and some remain static. The *Tanala* and *Antambahoaka* tribes live in the synod SPAN. These two tribes represent two different types of churches in FLM. The *Tanala* churches are more traditional, situated in the old area of NMS, where there are old missionary stations and districts. The *Antambahoaka* tribe lives on the East coast which is considered as the new region of evangelization. The churches in *Tanala* have difficulty to grow because the Christians are used to waiting for the non-Christians to seek the church themselves. Some say that it is the work of the evangelists and missionaries to go and preach. They are kept busy by the internal activities of the church. In *Antambahoaka* region, however, the Christians are used to doing everything by themselves because of the lack of pastors. They are willing to

⁹³ Rapport to MELCAM (ELCA), "The Malagasy Lutheran Church as a living church proclaiming the Gospel" (Antsirabe: Foibe TMM, 2005), 3.

share their faith to the others because of the active teaching about missional church by the evangelists. Even the children take part actively in evangelization with songs and praise.

During some trainings in evangelism, I have registered that the Christians became glad after taking part in evangelization. In the year 2000, I participated in a direct evangelization in *Antaretra*, in the district of *Ifanadiana* of the *Tanala* Region. On the first day, we had a training session which was focused on the topic: “Every Christian proclaims.” On the second day, there were 674 Christians divided into small groups who visited houses and talked to non-Christians. On the third day, an open air meeting with preaching was organized by the youth choir. During the evening, I made a projection of the Jesus film outside in the open air. This kind of meeting was held all over the districts of the synod during the year 2000. One of my informants from *Tanala* region mentioned that she felt a great joy and experienced the power of the Lord in doing evangelization.⁹⁴ The others referred to what Jesus said in Matthew 10:8: “Heal the sick, raise the dead, and cleanse those who have leprosy, drive out demons. Freely, you have received, freely give.”

4.4. Methods and strategies

4.4.1. TMM biblical focus on evangelism

The methods and strategies of the TMM are based on basic biblical teaching on evangelism. In the first place, the TMM focuses on training the believers that the *raison d'être* of the Christians is that *they are witnesses of Jesus Christ in everyday life*.⁹⁵ They are not only called to hear the Word of God in the Church every Sunday. They are also called to share what they have heard. In the great commission, Jesus told us to go and make disciples (Matt. 28:18-20). How are Jesus' followers to make disciples? According to Matthew 28:18-20, the answer is by “going,” “baptizing,” and “teaching.” First, by going to those who have had no opportunity; second, by calling them to have a relationship with Jesus in whom they repent, believe, and are baptized; and third, by teaching them to hold fast to all that Christ commanded. The Great Commission reminds all disciples that the church must be on the march, conquering new territory until a witness to the love of Jesus Christ exists in every place, in every language, expressed in ways that are meaningful to every culture.⁹⁶ This Great Commission was not only addressed to the first disciples, but also later to all Christians in every generation. Jesus'

⁹⁴ Informant GL2RH.

⁹⁵ Sampana Tafika Masina Maharitra, *Tari-dalana momba ny Stratejia Tafika Masina*, 11.

⁹⁶ Robert Garrett, “The Gospels and Acts: Jesus the Missionary and His Missionary Followers”, in J. M. Terry, E. C. Smith, & J. Anderson, *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions* (Nashville: Broadman & Holman Publishers, 1998), 72.

commission requires us to evangelize. He told us to be witnesses, something every believer can do. In the second place, the TMM training puts the stress on *witnessing as a witness of the baptism we have received*. In witnessing, the Christians can show in practice how they can live with their baptism. In fact, we received *the forgiveness of our sins in the baptism*. Then, we call others to give their life to Jesus so that they can also receive God's mercy: "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit" (Acts 2:38). *We received the Holy Spirit in the baptism, and this Spirit sends us to witness to our neighbours*, as Jesus said: "You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). Jesus commanded his disciples to be witnesses. The Greek word used here, *μάρτυρες*, refers to a group of people who testify to what they have seen and heard. Jesus instructed his followers to tell others what they knew about him. Witnessing in its basic form is to simply tell what you know about Jesus. Every Christian is not called to be a full-time evangelist, but every believer should be a witness to the saving power of Jesus. These words of Jesus clearly teach us that mission is a natural outgrowth of local evangelism. In his book, 'Church Evangelism', John Mark Teddy wrote that "the churches should maintain a healthy balance between local evangelism, home missions, and foreign missions."⁹⁷ Moreover, *we became God's children in baptism*. Then, we go and proclaim the gospel so that the others can also be converted into God's children: "But to all who have received him— those who believe in his name— he has given the right to become God's children" (John 1:12). At last, we receive the salvation in the baptism. Then, we preach the gospel, call the others so that all the people can be saved, "for the grace of God has appeared, bringing salvation to all people" (Titus 2:11). We proclaim the gospel because we are saved, and not because we want to be saved. Witnessing is not a question of obligation. It is the life of the believers, who are guided by God's love which teaches us to share, and not to keep the salvation for ourselves.⁹⁸

4.4.2. Contextualized evangelism

The Malagasy Lutheran Church has spread all over Madagascar. The TMM Committee has decided to recruit local evangelists to facilitate the work of evangelization in the synod. They must know the local culture and the dialect of the local villages in order to be effective in

⁹⁷ John Mark Terry, *Church evangelism: Creating a Culture for Growth in Your Congregation* (Nashville: Broadman & Holman Publishers, 1997), 10.

⁹⁸ Sampana Tafika Masina Maharitra, *Tari-dalana momba ny Stratejia Tafika Masina* (2005), 12.

evangelization. In Madagascar, there are 18 major tribes,⁹⁹ with 21 major dialects. The Merina language became the official language. Nevertheless, in terms of evangelism, TMM prefers to use the local dialect to communicate effectively the gospel to the non-Christians on the coasts. It facilitates the communication and fastens the understanding of the message of the Bible. The TMM Committee decided to translate the Jesus film in Luke in dialects, along with the translating of some parts of the book of Luke in printing paper, and in audio cassette version. The integral film (120 minutes) was translated in *Masikoro* dialect, in *Bara*, in *Tsimihety*, in *Sakalava Analalava*, in *Sakalava Besalampy*, and in *Tandroy*. In 2007, the project continued with five other Malagasy dialects. This project is financed by the Luke Partnership, an initiative of The Seed Company, which is part of Wycliffe Bible Translators. The Luke Partnership in Madagascar takes place under the umbrella of the *Tafika Masina Maharitra* of the FLM.¹⁰⁰ I have seen some *Tanala* students in the Bible school who began to pray and preach in the official language. That was inadequate. I urged them therefore to use their own dialect in order to win indigenous peasants to Christ, and not just bring them to follow a new Malagasy Christendom, dominated by the official language.

The benefit of having evangelists from local places is that they know the culture and the customs. *Lahizafy* is one of these evangelists. He is the son of a medicine man (diviner) from *Tanala* tribe. One day I saw him preaching the gospel to native non-Christians. He began to explain the Malagasy ancestor's belief, the rituals and idols. He progressively continued his explanation until it came to God the Creator, and to Jesus Christ the Saviour. He used some analogies and comparisons, not just in theory but in practical examples with the work of the revival movement showing the power of the Holy Spirit in healing the sick by praying to Jesus, and in freeing the possessed by the name of Jesus. During training in evangelism, he cited one prayer of a traditional, sacrificial priest. He explained it in detail in a positive, critical manner, and sometimes with humour. When he cited the prayer, people were impressed because he did it rightly. Below is the translation of this traditional prayer:

O! O! O! Listen, listen, we call you *Zanahary*, *Zanahary* male and female, *andriodriotra*, *andranofalafa*, *beeronerona*, *radiovazankoa*, *maso-famakiahana*, *vorombetsivazana*, *rahotrohotra*, *andavabato*, the stars, the moon, the sun,

⁹⁹ Malagasy tribes: Antaifasy, Antaimoro, Antaisaka, Antankarana, *Antambahoaka*, Antandroy, Antanosy, Bara, Betsileo, Betsimisaraka, Bezanozano, Mahafaly, Merina, Sakalava, Sihanaka, *Tanala*, Tsimihety, Vezo.

¹⁰⁰ Luke partnership in Madagascar, http://www.mhs.no/arkiv/article_1172.shtml, written June 20th 2008, extracted March 24th 2009.

ranomalaza, the twelve mountains, *raselisely*. Those are all of you, *Zanahary*! I rope again come here altogether! Use the golden chain to go down, and sit on a golden chair from where you can turn to the East, give healing and life. Come all of you *Zanahary*! Here we pray to you, and we do not call you for a vain, but this woman *Raso* is sick.¹⁰¹

We can see many gods named in this prayer for a sick woman. The three first are the highest gods of the *Tanala*: *zanahary* is god the Creator, *zanaharilahy* the god of creation in the masculine sense, *zanaharivavy* the wife of the god of creation. The following gods derived from divinized elements of nature are: *andriodriotra* (the God of cyclone and storm), *andranofalafa* (the god who lives in the fine house), *beeronerona* (the god of thunder), *radiovazankoa* (the god with the clean nails), *masofamakiahana* (the god with the killing eye), *vorombetsivazana* (god the great bird), *andavabato* (the god of cavern), *kintana* (the divine stars), *volana* (the divine moon), *masoandro* (the divine sun), *ranomalaza* (the god of the rivers), *tendrombohitra 12* (the god in the 12 high mountains), and *raselisely* (the god of speed). The 12 high mountains contain twelve idols of the king Andrianampoinimerina from highlands. Lahizafy identifies here 16 gods in *Tanala* tribe. However, Jørgun Ruud cited 46 gods in *Gods and Ancestors: Society and Religion among the forest tribes in Madagascar*.¹⁰² A simple *Tanala* peasant is afraid to pray directly to God because in *Tanala* religion, people are too bad to talk to God. It is the responsibility of the sacrificial priest (*tangalamena*) to do that. Lahizafy said to them that God is God of love and forgiveness. They don't need to be afraid because Jesus Christ took our sins when he was crucified on the cross. He died, but rose again from the dead. He is among us with his Holy Spirit. *Tanala* people are also bound by hundreds of taboos which prevent them from developing in their daily life. It is the same with the *Antambahoaka* tribe. They have, for instance, what they call *tany fady* (forbidden earth). Many ploughable lands in the forest cannot be cultivated. They believe that there is malediction or dangerous spirits in these taboo lands. Evangelists witness to them that God is powerful and

¹⁰¹ Lahizafy citing a traditional prayer in Bezanahary Edmond, Levoavy & Rivoniaina Razakandriana (2004), 17: "Oooo! *Manantso manantso, Manantso anareo zanahary! Ny zanaharilahy, ny zanaharivavy, ny andriodriotra, ny andranofalafa, ny beeronerona, radiovazankoa, masofamakiahana, vorombetsivazana,, ny andavabato, ny kintana, ny volana, ny masoandro, ny ranomalaza, tendrombohitra 12, raselisely. Zany ianareo zanahary! Dia manantso eee Mitongava ianareo! Tady rojovolamena andrononana, farafara volamena no ipetrahana, ao no mitodika miatsinana, manome ny hatsarana, manome ny havelomana. Tonga ianareo zanahary izay nantsovana. Eto no anantsovana anareo, ary tsy antsovana fahatany fa misy antony. Marary Raso.*"

¹⁰² Jørgun Ruud, *Gods and Ancestors: Society and Religion among the Forest Tribes in Madagascar* (Oslo: Solum Forlag, 2002), 174-175.

can drive out the evil spirits in these lands. They pray and drive out demons by the name of Jesus. They ask permission from the leader in the village, and begin to use the land to cultivate or to build a house. Most of the indigenous people follow the example of evangelists when they give their life to Jesus. TMM uses this kind of evangelism in the program of Green School in the Malagasy Lutheran Church in order to fight against poverty. Taboo is not only a question of lack of knowledge. It is also a question of beliefs which prevent the peasants to be opened for development, and for improving their livelihood.¹⁰³

4.4.3. Five years' plan to reach the priority areas for evangelists

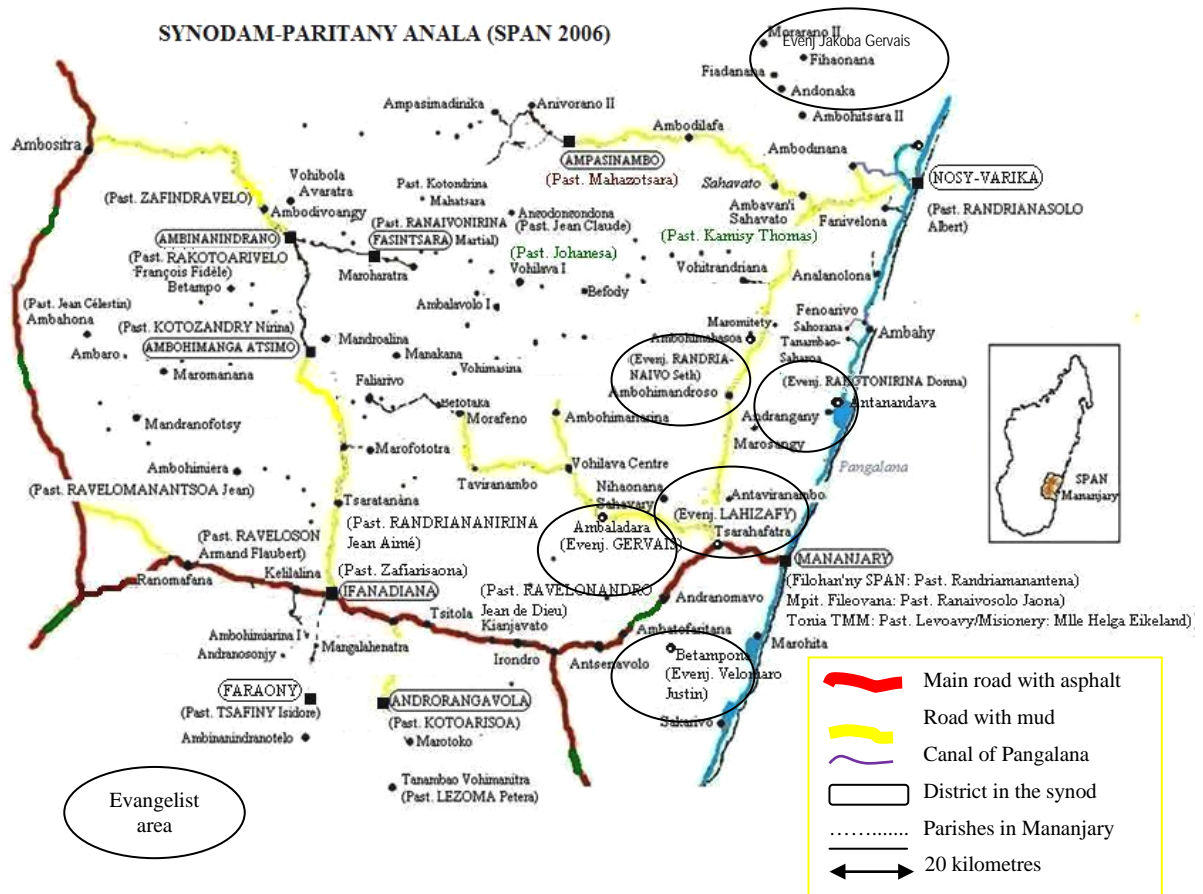
The TMM has a five years Strategy plan (2004-2008). It is a challenge, which the Malagasy Lutheran Church and its partners (NMS, Danmission, and MELCAM) want to carry out. With this plan, TMM attempts to realize an intensive evangelization by evangelists with establishment of new churches. In 2004, the move of evangelists to the strategy areas was realized thanks to the support from the Missions. The goal of this plan is to reach the non-Christians living in these new areas. The results of the evaluation of TMM in 2003 showed that many evangelists have been working in the same places for a long time. Some of them became like catechists leading churches and not continuing evangelizing in new areas. But then the local Christians became more and more interested in sharing their faith and participating in evangelization. Evangelists' work need to extend in other areas. The evaluation clarified that the most unevangelized regions of Madagascar were located between the limits of the different synods of The Malagasy Lutheran Church.

The following map shows the delimitation of the priority areas of evangelization in FLM. This map is taken from the book *Tantaran'ny Tafika Masina Maharitra*.¹⁰⁴ The TMM evangelists were moved to these strategic areas (with no Christians) in 2004. Most of these areas are situated between the limits of the synods.

¹⁰³ Rivoniaina Razakandriana, *Fitoriana ny Filazantsara miaraka amin'ny Sekoly Maitso* (Antsirabe: Foibe TMM, 2006), 14-16.

¹⁰⁴ Rakotosalama, Solofonomenjanahary Mignon Jaofera & Rivoniaina Razakandriana (2007), 4.

years (1968-2008) in Madagascar and knows this hard job.¹⁰⁵ Her strategy is having direct contact with non-Christians, visiting villages, and talking with people. During the three last years of her period in the synod SPAN, with the collaboration of evangelists, the regional leaders of TMM, pastor *Levoavy*, 17 new churches were established.¹⁰⁶



¹⁰⁵ Article about Helga Eikeland, "Medalje etter 40 år", [http://www.nms.no/CMS/web.nsf/\(\\$AII\)/5FD4B26B21E20474C125751200437F5A?OpenDocument](http://www.nms.no/CMS/web.nsf/($AII)/5FD4B26B21E20474C125751200437F5A?OpenDocument), written November 11th 2008, extracted March 28th 2009.

¹⁰⁶ New churches established by evangelist Donna in Pangalana canal: *Ampasimanjeva*, *Ambalahasina*; evangelist Lahizafy: *Mahatsara*, *Ambodimanga*, *Fenoarivo*, *Ambohipeno*, *Andara*, *Ambodirofia*; Regional leader of TMM, Levoavy: *Mahatsara-Iefaka*, *Morafeno*, *Anivorano*, *Mangarivo*; evangelist Seth: *Ambodikinina*, *Ambohiniera*; evangelist Jakoba Gervais: *Marofaria*, *Ampanasana*, *Telopolotafo*.

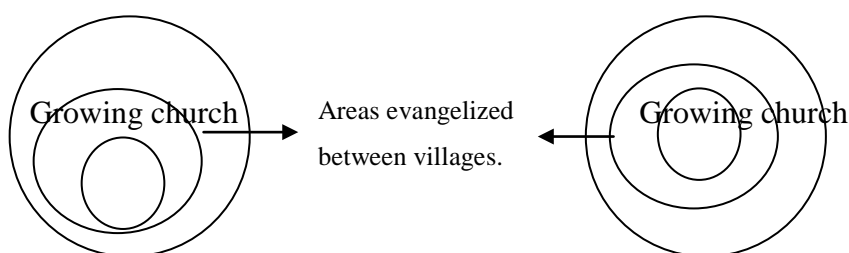
Below is a table summing up the TMM five years plan of evangelism (2004-2008).¹⁰⁷

Activities	Responsible	Regions	Duration	Executive Committee	Evangelization application
Delimitation of the new areas in the synods.	Central office of FLM Central office of TMM	Reaching 17 synods	One year (2004)	Synod leaders	All the new regions will be delimited.
Sensitization: to make known the program	Central office of FLM	Reaching 17 synods	2 years (2004-2005)	Regional leaders of TMM	Aim: Establishment of TMM Cell group in local churches in order to continue the work of evangelization in the synods.
Establishment of TMM cell group of evangelism in every local church and TMM committee in the districts	Central office of TMM Central office of revival movement (<i>fifohazana</i>)	Reaching 17 synods	2 years (2004-2005)	Regional leaders of the revival movement (<i>fifohazana</i>)	
KMSL: Giving concrete way to synods in order to raise their participation in the salaries of evangelists	Central office of FLM Central office of TMM Central office of the synods	Reaching 17 synods	From the year 2004	District pastors	All Christians participate in evangelization.
Training of the trainers	Central office of TMM 3 people to cooperate with the TMM regional leaders. Divide the synods in 4 sectors.	Reaching 6 synods	2004	Parish pastors	Lay leaders, pastors, and evangelists, leaders of the different group in the church, shepherds, and the cell group of evangelization.
		Reaching 4 synods	2005		
		Reaching 4 synods	2006		
		Reaching 5 synods	2007		
Internal evaluation	A special commissioner designated by the KMSL	All the regions visited Training and making the strategy plan known	2007	Evangelists Catechists	
Annual auto evaluation	Central office of FLM and TMM				
External evaluation	FLM with the different Missions		2008	Synod leaders TMM regional leaders Revival movement leaders in the synod.	

¹⁰⁷ TMM five years plan recognized by the Permanent Committee of the General Synod (KMSL Antananarivo, 2003).

4.4.4. Training of the lay people

Every year, TMM organizes a large meeting of pastors, evangelists, and lay people in every synod. The Christians are trained so that they dare to be true witnesses of Christ to their entourage. In 2006, for example, there were 3827 participants during the training of lay people. The American Mission (ELCA) supports the financing of this training of the lay people with the local participation of the synod. The goal is to reinforce the vitality of the Christians in participating in evangelization. The church needs to send missionaries abroad; and we need evangelists to preach the gospel to the unreached regions. However, the local church and the Christians must begin to make a regular local program of evangelization. Some churches manage to have it weekly, others once a month. The essential task is to have continuation of this program in every church. If every church does this, the number of Christians will increase little by little. The geographic area of the church will in turn increase until it reaches the boundaries of other parishes, as is illustrated by the following figure:



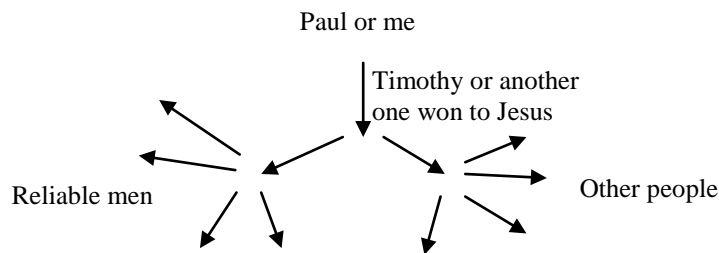
It is like drops of oil which spreads out and around. The song of the Sunday school “This little light of mine, I’m gonna let it shine” is very popular in this synod. “Down in my heart, I’m gonna let it shine. Ev’ry where I go, I’m going to let it shine.”¹⁰⁸ Jesus said in Matt 5:14-16: “You are the light of the world... Let your light shine before men, that they may see your good deeds and praise your Father in heaven.” This stimulates Christian witness and evangelization.

In the training of lay people, the TMM focuses on different topics: One Christian wins one non-Christian in individual evangelization (John 4:7-42); talking about Jesus during home visiting (Luke 9:1-4); telling your experiences of what Jesus did in your life (1 John 1:3); always ready to preach and to witness (2 Timothy 4:2;1; Peter 3:15); not ashamed of the gospel of Christ (Romans 1:16); become friends and it will be easy to preach to them (John 15:15); preaching the gospel by praise and songs.

¹⁰⁸ "This Little Light of Mine" is a Gospel children's song written by Harry Dixon Loes (1895-1965) in about 1920.

4.4.5. Training of trainers

TMM has chosen the strategy of Paul in 2 Timothy 2:2: “And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.” The TMM wants to focus on a Christian leadership which can help the Christians to lead the others to Jesus. It is a training with the topic ‘Led to lead’. We are led to Christ, and have also the responsibility to lead the others to Him. The Christian faith is something to share, and not to keep for ourselves. The movement resulting from such training can be illustrated as follows:



In his book, *The Secret of Soul-winning*, Steffen Olford argues that the apostle Paul states clearly that the gift of the evangelist in Christ’s church is ‘for the equipping of the saints for the work of ministry [or serving]’ (Eph. 4:12). In other words, the motto and mission of every local church should be “Every Member Evangelism”.¹⁰⁹

TMM has also followed the strategy of selection which Robert E. Coleman identified in his book *The Master Plan of Evangelism*. None of the men Jesus chose seemed to be key people. They weren't prominent in the synagogues, educated, or wealthy. They were ‘unlearned and ignorant’ (Acts 4:13), but Jesus saw in them the potential to be leaders in the Kingdom. They weren't the men you would expect to win the world for Jesus, but they were teachable. They had a yearning for God and the realities of His life.¹¹⁰ Evangelists and the people from *Tanala* and *Antambahoaka* are, in a way, like the disciples of Jesus. Most of them come from poor families, and do not have high school education. But, they have a fervent faith in Jesus. They grow in faith and knowledge subsequent.

Tafika Masina Maharitra organizes a training of trainers for a number of target groups: the church leaders, the pastors, the evangelists, and the catechists, the cell groups of evangelism in each church, the shepherds (*mpiandry*), and the Christians following this new strategy. In

¹⁰⁹ Steffen Olford, *The Secret of Soul-winning* (Nashville: B & H Publishing Group, 2007), 8.

¹¹⁰ Robert E. Coleman. *The Master plan of Evangelism* (Michigan: Fleming H. Revell, 1993), 28-29.

2006, the TMM held 10 training sessions of trainers to church leaders, members of the regional synod committees, members of the cell groups of evangelism, pastors, catechists, evangelists.¹¹¹

4.4.6. Establishment of cell groups of evangelization in every church:

The cell group is very important for the Malagasy Lutheran church because it is an effective resource for the continuation of a durable evangelization. The goal is to build a cell group of evangelization in every church. Today, most of the churches have cell groups of evangelization, especially the new churches. The cell group has the responsibility to train local Christians and to lead them so that they will take part actively in spreading the faith in Jesus. It is not just the members of the cell group who carry out evangelization. They do evangelization themselves, but they also urge the congregation to do the same. A cell group is constituted by three or four fervent Christians who want to bring the others to do evangelization. They have a close collaboration with the pastor and the catechist. This cell group helps the church to organize a regular program of evangelization. They urge the different groups in the church to have a regular program of evangelization. The children in the Sunday school invite their friends to join them. The youth group organizes a concert with evangelization. The shepherds in revival groups have managed to have a regular day in the week to do evangelization. Also the shepherds go with the local Christians when they preach the gospel and vice versa. In *Tanala* and *Antambahoaka* regions, they often choose Tuesday and Thursday to do evangelization. In these days, they can meet people in the villages because these are taboo days. It means that it is forbidden to work on the rice fields on these days, and people stay at home. During the working days, however, they spend their time at the rice fields far from the village, and it is difficult to meet them.

It is the responsibility of the cell groups, in evangelization to remember the church's identity as missional church, that is, a living church proclaiming the gospel at all time. "Preach the Word; be prepared in season and out of season; correct, rebuke and encourage with great patience and careful instruction" (2 Timothy 4:2). A church which does not have a regular

¹¹¹ (1) Southern Area: Faradofay (SPFa), Ambovombe Androy (SPAA), Betioky Atsimo (SPBA), Toliara (SPFT): Training carried out by the leader of the Management Committee.

(2) Antananarivo (SPAnta), Sambava (SPAvA), and Fianarantsoa (SPAf): carried out by the General Secretary of the Evangelism Department.

(3) Members of the Technical Committee of the Evangelism Department carried out by the Central office of the TMM.

(4) Maintirano (SPMel) carried out by the Assistant General Secretary of the Evangelism Department.

program of evangelization can become inert and without life. A church both needs to grow and to become a real witness of God in the world.

4.4.7. The cooperation between the Evangelism Department (TMM) and the Theological Institutions

The cooperation with the Bible Schools, the Seminaries and the Lutheran Faculty of Theology is very positive. The TMM shares with the students the evangelism strategy based on the experience of the evangelists and the concept of missional church. It further teaches a Christian leadership which is capable of making Christians lead their neighbours to Christ. Also they teach the concept of a stewardship with a view to build a local church which can depend on its own resources and creative potentials. The goal of this new program is to awaken and to strengthen the vocation of the students, so that they can have sufficient knowledge to preach the gospel and to have a good collaboration with the lay Christians, the evangelists, and the shepherds. TMM wants to establish, in the matter of missiology, a clear program on the strategy of evangelism, a good Christian leadership and stewardship to the current churches. The local teacher in Practical Theology will be responsible for the continuation of this program.

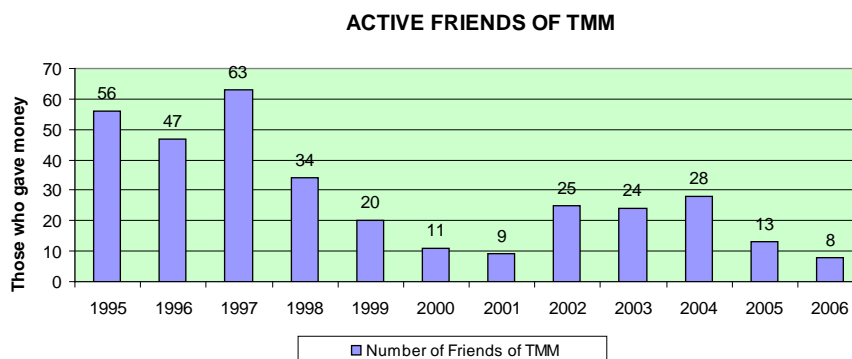
TMM has elaborated different booklets to be at the disposal of teachers and students. These booklets cover a number of subjects, such as a general introduction on the strategy of evangelism, the strategy of Jesus on evangelism, evangelism in the daily life of a Christian, the living church proclaiming the gospel, leadership and evangelism in the life of the church, an adapted stewardship to the new church, evangelism facing the fight against the AIDS, the proclamation of the gospel facing the propagation of false teachings, sports and evangelism, the green school and evangelism, evangelism and Sunday school, home church and cell group. The program is not only an academic course, but also a study bringing a living faith to the students in practice. The training aims at making the students good leaders who can also produce new leaders. The goal is to get more trained leaders who come from the different regions of Madagascar. The Malagasy Lutheran Church thinks about a decentralization of Theological institutions all over the Island. It is expensive to have such institutions. It therefore requires a partnership with the Missions. A table of statistics showing the Bible schools (SB) in the Malagasy Lutheran Church, the Regional Theological Seminaries (STPL), and the Faculty of

Theology (SALT) in 2005 can be found at the Appendix.¹¹²

The Bible school (SB) gives a basic biblical and theological training in two years. After their study, the students can work as evangelists or catechists. The Theological seminary (STPL) is a more developed theological study. It can be considered the equivalent to a bachelor session. The study lasts four years. After STPL, the student can take an exam, and continue their studies at the Faculty of Theology in order to get the Master Degree in Theology. It takes three years. The most interesting in the Malagasy Lutheran Church is the opening of Theological studies for lay people or *Sekoly Fampianarana Teolojia ho an'ny Laika* (SeFaTeL). These can be found in the two biggest parishes in Antananarivo, and in the Cathedral of *Antsirabe*. These Theological trainings for lay people are self-financed by local churches. They follow most of the program of the Bible School, but are more compressed. They aim at Christians, who have their own job, and take this Theological study as part time studies with evening courses.

4.5. Local participation in the work of TMM

The TMM encourages the churches to take part in the financing of the Budget of the Evangelism Department by collects and individual support to the work of evangelism. This local participation has increased, but very slowly. The churches are used to giving collects during the Day of Pentecost to TMM. Some faithful Christians sometimes provide private contributions. We also have the Friends of TMM (*Sakaizan'ny TMM*) who have regular donation to TMM, but the number of them has decreased. Many of them died, and few of the young generation are interested in becoming Friends of TMM. Below is a chart showing the number of Friends of TMM registered from 1995 to 2006.¹¹³

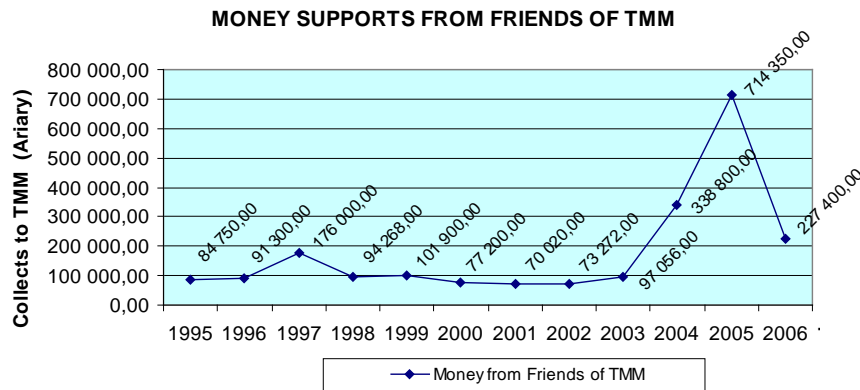


TMM has sent many Friends cards registration for donations to different people many

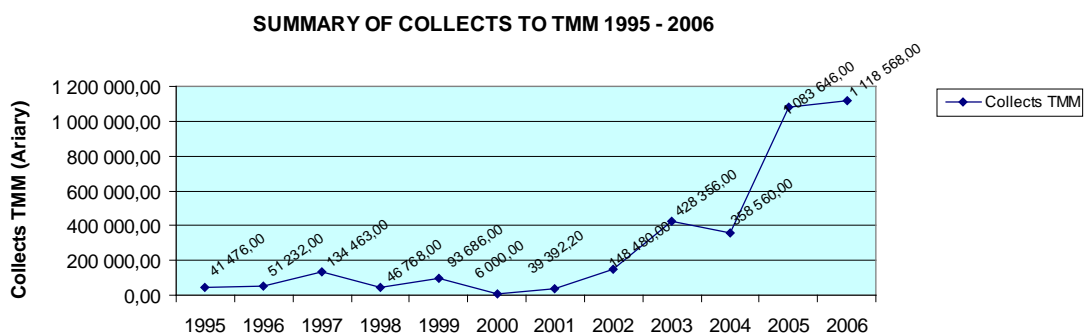
¹¹² Theological Institutions and Bible Schools in the FLM & map, Appendix, 91-92.

¹¹³ Rakotosalama, Solofonomenjanahary Mignon Jaofera & Rivoniaina Razakandriana (2007), 13.

people. Very few of them are returned to TMM. This is due to the poverty of most of the Christians in FLM. Experience shows that it is not the churches in towns that give the most but the churches in the country side. The chart below shows donations from the Friends of TMM (1995 – 2006). In 2005, there was a private donation for 570 000 Ariary which gave a big difference on the chart.¹¹⁴



The chart below shows the local participation of FLM by the collects during the Pentecost service in every parish. The amounts are in Malagasy Ariary. We can see that there is a growth from the year 2002 to 2006. It is due to the encouragement of the churches to increase their participation. The collects from the Day of Pentecost had always been sent to TMM via all the structures of the church: congregation, parish, district, synod, and TMM. There was almost nothing to the TMM at the end. From 2003, it was decided that all the money should be sent directly to TMM. We can see the good result after this decision.¹¹⁵



4.6. Support from external organizations

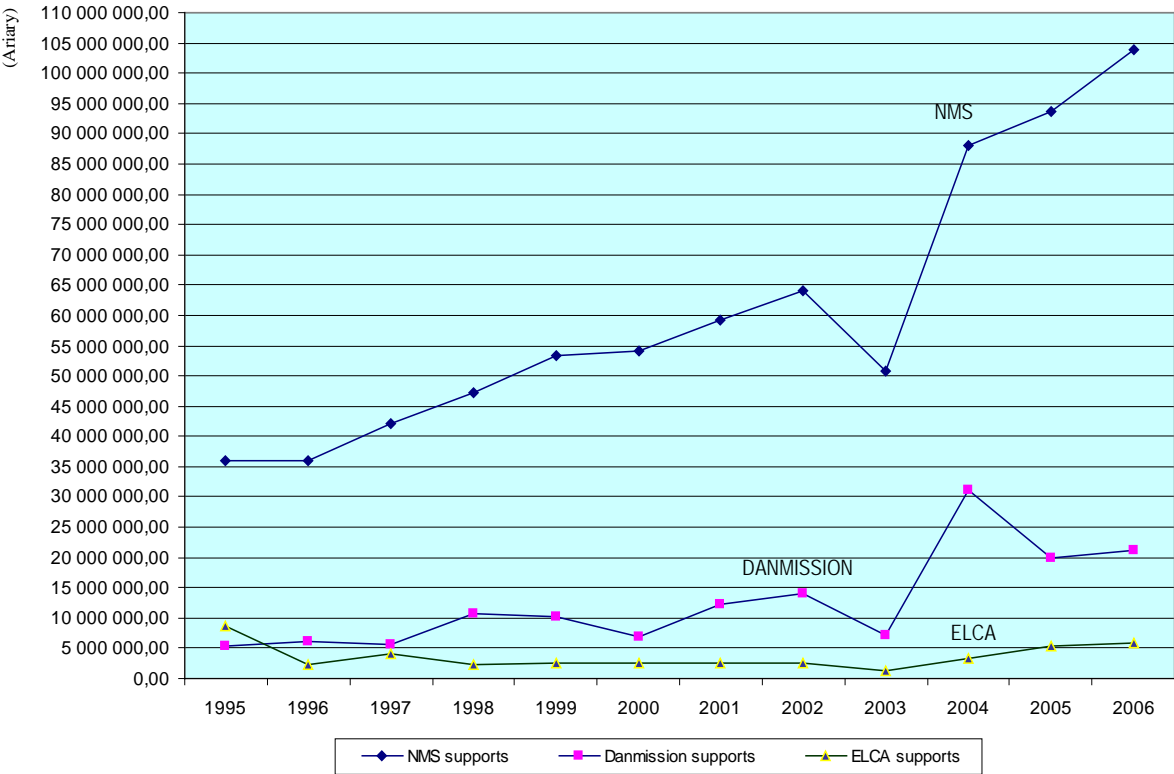
TMM has become dependent on the funds from Missions; just a small part of the budget comes from local churches. The work of TMM (established in 1969) depends almost entirely

¹¹⁴ Rakotosalama, Solofonomenjanahary Mignon Jaofera & Rivoniaina Razakandriana (2007), 13.

¹¹⁵ Ibid, 13-15. Exchange currency: 1 Norwegian krone is about 300 Malagasy Ariary (April 2009).

on supports from the different Mission Organizations. On the next page, we can see in the chart the significant difference between the funds from the Missions compared to the precedent chart on the local participation of the Malagasy Lutheran church in the work of TMM. The Malagasy Lutheran Church needs a good cooperation with the different Missionary Societies to carry out the work of the evangelists. In the following chart, we can see the funds from the three Missions (NMS, Danmission, and funds from the Evangelical Lutheran Church in America, ELCA). The dominant participation of the Norwegian Missionary Society is clear. The ELCA decided very early to reduce a great part of their support to the Malagasy Lutheran church. We can conclude from these statistics that without the participation of the Missions, the whole work of TMM would collapse.

SUPPORTS FROM MISSIONS: 1995 - 2006



4.7. Short summary and intermediate conclusion

We have seen in this part the development of the Evangelism Department in the Malagasy Lutheran Church for almost 40 years (1969-2008). Its works represent an enormous development during this period of time. In the beginning, no one thought that this project, starting only with a few evangelists, and in a limited period, would permit the FLM to grow

and to spread all over the six provinces of Madagascar. Nonetheless, the project materialised successfully. This obviously has to do with the fact that the TMM has developed an approach which combines biblical and truly contextual elements of evangelization, based on the historical experience and methods of the *fifohazana*. It has employed the strategy of the *fifohazana* by sending messengers (*iraka*) just like it was done in Soatanana. TMM has trained and sent such evangelists. The difference between the *fifohazana* and the TMM is that TMM also tries to follow contemporary methods and strategies in evangelism, combined with the work, experience and methods of *fifohazana*. The focus of the TMM is to realize the vision of the Malagasy Lutheran Church as a missional church by preaching the gospel of Jesus Christ in its entirety. We have seen that the strength of TMM is its methods and strategies, which include a biblical focus on evangelism, the training of lay people, the training of trainers, the establishment of cell groups of evangelization in every church, and the cooperation with the Theological institutions. This does not mean that the work of evangelization is without problems. In practice, it requires many efforts, humility and perseverance from the evangelists and the local Christians as well as the guidance of the Holy Spirit. Despite the success of TMM, the question still remains of how to challenge the great dependency which the FLM still has on the Missions for financing the work of evangelization in these wide, non-Christians areas. We will return to this question study in the next part which deals with the concrete evangelistic work in the FLM as a living missional church.

5. The evangelistic work in the FLM: – present situation and challenges

How does the implementation of evangelization, as carried out in the *Tanala* and *Antambahoaka* regions, relate to the official methods and strategies of the *Tafika Masina*? In order to respond to this question, I will do, in the first place, a retrospect of mission in the FLM, talking about church without mission, church parallel to mission and church as mission. After that, I will elaborate an analysis of the evolution of the missional dimension of the FLM through the history of this church with the influence of the *fifohazana* revival movement integrated in the church. Is this integration functional or dysfunctional? What can the FLM do in order to challenge the dependency of TMM towards the great influence of Missions from before? As missional church, do the FLM take part in the ecumenical movement with the other denominations in Madagascar? What is its impact on the life of the Malagasy community?

5.1. A retrospect of mission in the FLM

When we evaluate the evangelistic work of the Malagasy Lutheran Church (FLM), we will have noticed that it has accomplished the establishment of a good program of evangelism through the work of the Evangelism Department (TMM). We have further observed the profile of a missional church in FLM, a living church proclaiming the gospel of Jesus Christ. However, in practice, if one visits the FLM churches all over Madagascar and analyze it from the inside, one will not only be impressed by the crowds which fill the church buildings. Other things will also strike one, such as syncretism, established traditional Christendom, collectivism, passivism, dissension, and snobbism. In this section, I will present three characteristics of the FLM in order to make a retrospect of mission in the FLM: (1) FLM without mission, (2) FLM as a church parallel to Missions, and (3) FLM the church as mission.

5.1.1. FLM – a church without mission

The crisis of a church without mission is not only a problem of western churches, but can also affect other churches in the world. In Madagascar, we saw the case of the state church during the reign of *Ranavalona II* in 19th century (see 3.1.), which forced the people to abandon their idols and to be baptized. In the Malagasy Lutheran Church, the problem occurred, first, in relation with the culture and faith which made it difficult for the leadership of the church of becoming missional. As a result, we can see Christians today who are just “Sunday Christians”. It means that they go to church on Sundays, but frequent the medicine man during the week. The tradition of the turning of the dead (*famadihana*), for example, is still a big problem in the highlands and other places. It is a religious cultural rite which consists of taking the corpse of the deceased out of the family tomb and rewrapping it with a new shroud. During the ceremony there is a big feast, dancing and traditional music. The whole family, friends and neighbours are invited to attend and worship the dead ancestors. We can see in the *famadihana* the veneration of the ancestors, understanding them as intermediaries between the living and God. Many Christians and church leaders still practise the turning of the dead. This syncretism makes going to church just a tradition for them, a church without mission which needs mission. The second problem is the presence of “passive pastors” in some churches. They monopolize the preaching on Sundays, and at the same time, they do not have a program of evangelism for their church. Some of these pastors find it difficult to go out and evangelize because of their lack of experience in evangelization, as compared to the evangelists and the shepherds. Darrell Guder in his book *Missional Church* contrasts a missional church understanding with

Christendom by pointing that even the Lutheran definition of the church unintentionally led to the understanding that the church was the place where the pure gospel was preached and the sacraments administered orderly. This again led to a strong focus on the pastors as those who could perform these acts.¹¹⁶ I know a pastor who had a problem with the lay Christians. He did not want to visit the small parishes if he did not receive his salaries in advance. They refused to pay him because he visited them very seldom. Furthermore, he just led the Sunday service and went home. He did not have any Bible teaching nor related evangelization action. This pastor had to leave his parish in a short time. The parish became weak and passive. This kind of churches can be found in the region where there were old missionary stations like in the *Tanala* region. These traditional Malagasy Lutheran churches took the form of a church without mission where the Christians think that evangelization is the task of pastors and evangelists alone, not theirs. They think that the pastors are paid for such work. Moreover, some traditional pastors do not allow their Christians to go out and preach the gospel because, according to them, lay people could present false teachings.

5.1.2. FLM – a church parallel to the Missionary Society

When the modern missionary movement took off about 200 years ago, it was not the official state church that involved itself in mission. On the contrary, the leaders of most of the protestant churches did not see the need to send out missionaries. Since the official church was not concerned about mission, the mission movement was organized separately from the official church by private people through missionary societies. Mission was carried out by those members of the state churches that took a special interest in this, and it was conducted far away from the Christian West in the so-called heathen countries.¹¹⁷ The Malagasy Lutheran Church should in fact have inherited the idea of mission a long time ago because it was itself born out of the work of Missions. However, this was not to be the reality. During a long period, the FLM has been under the leadership of the NMS with the work of missionaries as district pastors and leaders in different diaconal works. Kraemer reminded the delegates to the Tambaran Conference (1938) that the “younger churches are the fruit of missionary labour, not the possession of mission societies.”¹¹⁸ The missionaries became the specialists in the matter of mission. The FLM assured the functionality of the internal activities of the church and worked

¹¹⁶ Guder (1998), 79-80.

¹¹⁷ Passage from the Lecture by Mogens S. Mogensen on a Nordic development towards a missional church thinking in Sigtuna, Sweden, http://www.intercultural.dk/images/stories/forside/missional_kirke/mm-missional_church.pdf, extracted December 12th 2008 and read April 3th 2009.

¹¹⁸ Bosch (1991), 465.

parallel to the missionary societies. It seems like in the period of pietism, as Bosch expressed it, “the church was not the bearer of mission; neither was it the goal.”¹¹⁹ Moreover, The TMM was born from the initiative of the Norwegian missionaries, and not of the FLM itself. It was and remains difficult to fully integrate the evangelistic work in the FLM as a whole.

5.1.3. FLM – the church as mission

One year after I visited the parish mentioned previously (5.1.1.), a new pastor was placed there. I was surprised by what I saw in his office. There were some handbags with egg, rice and other products from the peasants. I asked him why he got all these things. He answered that he just spent his time to go and visit the Christians in their villages, offering them Bible teaching and doing evangelization together with them. He became a friend to them and made the church missional. If you went back ten years ago and asked the Christians in the Malagasy Lutheran church, ‘what is mission?’, most of them would say that mission is the work of the Norwegian Missionary Society and the other Mission organizations. And, if you asked them, ‘who does evangelization?’, the response would automatically be ‘the *fifohazana*’ or ‘the *mpiandry*’. Evangelization became one of the activities of the church according to many Christians in that time. Today, thanks to the constant training of the church, most of the Christians in the FLM understand that it is their responsibility to do evangelization. All my informants were conscious about it. The Christian life is not limited to interior piety and cultic acts, as though salvation is restricted to the church; rather, believers, as a corporate body, are charged to practise bodily obedience, and serve Christ in their daily lives, in the secularity of the world. Thus bearing witness to their faith in Christ’s ultimate victory.¹²⁰ The different groups in the Malagasy Lutheran Church work as evangelization oriented groups in order to reach the different groups of people: children, youth, men and women. The local committee of evangelism supervises the functionality of the program of evangelization. The children in the Sunday school are urged to bring other children to the church. Children and women constitute the most engaged group in the FLM within the revival movement. The preacher is urged to have, as much possible, a “go-out” message in his conclusion. The Malagasy people have a collectively oriented people. They like to do something together. It is in their culture. This sociological character gives the FLM the opportunity of having a missional church by the active works of the different groups in the church. The individual evangelization happens

¹¹⁹ Ibid., 253.

¹²⁰ Bosch (1991), 176.

within friendship and among members of the family. The problems that worry the missionaries and the pastors are the low educational level of people, illiteracy, and poverty of most Christians. However, the churches which grow faster are the churches in the country sides, as compared to the churches in towns. The church growth does not therefore depend on the intellectual or educational level or the income of the Christians but their faith. They trust in what Jesus has done to them in their life and that “which they have heard, which they have seen with their eyes, which their have looked at and our hands have touched - this they proclaim concerning the Word of life” (1 John 1:1).

5.2. The Revival Movement integrated in the church

The insistence of the FLM on the importance of praying, Bible reading and the priesthood of all believers has increased the vitality of the Christians. The work of the revival movement has never increased as widely as today. The advantage of the FLM is that the revival movement was integrated in the church from the beginning. Three of the four major revival movements began in the Malagasy Lutheran Church.¹²¹ What are the functionality and the dysfunctionality of this integration of the *fifohazana* in the church in Madagascar, especially in the FLM?

5.2.1. Functionality

In 1999, a common rule or guidelines for the work of the *fifohazana* was established by the churches who are members of the Protestant Ecumenical movement in Madagascar (the Anglican, the Reformed and the Lutheran churches).¹²² The most interesting in this rule is that evangelization is the first priority of the work of the shepherds. The expulsion of demons, healing, and other diaconic work come after this.¹²³ The Malagasy Catholic Church cooperates with the *fifohazana* from what they call the charismatic movement, but their shepherds are consecrated in one of the *Toby fifohazana* centres. The work of the *fifohazana* has thus become more ecumenical. Every year, thousands of shepherds are consecrated at the different *Toby fifohazana* centres all over Madagascar. The formation of the Christians who want to do the work of shepherds or messengers takes two years and is the responsibility of the local pastor

¹²¹ *Rainisoalambo* in Soatanana Fianarantsoa (1894), *Volahavana Germaine* called *Nenilava* in Ankarimalaza Manakara (1941), and *Daniel Rakotozandry* in Farihimena Antsirabe (1946). *Ravelonjanahary* in Manoloitrony (1900) started in the Malagasy Reformed church. (See 3.6. Lay people within the Revival movement)

¹²² This Rule was established in 1999, published and entitled *Fitsipiky ny Fifohazana Miray ao amin'ny FFPM: Fiombonan'ny Fiangonana Protestanta eto Madagasikara* (Antnanarivo: TPFLM, 2000).

¹²³ *Fitsipiky ny Fifohazana Miray ao amin'ny FFPM* (2000), 11.

together with the leader of the *Toby*, the messengers and the lay people chosen by the church. We can see the description of the work of the shepherds and messengers in the common rule of the *fifohazana*:

1. Preaching of the gospel (Mark 16:15) or doing *Tafika Masina*.
2. Expulsion of demons and laying on of hands. It follows the custom and method of the local revival movement.
3. The expulsion of demons is only done to people who need it. The same goes with the laying on of hands to those who need to be comforted in their faith. It is forbidden to use forces or magic movement, bathing, massaging, and dreaming, that is, all that may hide the Word of God.
4. The *fifohazana* cannot prevent the people to go to the doctor.
5. The expulsion of demons and laying on of hands are always preceded by the preaching of the Word of God, prayers, and the reading of the following four texts from the gospels: John 14: 12-17, Mark 16: 15-20, Mat. 18: 18-20, John. 20: 21-23. These texts must be read in this order, reminding the shepherds that they are chosen by Jesus to continue His works, preaching the gospel in word and deed, doing the work with authority, and in the power of the Holy Spirit. The laying on of hands with prayer must be ended by the following sentence: “In the name of Jesus, your sins are forgiven, receive the Holy Spirit; and God’s peace be with you. Amen.”¹²⁴

The integration of the *fifohazana* in the liturgy of the Sunday services shows the importance of the revival movement for the FLM. We know that the revival movement is missional from the beginning, with its priority of lay Christians in evangelization. This integration in the church reinforces the missional aspect of the FLM as a church.

5.2.2. Dysfunctionality

The dysfunctionality of the integration of the *fifohazana* in the church concerns some aspects of theology and liturgy. These include the expulsion of demons from people who have psychological problems, the forgiveness of sins and delivering of the Holy Spirit by laying on of hands, carried out by the shepherds and the baptism. The shepherds want to drive out demons from people without distinction. The pastors and theologians want to have clear distinctions here. In practice, the person who has psychological problems is taken care at the *Toby* during over a long period. Moreover, the Holy Spirit is already given in the baptism. The shepherds,

¹²⁴ *Fitsipiky ny Fifohazana Miray ao amin’ny FFPM* (2000), 11-12.

however, always pronounce the giving of the Holy Spirit on baptized people during the laying on of hands. There is a problem concerning, on the one hand, the value of the forgiveness of sins given by the pastor at the beginning of the service and, on the other, its relation to the forgiveness of sins given by the shepherds during the laying on of hands. Is not the pardon delivered by the pastor when he pronounces 'Take heart, son; your sins are forgiven' (Mat. 9:2b) after the prayer of repentance sufficient? Also, the people feel more close to the shepherds by the physical contact they get by the laying on of hands, their authoritative way of doing this, having in mind the verse in John 20:23: "If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven." Recently, the revival movement ritual has been forbidden during Sunday service with Holy Communion. This has been done to avoid confusing the forgiveness given by the shepherds and the pardon received in the body and blood of Christ. Moreover, the Sunday service becomes very long if there is a *fifohazana* service with a thousand of people who want to get laying on of hands by the shepherds.

Another aspect of this dysfunctionality can be found in the question of the ethics, tradition and charisma of the *fifohazana*. In some places, we can notice the missing vitality of the *fifohazana* in the church. It has become a mere tradition or a new standard of living, and a kind of snobbism. Some Christians feel excluded because they are not shepherds, not raised up in the revival movement or *zanaky ny fifohazana* ((literally 'children of the *fifohazana*'). The authority of the preaching of the Word of God by the shepherds is not so visible as before. It reminds us of the difference between Jesus and the teachers of the law in preaching: "When Jesus had finished saying these things, the crowds were amazed at his teaching, because he taught as one who had authority, and not as their teachers of the law" (Matthew 7:28). Some shepherds has become like the Pharisees, acting only according to religious tradition, with the wearing of a beautiful white gown. Jesus said to the Pharisees: "In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness" (Matthew 23:28). The main reason of these problems is the explosion of the number of the shepherds, and the lack of control over it by the leaders of the church.

In spite of these problems of integrating the revival movement (*fifohazana*) in the Malagasy Lutheran church, we can say that the *fifohazana* constitutes an advantage and an important resource for the FLM in accomplishing its missional vocation. The FLM therefore has to study and arrange its Sunday services further so that there is no conflict between the work of the *fifohazana* and the teaching, and liturgy of the church.

5.3 The Evangelism Department: toward greater integration and self-reliance

In general, a large part of the budget of the Evangelism Department or TMM goes to the work of the evangelists who are working in the non-Christian areas all over Madagascar. They also have the responsibility of urging the churches and the Christians to participate in evangelization regularly. The work of the evangelists is indispensable for the FLM when it comes to the strategy of reaching the non-Christians who live far from the churches. The problem, however, is the financing of this Department. It depends almost 99 percent on the Missions. What can be done to make the TMM a Department more integrated financially in the FLM, resulting in self-reliance? A good response to this question is difficult to find. However, if we want to be more realistic, two things seem necessary for keeping the continuity of the work of TMM and the FLM as missional: a partnership with Missions, and an increased independence in the leadership of TMM.

The main Mission Societies cooperating with the FLM are the Norwegian Missionary Society (NMS, 1867), the Missionaries of Evangelical Church of America in Madagascar (MELCAM, 1888), and the Mission from Denmark (DANMISSION, 1978). This long relationship with the Missions has a consequence to FLM. The ‘mother-child’ relation from before is not totally erased; nor the saying: ‘The one, who has money, has the power,’ which has not really disappeared. During a recent TMM Management Committee, a missionary who was not satisfied with the small increase of local participation said that, if FLM could not give more money to the TMM, the contribution from the Missions would be stopped. The other leaders were surprised. They just responded to him that the Christians have already made their effort. But what can they do when they live in poverty? The reality is that self-government, self-propagation, and self-support already exist in the local churches of the FLM. However, they do not have the capacity of covering the whole budget of TMM. They also have to support the local activities and to give their little contribution to the other Institutions in the FLM. They are paying their pastors, catechists and building their own churches. Most of these local churches have their local TMM committee and their local *Tafika Masina* program.

The *self-independence* misses its meaning when one thinks of the Institutions in the FLM, for example, TMM, Theological seminaries, and the Health department. They are all supported by Missions, and with only a very small participation by local churches. During the last five years’ program of TMM, a great effort has been made by local Christians to help the placement of the evangelists to new areas. They helped them to build their houses and work in the rice fields. We have to accept that Madagascar is one of the poorest countries in the world,

especially those areas of the South-East region (*Tanala* and *Antambahoaka* region included). However, it does not mean that the local Christians have nothing to give. The Tanzanian Bishop, Josiah Kibira, expressed the necessary, yet difficult fellowship among churches in a world marred by inequality in this way: “No church is so poor that it has nothing to share with others, and no church is so rich that it can receive nothing from others.”¹²⁵ However true this was, and still is, it does not remove the inequalities between the South and the North. The dominance of the old churches, due to their financial strength and long church tradition, means that it is hard for the young churches to get a chance to express themselves.

In the beginning of the 21st Century, the different Missions have changed their Statement concerning the cooperation with the churches in the Southern and Eastern parts of the world. The Norwegian Missionary Society (NMS) has elaborated different phases in partnership.¹²⁶ The Evangelical church of America (ELCA) speaks talked about Accompaniment in God’s Mission.¹²⁷ Similarly, Danmission evocated the notion of Life and Growth of the Church: Walking Together as Mission in Accompaniment.¹²⁸ Where is the TMM in all of these new orientations of the Missions?

5.3.1. Partnership phase with the NMS:

NMS has a vision of living, caring and missional churches in the whole world.¹²⁹ The works of NMS progress in according to four different phases: *the establishment phase, the running phase, the partnership phase and the friendship phase*. Their partners are in different phases with regard to historical development. The phases vary from place to place. We can also find different phases in the same country. *The establishment phase* concerns the contribution of NMS to the basic work of establishing a new church until it becomes vigorous and capable of living. In *the running phase*, NMS takes part actively in the running budget of the new church. This assistance includes personnel, competence and economy. There is a risk of dependence if the church remains in this phase for a long period of time. The next step is *the partnership phase*. The dominant focus of the work of NMS is in this phase. NMS cooperates with independent churches with strong resources in many fields, but there are lacks of resources in other areas. It is no longer NMS who is in the driver’s seat when talking about development of

¹²⁵ Danmission Missiological Statement (2005), 3.

¹²⁶ Strategimelding for Det Norske Misjonsselskap 2009 – 2011 Vedtatt på NMS’ generalforsamling 2008.

¹²⁷ ELCA document: “Global Mission in the Twenty-first Century, A Vision of Evangelical Faithfulness in God’s Mission”, 1999.

¹²⁸ Danmission Strategy: Document Life and Growth of the Church (2008-10).

¹²⁹ Evangelisering og menighetsbygging programprofilokument, 2006, 1.

strategy and aim. The sending of personnel/missionaries happens according to a common agreement. However, the contribution of the NMS is important. TMM is in this partnership phase. The last phase is *the friendship phase*. Here, NMS gives its contribution to defined fields and projects. This is a stage after a long period of relation between NMS and a church.¹³⁰ The engagement of NMS is focused on three programs: evangelism and church work, diaconia and development, and management and organization. The TMM is in the program of evangelism and church work. NMS supports evangelism work in areas where the knowledge of the gospel is either marginal or non-existent. The local church works where the gospel is about to gain a foothold. The training of leaders for congregations and churches is a priority. The most important task for NMS is to support the congregations and partner churches in order to become mission minded.

5.3.2. Accompaniment with the ELCA:

Accompaniment model means walking together in solidarity, practicing interdependence and mutuality.¹³¹ Gifts, resources, and experiences are shared with mutual advice and admonition to deepen and expand all efforts within God's mission. It is contextual, none is whole without the other; it moves from 'power over' to 'power with'. It calls for receiving and giving and moves from 'ministry to' to 'ministry with/among'. Accompaniment emphasizes mutual respect, mutual decision-making, and mutual support. It builds each other's capacity to participate in God's mission. It encourages self-propagation, self-government, *self-support*, and *self-articulation*.

In *self-propagating*, "evangelism is best done by local people who know the context very well," says Bishop Joseph Bvumbwe of the Evangelical Lutheran Church of Malawi.¹³² Most new believers respond to local evangelists and church leaders who speak their language and understand their culture. The ELCA supports local evangelism efforts through grants, scholarships, and personnel. It provides major personnel and funding for evangelism and Islamic study programs in Northern Madagascar. It facilitates and funds ministries of south

¹³⁰ NMS document: "Strategimelding for Det Norske Misjonsselskap: 2009-2011", 9.

¹³¹ The etymology of *accompaniment* and *companion* is Latin: "panis"=bread and "cum"=together. Eating bread together indicates a deep sense of fellowship. For the Christian, this deep meaning is evident in the Emmaus story (Luke 24:13-35) when, at the end of day's journey, the companions break bread together. The model of *accompaniment* and its resulting terminology can remind us to avoid language that implies mission as conquest, pioneering take-over of frontier territory, making people objects of mission. It describes the liveliness of relationships in mission.

¹³² ELCA Global Mission, <http://www.elca.org/Who-We-Are/Our-Three-Expressions/Churchwide-Organization/Global-Mission/How-We-Work/Accompaniment-in-Practice.aspx>, written July 18th 2006, extracted April 21st 2009.

missionary doctors from Madagascar for service in Papua New Guinea, Cameroun, and Bangladesh. The fulfillment of the *self-governing* is still, in some cases, limited by the presence and power of human and material resources from the North. Some churches have taken bold steps to become independent of northern resources and/or missionary presence. Most churches carefully define the invitations and role of missionaries, and maintain local control of decision-making within the church. Before, the ELCA had a mission board-centered, missionary-centered program. Today, the focus is put on a national church-centered program. *Self-articulation* or contextualizing by church leaders and members is their self-conscious and confident expression of their vision for their church, and their insights on a wide range of theological, ecclesiological and contextual matters.¹³³

5.3.3. Church team with the Danmission:

The Danmission statement “Life and Growth of the Church team” has four areas of focus: *theological education, evangelization, capacity building, and inspiration and bridge building*. In all these four areas, the objective of Danmission is to be Christ-centered, maintaining a dynamic tension between the spiritual and the social orientation. In partner-churches of the Global South, lay people are often hired or engaged as evangelists and catechists. It is a vision of Danmission that not only evangelists, catechists and clergy are trained in theology, but that we also offer this possibility to lay people enabling them to engage in reflections on their belief, and become lay leaders, elders, of the local congregations. Together with the partners, and in prayer for the guidance of the Holy Spirit, Danmission works to make Jesus Christ known through the witness of the Christian congregation. This witness has multiple forms, from Christian presence to diaconia, proclamation and dialogue. All these forms are necessary in order to bring a true witness of Jesus Christ with respect of local culture.¹³⁴

The work of Danmission in Madagascar dates back to 1978 when The Danish Missionary Society posted its first missionaries there. As the Malagasy Lutheran Church extended its activities to include the northern part of the island, it was agreed that DMS/Danmission should mainly support the north synod (*Antsiranana* synod, see Appendix). Danmission has mostly been involved in evangelism and rural development. Danmission will maintain its focus on the northern part of Madagascar, engaging in evangelism, theological

¹³³ ELCA document: “Global Mission in the Twenty-first Century: A Vision of Evangelical Faithfulness in God’s Mission (1999)”, 14-17.

¹³⁴ Danmission Strategy: Document Life and Growth of the Church (2008-10).

training, congregation building and agriculture. Danmission is supporting evangelists in Madagascar.¹³⁵

5.3.4. Increased independence in the leadership of TMM:

The *partnership* and *accompaniment model* with the three Missions permit the Malagasy Lutheran Church to increase its independence in the leadership of the church. However, many efforts must be made concerning the stewardship of self-supporting and different projects and Institutions. The local churches already have their independency in self-governing and self-supporting. But, what can we say about the future of the Evangelism Department, *Tafika Masina Maharitra*? I asked my informants, who have worked as missionaries in Madagascar, “What will happen with the TMM if the NMS and the other Missions decide to stop all supports to the work of evangelization and the sending of missionaries?” They all responded that the major work of evangelization will continue without missionaries. It does not depend on the money from abroad. It is already fulfilled by the local churches.¹³⁶ The TMM will not die, but will take another form different from now, more locally based, perhaps like the structure of the revival movement.¹³⁷ The general secretary of the *fifohazana* is paid by the FLM, not by the Missions. However, it will be very disappointing for the 94 evangelists and their families, and the evangelization of the non-Christian areas if subsidies discontinue. They have received stable salaries for many years. Most of them, however, have a concrete call to preach the gospel, and will continue to do it in more central regions.¹³⁸

In 2004, the TMM already started a training program on Christian leadership in order to increase the competency of TMM region leaders, pastors, evangelists, and lay people. Since 2007, the central office of TMM functioned without missionaries. After that, the NMS has sent out a Norwegian adviser in the program of evangelism and strategy. He works as a consultant, and not as a decision-maker. He especially gives some courses at Bible schools and Theological seminaries. In the program of management and organization, the NMS and the FLM have organized different formations in leadership to strengthen the self-governing of the different Institutions and projects. The goal is to build local competency for mutual benefit and sharing. The organizational development projects aim at developing good and efficient church

¹³⁵ “Danmission Missiological Statement Document (2005)”, 14.

¹³⁶ Informant M1OS.

¹³⁷ Informant M2ET.

¹³⁸ Informant M3KEL.

organizations. It focuses on credibility concerning social-ethical challenges, stewardship, and administration. Through the development of leadership and building of organization, NMS and FLM want to contribute to build up local competency. I think this stage of transmitting the competency and the knowledge in leadership from NMS personnel will take more time if it is based on a leadership with a more individualistic style. The Malagasy people are used to having a fellow, collegial or team leadership style. A Malagasy Proverbs says: “*Asa vadi-drano tsy vita tsy ifanakonana*” – “Building rice fields is never completed unless many people work together.” Another says, “*Tao-trano tsy efan'ny irery*” – “A house is not built alone by anyone.” Since 2004, the TMM has developed a guide in general leadership and provided training in Christian leadership to the different leaders in FLM, at Bible schools and Theological seminaries, and to lay people. The structure of the TMM already exists in the synods with their regional general secretaries, in the local church by the local TMM committees, and at the Bible schools and Theological seminaries by the introduction of the Theology of Mission as the priority of the FLM. Until now, the FLM requires the assistance and accompaniment of the Missions in order to continue the work of evangelists in the non-Christian areas. This is important because of the great number of non-Christians in these regions. Also, the local churches do not yet have the capacity of paying all the 94 evangelists.

5.4. FLM local missional church - a revival church proclaiming the gospel:

A missionary who worked as assistant leader at the central office of TMM (1992-2000) said that he had good team collaboration with the Malagasy native leader at the TMM. He noticed that, in general, the shepherds often established the first contact with the non-Christians. After that, the evangelists came to visit them in order to teach from the Bible and the Christian faith. The evangelists continued their work until they could establish a congregation there. It was not only the missionaries who carried out evangelization. Their responsibility was more the coordinating and motivating of the local evangelists, shepherds and lay people.¹³⁹ In general, the missionaries also take part in evangelization activities, but always together with co-workers or other people. This missionary also affirmed that the concept of missional church had always been a central theme in the revival movement in *Ankarimalaza* although they didn't use the word 'missional'. In the synod of *Toliara*, in the South of Madagascar, they talked about evangelization as the nature of the church or *antom-pisian'ny*

¹³⁹ Informant M3KEL.

Fiangonana in Malagasy since 1980.¹⁴⁰ The churches and the TMM, in that synod, with together the missionary started an active program of evangelization, based on John 20:21, where Jesus said to his disciples: “Peace be with you! As the Father has sent me, I am sending you.” This new thinking of the nature of the church was presented to the central office of TMM by that missionary in 1990. Later, it became the principal focus almost in every TMM committee. The work of TMM was not only focused on the evangelists but on how to make the churches missional. This missional profile permits the FLM to achieve a fast growth in number of Christians. The following table shows the growth of the members in the Malagasy Lutheran Church in the period 1990-2008.

Year	1990	1992	1994	1996	1998	2000	2002	2004	2006	2008
FLM Members	1000000	1200000	1296000	1392000	1488000	1500000	1740000	1980000	2220000	3000000

The data in 1990 and in 2000 were published by the ELCA. The number of Christians in 1990 is known as 1,000,000, and in 2000 as 1,500,000.¹⁴¹ The official number of the Christians in the FLM in 2008 is 3,000,000.¹⁴² There is no official data registered by the FLM between the years 1990-2000 and 2000-2008. We can make a projection of 25 percent growth in the years 1992-2000, and 50 percent growth in 2000-2008. We can say that, compared to this data, the statistics from the evangelists represent a small part of this number (See statistics, 39). It means that the local churches have participated extensively in evangelization. This was the reason for fast growth of members in the FLM, especially from the year 2000. Since 2000, there was an intensive campaign of evangelization.

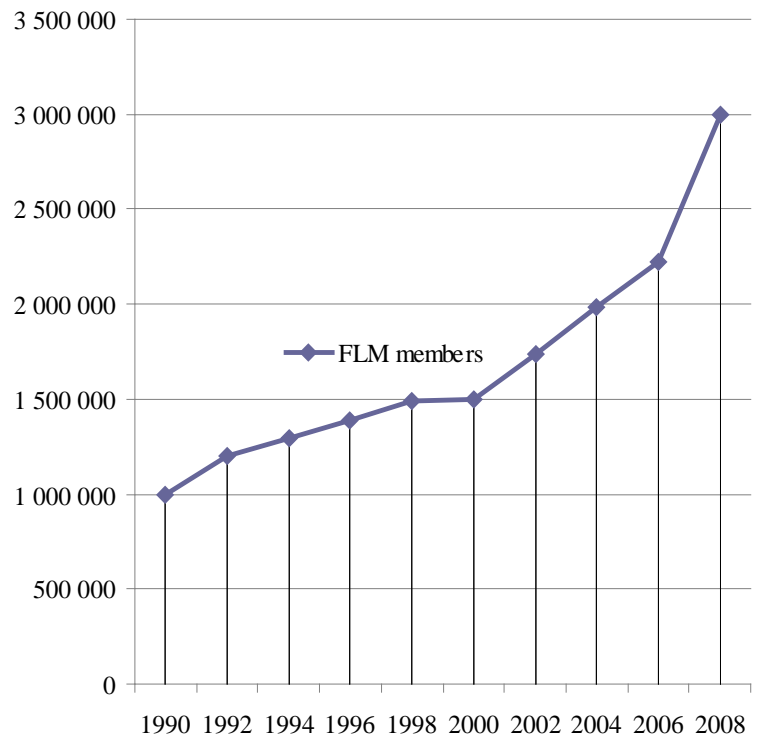
In the following chart, we can see a significant increase of the Christian members of the FLM between the years 2000 and 2008.

¹⁴⁰ *Ny antom-pisian'ny Fiangonana dia ny fitoriana ny filazantsara*, translated as the nature of the church is the preaching of the gospel or evangelization.

¹⁴¹ ELCA document about Evangelism Strategy 2001 Pre-Assembly Report, 2001, 16, 29.

¹⁴² Malagasy Lutheran church Statistics December 2008, http://www.sik.no/article_528.shtml, written December 15th 2008, extracted February 12th 2009.

FLM members 1990 - 2008



The FLM local missional church can be described as a revival church proclaiming the gospel both in centrifugal and centripetal movements. It is revival because of the existence of the revival movement or *fifohazana* in the church. Its missional dimension happens in the double apostolate: going out and drawing in. One of my informants said that the evangelism work in the Malagasy Lutheran Church is meant, from the new start of TMM in 1969, to be a centrifugal movement in the rural districts, through the evangelists and the shepherds. But within the old church structure and in the towns, it is largely a centripetal movement.¹⁴³ Another informant affirmed that many people were attracted by the revival movement in the church, and in the centre of *fifohazana* or *Toby*, where they meet the gospel proclaimed and the work of God witnessed and practiced through the caring of the poor, healing and praying for the sick, driving out of demons from the possessed, and working together in the rice fields.¹⁴⁴ This is the particularity of the *fifohazana*: proclaiming the gospel in word and deed, as it is mentioned in James 2:14-16:

¹⁴³ Informant M2ET.

¹⁴⁴ Informant M3KEL.

What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? Suppose a brother or sister is without clothes and daily food. If one of you says to him, "Go, I wish you well; keep warm and well fed," but does nothing about his physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead.

We find the majority of the FLM churches in the country side among the peasants. You can easily recognize a Malagasy Lutheran Church by the simplicity of its church building, but it is full of life inside. The new church is often built locally by wood, bamboo, or travellers' tree (ravinala) depending on where in Madagascar it is located. Sometimes, the new converted people gather under a big tree on Sundays if they still do not have a church building. The challenge of these new churches is that of using their own dialects during the Sunday service, their traditional music, and songs (*Zafindraony*). The TMM has already managed to translate the gospel of Luke in some dialects together with the Small Catechism of Martin Luther. The preacher often reads the Bible in Malagasy official language but continues the preaching and the prayer in dialects. It seems strange for the new converted person to follow the liturgy which comes from the Old Norwegian and American Lutheran liturgy. They are not used to singing in minor keys. In the *Tanala* and *Antambahoaka* region, the majority of the new Christians are illiterate. They have to learn by heart songs and Bible verses. This problem of illiteracy, however, does not prevent them to become Christians. They have seen what Jesus is to the others, and have experienced themselves the work of the Holy Spirit. As a missional church, the FLM becomes more indigenous, and more adapted to the context of the local people. In a way, the liturgy imported from Norway and America has become Malagasy because it has been practiced in the FLM for 140 years. However, it needs to be revised to fit to the actual integration of the revival meetings into the liturgy.

If we analyze and study the possibility of the FLM concerning *self-governing* and *self-supporting* of the Evangelism Department without the Missions, we can say that there is a possibility to run it in another way. One may keep the existing structure of the TMM with its Management Committee, the general secretary, and the regional leaders in the synod, in order to supervise the function on the FLM local missional churches with their own TMM committees. The present TMM evangelists will automatically disappear, representing a great loss both for the evangelists, for the FLM and for the non-Christians. The TMM general secretary must again become a parish pastor, and can be paid partly by the local incomes as a

TMM leader, like most of the leaders in the FLM Departments.

All the big congregations in the six provinces of Madagascar will be encouraged to send evangelists on a part time basis to the non-Christians areas. Actually, there are two congregations from *Antananarivo* which have their own evangelists working part time. Also, the north synod at *Antsiranana* is paying part of the salary of one TMM evangelist. TMM and the local missional churches can take the model and the long experience of sending of messengers from the revival movement in Soatanana. One of my informant said that mission does not depend on the money from NMS, Danmission or ELCA. It is God's mission.¹⁴⁵ Another informant noticed that TMM would be able to find other ways and another form which are more locally based. The history of the Chinese church has learned us not to be pessimists.¹⁴⁶ A proverb says: "When one door shuts another opens." Or, in another, "God never shut one door but he opened another."¹⁴⁷ We hope that the FLM missional church would continue to grow even if the Missions decide to end their contributions to the TMM in the future.

5.5. Ecumenical impact of the evangelization work of the FLM

The Malagasy Lutheran church is not the only church in Madagascar. There are three other big confessional churches: the Reformed Church, the Roman Catholic Church and the Anglican Church., and many charismatic churches in the Island. The two Ecumenical movements in Madagascar have a big influence both in the society and in the relation with the state: the Union of the Protestant Church in Madagascar (FFPM) and the Union of the Christian Church in Madagascar (FFKM). Concerning evangelization, the FLM is known for its fast growth and its evangelism strategy. This is not always easy, especially for the Catholic Church which, from the beginning, used to compete with the FLM and the Reformed Church. The Catholic Church is very open to Malagasy ancestral belief. Consequently, many people confuse or combine it with the Christian faith. The situation has changed in the regions where the Lutherans preached a pure and authentic gospel. According to the Catholic Church strategy, they intend to make the people Catholic first, and then teach them to become Christians after. But, it is too late to change the minds of the people when they have confounded the God of the Christian and the gods of the ancestral belief. Today, there is more ecumenical dialogue and

¹⁴⁵ Informant M3KEL.

¹⁴⁶ Informant M2ET.

¹⁴⁷ Jennifer Speake (ed), *The Concise Oxford Dictionary of Proverbs*, 4th ed. (New York: Oxford University Press, 3rd Edition, 2004), 231.

approach in evangelism, especially between the Protestant churches. The goal is not proselytism, or to win the Christians from other denominations but to reach the non-Christians. Many Christians from the Catholic Church moved to the Lutheran Church because of the attractive work of the revival movement. The ecumenical agreement says that they can assist in the revival meetings, and bring the vitality of the *fifohazana* back to their own churches. The charismatic movement in the Catholic Church that I have mentioned previously is the result of this ecumenical cooperation. Without cooperation between the different denominations, the work of preaching all over Madagascar will be too great for the FLM only.

In 2008, there are 20,042,551 inhabitants in Madagascar with 3 % population growth rate. The indigenous beliefs are 52%, Christian 41%, and Muslim 7%. The number of the non-Christians is still high, 10,422,126.¹⁴⁸ The challenge is to make all the churches in Madagascar as missional church giving the priority to evangelization.

5.6. Short summary and intermediate conclusion

This chapter has shown that through the history of the FLM, the church has experienced what it is to be a church *without* mission, a church *working in parallel with* mission, and a church *with its own* mission respectively. This last description, of the missional church, is clearly visible in the FLM today by the integration of the revival movement in the church. This has been accomplished by making evangelization as the priority of this church with its double apostolate: going out and drawing in. However, the FLM has to study the functionality and the dysfunctionality of this integration in order to avoid the conflict between the charisma of the *fifohazana* and the normative teaching of the church. We have also identified that the FLM has become more systematically and structurally missional, thanks to the work of the Evangelism Department (TMM), which established the program of missional church in the whole structure of the FLM. This missional profile of the FLM has also become an ecumenical influence in that also other churches in Madagascar have become revival and missional. Some main challenges still remain for the FLM. These include the *self-supporting* of this Evangelism Department, which is at present heavily dependent on the Missions. Another is the increase of local participation in sending local church evangelists to the non-Christian areas for part time work. We have also observed that the Missions have decided to walk together in solidarity with the South and East churches, practicing interdependence and mutuality, moving from ‘power over’

¹⁴⁸ Madagascar statistics, <http://www.statistiques-mondiales.com/en/madagascar.htm>, written August 2008, extracted May 4th 2009.

to 'power with', thus emphasizing mutual respect, mutual decision-making, and mutual support. This recent focus of the NMS, the ELCA, and the Danmission on partnership and accompaniment could help the situation of the TMM. We can conclude here that most of the FLM local churches have already become independent in the *self-governing* and *self-supporting* of their local activities. The *self-articulation* in contextualized evangelization by using local evangelists and the *fifohazana* constitutes a great advantage of the FLM.

6. Summary and General Conclusion

In the first part of my thesis, I defined some missiological terms, among which the contemporary description of a missional church, described as a church being sent out into the world to engage in God's mission. This sending concerns not only the clergy but also the laity. The case of the FLM is not far from this definition. The FLM was born by the work of missionaries who had the vision to make the FLM a self-governing and self-supporting church. In part two, I identified the historical and contemporary models of evangelization of the FLM. The Malagasy Lutheran church has its particularity with the emergence of the revival movements led by lay people leaders, and by sending messengers who proclaimed the gospel throughout Madagascar. It has made the FLM become a missional church which has evangelization as a priority, focusing on the double apostolate: that of going out and that of drawing in. This can be recognized through the self-propagation of the church by sending messengers (*iraka*) all over Madagascar. We have also seen that the FLM has become more systematically and structurally missional through the work of the Evangelism Department (TMM). Then, in part three, we saw how the TMM developed an approach which combines biblical and truly contextual elements of evangelization, based on contemporary models of evangelization, and on the FLM's historical experience, and combined these with the methods of the *fifohazana*. We have seen that the strength of TMM is its methods and strategies, which include a biblical focus on evangelism, the training of lay people, the training of trainers, the establishment of cell groups of evangelization in every church, and the cooperation with the Theological institutions. In part four, I made an analysis of the Evangelism Department, which has helped the FLM to move toward greater integration and self-reliance. The work of the evangelists has allowed the FLM to reach the non-Christians areas. However, one of the problems of the FLM remains in finding a good balance between the revival movement and the normative teaching of the church. Another problem concerns the continued dependence of the TMM on the Missions which prevents the TMM from becoming fully *self-supporting*. The

solution would either a full integration of the TMM in the FLM structure, coupled with a big decrease of the number of evangelists, or the continuation of partnership and accompaniment with Missions. Based on the above, we may now address the main research questions. My research has given us the necessary insight to give a qualified answer:

Firstly, *is it possible to identify certain distinct models of evangelization in the past history of the FLM, and if so, what are the nature and characteristics of each of these, and what are the differences or similarities between them?*

My research has shown that, in the beginning, the missionaries were responsible for the mission work. The strategy of evangelization was a stationary approach, where the centre had a *centripetal* function, drawing people to the centre. They built missionary stations with church buildings from where they preached the gospel. The emergence of the revival movements changed this stationary approach of the missionaries. The indigenous leaders of these movements focused on were preoccupied by reaching the people where they were living. Their methods reflected a *centrifugal* movement from the centres to the periphery. The Christians who were awakened by the revival movement were engaged in living and carrying out the Word of God in their everyday life. This has changed the view of mission as not only being the task of the missionaries but of the native Christians also. According to this view of mission, ‘mission’ does not only consist of preaching on the pulpit, but of offering diaconic and prophetic ministries so as to change and improve the lives of believers where they live. This includes healing and ministering to the poor, as well as helping them to abandon their evil manners and syncretism. The *fifohazana* movement became an example of the possibility of engaging native Christians in evangelization and also contributed to the self-steering of the church in its partnership with the Missions.

Secondly, *what are the nature and characteristics of the contemporary models of evangelization used within the FLM, and what are the differences or similarities between these and the models used in past history?*

The nature of the contemporary models of evangelization used within the FLM can be characterized as being both centripetal and centrifugal movements. The methods and characteristics of the TMM are that they are based on basic biblical teaching on evangelism coupled with a continually relevant approach to evangelization. In the first place, the TMM focuses on training the believers from the *raison d’être* that Christians *are witnesses of Jesus Christ in everyday life*. In the Great Commission, Jesus told us to go and make disciples (Matt. 28:18-20). This Great Commission was not only addressed to the first disciples, but has also

been understood by the church later to include all Christians in every generation. The TMM has a five years Strategy plan (2004-2008). The goal of this plan is to reach the non-Christians living in these unreached areas. The training of the lay people aims to reinforce the vitality of the Christians for participating in evangelization. The local church and the Christians have therefore been encouraged to make a regular local program of evangelization. The training of trainers puts the focus on a Christian leadership which can help the Christians to lead others to Jesus. It is a training with the topic 'Led to lead' (2 Timothy 2:2). The TMM establishes cell groups of evangelization in every local church in order to train local Christians and to lead them so that they will take part actively in spreading the faith in Jesus. The TMM sees it as its responsibility to urge the different groups in the church to have a regular program of evangelization.

Thirdly, *what kind of missional self-understanding is reflected in the historical and contemporary models of evangelization used within the FLM?*

The missional self-understanding which is reflected in the historical and contemporary models of evangelization used within the FLM has been seen to be the *self-propagating* of the local churches combined with a truly contextualized form of evangelization. The vision of the Malagasy Lutheran Church is to be an active church in evangelism, in other terms, a missional church, where all the Christians have a responsibility for proclaiming the gospel of Jesus Christ and witnessing in everyday life in word and deed. The FLM focuses on having local churches engaged in *fifohazana*, working together with local pastors, local evangelists, shepherds, lay people and Mission organizations to carry out the missional dimension of the FLM.

Fourthly, *how does the implementation of evangelization, as carried out in the Tanala and Antambahoaka regions, relate to the official methods and strategies of the Tafika Masina?*

Through the studies of the evangelization in the *Tanala* and *Antambahoaka* regions, we have seen that this work reflects the official methods and strategies of the *Tafika Masina*, that is, to follow contemporary methods and strategies of missional church, and also combining these with the strategy of *fifohazana* in the sending of messengers. This is reinforced by its biblical focus on evangelism, the training of the lay people, the training of trainers, the establishment of cell group of evangelization in every church, and the cooperation with the Theological institutions. There remains a challenge for the FLM, that is, of revising the liturgy so as to accommodate it to the revival movement service, and vice versa, in order to avoid conflict between the normative teaching of the church and the charisma of the *fifohazana*. Moreover, the FLM has to increase the local financing and the sending of 'local church-paid

evangelists'. This requires a close cooperation with the rich local churches in towns. They have many resources, but are not yet motivated enough to support the work of TMM. The Mission organizations will work more as partners, consultants, advisers, and accompaniers focusing on 'help to self-help'.

Having thus answered the sub-questions, we may now focus on the main research question: *What kinds of missional self-understanding are reflected in the historical and contemporary models of evangelization within the FLM, and particularly in the present day movement Tafika Masina?*

The Malagasy Lutheran Church (FLM), as missional church, recognizes that its mission includes both the Great Commission and the Great Commandments, in other words its evangelistic mandate and its cultural or socio-diaconic mandate. As missional church, FLM understands the centrality of the gospel in all aspects of a person's life: proclaiming the salvation of Christ, and carrying out the prophetic work of the church both inside and outside of Madagascar. It seeks to develop the health, agriculture and education of people without discrimination. It participates in helping the poor by projects and by local contributions, and educates them in the improvement of their life. The Malagasy Lutheran Church also works ecumenically together with the other denominations in transforming the unjust systems and powers in Madagascar. This prophetic voice of the church is essential to the missional nature of the church. In other words, the FLM, as a missional church, is a living Christ-centred church which awakens Christians to live according to the Word of God, and to be guided by the Holy Spirit in their going out of the church buildings and their homes, to proclaim the gospel to non-Christians, to share with them God's love in word and deed, and witness as Jesus' disciples by taking care of the poor and the marginalized, and by seeking the lost.

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Informants

The empirical data were collected through questionnaires distributed to a limited number of Christians belonging to three distinct groups: (1) Leaders in the Malagasy Lutheran Church (Pastors, Evangelists, and Leaders in the different groups in the Church), (2) Missionaries who have worked in the Evangelism Department, and (3) Malagasy lay Christians.

Registration of data from the interviews:

- Number of Informants:

NMS Missionaries: 3 – Malagasy Pastors: 5 – Evangelists: 6 – Catechists: 2 – Shepherds: 6 -
Group leaders in the Church: 3 – Active Christians: 3. Total: 28

- Abbreviations of Informants:

All the data are anonymized. The informants will be identified by numbers in each category, and their names will not appear together with the transcribed data:

- Missionaries interviewed: M1OS, M2ET, M3KEL.
- Pastors interviewed: P1L, P2LPJC, P3RA, P4RG, P5TI.
- Evangelists interviewed: E1G, E2JG, E3L, E4RD, E5RS, E6VJ.
- Catechists interviewed: Ca1L, Ca2RNVC.
- Shepherds interviewed: S1KMF, S2V, S3RC, S4RO, S5O, S6V.
- Group of Leaders in the Church interviewed: GL1BE, GL2RH, GL3NHI
- Christians interviewed: Ch1NA, Ch2RA, Ch3VVS.

Appendix

Questionnaire 1: Questions to Leaders in the Malagasy Lutheran Church (pastors, evangelists, and Group Leaders in the church)

Name:

Gender:

Age:

Name of the church:

Responsibility in the church:

Number of years as leader in the Malagasy Lutheran Church:

Place:

Date:

Use of the Name *Tafika Masina*

As you define it, what is *Tafika Masina*?

Why do you think the Malagasy Lutheran Church has chosen to use *Tafika Masina* as the name of the evangelization work and not any other name?

According to your experience, have people reacted negatively or positively when they heard the word *Tafika Masina*? Please elaborate.

As you see it, are there other words which can be used instead of *Tafika Masina*?

Method and Strategy of Evangelization

As a leader, do you ever give courses about evangelism methods and strategies to Christians or is this only the responsibility of the Evangelism Department?

If you yourself give such courses, can you please explain briefly your method and strategy?

Do you have a cell group of evangelism in your congregation as has been decided by the Evangelism Department in the Malagasy Lutheran Church?

If yes, how many members are included in this cell group?

If no, what are your reasons for not having such a cell group?

Have you already led Christians in evangelistic outreach [to do *Tafika Masina*]?

If yes, how often does your church go out for evangelization?

According to your experience, are the Christians conscious that evangelization is their responsibility, and not only that of the missionary or the evangelist?

How do you practise evangelization outreach with the Christians? Does your entire congregation participate at the same time, or are you divided in groups, or do you go out two by two?

Revival Movement and Evangelization

How do you regard the revival movement in your congregation or in the Malagasy Lutheran church?

Do you think that it is an effective movement in evangelization? (Yes / No)

If yes, why do you think so?

If no, why do you think so?

Do the different groups in your congregation participate in evangelization (Men's groups, Women's groups, Youth groups, Sunday Schools, or others)? Or is it only conducted by the revival movement by the shepherds? Please elaborate.

According to your experience

Does the Revival Movement really bring the people to faith in Jesus? Please elaborate.

Do the people come to the Revival meetings only in order to seek healing for their sickness? Please elaborate.

Or, is it a combination of both? Please elaborate.

Outcome of Evangelistic Outreach

Are most of the Christians in your congregation members who have come by themselves to your church, or are most of them the result of evangelistic outreach which you conducted?

Would you be able to give me an example from your congregation about the conversion of a man or a woman from traditional Malagasy faith to the Christian faith? Please elaborate.

Is there an increase or a decrease of Christians in your congregation? Can you possibly give an explanation for this?

As you see it, what are the problems or challenges that you meet with in the evangelization work of your congregation?

When doing evangelistic work, is there something which makes you happy or satisfied? Please elaborate.

If you were to renew the methods of evangelism in your church and your cooperation with the Evangelism Department in the Malagasy Lutheran Church, what changes would you suggest?

Questionnaire 2: Questions to missionaries who have worked in the *Tafika Masina*

Name:

Gender:

Age:

Name of the church:

Responsibility in the church:

Place:

Date:

Use of Name *Tafika Masina*:

Where did this name *Tafika Masina* come from? Who used it in the beginning – the missionaries or the Malagasy? As you define it, what is *Tafika Masina*?

Why do you think the Malagasy Lutheran church has chosen to use *Tafika Masina* [Holy Army] as the name of the evangelization work and not any other name?

According to your experience, have people reacted negatively or positively when they heard the word *Tafika Masina*? Please elaborate.

As you see it, are there other words which can be used instead of *Tafika Masina*?

Cooperation with the *Tafika Masina*

When did you work in Madagascar?

Have you worked with the *Tafika Masina*? If so, where and how?

Was there already a discussion about developing FLM as missional church during the time you worked in the Evangelism Departement in Madagascar?

During your service in Madagascar, who did the evangelization work? Was it the missionaries, the pastors, the evangelists, the shepherds, the lay Christians, or a combination of two or more of these categories? Please elaborate.

Methods and Strategies of Evangelism

As you see it, is the evangelism work in the Malagasy Lutheran Church primarily a Centripetal movement, or primarily a Centrifugal movement?

As you experienced it, did the lay Christians in the Malagasy Lutheran Church go out and make disciples, or did they invite the non-Christians to join the church?

What kind of strategies did you and your Malagasy partners have in common regarding evangelism and the practice of evangelization? Please elaborate.

Did you pay particular attention to the aspect of contextualization and to the local culture in your thinking and strategies? Please elaborate.

As missionary, did you offer a course or courses about evangelism methods and strategies to lay Christians? If you did, could you please exemplify?

What is your opinion about the Cell group system of evangelism in the Malagasy Lutheran Church? Is it a good or a bad strategy? Please elaborate.

Have you experienced being with a local congregation in evangelistic outreach [to do *Tafika Masina*]? If yes, would you consider it to be a good model for other congregations in the Malagasy Lutheran Church, or for the entire church?

According to your experience, are the Malagasy Christians conscious that evangelization is also their responsibility, and not only that of the missionary or the evangelist?

Revival Movement and Evangelization:

How do regard the revival movement in your congregation or in the Malagasy Lutheran Church?

Do you think that it is an effective movement in evangelization? (Yes / No)

If yes, why do you think so?

If no, why do you think so?

According to your experience, did the different groups in your congregation participate in evangelization (Men's groups, Women's groups, Youth groups, Sunday Schools, or others)? Or is it only conducted by the revival movement by the shepherds? Please elaborate.

According to your experience

Does the Revival Movement really bring the people to faith in Jesus? Please elaborate.

Do the people come to the Revival meetings only in order to seek healing for their sickness? Please elaborate.

Or, is it a combination of both? Please elaborate.

Outcome of Evangelistic Outreach

According to your experience, are most of the Christians in the Malagasy Lutheran Church, people who come by themselves to the church, or have they mostly come as a result of evangelistic outreach?

Would you be able to give me an example of the conversion of a man or a woman from traditional Malagasy faith to the Christian faith? Please elaborate.

As you see it, what are the problems or challenges which evangelization faces when conducted by the local congregation, or by the evangelists? Please elaborate.

When doing evangelistic work in Madagascar, was there something which made you happy or satisfied? Please elaborate.

If you were to renew the methods of evangelism in the local congregation, and in its cooperation with the Evangelism Department in the Malagasy Lutheran Church, what changes would you suggest? Would it by any chance relate to the concept of missional church also? Please elaborate.

Independency of the Evangelism Department in the Malagasy Lutheran Church:

According to your experience and as you see it now, would the Malagasy Lutheran Church be able to do the Evangelism work in Madagascar on its own, without missionaries? Please elaborate.

Do you think that the work of evangelists and of the Evangelism Department die out if there were no more help to be received from the mission organization(s)?

Questionnaire 3: Questions to Lay Christians

Name:

Gender:

Age:

Name of the congregation:

Responsibility in the congregation:

Number of years involved in the Malagasy Lutheran Church:

Place:

Date:

Use of the Name *Tafika Masina*:

As you define it, what is *Tafika Masina*?

Do you know why the Malagasy Lutheran Church has chosen to use the name *Tafika Masina* as the name for the evangelization work and not any other name?

According to your experience, have people reacted negatively or positively when they first heard the word *Tafika Masina*?

As you see it, are there other words which can be used instead of *Tafika Masina*?

Participation in Evangelization:

When did you become a Christian?

Are there evangelization activities in your church?

Do you yourself participate in evangelization?

Have you already talked with other people about Jesus and share your faith in him with them?

If yes, did you experience that any one you shared this message with converted to the Christian faith?

Do you enjoy taking part in evangelization?

Have you ever participated in an evangelism course in your congregation or conducted by the Evangelism Department?

How do you practise evangelization outreach in your congregation? Does your entire congregation participate at the same time, or are you divided in groups, or do you go two by two?

If you have ever experienced that a person converted from traditional Malagasy faith to the Christian faith, could you please give an example?

Map showing the boundaries of the synods in the Malagasy Lutheran Church (FLM)¹⁴⁹



(*) *Tanala* and *Antambahoaka* areas are in this synod of the forest region (*Synodam-paritany Anala*, SPAN).

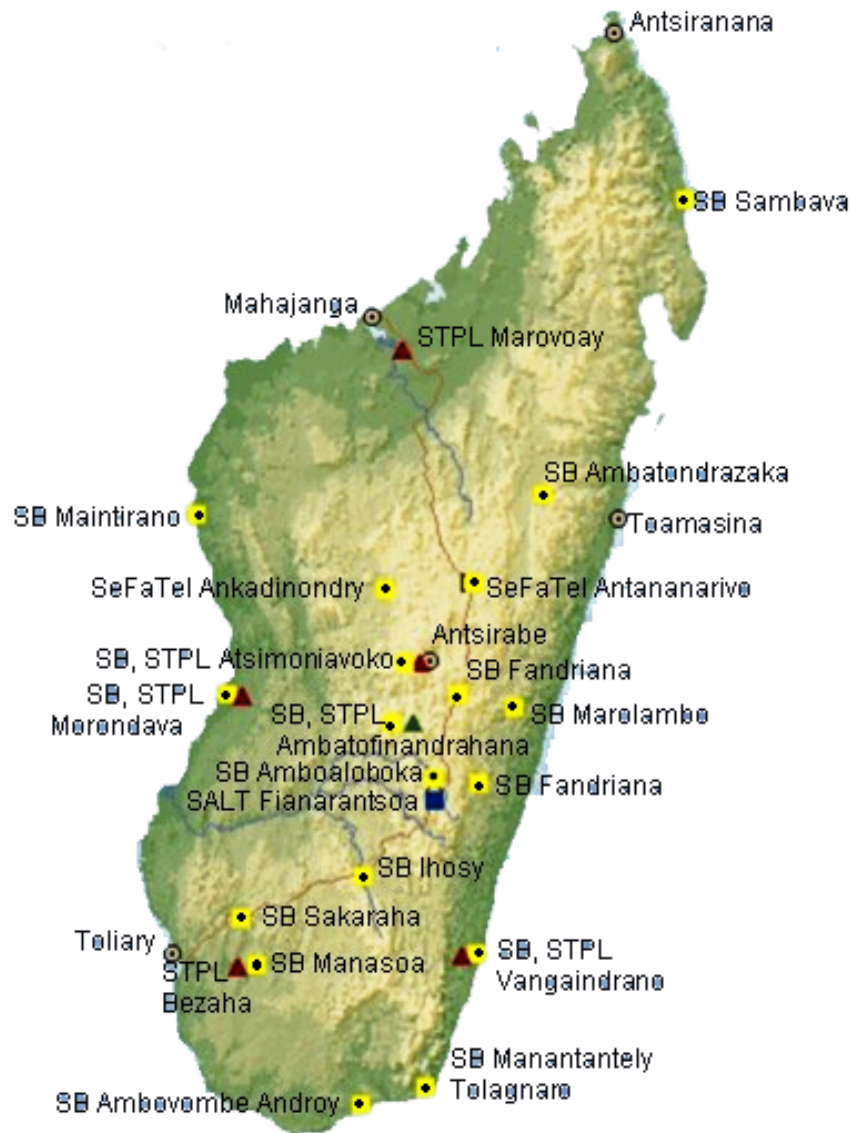
¹⁴⁹ This map is reconstituted from the map of the FLM synods in the book *Tantaran'ny Tafika Masina Maharitra* (2007), 4. The last decision of General synod committee of FLM in 2008 added three new synods (Ampanihy, Betroka and FLM Europe). The 23rd synod is the *Synodam-paritany* FLM Europe, SPFLME. It includes Malagasy Lutheran congregations in France, London, Switzerland, Belgium and Germany.

Theological Institutions and Bible Schools in the Malagasy Lutheran Church in 2005¹⁵⁰

THEOLOGICAL INSTITUTIONS	FOUNDATION	TEACHERS	STUDENTS
BIBLE SCHOOLS (Sekoly Biblika):			
1. Betela Morondava, SPM	1933	3	13
2. Amboaloboka, Fianarantsoa	1949	7	34
3. Atsimoniavoko, SPAM	1977	5	36
4. Vangaindrano, SPAts	1980	2	24
5. Manasoa Fanjaira Belamonty, SPBA	1980	0	0
6. Mahavelo, Ambovombe, SPAA	1980	0	0
7. Ambatofinandrahana, SPAf	1982	6	7
8. Marolambo, SPN	1985	2	30
9. Ihosy, SPAf	1995	4	15
9. Sakaraha, SPFT	1996	2	16
10. Manatantely, SPFa	1996	2	8
11. Sambava, SPAvA	1999	2	15
12. Fandriana, SPAFi	2002	2	20
13. Maintirano, SPMel	2004	2	10
14. Ifanadiana, SPAN (Forest Region)	2004	1	8
15. Ambatondrazaka, SPAI	2006	?	?
16. Toamasina, SPTo	2006	?	?
Total SB:		41	286
REGIONAL THEOLOGICAL SEMINARIES (Sekoly Teolojikam-paritany Loterana, STPL):			
1. Vangaindrano, SPAts	1980	7	38
2. Bezaha, SPAA, SPFa	1980	5	13
3. Morondava, SPM, SPMel	1981	3	15
4. Atsimoniavoko, SPAM, SPAnta, SPAFi, SPN	1982	5	49
5. Ambatofinandrahana, SPAf, SPAN	1982	6	69
6. Betela Marovoay, SPBM, SPAvA, SPA		7	16
Sum STPL:		33	200
FACULTY OF THEOLOGY (Sekoly Ambony Loterana momba ny Teolojia, SALT):			
SALT Ivory Fianarantsoa:	1989	6	22

¹⁵⁰ Rakotosalama, Solofonomenjanahary Mignon Jaofera & Rivoniaina Razakandriana (2007), 8-9.

Locations of the different Theological institutions in the Malagasy Lutheran Church¹⁵¹



SB: Sekoly Biblika (Bible school)

STPL: Sekoly Teolojikam-paritany (Theological seminary)

SALT: Sekoly Ambony momba ny Teolojia, Faculty of Theology

¹⁵¹ Rakotosalama, Solofonomenjanahary Mignon Jaofera & Rivoniaina Razakandriana (2007), 8.