

**BREAKING WORDS:  
TOWARDS A MALAGASY ORAL THEOLOGY OF HOMILETICS**

**By**

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**Supervisor**

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### **Declaration**

I, Kevin A. Ogilvie, PhD candidate, University of KwaZulu-Natal, Faculty of Humanities, Religion and Social Sciences, School of Religion and Theology, hereby declare that unless specifically indicated to the contrary in the text, this thesis is my own original work and shall only be submitted for the purposes of the above mentioned degree.

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Kevin Ahnfeldt Ogilvie

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Date

As the supervisor, I hereby approve this thesis for submission

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Professor Jonathan Draper

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Date

University of Kwazulu-Natal  
2010

## Abstract

This study uncovers the underpinnings of a Malagasy Lutheran oral theology of homiletics. Using original sermons collected in the field from a cross section of Lutheran preachers and places in Madagascar this study is anchored in contextual materials. To the close readings of these materials the author brings anthropological, textual and Biblical exegetical methodologies for their analysis. Making the distinction between oral and literate composition and cultures, using the theories of Werner Kelber, Walter Ong, Eric Havelock, et al., the author demonstrates the oral structure of the socio-intellectual milieu of Malagasy society. In order to display this mindset in Malagasy theological thinking, this study sets the Malagasy exegesis of the Longer Ending of Mark's Gospel against the horizon of Keblers theory regarding the written gospel as a "parable of absence" in the main body of the Gospel of Mark. This study makes manifest the Malagasy theology of presence, an oral theology. Framing his research with the *Fifohazana* (Revival) movement, the author briefly surveys the history of Christian missions in Madagascar. This history serves to demonstrate Western missionary literate culture and theology entering into dialogue with the oral culture of Madagascar and the subsequent indigenization of Christianity in the *Fifohazana* movement. This *Fifohazana* serves as a paradigm of the Malagasy homiletic and oral theology. Key leading figures of this movement, Rainisoalambo and Volahavana Germaine (Nenilava) are discussed. Extensive appendices of original Malgasy material, while not forming part of the body of the thesis, are provided for reference.

*Mita be tsy lanin'ny mamba.*  
Many [people] crossing [a river] together are not eaten by crocodiles.

*Tondro tokana tsy mahazo hao.*  
One finger cannot get lice.

### **Acknowledgements**

Any work of this scope demands collaboration, cooperation, and assistance from many people. Some contribute knowingly and enthusiastically; some contribute without ever knowing of what value they were. I wish here to acknowledge the help I have received and to express my deepest gratitude.

I never saw myself as a writer. Indeed, I feared writing because I came to Davidson College ill prepared as an undergraduate in 1974. In terror that I might just flunk my second year, I turned to an English professor I knew from his help in getting me into a Norwegian language course. He insisted that I take his senior level seminar on Scandinavian literature. I was petrified, a sophomore in a senior class. Three papers, with rough drafts turned in at least six times before the final draft, each one coming back blood red with corrections. He taught me to write. I took every course I could from him. His office was a mess – papers everywhere – but he knew exactly where every student's paper was. Few teachers have such dedication to their students. Dr. Gil Holland sits on my shoulder every time I sit to write, and I will never be able to thank him enough.

My fellow missionaries in Madagascar, the Rev. Drs. Cynthia and Mark Rich, came back from a trip to South Africa excited about a doctoral program in Pietermaritzburg. They cajoled me into doing this and convinced me I could. Indeed, for much of my time in the program, Cynthia was a fellow student. I owe them much for their support – and I suppose I should return Mark's copy of Kelber's *The Oral and the Written Gospel!* Other missionaries

also encouraged me and pointed me in great directions: Dr. Leoni Bouwer and Bev Erasmus, South African linguists with Wycliffe Bible Translators; Betty Wilken, who journeyed with me to Soatanana; the Rev. Malvin Tomren of the Norwegian Mission Society (NMS), who has written the best Homiletics textbook available in Malagasy; Linda Bårdsen of the NMS, who worked hard to translate a great deal of material from Norwegian (and old typeface at that!); and retired missionaries, but still active, the Rev. Oliver and Gene Carlson, who graciously consented to be interviewed. The Rev. Nils Kristian Høimyr, archivist for the NMS and a former missionary child and missionary himself, was a great resource and a wonderful help during my research in Stavanger. Øyvind Dahl also of NMS and the Centre for Intercultural Communication in Stavanger gave me great insight into Malagasy communicative culture.

When you know yourself a stranger, perhaps even frightening to some because of your skin color, your size and your blue eyes, you appreciate warm hospitality all the more. The Malagasy welcomed me into their homes and into their hearts. Some are like family to me and one is now my son, Heritiana Asimbola Ogilvie, better known as Hery. His father has not been as attentive to all his wants and perhaps not all his needs these several years but I hope and pray that he will celebrate his heritage with great pride as I have come to love and respect it. I can never tell him how proud of him I really am.

The Rev. Dr. Lotera Fabien, Dean of the Lutheran Graduate School of Theology in Fianarantsoa (SALT) helped me greatly with tracking down a sermon by Nenilava and providing me with other resources. The Rev. Zaihita, a fellow PhD student at Pietermaritzburg and a former faculty member with me at the Regional Lutheran Theological Seminary at Bezaha was an invaluable conversation partner. Mr. Raderalazaso Léon Pascal,

my administrative assistant in Antananarivo, who knows everyone and can find anything and who sat patiently explaining proverbs and other cultural material to me. Miss Razafindravao Honorine, my housekeeper in Antananarivo who loves my son and cared for him as if he was her own, who created space for me to work and who did her own share of explaining to me what words mean. Indeed, from her I know experientially what *fihavanana* is.

In the Works Cited list you will find a list of people from all over Madagascar who agreed to share with me their sermons and to talk about their craft. These are amazing pastors and laypeople whose witness to the Gospel is deep and profound. Some of the preachers were my students and now they are my teachers! I am humbled by the honor they all did me and I hope that I have honored them by the work that follows these pages.

I am grateful to the Division for Global Mission of the Evangelical Lutheran Church in America (ELCA) for funding much of my study and giving me the time to work on it and to the Trexler Fund of the Upstate New York Synod of the ELCA for supporting a trip to Norway for research.

At the University of Kwa-Zulu Natal Pietermaritzburg I have met some amazing people and am honored to call them friends. Dr. Sarojini Nadar, formerly a fellow student and a great friend. The late Rev. Dr. Steve DeGruchy and his wife, Marion Loveday, who spent time with us in Madagascar and ever after welcomed me in their home on my infrequent visits. Steve's presence is sorely missed.

Friends, students and colleagues at the Lutheran Theological Seminary Saskatoon (LTS) have cheered me on, pointed me in great directions, advised me on resources, nudged me when I needed it. So I thank my former professor and dean, the Rev. Dr. Faith Rohrbough, President emerita of LTS; Dr. Pamela Giles, the Director of Advancement

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Thirty-two years ago I met the Rev. Dr. Jann Boyd. We graduated together from the Lutheran Theological Seminary at Philadelphia in 1982 and saw neither hide nor hair of each other from that time until I arrived in Saskatoon in 2006. Who would have guessed that she could fill my heart ... and my head ... with so much! She has been my chief cheerleader, my support even to cooking a meal or washing the floor to keep me writing. She has been the best conversation partner, a resource of ideas and often the best kick in the pants when I deserved it. She *is* the meaning of grace for it is totally undeserved.

Last, but not least, I wish to thank my supervisor, Professor Jonathan Draper who is that rare combination of a great scholar, an amazing teacher, and someone I will cherish always to call friend. I have learned much but what I have learned is exceeded by the

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<sup>1</sup> Malagasy names do not follow the custom of many Western countries with a patronymic and a 'first name.' Sometimes there is only one name. Sometimes there can be three or four. The name may point to something significant at the birth of the child for example, "Rasolondraibe" (The-one-who-replaces-grandfather) may indicate the child was born after a death. Some names may point to a hope: "Fahamendrenomenandriamanitra Sophia LeSage," was the name a friend of mine gave who hoped his son would study. The name means "Wisdom-given-by-God (Malagasy) Wisdom (Greek) The Wise (French)." I have attempted to keep name word order as Malagasy would know it. Where bibliographic references invert names, one should not be too confused.

hospitality with which Jonathan and Marion, his wife, have received me on every trip. The Malagasy say, “God will have to reward you for nothing I have to offer could repay the debt.”

Feast of Mary Magdalene, Apostle  
July 22, 2010  
Saskatoon, Saskatchewan



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### **List of Abbreviations**

DIEM	Dikanteny Iambonona Eto Madagasikara	Joint Translation in Madagascar
ELCA	Evangelical Lutheran Church in America	
FJKM	Fiangonan'ny Jesoa Kristy eto Madagasikara	The Church of Jesus Christ in Madagascar
FLM	Fiangonana Loterana Malagasy	Malagasy Lutheran Church
KJV	King James Version	
MDRM	Mouvement Democratique de la Rénovation Malgache	Democratic Movement for Malagasy Renovation
NMS	Norsk Misjonsselskap	Norwegian Mission Society
NRSV	New Revised Standard Version	
SALT	Sekoly Ambony momba ny Teolojia Loterana	Lutheran Graduate School of Theology
SMOTIG	Service de la Main d'Oeuvre pour les Travaux d'Intétêt Général	Labour Service for Work in the General Interest

### List of Preachers

#	Name	Location	Work	Status	Level of Educ.	Schools	Birth year	Mpiandry
1	RAHARISON	Mahajanga	Secretary for Evangelism	Pastor	BAT	STPL	1950	Yes
2	LOUBIENS Fidinantenaina Claudias	STPL Betelan'i Boeny	Theology teacher	Pastor	Master's	MHS, Stavanger	1960	No
3	GEORGES	Antanimalandy	Catechist	Catechist	3eme	Bible School	1959	Yes
4	RAZANATSOA Albertine*	Mahajanga	High School Science	Lay	Master's	Univ. Tulear	1962	Yes
5	RANDRIATSARAFARA Jean Gaston	Toby Ambohimahazo	Parish pastor	Pastor	BAT	STPL	1957	Yes
6	RANDRIANAIVO Jean Chrysotome	Antampontanana Antsirabe	Parish pastor	Pastor	Master's	Yaondé	1948	No
7	RANDRIANANDRASANA Dieu Donné	Soatanana	Parish pastor	Pastor	Diploma Pastoral	STPL	1957	No
8	Dada RAJOSOA	Tobilehibe Soatanana	Elder of Toby parish pastor	Pastor	Diploma Pastoral	STL	1922	Yes
9	Jacquis	Ihosal	parish pastor	Pastor	Diploma Pastoral	Yaondé (1yr)	1942	No
10	RAKOTONOMENJANAHARY Danielson	Tsiafahy, Antsirabe Avaratra	Parish pastor	Pastor	Master's	SALT	1956	No
11	DAVIDSON	Antsirabe	retired pastor	Pastor	Diploma Pastoral	STL	1939	No
12	MASITSARA Raymond	BetiokyAtsimo	Parish pastor	Pastor	Diploma Pastoral	STPL	1969	No
13	LAHA Jean Noel	Bezaha	School business manager	Pastor	Diploma Pastoral	STPL	1950	No
14	RAKOTONIAINA Jean de Dieu	Antanifotsy	Parish pastor	Pastor	Master's	SALT	1958	Yes
15	RAHANTANIRINA Vastyor	Antanifotsy	House wife	Lay	3eme	FJKM High School	1961	Yes
16	ANDRIANANTOANDRO Léon Fidèle	Ambohimadana	Parish pastor	Pastor	Premiere	Bible School	1957	Yes
17	RASOLONJANAHARY Rodin Emmanuël	Anosibe, Antananarivo	Parish pastor	Pastor	BAT	STL	1952	Yes

18	RANDRIANIRINA Solofoson Gilbert	Tsarahonenana	Parish pastor	Pastor	Master's	SALT	1966	Yes
19	RANAIVOZAVA Samuel Jonah	Sabotsy Namehana	Parish pastor	Pastor	Diploma Pastoral	STL	1948	Yes
20	RASAMIMANANA Raymond	Ambolonkandrina	Parish pastor	Pastor				
21	RANDRIANIRINA Dieu Donné	Fianarantsoa	Parish pastor	Pastor	Master's	MHS, Stavanger	1957	Yes
22	MAMPITOHY Elia	SALT Ivory Avaratra	Master's student	Pastor	BAT	STPL	1968	No
23	FITRANGANA Rodhlis	SALT Ivory Avaratra	Master's student	Pastor	BAT	STPL	1967	Yes
24	ANDRIAMONGOLANDYTsirimampisa David	SALT Ivory Avaratra	Master's student	Pastor	BAT	STPL	1969	No
25	RAKOTOARIJAONA Fanomezantsoa	SALT Ivory Avaratra	Master's student	Pastor	BAT	STPL	1977	Yes
26	ANDRIANJAFY Octave Bénil	SALT Ivory Avaratra	Master's student	Pastor	BAT	STPL	1959	No
27	RANIVOMIARANA Raharisoa Fanjamalala	SALT Ivory Avaratra	Master's student	Theologian	BAT	STPL	1967	Yes
28	RABARITSOTRA	SALT Ivory Avaratra	Master's student	Pastor	BAT	STPL	1959	Yes
29	RASOLOFOSON Harinirina	SALT Ivory Avaratra	Master's student	Theologian	BAT	STPL	1962	Yes
30	RAHARINOMENJANAHARY Léonie Charline	SALT Ivory Avaratra	Master's student	Pastor	BAT	STPL	1959	Yes

STPL=Seminery Teolojikam-Paritany Loterana, Regional Lutheran Theological Seminary

STL= Seminary Teolojika Loterana, Lutheran Theological Seminary (pre-cursor to SALT)

SALT=Sekoly Ambony momba ny Teolojia, Lutheran Graduate School of Theology

MHS=Misjonshøgskole, or Missions Graduate School (Stavanger, Norway)

Yaondé=Faculté de Théologie Protestante, Prostestante Faculty of Theology, Cameroon

3eme: 10th Grade in North American system

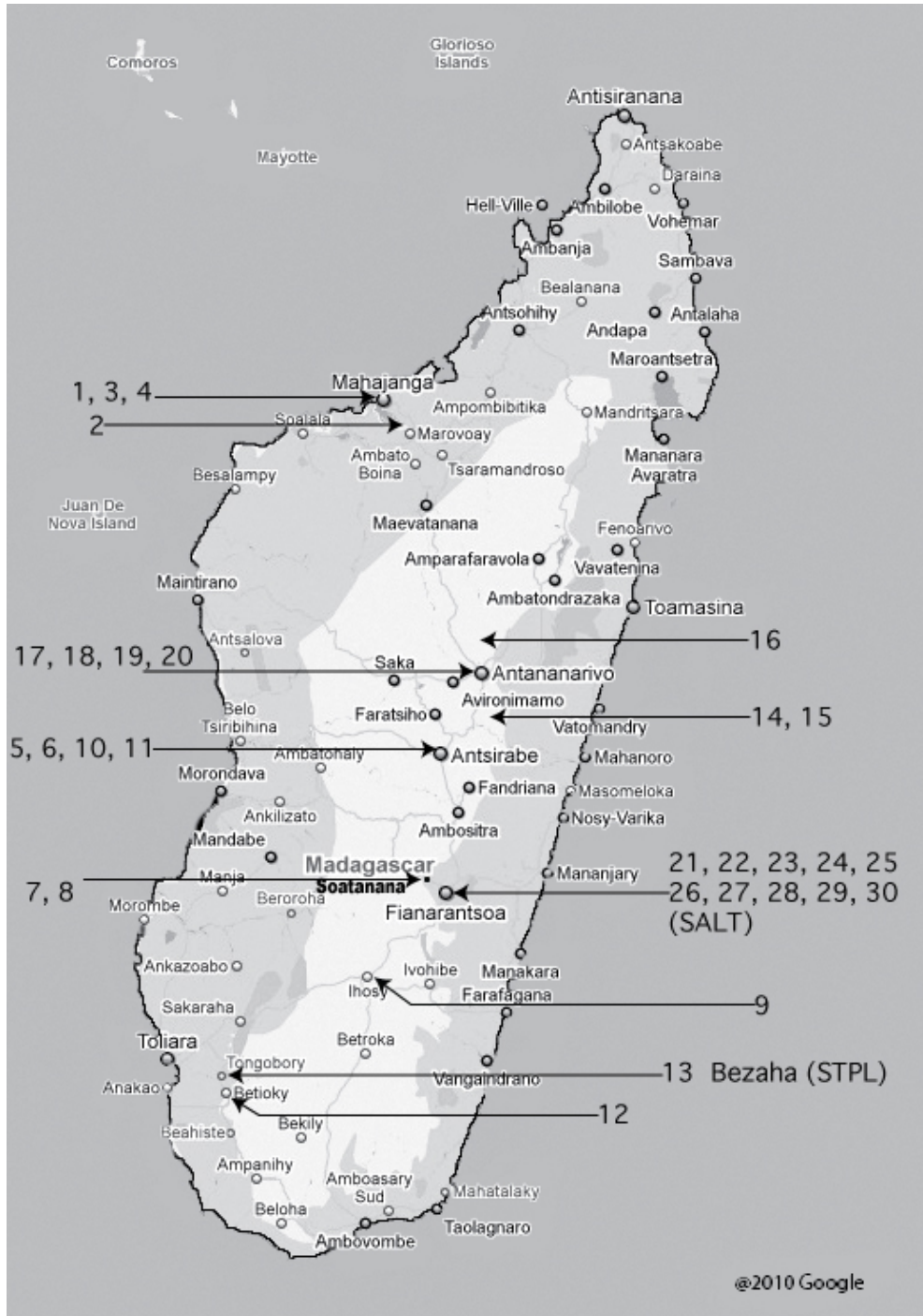
Diploma Pastoral: Pastoral Diploma (basic theological degree)

BAT: Bachelors in Theology

\* did not complete project

Mpiandry: Was the preacher set apart as a shepherd in the revival movement?

## Map of Preachers



This map shows the place of residence of the preachers presented in the List of Preachers.



*Toy ny akohokely misotro rano, ka ny Andriamanitra ihany no andrandrainy.*  
Like a chick drinking water, she raises her head to God.<sup>1</sup>

## **Preface**

On September 4, 1991, I arrived in Madagascar as a first-time missionary with the Evangelical Lutheran Church in America. I knew almost nothing about the island and its people, having read only a *National Geographic* article and seen a few pictures. A few weeks into my sojourn a relative in Norway asked me to take a picture of the statue in Antsirabe of Thorkild Rosaas, the first missionary to serve in the station which later grew to become the second largest city on the island. It turned out that Rosaas was a shirttail ancestor of mine. My roots sank deeply. Coincidentally, on September 4, 2001, I adopted my son, Heritiana, so that my family heritage has been even more deeply engrafted to Madagascar.

Four of my years in Madagascar were spent as director of the Regional Lutheran Theological Seminary at Bezaha, where I taught Church History and Homiletics. Having always been interested in scriptural texts, hermeneutical questions, exegetical issues and the methodological choices attendant on the practice of proclamation in the Christian assembly and in the daily world of the mission field, I became intrigued by what did and did not happen in the sermons I heard. I needed a fresh look at these questions as I attempted to teach preaching to more than 40 students over my four years. Some of the practices I had learned in seminary and adapted over the years seemed unsuited to the context in which I now found myself. Furthermore, I was more than impressed by the seeming ease with which my students rose to the pulpit, almost as if they had been speaking in public for years. As time wore on, I

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<sup>1</sup> J.A. Houlder, *Ohabolana ou proverbes malgaches*, trans. M.H. Noyer (Tananarive: Imprimerie Luthérienne, 1960) 3. Proverb number 27. My translation.

noticed that those students with better presence and form in the pulpit were those who were also skilled in the Malagasy oratorical art known as *kabary*. I began to pay attention to other pastors who were also great at *kabary*. In both cases, I noticed little, if any, residue of *kabary* in their preaching and I began to wonder why. This basic question led me to explore the question of the primal theological forces in the Malagasy homiletic and the primal indigenous oratorical habits or choices inculturated into the preaching of the Malagasy Lutheran Church (*Fiangonana Loterana Malagasy* or FLM). I became interested in discovering to what extent the linguistic control over Malagasy memory is oral or literate and to what extent this privileging of one technology of memory over another has influenced, shaped and given energy to Malagasy theology and the practice of preaching and Christian witness in their world.

As the historic indigenous Christian movement in Madagascar, known as the *Fifohazana* (literally: awakening, revival), represents the fastest growing, liveliest, community-building, Christian expression, I chose to frame the discussion through the history of this unique and highly Biblically based movement in its various manifestations. Thus the study begins with a rehearsal and analysis of the origins of this movement and its key leaders – all of whom were known for their oratory.

Against the horizon of this history, I chose to examine the theories of Werner Kelber as they might inform a key hermeneutical text for the Malagasy *Fifohazana*: the Longer Ending of Mark's Gospel (Mark 16:9-20).

Several core observations need to be demonstrated in order to anchor my research: the oral nature of Malagasy indigenous cultures; the distinctions and their meanings between oral and literate cultures, as theorized by specialists in language and cultural form; and the

core historic forces in the Christianization of the Great Red Island (Madagascar) through preaching and teaching of the Word, through the symbols of the books of the Bible.

Having set the context for my examination and analysis of Malagasy homiletical material, I will prepare close readings of Malagasy sermons solicited from preachers all over the island. In order to provide a controlled set of materials and because of the theoretical work of Kelber around orality and literacy in the Gospel of Mark, I have chosen to collect sermons on Mark 16:1-7 (8) (pericope for Easter Day, year 1) and Mark 16:(9-13)14-20 (pericope for Ascension Day, year 1). Thus I will preface my examination of the sermons with a chapter exploring Kelber's theory of a "theology of absence" parabolized in the written expression of Mark's Gospel and compare that to a "theology of presence" injected by the Longer Ending of that same Gospel that seeks to overthrow the theology of absence in the "literate" Gospel of Mark with images of oral proclamations of the resurrection working signs and wonders in the daily world. Then, with this analysis to frame the study of the Malagasy sermons themselves, the works will be read closely to determine to what extent they reveal the identified marks of an oral theology, a literate theology, and the characteristics of the Malagasy oratorical tradition: *kabary*. The sermons for Ascension Day will be examined first, looking chiefly for the evidence regarding the Malagasy privileging of a theology of absence or a theology of presence with a goal of detecting to what extent the actual preaching serves to sustain an oral or literate theology in the church. The Easter sermons, with the emphasis on the empty tomb and the reaction of fear and silence, offers the second set of sermons for close reading and the goal thereof to extend the evidence gleaned toward forming an understanding of the Malagasy homiletic and its contexts.

In order to gauge the Western literate influence on Malagasy homiletical style and homiletical theologies, I will focus a target survey on Western homiletical material, looking for values of Western sources that may leave traces or have higher impact on Malagasy preaching. Primarily, as we have studied the materials thus far against the oral-literate and absence-presence binaries, I will look at the manuals with these tools as well.

Having concluded the close readings of the Malagasy material and the "imported" influence of Western homiletic manuals and examples of preaching, I will give an overview of Malagasy *kabary* in a chapter that is intended to compare the Malagasy materials to the internal cultural standards of oratory.

At the close of these various examinations of Malagasy sermons and their core influences, I hope to be able to form primary conclusions regarding the basic orientation, theologically and culturally, of the Malagasy theory and practice of preaching. Along the way, I hope to be able to bring to a wider audience the richness of Malagasy preaching and the church life it engenders as I have been privileged personally to witness it, and to offer the wider church a brilliant example of the internal wisdom of the indigenous cultural leaders sorting out the much theorized questions of inculturation and theological enactment through faith-filled attention to the preaching of a living Word symbolized in a sacred text.

*Aleo very tsikalakalan-karena  
toy izay very tsikalakam-pihavanana.*  
It is preferable to lose profits than to lose relationships.<sup>1</sup>

## **Chapter 1: Methodological Considerations**

Being a “community of the Book” may be something of an oxymoron. Can a book create and sustain community? Literacy, according to Walter Ong,<sup>2</sup> Pattanayak,<sup>3</sup> and others, separates individuals from the group. Though historically a group function, reading over time became a more solitary, even isolating, act. The resulting effect of reading is to remove individuals from the tribe, allowing them to think outside the accepted norms of the community, to reflect upon their life and experience as different from that of others.<sup>4</sup> This is one of the characteristics of oral versus literate culture identified by Ong. In this chapter I wish to explore this and several other areas characteristic of oral culture and style. The aim is to provide a lens for examining *kabary* and the sermons of current Malagasy Lutheran preachers to see what they reveal about a Malagasy homiletic theology.

Walter Ong’s theory undergirds the theoretical framework of this study due his attention to the ontological aspect of meaning-making in orally based communities. That is, Ong’s theory goes beyond explaining cognitive aspects of orally based communication to

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<sup>1</sup> My translation.

<sup>2</sup> Walter J. Ong, *The Presence of the Word: Some Prolegomena for Cultural and Religious History* (Minneapolis: University of Minnesota Press, 1986).

<sup>3</sup> D. P. Pattanayak, “Literacy: An Instrument of Oppression,” *Literacy and Orality*, ed. David R. and Nancy Torrance Olson (Cambridge: Cambridge University Press, 1991) 107.

<sup>4</sup> Ong, *The Presence of the Word* 54; Walter J. Ong, *Orality and Literacy: The Technologizing of the Word*, New Accents, ed. Terrence Hawkes (London and New York: Routledge, 1982) 130-31; Pattanayak, “Literacy: an instrument of oppression,” 107.

provide a theological profile of the working of the Word in words, orally and textually exchanged. Ong, himself, has written on the differences between literate thinking and oral thinking in theological terms.<sup>5</sup> The goal of this thesis is not to debate theories of cognition but rather to understand theological difference introduced by ways of being in the world that have been affected by writing and reading or the lack thereof.

The orality-literacy debate, the theory that there is a demonstrable difference between spoken language and written language which is not culture or language specific, began with those who might posit a sharp divide between the two. The debate has been attenuated by those who believe that the distinction in the cognitive functions between those who have acquired knowledge of reading and writing and those who have not is not demonstrable. Chief among these scholars are Sylvia Scribner and Michael Cole.<sup>6</sup> Their research among the Vai ethnic group of Liberia, specifically focused on the those members of that society familiar with their syllabary form of writing, those who were Arabic-literate, and those who were English-literate as compared amongst themselves and with non-literates. While their research did indicate that there was a correlation between ‘schooling’ and improved cognition, they could find no correlation for literacy by itself. They write:

Our results are in direct conflict with persistent claims that “deep psychological differences” divide literate and nonliterate populations. On no task – logic, abstraction, memory, communication – did we find all nonliterates performing at lower levels than all literates.<sup>7</sup>

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<sup>5</sup> See especially Ong, *The Presence of the Word*.

<sup>6</sup> Sylvia Scribner and Michael Cole, *The Psychology of Literacy* (Cambridge, Massachusetts and London, England: Harvard University Press, 1981).

<sup>7</sup> Scribner and Cole, *The Psychology of Literacy* 251.

Pieter J. J. Botha critiques Scribner and Cole's conclusions. He notes that Scribner and Cole "do not discuss nor analyze the oral culture within which these literacies function."<sup>8</sup> Botha's own interest is akin to mine: he is not interested as much in cognitive theories undergirding educational programs (something more in line with Scribner and Cole's interests) but rather he is looking "to understand cultural and historical *difference*."<sup>9</sup> These cultural and historical differences, when viewed through the lens of orality-literacy theory, reveal a significant difference in theological understanding.

I have begun with the themes of individualism and community because I believe they are specifically relevant to the Malagasy context. The Malagasy proverb that heads this chapter reflects well the absolute importance that Malagasy place on *fihavanana*, "relationship." The community and one's ties to it are of ultimate importance. The proverb translates, "It is preferable to lose profits than to lose relationships," (my translation). How does being a "people of the Book" enhance or detract from relationship? If it is true that the tendency of society into which literacy is introduced is towards individualism, what then can be said of introducing literary modalities into an essentially oral society? To get at that question, we need to look at the characteristics of an oral culture versus literate culture.

Walter J. Ong, in *Orality and Literacy: The Technologizing of the Word* identifies nine characteristics of orally based thought.<sup>10</sup>

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<sup>8</sup> Pieter J. J. Botha, "Cognition, Orality-Literacy, and Approaches to First-Century Writings," *Orality, Literacy, and Colonialism in Antiquity*, ed. Jonathan A. Draper, Semeia Studies (Leiden: Society of Biblical Literature, 2004) 55.

<sup>9</sup> Botha, "Cognition, Orality-Literacy, and Approaches to First-Century Writings," 60. His emphasis.

<sup>10</sup> Ong, *Orality and Literacy* 36-57.

1) *Additive rather than subordinative style*.<sup>11</sup> Oral style in the relating of a story or of any material in particular tends to coordinate rather than subordinate clauses.<sup>12</sup> “John went to the store *and* he bought a magazine,” would be an example of a coordinated sentence typical of oral style. “John went to the store *in order to* buy a magazine,” might be more literary. The distinction is important. The writer supplying the “in order to” in the last sentence needs to provide more contextual signals for the reader than a speaker in front of another or an audience. Readers need not be, and likely are not, in the presence of the author. Writers compose alone (though ancient amanuenses may have transcribed oral performance).

One further notes that sections of primarily oral material are frequently begun by a coordinating conjunction. Children learning to write English in grade school are usually taught to avoid beginning a sentence with “and” yet this practice is a common way of speaking when relating a story or joining sections of a speech. Here is an excerpt from a *kabary* – or royal speech – given by Queen Ranavalona II (1829-1883) on March 29, 1881 that demonstrates this coordinating conjunction. Note how each sentence begins with *ary* (and).

*Ary nony tamin'ny Lehidama dia notohizany, ka nanao Andriambaventy izy, ary nandahatra ny Vahoaka ho isan-jato sy isan-arivo hilaña ny raharaha amy ny isampirenena. Ary dia nanao Miara-mila, sy nametraka Manamboninahitra amy ny sisintany izy, ho tandroky ny Tany sy ny Fanjakana, hipetrahan'ny olona amin'izay ananany, ary hahato ny tenin-drainy hoe: “Ny ranomasina no valam-parihiko.”*

*And* during the time of Lehidama (Radama I) (the conduct of government) was continued, and so he made Nobles, *and* he ordered the People into [groups of] hundreds and into [groups of] thousands to carry the matters to each country (subsection of the realm). *And* he created Soldiers, and placed Officers at the frontiers, as horns of the Land and the Government, that the people might maintain

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<sup>11</sup> Ong, *Orality and Literacy* 37-38.

<sup>12</sup> See also: Jack Goody, *The Interface Between the Written and the Oral*, Studies in Literacy, Family, Culture and the State (Cambridge: Cambridge University Press, 1987) 264.



their belongings, *and* he accomplished the saying of his father, “The sea is the limit of my rice fields.”<sup>13</sup>

*Ary* joins the queen’s thoughts in a way that adds to the flow of a speech but which would become tiresome in a literary work. Moreover, the coordinating conjunction allows for the internal parts of the speech to be mutually contextualizing. Making nobles and ordering the masses are both a part of Radama’s conduct of government. We might better translate the above, leaving out the first “*and*.” “During the time of Lehidama the conduct of the government was continued *when* he made Nobles, ordering the People into [groups of] hundreds and into [groups of] thousands...”

In oral style, the coordinative joining of sentences means that each one is equally important and each one is contextualized by all the others. In contrast, in literate style a partial decontextualization is achieved by backgrounding some sentences with subordinating conjunctions so that a main sentence is partially isolated.<sup>14</sup>

Richard Horsley demonstrates how this additive style in the oral-derived narrative of the Gospel of Mark functions to add meaning by holding juxtaposed stories in tension.

Oral narrative does not refute one narrative portrayal of Jesus with another. Additive and aggregative oral narrative rather adds further episodes to those already narrated in both-and presentation. Jesus performed healings and exorcisms and also confronted the rulers and their representatives and then also was arrested and tried and killed by them. Oral-aural “logic” (perhaps an oxymoron) is both-and.<sup>15</sup>

This leads us to Ong’s next characteristic of orally-based thought and style.

2) *Aggregative rather than analytic*.<sup>16</sup>

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<sup>13</sup> *Ny Kabary nataon-d Ravalomanjaka momba ny lalàna malagasy*, (Antananarivo: Imprimerie Protestante Imarivolanitra, 1962) 68. My translation; emphasis added.

<sup>14</sup> J. Peter Denny, “Rational thought in oral culture and literate decontextualization,” *Literacy and Orality*, eds. David R. Olson and Nancy Torrance (Cambridge: Cambridge University Press, 1991) 81.

<sup>15</sup> Richard A. Horsley, *Hearing the Whole Story: The Politics of Plot in Mark’s Gospel*, (Louisville: Westminster John Knox Press, 2001) 75.

<sup>16</sup> Ong, *Orality and Literacy* 38-39.

A modern, North American homiletician like David Buttrick,<sup>17</sup> whose work holds considerable sway in the academic arena of homiletical practice since its publication, (1987) would have a hard time maintaining an oral style for a primarily oral audience. Buttrick's theories suggest that excess and standard phrases should be removed from sermons.<sup>18</sup> Buttrick's theory of preaching is designed for a more literate mindset. Buttrick documents that the literate mind finds repetitions of epithets, clichés and proverbial material wearisome. However, in contrast, oral thought, having no recourse to writing for maintaining records, needs mnemonic devices to hold material together and stabilize it for retention and transmission. A literary, analytic approach separates out the pieces from the whole and pares down the rhetoric to its essentials. The oral preferences are displayed in Malagasy formal discourse, and not uncommon in informal discourse, Malagasy will resort to a copious use of proverbs and common expressions. Malagasy typically, for example, give a formal greeting quoting the proverb, "*Raha misaraka tsy mifanao veloma, hono, naman'ny tezitra. Raha mifankahita tsy mifampiarahaba, naman'ny tsy faly,*" (If [people] part without saying good-bye, so the saying goes, it is as if they were angry. If [people] see each other without exchanging greetings, then it is as if they are not happy. My translation). Or, when something has slipped the mind of a Malagasy speaker and she wishes to return to the point, she might say, "*Mihinam-bary tsy maintsy misy latsaka,*" (When eating rice, some must fall). Often it is the preponderance of proverbs artfully cited that will win the argument.

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<sup>17</sup> David Buttrick, *Homiletic: Moves and Structures* (Philadelphia: Fortress Press, 1987).

<sup>18</sup> Buttrick, *Homiletic* 189.

Ong also identifies epithets from Homer and other sources as common expressions of the aggregative effect.<sup>19</sup>

3) *Redundancy or copiousness.*<sup>20</sup>

*Copia* was a rhetorical virtue identified by ancient rhetoricians. A written form of communication remains for the eye to re-scan if the reader has missed a point or has forgotten an important piece of what has been said. Because sound is always an event, passing out of existence the moment it is heard,<sup>21</sup> as Ong likes to note, one communicating in the oral medium must provide redundancy in order to assure that his or her listeners have grasped the message. The demands of oral presentation also require that one speaking before a large group, especially without the aid of current amplification technologies, find means to assure that listeners have ample opportunities to grasp the meaning and direction of the message. According to Ong, citing Chafe, writing slows down the natural thinking process which oral communication inhabits and, because it is mechanically slower as well, allows for, even prefers, economy in vocabulary.<sup>22</sup> *Copia* allows a grace period to the speaker that he or she may use to bring to mind the next point to be addressed. A writer can simply put down the pen or stop typing. My own suspicion is that redundancy allows the mind of the listener a break as well. The level of concentration need not be as high in following the meaning and sense of what the speaker is trying to communicate. If you lose the sense on the

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<sup>19</sup> Ong, *Orality and Literacy* 39.

<sup>20</sup> Ong, *Orality and Literacy* 39-41.

<sup>21</sup> Ong, *Orality and Literacy* 39.

<sup>22</sup> Wallace L. Chafe, "Integration and Involvement in Speaking, Writing and Oral Literature," *Spoken and Written Language: Exploring Orality and Literacy*, ed. Deborah Tannen (Norwood, NJ: Ablex, 1982), as cited in Ong, *Orality and Literacy* 40.

first utterance not simply because of bad acoustics but because of tiredness or lack of concentration, it can be picked up again because of redundancy.

Malagasy oratory is resplendent with *copia*. The following excerpt from a *kabary* not only illustrates *copia* but also provides an excellent example of the aggregative style mentioned above. This is a portion of what is known as the *ala tsiny* (removal of blame) in a typical speech. The metaphors are as fixed as the epithets are in Homer.

*Indreo eo koa ireo ZOKIBE toa ray, vato nasondrotry ny tany, trafo nasondrotry ny nofo, zavona ningain 'ny rano. Zoky tsy salovani-miteny, tsy ialohava-mandeha ary loharano tsy dikain 'ny zinga.*

There, too, are those Senior Elders like a father, stone raised up by the ground, the fatted hump of a steer raised up by the flesh, fog lifted by the water. An elder is not to be interfered with in speech, not to be gone before and a water source not crossed by a dipper.<sup>23</sup>

As we shall see in Chapter 4, redundancy is a key factor in Malagasy preaching.

#### 4) *Conservative or traditionalist.*<sup>24</sup>

Innovation threatens the stability of information in an oral culture. To be retained, information in an oral culture must be repeated over and over again, both to stabilize it the memory of the elders and to inculcate it in the minds of the young.

*Ny lambo soso-nify, ny goaika fotsy tenda, ny akoho bangaridana, ny gidro kely petaka orana aza, tompoko, tsy mba manova ny netin-drazana, maika ve fa isika olombelana.*

“The wild boar with over-lapping teeth, the magpie with a white throat, the chicken with no teeth, even the little gidro lemur with a flat nose, ladies and gentleman, yet they do not change ancestral custom; how much more so we human beings.”<sup>25</sup>

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<sup>23</sup> Edouard Ramamonjisoa, *Lahabolana Malagasy*, Edisiona Antso, 2002 ed. (Antananarivo: Trano Printy FJKM Imarivolanitra, 1986) 30. My translation.

<sup>24</sup> Ong, *Orality and Literacy* 41-42.

The effort required to maintain the storehouse of an oral culture's wisdom is immense and cannot endure spontaneous innovation. Writing, by contrast, frees the mind "to think outside the box" as the current expression has it. Because data inscribed for retrieval at a later date frees the mind's energies for other tasks, innovation can and may even necessarily follow.

Eric Havelock demonstrates in his work, *Preface to Plato*,<sup>26</sup> how Plato sensed the shift in the way that one processes thought as writing was becoming more and more established in Greek culture.<sup>27</sup> Plato wanted his republic to be led by philosopher-kings whose education would be specifically devoid of poetry.<sup>28</sup> The basic rationale for this change in curriculum was to free the mind from the burdens of memorization and to free it for reflective thought.

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<sup>25</sup> Herinantsoina Ranaivo Raholdina, *Ny Fikabariako: Ny Kabary Malagasy Ankehitriny, Fianarana Mikabary*, vol. 2 & 3, 3 vols. (Ankorondrano, Antananarivo: SME, 2001) 134. I have chosen in my translations to be more literal than following a dynamic equivalency model. This, I hope, will allow the reader a better sense of the underlying patterns of thought.

<sup>26</sup> Eric A. Havelock, *Preface to Plato* (Cambridge, Massachusetts and London, England: The Belknap Press of Harvard University Press, 1963).

<sup>27</sup> For a strong rebuttal of Havelock's theses see: John Halverson, "Havelock on Greek Orality and Literacy," *Journal of the History of Ideas*, 53 (1) (1992), 148-163. Halverson argues that Havelock places too much importance on the development of the Greek alphabet, thus becoming reductionist in the light of other cultural developments of the time. He finds his arguments therefore unconvincing. While Havelock may attribute too much to the development of literacy, his arguments are not to be dismissed so lightly. Literacy clearly does have impact. Other scholars have a more appreciative and nuanced critique of Havelock's approach that resists the "Great Divide" theory but affirms the basic tenants. Ekaterina Haskins argues that Havelock overdraws his conclusions. She avers that metrical constraints do not limit description nor does a purely oral state limit reflection. Furthermore, the level of identification with the characters of the epic is not as intense as Havelock suggests. See: Ekaterina Haskins, "Mimesis" between poetics and rhetoric: Performance culture and civic education in Plato, Isocrates, and Aristotle," *Rhetoric Society Quarterly*, 30 (3) (2000), 7-33. Thérèse de Vet compares Balinese oral literature's development to that of the Homeric corpus and then argues for a more interactive development of literacy and orality with the two reinforcing and playing off each other. See: Thérèse de Vet, "The joint role of orality and literacy in the composition, transmission and performance of the Homeric texts: a comparative view," *Transactions of the American Philological Association*, 126 (1996), 43-76. For more reflection on Havelock's theses see: R. R. Wellman, Review: Plato on education: Philosopher and dramatist?" *History of Education Quarterly*, 10 (3) (1970), 351-366; and Thomas Gould, "Plato's hostility to art," *Arion*, 3 (1) (Spring, 1964), 70-91.

<sup>28</sup> Havelock, *Preface to Plato* 3-15.

Using poetry, especially the mastering of the Greek canon of Homer and Hesiod, was the lynch pin in maintaining cultural knowledge in primarily oral Greece. Homer's epics were not only good entertainment but they provided the storage medium for much that was important in the culture from the exemplary moral virtues of the heroes to equipment necessary to outfit a ship.<sup>29</sup> The study of the canon was not arduous indeed it was truly enjoyable. Children and adults could listen to the tales told in rhythmic hexameter; the formulas of which were commonplace and stable. Indeed, it is the formulas that make the system work. Whole poems were not memorized, as we understand memorization. Modern memorization involves a verbatim repetition of an inscribed record. Where no such record exists, there is no realistic way of determining the accuracy of the recitation – especially long recitations. Rather material is thematically stored in smaller formulaic units. “In...non-literate cultures the task of education could be described as putting the whole community into a formulaic state of mind.”<sup>30</sup> Both the content of oral thought and the mechanism for retaining the content are therefore naturally conserving.

This does not mean, however, that innovation is not possible in an oral culture. Just the opposite is true. Innovation is achieved by a re-ordering or re-configuration of the formulas and content, a shift in emphasis, that moves the community into new areas while all the time appearing to maintain a traditional base.

*Raha hiteny ireo razantsika fahiny, dia miala tsiny, raha hivolana izy dia miala fondro, ary raha handahatra dia miala salohy fito.*

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<sup>29</sup> Havelock, *Preface to Plato* 83.

<sup>30</sup> Havelock, *Preface to Plato* 140.

When those ancient ancestors of ours were to speak, they would excuse themselves, if he would speak, then he would beg not to be censured, and if he made a speech he would pay [as a fine] seven sheaves.<sup>31</sup>

Innovation, therefore, is “conserved” within the tradition rather than being seen as opposing it.<sup>32</sup> By the same token, meaning in an oral context is not fixed in vocabulary, as it would be in a written work. As speech is an event and the meaning is derived from the event, the shifting context will allow the meaning to change over time. Fixed written communication may eventually require a dictionary to aid the reader in comprehending the message. So while oral culture is traditionalist and conserving, it is not static.

Haring, speaking of *kabary*, makes the same point about change in a traditionalist setting.

The orators quote proverbial comparisons, *ohabolana*, and *hainteny*. They may also create or insert new sentences modeled on the familiar patters. . . . They use existing verses as models for the creation of new ones, in the familiar tetrameter pattern. They cast their new verses into the patterns of the proverb – symmetrical, doubled-symmetrical, order-of-climax, or topic-comment. In addition to quoting, they imitate proverbs and poems, half-quoting them allusively, developing or shortening them, surrounding them with different metered phrases so that their parallelisms will stand out. *Thus the performers create, in each performance, a new text that sounds old.* Though their tireless quoting of fixed phrases can be seen as a form of rhetorical misdirection to take advantage of one’s opponent (Bloch 1971), the quotations reassure the audience that “we have changed nothing in the customs of the ancestors.”<sup>33</sup>

Change is therefore accomplished precisely by appealing to tradition.

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<sup>31</sup> Herinantsoina Ranaivo Raholdina, *Ny Fikabariako: Torolalana ho an’izay te-hahay mikabary*, vol. 1, 3 vols. (Ankorondrano, Antananarivo: SME, 1999) 134. My translation.

<sup>32</sup> Ong *Orality and Literacy* 42.

<sup>33</sup> Lee Haring, *Verbal Arts in Madagascar: Performance in Historical Perspective*, Publications of the American Folklore Society New Series, ed. Patrick B. Mullen (Philadelphia: University of Pennsylvania Press, 1992) 180. Emphasis mine. Work cited by Haring: Maurice Bloch, “Decision-Making in councils among the Merina,” *Councils in Action*, eds. Audrey Richards and Adam Kuper, Cambridge Papers in Social Anthropology (Cambridge: Cambridge University Press, 1971).

5) *Close to experienced reality.*<sup>34</sup>

Seemingly, the earliest uses for writing were as inventories and lists of merchandise. Writing assured good business as maintaining accurate records for sale in memory was all but impossible when cargoes and inventories became large. For an oral culture, abstracted lists are not memorable; stories are. For material to be maintained action and correspondence with lived reality must be present. Metaphors drawn from the known world will more broadly communicate than abstract concepts. Interestingly, in his manual on preaching, Buttrick picks up on this oral mindset and instructs his readers to avoid abstractions in their preaching. He says, “Any human being’s vocabulary is apt to be a language of things and actions that can be seen. Therefore, as we have mentioned, we will steer clear of conceptual words.”<sup>35</sup>

6) *Agonistically toned.*<sup>36</sup>

Communication in an oral culture naturally takes place in a more agonistically toned environment. The actions are large and dramatic; the story is told more in terms of conflict than in terms of introspection. Even the tone of voice used would be dramatic rather than restrained or calm. Logic would draw us to this conclusion if experience had not already provided the data. Given the use of the life world of the speaker and hearer, the emphasis upon story and action, it seems normal to expect that an orally based communication would play out in a more dramatic register than literate culture tolerates. Literate culture, which encourages private reflection and withdrawal from community to process communication,

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<sup>34</sup> Ong, *Orality and Literacy* 42-43.

<sup>35</sup> Buttrick, *Homiletic* 217.

<sup>36</sup> Ong, *Orality and Literacy* 43-45.



prefers the quieter realms of thought. Abstractions rarely come to life and fill the world with their antics as anthropomorphized animals and spirits might. Over time, agonistic performance has become looked down upon by more literate society. It is often thought of in pejorative terms. In politics, it is associated with demagoguery and in religious life with the preaching of people with less education.<sup>37</sup> Yet residually oral cultures, cultures that still show much of the oral mindset in their written communication, can still produce agonistically toned literature. One can look at the writings of Martin Luther, for example. Although a prolific writer and highly “literate,” Luther maintained a strong oral style in his writings. The blasts at the pope in his books could come with extreme vehemence and then, paradoxically, he could write directly to the Holy See with great deference and humility. For example, Luther preaches against the Pope and the Pope’s doctrine saying:

That is our Christian faith. We refuse to learn the way to heaven from the pope and thus risk our necks, for he does not know the Father. We want no part of his faith; for the Turkish, Jewish, and papist beliefs are essentially identical. No, you must say: “First of all, teach me to know Christ; lead me to that Man. If He says it, if it is His Word, if it comes from His lips, I will accept it. Then I will kiss your feet, and I will show you even greater honor. But if you want to hide Him from me, I will not listen to you; yes, I will even have you trampled down. If you want to preach nothing to me but your own prattle, I will not only refuse to kiss your hands and feet, but I will even smear your mouth with filth.” Your life and doctrine must be based and founded on Christ’s Word and doctrine. It must proceed from His mouth and His Word.<sup>38</sup>

And then Luther is able to write an irenic letter addressing the Pope thus:

“AN OPEN LETTER TO POPE LEO X

To Leo X, Pope at Rome, Martin Luther wishes salvation in Christ Jesus our Lord.  
Amen.

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<sup>37</sup> Tex Sample, *Ministry in an Oral Culture: Living with Will Rogers, Uncle Remus & Minnie Pearl* (Louisville, Kentucky: Westminster/John Knox Press, 1994) 6-7.

<sup>38</sup> Martin Luther, “Sermon on John 8:20, given between 1530-1532,” *Luther’s Works: Sermons on the Gospel of St. John: Chapters 6-8*, eds. Jaroslav Jan Pelikan, et al., vol. 23 (Philadelphia: Fortress Press, 1959).

Living among the monsters of this age with whom I am now for the third year waging war, I am compelled occasionally to look up to you, Leo, most blessed father, and to think of you. Indeed, since you are occasionally regarded as the sole cause of my warfare, I cannot help thinking of you. To be sure, the undeserved raging of your godless flatterers against me has compelled me to appeal from your see to a future council, despite the decrees of your predecessors Pius and Julius, who with a foolish tyranny forbade such an appeal. Nevertheless, I have never alienated myself from Your Blessedness to such an extent that I should not with all my heart wish you and your see every blessing, for which I have besought God with earnest prayers to the best of my ability.<sup>39</sup>

This double-mindedness may be hard to explain outside of the oral/literate paradigm.

Within the paradigm, the struggle is less personal and more communal for orally based people. Struggle is the normal condition of humanity, so communication in its most natural medium, sound, should reflect the dynamics of struggle.

But violence in oral art forms is also connected with the structure of orality itself. When all verbal communication must be by direct word of mouth, involved in the give-and-take dynamics of sound, interpersonal relations are kept high – both attractions and, even more, antagonisms.<sup>40</sup>

In the economy of oral communication, the polarities of good and evil, hero and villain, vice and virtue, starker contrasts have to be drawn. Shades of grey are not helpful in maintaining the attention of the listener.<sup>41</sup>

7) *Empathetic and participatory rather than objectively distanced.*<sup>42</sup>

We begin now to come back to the concept of *fihavanana* that was alluded to at the start of this chapter. Oral thinkers identify with what they wish to communicate in a deeper

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<sup>39</sup> Martin Luther, “Why the Books of the Pope and his Disciples were Burned, 1520,” *Luther’s Works: Career of the Reformer I*, eds. Jaroslav Jan Pelikan, et al., vol. 31 (Philadelphia: Fortress Press, 1957) 384. While both these quotations are at some distance in time from each other, they reflect oral sensibilities. For a fascinating Malagasy equivalent of oral style being maintained in letters of Zafimaniry elders dictating to scribes, see: Maurice E. F. Bloch, *How We Think They Think: Anthropological Approaches to Cognition, Memory and Literacy*, (Boulder, CO: Westview Press, 1998), 111-112.

<sup>40</sup> Ong, *Orality and Literacy* 45.

<sup>41</sup> This may be one reason why good ethical sermons are difficult to produce.

<sup>42</sup> Ong, *Orality and Literacy* 45-46.

way than literate thinkers. Writing, by its nature, distantiates the knower from the known. The literate mind seeks to separate out that which is under consideration and examine it; it seeks to objectify. Robert Dubois makes essentially the same point without reference to orality and literacy. He describes two types of thinkers: *l'homme de la ratiocination* (rational man) and *l'homme de la participation* (participatory man).<sup>43</sup> Dubois is reflecting on the *fafy* (sprinkling) ritual for removing consanguination taboos among the people of the Bas Faroany in eastern Madagascar. Citing J. Goetz,<sup>44</sup> he notes that these modes of thought, “rational” and “participatory,” are naturally found in all people to some extent but in inverse proportions.<sup>45</sup> Dubois writes:

*Le ratiocineur poursuit des idées claires et distinctes, et la distinction entraîne pour lui la séparation; l'homme de la participation distingue sans séparer: dans le tout il saisit les parties. Pour s'expliquer les hommes et les choses de la nature, le premier abstrait; pour comprendre, le second les intègre. Par un effet inverse, l'assentiment intellectuel est rendu plus difficile chez le premier, lorsqu'il y a complexité – chez le second, lorsqu'il y a abstraction. Le premier est plus apte à saisir le mécanisme des choses, le second leur sens. Le premier entend domestiquer le monde; le second, s'y incorporer. Le premier se fera le maître de la nature, le second vivra la mystique de l'univers.*

The rational thinker follows distinct and clear ideas, and the distinction means separation for him; the participatory thinker distinguishes without separating; in the whole he perceives the parts. To explain humanity and natural things, the first abstracts; to comprehend, the second integrates them. By an inverse effect, intellectual assent is rendered more difficult among the first when there is complexity – among the second, when there is abstraction. The first is more apt to seize the mechanism of things, the second their sense. The first means to domesticate the world; the second, to incorporate himself/herself in it. The first would make

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<sup>43</sup> Robert Dubois, *Olombelona: Essai sur l'existence personnelle et collective à Madagascar* (Paris: Librairie - Editions L'Harmattan, 1978) 61.

<sup>44</sup> F.M. Bergounioux and J. Goetz, *Les Religions des Préhistoriques et des Primitifs* (Paris: A. Fayard, 1958) 112. As cited in Dubois, *Olombelona* 62.

<sup>45</sup> Dubois, *Olombelona* 62.

himself/herself master of nature; the second would live in the mystery of the universe.<sup>46</sup>

Oral thought is more communal in nature. Oral thought subjectifies. Basically, knowledge is not then independent of the community. The performer of an oral work both relies upon and creates the common memory that makes his or her communication effective. The performer, enmeshed in the world of the material he or she is presenting, creates in and through the performance the conditions of memory and experience that make the experience common for his/her listeners.<sup>47</sup> The performance and the material are totally engaged.

8) *Homeostatic*.<sup>48</sup>

Oral societies live in the present; their memories are conditioned by the needs of the moment. As the community no longer needs or requires certain information, that information is either lost or re-coded to fit a new reality. Ong notes this specifically in the area of vocabulary, where, as was said above, words either disappear from a language or are transmuted to new meanings. Dictionaries in literate culture show clearly the layers of meaning words can have as the contexts change over time. Stories change, too, to meet the demands of the current milieu.

A particularly interesting example of such change may be found in the Malagasy word “to read” – *mamaky*. The root of the word, *vaky*, seems originally to have meant, “to

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<sup>46</sup> Dubois, *Olombelona* 62. My translation.

<sup>47</sup> Havelock, *Preface to Plato* 145-46.

<sup>48</sup> Ong, *Orality and Literacy* 46-49.

chant.”<sup>49</sup> This is consistent with the mechanics of what one might have been doing when the first examples at writing in Madagascar were made. It has been shown that reading was originally introduced by the Arabs trading on the northwest and eastern coasts of the island and was especially established among the Antemoro.<sup>50</sup> If the Arabic script were essentially used for Islamic ritual and worship, it would have been chanted, the text serving as an *aide-mémoire*. Later generations have a different sense of the derivation of the word. This derivation is built on a homonym of the word with same root, *vaky*, “to chop” as in wood. A *famaky*<sup>51</sup> is an axe. The Rev. Rakotomaro Jean Baptiste, in an interview,<sup>52</sup> told me that the derivation of the word was quite simple. He picked up a book, noting how it looked like a

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<sup>49</sup> Razafintsalama, *La Langue Malgache et les Origines Malgaches: Le Fond Initial du Vocabulaire Malgache (Etude de Vocabulaire)* (Tananarive: Imprimerie Moderne de L’Emyrne, G. Pitot & Cie., 1928) 53. The author places the Malagasy root *vaky* (*teny*), *action de lire*, (act of reading) in comparison to the Sanskrit: “*vaka*, *récitation de formule dans certaines cérémonies, recueil d’hymnes*,” (*vaka*, recitation of formulas in certain ceremonies, collection of hymns). Then in a note he says, “*Ce mot est le pendant de dika (=lika sanscrit, Voir ce mot) écriture, transcription, et de soratra (=surat malais, écrire). Mais il devait être confondu fatalement avec vaky (=baga ...) action de casser, de briser, de découper: seule leurs significations sont restées tout à fait distinctes. Les deux mots lika et vaka (Voir Dict. etym.) prouvent donc absolument que les Malgaches ont connu l’écriture dès le but [sic] de leur histoire.*” (This word is the counterpart of *dika* [=lika, Sanskrit, See this word] writing, transcription, and of *soratra* [=surat, Malay, to write]. But it was bound to be confused fatally with *vaky* [=baga, ...] to break, to shatter, to cut: only their meanings have remained totally distinct. The two words *lika* and *vaka* [See etymological dictionary] thus prove absolutely that the Malagasy knew writing from the beginning [*début*] of their history.” My translation.) Razafintsalama’s last point may add a different perspective to the debate. However, if the original meaning had more to do with chanting or hymnody, then it would make more sense that it was applied to reading as the act of reading would have seemed more like singing to an observer.

<sup>50</sup> Ludvig Munthe, *La Tradition arabico-malgache vue à travers le manuscrit A-6 d’Oslo et d’autres manuscrits disponibles* (Antananarivo: Trano Printy Fiangonana Loterana Malagasy, 1982) 7; Mervyn Brown, *Madagascar Rediscovered* (Claremont, South Africa: David Philip, Publisher (Pty) Ltd., 1978) 22-25; Otto Christian Dahl, *Sorabe: Revelant l’ Evolution du Dialecte Antemoro* (Antananarivo: Trano Printy Fiangonana Loterana Malagasy, 1993).

<sup>51</sup> The noun indicating a tool for the action involved is formed from the present tense of the active mood, substituting an “f” for the initial “m.” This is true of other verbs as well. A television, for example, is a *fahita-lavitra* from *mahita lavitra* meaning “to see a long distance.”

<sup>52</sup> The Rev. Rakotomaro Jean Baptiste, personal conversation, Antananarivo, November 4, 2002. Pastor Rakotomaro was the General Secretary of the Malagasy Lutheran Church at the time.

log, and using his hand as an axe, chopped the book open to reveal its contents. Rajemisa-Raolison, the premier lexicographer of modern Malagasy, defines the word this way:

*Mamaky* (vaky) mt.p. ... Manasaratsaraka ny teny voasoratra mba hahazoana ny hevitra ao anatiny.

To well separate written words thereby to better understand what is in them.<sup>53</sup>

He, too, has accepted the more conflated sense of the two words.

9) *Situational rather than abstract.*<sup>54</sup>

Oral thought draws its categories from lived experience. Thought is not abstracted out and separated from what is known rather it is related to what is best known. Ong cites the research of A. R. Luria.<sup>55</sup> Luria showed how non-literate and semi-literate people in Uzbekistan and Kirghizia in 1931-1932 thought not in abstract categories but in categories drawn from their experience. Ong cites the experiment whereby non-literate folk were asked to determine which item in a list did not fit the category. The list consisted of a hammer, log, saw and hatchet. The non-literate did not categorize according to the abstract concept “tools” but rather to the situation of what might be needed to effect change in the log.<sup>56</sup> This does not mean, however, that non-literate people are unable to think hypothetically. Sylvia Scribner has demonstrated that when traditional, non-literate people are given verbal problems to solve that fit their experience, they were able to make coherent, logical explanations for their line of thought. “These observations make it clear that inferences

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<sup>53</sup> Régis Rajemisa-Raolison, *Rakibolana Malagasy* (Fianarantsoa: Ambozontany, 1985) 565. My translation.

<sup>54</sup> Ong, *Orality and Literacy* 49-57.

<sup>55</sup> A. R. Luria, *Cognitive Development: Its Cultural and Social Foundations*, trans. Martin Lopez-Morillas and Lynn Solotaroff (Cambridge, MA & London, England: Harvard University Press, 1976).

<sup>56</sup> Ong, *Orality and Literacy* 51, Luria, *Cognitive Development* 58-59.

about a generalized incapacity of traditional people to reason logically are unwarranted,” she writes.<sup>57</sup>

In the education of an adult towards problem solving, an oral culture deals directly with the object under consideration. The community will work together to solve the problem.<sup>58</sup> Memory, corporate and individual, holds the key to how the solutions are passed down. In a literate culture, writing may mediate the solution. To state the obvious, there are no “how-to” books in an oral culture. Learning, therefore, must be by participatory experience. In a literate culture, learning can be decontextualized.<sup>59</sup>

In the area of public oratory, Malagasy children are schooled from a very early age. They listen to the *angano*<sup>60</sup> (fairy tales) told by their grandparents; they play the word games *ankamantatra*<sup>61</sup> and *ankafidy*<sup>62</sup> (riddles) with their parents and with each other; they attend family and community functions in which formal orations are a normal part.<sup>63</sup> Learning is highly contextual and rooted in the community. The word games in particular teach children

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<sup>57</sup> Sylvia Scribner, “Modes of thinking and ways of speaking: culture and logic reconsidered,” *Thinking: Readings in Cognitive Science*, eds. P.N. Johnson-Laird and P. C. Wason (Cambridge: Cambridge University Press, 1977) 488.

<sup>58</sup> This certainly is the model that Christian catechesis originally understood. See *κατηχέω*, in Liddell and Scott, *An Intermediate Greek-English Lexicon*, 7th ed. (Oxford: Clarendon Press, 1975). “To teach by word of mouth, to instruct.” It is an oral exercise where the teacher and learner repeat question and answers.

<sup>59</sup> Pattanayak, “Literacy: An Instrument of Oppression,” 107.

<sup>60</sup> For a standard collection of *angano* the reader is referred to L. Dahle, *Anganon’ny Ntaolo*, ed. John Sims, 1984 ed. (Antananarivo: Trano Printy Loterana, 1908).

<sup>61</sup> *Ankamantatra* are riddles that take the form of a question: *Inona àry izany: Hanitry ny ala? Sakamalao.* (What then is this: Perfume of the forest? Ginger). *Inona àry izany: Izy entiko, ary izaho vatsiny? Hao.* (What then is this: I carry him and I am his provisions? Lice.) Dahle, *Anganon’ny Ntaolo* 261.

<sup>62</sup> *Ankafidy* are riddles posed as choices: *Alao izay ho anao: Zazavavy mikorefa midina, sa zatovo miandry ambany? Aho sy kary.* (Choose for yourself: A little girl dragging her clothes descending or a youth waiting below? A chicken and a [barn] cat?). Dahle, *Anganon’ny Ntaolo* 267.

<sup>63</sup> Lecture. Fikambanan’ny Mpikabary eto Madagasikara (Association of Orators in Madagascar), National Archives, Antananarivo. September 28, 2002.

what the cognitive associations are. Haring points out that Malagasy riddles are particularly binary in their form.<sup>64</sup> They form the basis for a two-sided exchange that is later echoed in *hainteny* and *kabary*. Haring explains,

Riddling is especially practiced by children. The published literature shows its important developmental function. It directs their attention to mastering the speech code, with all the double meanings and wittiness it contains. Perhaps it is the special task of Malagasy folklore to convey messages about the Malagasy language. In addition to this metalinguistic task, riddling has a poetic function: it directs the attention of children to a certain message form comprising of precedent and sequent. ... Like other games, riddling in Madagascar constitutes a small-scale folk model for a dialogic pattern that pervades much other verbal art.<sup>65</sup>

While there are formal schools for orators in Madagascar today, and a number of books on *kabary* oration, the true academy for oratory is the apprenticeship model detailed above.

Context is determinant. Øyvind Dahl<sup>66</sup> has studied the problems of intercultural communication with specific reference to Madagascar where he both grew up as a child of Norwegian missionaries and served himself as a missionary. Citing Hall's classifications, Dahl asserts that Malagasy culture is a high-context environment for communication.<sup>67</sup> One must be aware of the meaning inherent not only in the words or symbols used but also to the physical surroundings, the manner of the discourse, the timing of the speech, etc., in order to properly decode the message. "What is expressed in words (text) is not necessarily the essence of what is expressed through the context."<sup>68</sup>

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<sup>64</sup> Haring, *Verbal Arts in Madagascar* 29.

<sup>65</sup> Haring, *Verbal Arts in Madagascar* 35.

<sup>66</sup> Øyvind Dahl, *Meanings in Madagascar: Cases of Intercultural Communication* (Westport, Connecticut and London: Bergin & Garvey, 1999).

<sup>67</sup> Dahl, *Meanings in Madagascar* 14. Dahl cites E. T. Hall, *Beyond Culture* (New York: Doubleday, 1976) 79.

<sup>68</sup> Dahl, *Meanings in Madagascar* 14.



For Western, literate culture, words have meaning and while not all are taken at face value, westerners tend not to look as deeply at the context to decode a message. Indeed, if the medium is literature, it is by nature decontextualized. The book's pages are decoded by reading. Rarely is the book itself the message, though we would be mistaken to think that the fact that the communication is a book does not color the meaning. Dahl demonstrates through various cultural frames how it is that two cultures can misunderstand each other even when the words themselves are clearly defined. One of the frames explored is that of *fihavanana*. An example from my own time in Madagascar may help to explain. On two occasions I was visited by people asking for help with a sensitive matter. The first was a pastor and, as it later turned out, father of a student who had been admitted to, but had not yet registered at, the seminary I was directing in southern Madagascar. The pastor presented with a complaint about the tuition that students would have to pay beginning that academic year. In the past, all students received a bursary and there were no fees. This had been true during the pastor's own studies. Malagasy do not very often use patronyms, and so I had no way of knowing that the pastor was related to any of the incoming students. I explained as clearly as I could that the tuition was the responsibility of the synod (local church judicatory) and not the responsibility of the student. The pastor was never satisfied with my responses and continued to complain about the tuition that he was sure the students would have to pay. As it happened, an older, retired missionary was sitting in the room and, exasperated, he told the pastor to go home, that I had answered his concern. When the young man later turned up at the school, I learned of his relationship to the pastor and I discovered that he did not meet the requisite educational standard. By returning repeatedly to a settled matter the pastor had been signaling to me his concern. I was supposed to pick up on the signal and ask what the

other problem was. Someone more familiar with the context would have picked up on the pastor's communication device that signaled a desire to discuss a more sensitive issue.

Similarly, a young woman was in a compromising relationship with a church official that had promised her an opportunity to study abroad. The relationship had dragged on for some time without any movement on a foreign scholarship so she came to see me. In hindsight, all the clues were present in her discourse. She continued to stress the need for a scholarship despite my clear explanation that she had to follow established procedures. This time I sensed I had missed something. An hour after she left, I called her back to visit me again. I asked her if what we were discussing was something we could not openly discuss because it was too shameful. She indicated it was and so, without actually discussing the compromised state she was in, we worked out a solution.

Indirection is a common characteristic of Malagasy communication. It works only to the extent that the speakers share a common context. One never tells the family of the deceased, for example, that their loved one has died. This would be considered too direct. One says simply, "she is very ill." The family picks up on the message easily and usually without false hope.<sup>69</sup>

The rich web of meaning derived from context allows for repartee to be highly nuanced. As noted above, riddling games teach children the thrust and parry of good dialogue. Words, interacting within a context, are never without layers of meaning. This Foley explores in his work, *The Singer of Tales in Performance*. Foley summarizes the main thesis of his work in a pithy statement akin to proverb, "*word-power derives from the*

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<sup>69</sup> See also: William A. Foley, *Anthropological Linguistics* (Oxford: Blackwell Publishers, 1997) 278-80. Foley specifically discusses Malagasy indirection. Foley notes that even a small amount of private knowledge in a small community confers power on the one holding it hence a natural inclination to avoid too much disclosure (278).

*enabling event of performance and the enabling referent of tradition.*”<sup>70</sup> To unpack this phrase we should first give a brief history of the theory of oral composition originally set forth by Milman Parry<sup>71</sup> (1902-1935) and Albert Lord<sup>72</sup> (1912-1991) and followed upon by many of the scholars already mentioned.

Milman Parry set out to explore some of the internal inconsistencies in the Homeric corpus that plagued scholars for some time. For one, certain epithets seemed not to be as apt in a given context as others might have been but were suited more to the metrical demands of hexameter than to any actual meaning.<sup>73</sup> Parry, with his student, Albert Lord, studied then contemporary South Slavic oral poets, *guslar*, who could neither read nor write to see how they composed their works. What he discovered was that no two epic poems, sung as Homer’s works were, as performed even by the same *guslar* were entirely the same. Instead they were thematically similar, used a plethora of stock images and epithets already coded to the necessary hexameter and were stitched together to fit the performance context. “Parry’s discovery,” Ong notes, “might be put this way: virtually every distinctive feature of Homeric poetry is due to the economy enforced on it by oral methods of composition.”<sup>74</sup> The works we now have as Homer’s *Odyssey* and *Illiad* are not pristinely preserved verbata of Homer’s original work. This would have necessitated not only incredible feats of memory that, though not unheard of, would also require some external record or canon by which to measure it.

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<sup>70</sup> John Miles Foley, *The Singer of Tales in Performance*, *Voices in Performance and Text*, ed. John Miles Foley (Bloomington and Indianapolis: Indiana University Press, 1995) 208. His emphasis.

<sup>71</sup> Milman Parry, *The Making of Homeric Verse: The Collected Papers of Milman Parry* (Oxford: Clarendon Press, 1971).

<sup>72</sup> Albert Lord, *The Singer of Tales* (Cambridge, Mass.: Harvard University Press, 1960).

<sup>73</sup> Ong, *Orality and Literacy* 21.

<sup>74</sup> Ong, *Orality and Literacy* 21.

Instead the works are a one-time transcript of an oral performance, or, in a more refined version of the theory, a composite of transcripts of performances. Thus there is no original text, only reports of performance. Homer may have indeed composed some original epic whose structure and meter was then copied, expanded upon and edited by succeeding generations of poets. We have therefore, only one version.

One corollary to Parry and Lord's Oral Composition Theory is that the constraints on the composition place constraints on how the medium can be used to express thought, communicate ideas, store information and reflect upon it. Without chirographic or print recourse, the community must expend a fair amount of its energy on maintaining information in common memory as noted above. Rhythmic expression, as in the Homeric hexameter, reduces the available vocabulary to those words that fit the pattern rather than that which conforms best to the idea to be expressed. In some respects, therefore, the oral medium is limited.

Havelock, as noted, picks up on this. Looking at Plato's *Republic*, Havelock demonstrates that the work takes on a more coherent perspective if one understands it as an attack on the existing educational structure of the time.<sup>75</sup> As the Homeric corpus was the primary curriculum of Greek life and could only be apprehended aurally, a huge amount of effort was devoted to mastering the poems. They were not so much taught in schools as learned by participation in the rituals and recitations of daily life. Their stock phrases, images and story lines were engrained upon the memory by constant exposure and repetition. Although not memorized in the verbatim fashion to which we are accustomed today, the only

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<sup>75</sup> Havelock, *Preface to Plato* 13.

way to maintain the corporate memory was by mastering the corpus. According to Havelock, Plato's program for educational reform was to remove the poet from the pedagogical mix.

He is entering the lists against centuries of habituation in rhythmic memorised experience. He asks of men that instead they should think about what they say, instead of just saying it. And they should separate themselves from it instead of identifying with it; they themselves should become the 'subject' who stand apart from the 'object' and reconsiders it and analyses it and evaluates it, instead of just 'imitating' it.<sup>76</sup>

If, as Havelock describes, it is true that writing and the education based upon a more literate foundation frees the mind to reflect critically on matters under consideration, there is also a concomitant loss. What was known implicitly by the community, held in common memory and served as the foundation for communication must now be re-established or defined overtly for a reader or even for another interlocutor not steeped in the same community's ethos.

Returning to Foley's statement, "*word-power derives from the enabling event of performance and the enabling referent of tradition,*" the picture becomes a bit clearer. Meaning, Foley asserts, is derived from the context of the speech event and the tradition in which that event stands. In *The Singer of Tales in Performance*, Foley brings three streams of research on oral art into a synthesis. The Ethnography of Speaking school notes that something more than the literal meaning of words is being communicated in the performance event that keys the listener to unlock the real meaning being shared. This is joined to the Ethnopoetic approach that focuses on the inherent rhetorical structures and the dynamics of performance. Finally, Foley adds the Oral-Formulaic Theory of Parry and Lord, focusing, as noted above, on the inferred traditions. Foley speaks here of a metonymic reference whereby

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<sup>76</sup> Havelock, *Preface to Plato* 47.

the individual parts of the discourse call to mind whole traditions and landscapes of meaning. He describes this performance tradition as ‘immanent art’ that he defines as, “the set of metonymic associative meanings institutionally delivered and received through a dedicated idiom or register either during or on the authority of traditional oral performance.”<sup>77</sup>

To get at ‘word-power’ Foley sets up three lenses for examining the oral or residually oral material. *Register*, he defines with Dell Hymes as the styles of speech consonant in recurrent settings and adding from the Ethnopoetic School the fact that these speech styles include non-verbal communications, which are difficult or impossible to record in written form.<sup>78</sup> We will note, in chapters to follow, that there are similarities and differences in the registers of *kabary* and sermons. Those registers may give us keys to a deeper understanding of the theological, philosophical and cultural underpinnings of the respective genre.

Metonymic reference grants to the performed work – or the recorded work – a *communicative economy*. Because meaning is encoded deeply in the cultural references, the speaker/composer can draw on a wide range of vocabulary and gesture that will communicate far more than the simple words he or she might use.

Finally, the *performance arena*, the location of the actual performance, whether physically or metaphorically, offers meaning to the verbal transaction. Malagasy speak of *kabary* and *resaka*, of “oratory” and “ordinary conversation.”<sup>79</sup> One knows that certain vocabulary, tone of voice and gestures belong to the *kabary* performed at a wedding

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<sup>77</sup> Foley, *The Singer of Tales in Performance* 208-09.

<sup>78</sup> Foley, *The Singer of Tales in Performance* 15. Citing Dell Hymes, “Ways of Speaking,” *Explorations in the Ethnography of Speaking*, eds. Richard Bauman and Joel Sherzer, 2nd ed. (Cambridge: Cambridge University Press, 1989) 440.

<sup>79</sup> Elinor Ochs Keenan, “Conversation and Oratory in Vakinankaratra, Madagascar,” Ph.D., University of Pennsylvania, 1974, 53-55.

negotiation or for *hira gasy* (folk festival with music and *kabary* speeches). The former is done in the home of the bride and the latter in an open field, while conversation can happen in the chance meeting on the street. Sermons in pulpits may draw one in but a sermon launched into in the corner booth of a restaurant will likely be received very differently. Location affects meaning.

At the beginning of this chapter, I asked if a book can create community and then proceeded to explicate how alienation is introduced to a primarily oral culture as the technologies of writing and print are introduced. The categories, however, are not monolithic. Rather there exists in even the most literate of societies a way of knowing and thinking that remains structured by oral modalities. We all know proverbs, for example, with which we pepper our speech and our written communication. Literate forms still hold to oral patterns where register, communicative economy and the performance arena will help us decode their meaning as we sit listening with an inner ear. The book can still create community. Given that, the people of the book will not be bankrupt of *fihavanana*.

As we proceed in the following chapters, we will use the foregoing insights to examine the mindset and self-understanding of western missionaries whose “literate” categories may have blinded them to the very rich and nuanced oratorical skill of their Malagasy converts, leading them to a homiletic that speaks with unclear referents decontextualized not only from the Malagasy culture but even, in many ways from their own. We will see how Malagasy *kabary* and some of the other attendant oral art (*hainteny*, *ohabolana*, etc.) are well explicated with reference to the culture when its ‘word-power’ is fully explored and we will see how current Lutheran clergy negotiate between these two worlds.

*Ny teny toy ny atody, ka raha foy manana elatra.*  
Words are like eggs: when hatched they have wings.<sup>1</sup>

## **Chapter 2: The Conquest by the Spoken Word**

One of the most distinct features of Malagasy Christianity is the *Fifohazana*, the “Awakening.” In English, the movement is often referred to as a “revival” but the word in Malagasy literally translates as “awakening” and is, in my opinion, best expressed by that word. Revival assumes a lethargy in continuity with some longer Christian past and might be acceptable in countries with long Christian traditions. For the Malagasy, the issue is not solely a re-vivification of an existing though lethargic church, it is the planting of a new church through primary evangelism.

The *Fifohazana* represents a Malagasization of Christianity in some rather striking ways. The power of the Word, especially the spoken Word, and its manifestations in signs and wonders play an important part in the movement’s theology. This power, and its relation to spoken-ness, demonstrates a particularly Malagasy understanding. To set the stage, we need to share a brief history of the movement and its place within the larger history of Christianity in Madagascar. We start with that larger history.

Christianity was first brought to Madagascar by French Roman Catholic missionaries in 1642. They founded a mission station in what is today Tolagnaro, naming it Fort Dauphin, after the infant Louis XIV, but the population was not receptive and as things became hostile; the station was abandoned.<sup>2</sup> No truly successful mission work was done again until August

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<sup>1</sup> Houlder, *Ohabolana ou proverbes malgaches* 45. Proverb number 567. My translation.

<sup>2</sup> Brown, *Madagascar Rediscovered* 49-51.

\*An earlier version of this chapter appears in *The Fifohazana: Madagascar’s Indigenous Christian Movement*, ed. Cynthia Holder Rich (Amherst, NY: Cambria Press, 2008), Chapter 7.



11<sup>th</sup>, 1818 when Thomas Bevens and David Jones arrived in Toamasina. These gentlemen were from the London Missionary Society and represented, in part, the British government's attempt to contain French expansion in the region and begin to end the slave trade by solidifying the reign of the young king Radama I (d.1828). Radama's father, Andrianampoinimerina (d.1810), had successfully unified the tribes around his capital of Ambohimanga (and later Antananarivo) in part because he assured a frightened populace that they would enjoy protection from marauding warlords who were looking to sell slaves to the lucrative market between Madagascar and Ile de Bourbon (Reunion) where the French were heavily invested in sugar plantations.<sup>3</sup> While Andrianampoinimerina did not end the slave trade, indeed he profited mightily by it, he did manage to grant security to the ethnically similar groupings which he had united under him. Feeling the highs of his success, Andrianampoinimerina declared, "The sea is the limit of my rice fields." He clearly saw himself as the island's natural ruler. Time and lack of resources prevented him accomplishing more than securing the area around Antananarivo known as Imerina.

Radama, however, was a Europhile and the British were making inquiries for alliances. In exchange for ending the slave trade, Radama would receive from the British guns and other technologies that he could use to expand his empire. Part and parcel with the geographic expansion was a need to expand the administrative bureaucracy that would assure his continued control of the lands subjugated. Missionaries were therefore sent in to codify the language and begin to teach reading and writing. Malaria took Thomas Bevens and his

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<sup>3</sup> Brown, *Madagascar Rediscovered* 129.

family and the wife and child of David Jones but after the one false start, the enterprise got underway in earnest again in 1820.<sup>4</sup>

As has been noted elsewhere, Malagasy had already been committed to writing using Arabic script sometime after Arab traders began visiting the east of Madagascar in the 12<sup>th</sup> century.<sup>5</sup> The secrets of decoding written Malagasy in Arabic script (*sorabe*) were held by the Antemoro diviners. The numbers of adepts in reading and writing this script was kept by custom to around twenty in any generation.<sup>6</sup> Use of these diviners meant that Radama was dependent upon them for transmitting and decoding messages. Politically, this was a problem. The new missionaries spent some time trying to decide if the Arabic script would make the most sense for their new context. Radama settled the matter by proclaiming Latin script as the form the written language would take on March 26, 1823.<sup>7</sup> Munthe indicates that Radama took his decision based upon the advice of one of the young Malagasy students of the LMS missionaries, Ravarika (or Verkey), who was of Antemoro origin. He wrote three Biblical texts in three languages (English, Malagasy and French) in *sorabe* that demonstrated the instability of the script for the purposes intended.<sup>8</sup>

Radama set up a palace school and ordered that the children of nobility take instruction. There was occasional resistance to Radama's program but inroads gained were significant.

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<sup>4</sup> Brown, *Madagascar Rediscovered* 135.

<sup>5</sup> Otto Christian Dahl, *Les débuts de l'orthographe malgache*, Avhandling Utgitt av Det Norske Videnskaps-Akademi i Oslo H. Hist.-Filos. Klasse, Ny Serie No. 9 (Oslo: Universitetsforlaget, 1966) 12.

<sup>6</sup> Munthe, *La Tradition arabico-malgache* 7.

<sup>7</sup> Dahl, *Les Débuts de l'orthographe malgache* 34.

<sup>8</sup> Munthe, *La Tradition arabico-malgache* 27.

In 1828 Radama died and his wife assumed the throne, choosing the name, Ranavalona I (1790-1861). After a few years, the progress of Christianity in the population helped clearly to delineate for Ranavalona that the missionary project would undermine her authority and replace her and her ancestors with the new Ancestor, Jesus. Ultimately, she banned Christianity, burned all Bibles that could be found, ordered practicing Christians executed, threw out the missionaries and built up the royal cult, taking indigenous religious expression to new highs.<sup>9</sup> The LMS continued to support Christians in Madagascar but clandestinely. With Ranavalona's death in 1861 her son, Radama II (1829-1863), assumed the throne and, being a Europhile like his father,<sup>10</sup> opened the country once again to European influence and mission work.

During the persecutions, many Christians escaped Imerina and fled to other parts of the island where they settled and shared their faith. As a result, congregations were established in Betsileo, in the middle south of the island. The area was controlled by the Merina regime but the atmosphere was a bit freer. Missionaries, reaching these areas after the ban was lifted following the death of Ranavalona I, were surprised to find flourishing congregations already present.<sup>11</sup> After the ban was lifted, military and civil administrative functionaries carried the faith to their postings, further expanding Christianity without mission influence. This gives Malagasy Christianity an unusual position in the history of missions and colonization: it developed, at its most crucial stage, as a Malagasy movement,

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<sup>9</sup> Maurice Bloch, *From Blessing to Violence: History and ideology in the circumcision ritual of the Merina of Madagascar*, Cambridge Studies in Social Anthropology, ed. Jack Goody (Cambridge: Press Syndicate of the University of Cambridge, 1986) 16-22.

<sup>10</sup> Radama I died 18 months before Radama II was born. This was considered miraculous, but speculation that Radama II's father was a European was rampant given his appearance.

<sup>11</sup> Bloch, *From Blessing to Violence* 23.

not a European effort and, in many ways, remains a Malagasy movement. The first foreign missionary in the Betsileo area was M. Richardson and he arrived in 1870.

While Pier Larson has shown rather convincingly that the LMS was very reluctant to allow for indigenous leadership of the church, conditions made it necessary.<sup>12</sup> When, in 1869, Ranavalona II (d.1885) and her husband, the Prime Minister Rainilaiarivony (1828-1896) were baptized the service was kept a complete secret from the missionaries living nearby and the sacrament was administered by a Malagasy pastor.<sup>13</sup> The newly planted church had an independent streak and certainly the monarchy was not going to be co-opted by the missions. This newly planted church was in the ironic position of being the state church. After all, the LMS Congregationalists were Dissenters! To show that the church was under the control of the monarch and not the mission, Prime Minister Ralaariarivony had a palace church constructed.<sup>14</sup>

With Ranavalona II's conversion, Christianity was able to spread more readily with those same public servants sent to administer the provinces of the Merina Empire. This did little to endear the faith to subjugated populations.<sup>15</sup> This also meant a faith born of the old rule *cuius regio, eius religio*.

In 1868 missionaries from the Norwegian Mission Society (NMS) arrived on the island. Bishop Hans Palludan Smith Schreuder (1817-1882), the missionary bishop sent by

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<sup>12</sup> Pier Martin Larson, "'Capacity and Modes of Thinking': Intellectual Engagements and Subaltern Hegemony in the Early History of Malagasy Christianity," *The American Historical Review* 102.4 (1997): 982.

<sup>13</sup> Brown, *Madagascar Rediscovered* 208.

<sup>14</sup> Brown, *Madagascar Rediscovered* 210.

<sup>15</sup> Andrew Burgess, *Zanahary in South Madagascar* (Minneapolis, Minnesota: The Board of Foreign Missions, 1932). For a description of how the first American missionary in Madagascar, the Rev. J.P. Hogstad, viewed the condition of a church primarily populated by Tanosy but overseen by Merina in Fort Dauphin before 1895, see pp 144-146 of Burgess' work.

the NMS to Natal Colony in South Africa, had had an exploratory visit to the island in 1867.<sup>16</sup> Under agreement with the LMS, the NMS took up the work in the southern parts of the island. The LMS was careful to limit the NMS to the southern tribes, seeming to mean primarily the Betsileo though the NMS interpreted this to mean the Vakinankaratra who are often considered “Imerina South.” Because the LMS had stations in Betsileo, a certain amount of the work went on side by side. The LMS ceded some areas to the NMS. The conversion of Rainisoalambo, the founder of the first significant revival movement, to Christianity is thus a story of two churches.

Before turning to Rainisoalambo, however, a picture of the larger situation in Madagascar and especially in Betsileo is required. In the larger realm of international politics and commerce, Madagascar was of interest to European powers for two primary reasons. First and foremost, it was a re-supply stop for shipping coming from Europe around the Cape of Good Hope to India and the Orient and provided a defensive position for guarding those routes. There had been several attempts at colonization, especially on the east coast (Fort Dauphin, Ile Ste. Marie, Tamatave, Diego Suarez) but few had ever gained a foothold. The most notable of those footholds comes from the island, Ile Ste. Marie, northeast of the port of Tamatave that was a reputed haven for pirates and gave rise to a “pirate kingdom.” The second important interest that Europeans had in Madagascar was for replenishing supplies and the work force for the sugar plantations on Ile Bourbon (Reunion Island) and Ile Maurice (Mauritius). The slave trade was of significant importance to the French who had settled the previously uninhabited Ile Bourbon and Ile Maurice and were

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<sup>16</sup> Erling Danbolt, *Det Norske Misjonsselskaps Misjonærer 1842-1948* (Stavanger: Det Norske Misjonsselskap, 1948) 17.

exporting sugar back to the continent. With the close of the Napoleonic wars in 1814, Ile Maurice was taken by the British, becoming Mauritius. At the same time, the anti-slavery movement in Britain had succeeded in implementing a ban on the trade in slaves and imposed this throughout the empire. Sir Robert Farquhar, the governor of Mauritius, had sought the alliances with Radama I as a way of ending the trade in slaves, especially to the crippled economy of Ile Bourbon. Radama took advantage of the situation to expand his kingdom.<sup>17</sup>

The French never lost interest in Madagascar. In 1855, Joseph Lambert, a French trader signed a charter with King Radama II (1829-1863) in which the *Compagnie de Madagascar* was given extensive rights in the country including land and mineral rights and the right to mint Madagascar's currency. The Malagasy government would receive 10% of the profits. The agreement proved so unpopular that on the night of May 11-12, 1863, Radama II was assassinated by strangulation.<sup>18</sup> The new government of Queen Rasoherina repudiated the agreement and paid an indemnity of 1.2 million francs.<sup>19</sup> Later, the French pressed a war along the coasts in 1883-1885. After the opening of the Suez Canal, in 1869, however the British began to lose interest in Madagascar as a way station on the route to India. Their attention had been drawn to Egypt and a strong desire to secure their position there by securing the Nile headwaters. Securing Zanzibar on the eastern flank, therefore, seemed in their interest. A deal was arranged with Germany for protectorate rights over Zanzibar but in contravention of an existing agreement that had included France previously.

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<sup>17</sup> For a more detailed account, see Brown, *Madagascar Rediscovered* 131-51.

<sup>18</sup> Maureen Covell, *Historical Dictionary of Madagascar*, African Historical Dictionaries, vol. 50 (Lanham, Md., & London: The Scarecrow Press, Inc., 1995) 179-80.

<sup>19</sup> Covell, *Historical Dictionary of Madagascar* 125; Brown, *Madagascar Rediscovered* 203.

In the pact of 1890, referred to as the Convention of Zanzibar, Britain begrudgingly agreed to cede influence over Madagascar to France in exchange for influence over Zanzibar.<sup>20</sup> French economic interests multiplied in Madagascar. The Malagasy government was under increasing pressure from France to accede more and more to its demands. The treaty ending the Franco-Malagasy War of 1883-1885 had, in the French mind, established certain trade and protectorate rights over Madagascar. French financial interests were pressed, reaching to Betsileo as well. The penalty of 10 million francs to be paid to the French by the Merina government was still demanded. From 1885 to 1895, the French pressed their financial interests on an ever-weakening Malagasy monarchy. Betsileo thus had two overlords: the Merina royalty and the French. Neither was kind.

The Merina government, because of corruption and external pressure, was unable to defend the southern and western borders of Betsileo from marauding tribes, and beginning in 1870 there were repeated raids by the Bara to the south and the Sakalava to the west.<sup>21</sup> In feudal fashion, the Betsileo monarchy ruled their kingdom under the protection of the Merina crown. They also suffered the presence of the Merina military and governors. The Merina government used forced labor (*fanompoana* or *corvée*) for road building, gold mining and the construction of irrigation canals and dikes for riziculture. This often pulled off the able-bodied men from their own farm production at critical times. Finally, the Merina crown imposed a head tax (*hetra*) and the *fitia tsy mba hetra* (the-act-of-love-that-is-not-quite-a-tax) on all men over the age of ten in a vain attempt to raise money to pay the treaty obligations

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<sup>20</sup> Roger Rafanomezantsoa, "The Contributions of Rainisoalambo (1844-1904), the Father of Revivals, to the Indigenization of the Protestant Churches in Madagascar: a Historical Perspective," University of Kwa-Zulu Natal-Pietermaritzburg, 2004, 46; Brown, *Madagascar Rediscovered* 234.

<sup>21</sup> A. Thunem, J. Rasamoela and et al., *Ny Tantaran'ny Fifohazana eto Madagasikara: Soatanana, Farihimena, Ankaramalaza* (Antananarivo: Trano Printy Fiangonana Loterana Malagasy, 2001) 10.

made to the French after the war. This was imposed on all men with the exception of slaves and military personnel.<sup>22</sup> Betsileo had been a vassal state since Andrianampoinimerina had sent a *lamba* with a hole cut in it to the southern Betsileo king, Andriamanalina III (1796-1815). The message was clear and not terribly subtle. Andriamanalina would be cut out of Andrianampoinimerina's realm if he did not submit as a vassal. Andriamanalina III responded by sending a reed cut to his own height. Again, the message was clear. Whoever was the tallest would be served by the other. Andrianampoinimerina was taller. Shortly after the symbolic battle, the other rulers of Betsileo submitted as well.<sup>23</sup> So from the earliest part of the nineteenth century, Betsileo found itself under Merina domination. At the end of the nineteenth century, Betsileo was a country in serious decline.

Rainisoalambo was born sometime in or about the year 1844.<sup>24</sup> He was the child of a special class of court functionaries known as *Marambasia*<sup>25</sup> who were servants of the Betsileo King of Isandra, Rajaokarivony I (1826-1861) and especially attended to the upbringing and education of the king's offspring. While he was still an infant, Rainisoalambo's father died and the king took him into his household to be raised, affording

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<sup>22</sup> Rafanomezantsoa, "The Contributions of Rainisoalambo (1844-1904), the Father of Revivals, to the Indigenization of the Protestant Churches in Madagascar: a Historical Perspective," Brown, *Madagascar Rediscovered* 238.

<sup>23</sup> Brown, *Madagascar Rediscovered* 127. For a somewhat different version, see Frédéric Randriamamonjy, *Tantaran'i Madagasikara Isam-Paritra* (Antananarivo: Trano Printy Fiangonana Loterana Malagasy, 2001) 311-12. Randriamamonjy cites instead a positive decision on the part of Andriamanalina III in 1787 to enter into a *fatidrà* (blood brother) relationship by sending a piece of liver with his own blood on it for Andrianampoinimerina to eat with the ritual being reversed for him.

<sup>24</sup> Rafanomezantsoa, "The Contributions of Rainisoalambo (1844-1904), the Father of Revivals, to the Indigenization of the Protestant Churches in Madagascar: a Historical Perspective," 51. Rafanomezantsoa states his conclusion more positively but the evidence still is inconclusive.

<sup>25</sup> *Marambasia*, according to a note by Rasamoela Jaona in Thunem & Rasamoela's history of Rainisoalambo, refers to a "strong" (*marana*) "bullet or gun" (*basia*), hence a person armed to defend something or someone important. Thunem, Rasamoela et al., *Ny Tantaran'ny Fifohazana* 12.



him all the privileges and education of a prince. He was known then as Razaimbola, or “Vola’s younger brother,” Vola being the child of the king. A strong convention in Malagasy life, once a person has a child, their name is changed to reflect the fact. Rainisoalambo literally translates as “Father of Soalambo” and would have been conferred upon him after the birth of his daughter.<sup>26</sup> Radaniela notes that one of the strong skills that Rainisoalambo learned in the royal court was that of public speaking, *kabary*.

*Koa noho izany dia tonga nahay kabary izy ka nandresy lahatra mandrakariva. Noho ny fahaizany handresy lahatra, dia nokaramain’ny olona, izay sendra nanan-kabary hatao, izy, ka tonga mpisolovava (Avocat). Saiky ny tanàn-dehibe nitoeran’ny andriana tompo-menakely sy nipetrahan’ny gouverneur ambaniandro, dia nanaovany kabary avokoa, ary nandresy mandrakariva izy na taiza na taiza, na dia tsy araky ny marina aza.*

And so because of this he became good at oratory and was always convincing. Because he was able to convince so well people hired him whenever they had a *kabary* (oration/court case) to do and so he became a lawyer. He gave *kabary* in almost all the large cities where the ruling nobility were located and the Merina governors lived and he won no matter where and no matter the truth of his case.<sup>27</sup>

Along with his education in *kabary*, Rainisoalambo picked up the useful skills of a *mpisikidy* (diviner by lots) and an *ombiasa* (traditional healer) making him much in demand according to the reports,<sup>28</sup> but he himself reported that he had learned to divine by lots as a money-making scheme and was not very good at it.<sup>29</sup> After King Rajaokarivony I died, Rainisoalambo continued as *Marambasia* in Rajaokarivony II’s (1863-1892) court and again

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<sup>26</sup> Oliva Razaka, “Ny Asam-piraisana ao amin’ny Fifohazana Tobilehibe Soatanana,” 2003, 4, Rafanomezantsoa, “The Contributions of Rainisoalambo (1844-1904), the Father of Revivals, to the Indigenization of the Protestant Churches in Madagascar: a Historical Perspective,” 51, Radaniela, “Filazana Fohifohy ny Tantaran-dRainisoalambo,” *Ny Mpamangy* May-June 1905: 81.

<sup>27</sup> Radaniela, “Filazana Fohifohy ny Tantaran-dRainisoalambo,” 81. My translation.

<sup>28</sup> Thunem, Rasamoela et al., *Ny Tantaran’ny Fifohazana* 13, James Rabehatonina, *Tantaran’ny Fifohazana eto Madagasikara: 1894-1990* (Antananarivo: Trano Printy Fianganana Loterana Malagasy, 1990(?)) 19-20.

<sup>29</sup> Radaniela, “Filazana Fohifohy ny Tantaran-dRainisoalambo,” 82.

in Queen Ramavo's (1892-1895) court though by then he was feeling his age and in 1892 he retired, installing his son as *Marambasia* in his place. He then began farming in his native village of Ambalavato-Ambatoreny.

Because of his associations with nobility and as an emissary of the monarch, Rainisoalambo had occasion to visit with the Merina governors and nobility who served in Betsileo. Many were Christian and he took interest in their practice, including attending services.<sup>30</sup> Christianity was not therefore foreign to his experience.

In addition to the political instability of the time, there was an outbreak of severe illnesses, including the Spanish influenza, typhoid and smallpox.<sup>31</sup> Given the already difficult financial situation of Betsileo, the effect was near catastrophic. Approximately 30,000 of the estimated 250,000 inhabitants of the region had died;<sup>32</sup> many were unable to farm properly and maintain themselves. Rainisoalambo soon found himself among them.

In 1884 Rainisoalambo had accepted baptism as a Christian in an LMS congregation (he refers to it as a *fiangonana independenta*<sup>33</sup> or "independent church") and was soon encouraged by his peers to become a leader in the church in order to earn a living. According to Jaquier-Dubourdieu, he had at least six months of theological training at an LMS center and then was posted to a congregation where he was not paid. This situation did not please him and he soon reverted to his previous practice as an *ombiasa*, ignoring the

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<sup>30</sup> Radaniela, "Filazana Fohifohy ny Tantaran-dRainisoalambo," 83.

<sup>31</sup> Rev. J. Pearse, "A Modern Epidemic in the Betsileo Province," *The Antananarivo Annual and Madagascar Magazine* 6.1 (1897). As cited in Rafanomezantsoa, "The Contributions of Rainisoalambo (1844-1904), the Father of Revivals, to the Indigenization of the Protestant Churches in Madagascar: a Historical Perspective," 53.

<sup>32</sup> Johs. Johnson, *De første Hundrebaar av Madagaskars Kirkehistorie* (Stavanger: Det Norske Missionselskap Boktrykkeri, 1920) 145.

<sup>33</sup> Radaniela, "Filazana Fohifohy ny Tantaran-dRainisoalambo," 83.

authority of the teacher-evangelists who would have been his superiors.<sup>34</sup> Rabehatonina notes that he was probably a catechist or *solompitandrina* – “one who takes the place of the pastor.”<sup>35</sup> Rainisoalambo in his own words:

*Taty aoriana izahay dia narary tsiraray ka nihareraka tamin' ny fivelomana. Nefa ny mpisikidy dia nisikidy ihany, ary ny fivavahana amin' ny fahasivy (ny razana) dia natao ihany, ary ny fanompoan-tsampy samihafa dia tsy najanona, fa notehirizina sy nira-vahana, mba hahazoana fitahiana hahasitrana ny marary. Tsy nety sitrana anefa ny marary, fa vao mainka nihabe aza ny aretina namely anay mianakavy. Ny sasany nangotsoka tamin' ny taolana sy ny ozatra ka nalemy tsy nahay nandeha, fa nandady; ny sasany ferena ny tenany ka maimbo, ary ny sasany tonga jamba, fa ny sasany kosa dridrana ny tongony ka maimbo; ary ny sasany tazoina sy feno vay ratsy ary hatenina. Efa dimy taona no niandohan' ny aretin' ny sasany ka mbola tsy afaka, ary ny sasany efa-taona, ny sasany telo taona, ny roa taona, ny iray taona no naharariany. Mafy mihitsy no nanjo anay tamin' izay, fa ny hanina lany, ny hanao tsy misy, ary ny fitafiana rovitra, ka vorodamba sy tsihy no nitafiana. Ny ankehonako, izay tsy teo amiko, dia tsy nety nanatona ahy noho ny aretina sy ny fahantrana nanjo, fa ny tenako feno fery be hatrany an-doha ka hatrany an-tongotra, ka tsy nahavita na inona na inona.*

*Mbola nanana omby fito aho tamin' izay, hany ireo no sisa. Nisy sakaizako anankiray nitondra olona niasa ny tanimbariko. Vita ny asa, kanefa nataon' ny mpiasa vaventy ny bainga, sady nataony nifanongoa maromaro, ka tonga tahaka ny tatao nitokotoko eran'ny tanimbary. Niantso ny zana-kavako aho hanamboatra ireo; rehefa akaiky ny fanetsana, dia tonga izy indray andro, nefa tsy vita ny asa, ka dia nampaka azy indray aho tamin' ny andro hafa. Tsy nety intsony izy ireo, fa nandà hoe: Mba hanao ny anay izahay, fa tsy fanjakan' andriana izao ka hanerena anay; mianina (mijanona) raha tsy mahavita. Raha nahare izany aho, dia nisento, ka latsaka ny ranomasoko, sady niteny aho. hoe: Raha mba olona mantsy ireo omby fito ireo, dia azoko nirahina hiasa. Aleoko tsy misy ireo na dia iray akory aza, raha mba olona no omen' Andriamanitra ahy. Tsy ny razana no nantsoiko tamin' izay, fa Andriamanitra, Izay nanao ny zavatra rehetra, fa efa nahare matetika ny amin' Andriamanitra tokana ivavahan' ny kristiana aho, satria matetika aho no nanaraka ny hova (andriana) nankany am-piangonana, raha niangona izy, ka nandre toriteny matetika. – Efa vita batisa koa aho tamin' izay, kanefa kristiana ara-keviny, fa ny fanao sy ny toetra dia mbola tsy niova, satria nofitahin' olona aho hoe: Hatao mpitandrina, raha mety hatao batisa, ka hahazo vola amin' ny vazaha. Ny hoe hahazo vola no nandrosoako hatao batisa, fa tsy ny fibebahana; nefa tsy tanteraka izany, fa*

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<sup>34</sup> Lucile Jacquier-Dubourdieu, “Représentation de l’esclavage et conversion: un aspect de mouvement de réveil à Madagascar,” *Cahier, Science, Humanité* 32.3 (1996): 605. As cited in, Rafanomezantsoa, “The Contributions of Rainisoalambo (1844-1904), the Father of Revivals, to the Indigenization of the Protestant Churches in Madagascar: a Historical Perspective,” 53.

<sup>35</sup> Rabehatonina, *Tantaran'ny Fifohazana eto Madagasikara: 1894-1990* 21.

*fampanantenana fotsiny. Mba nahasoa ahy ihany anefa izany taty aoriana, fa tamin' izay aho no nanomboka nianatra vakiteny ka nahavaky ratsiratsy, satria moa ho mpitandrina, ka tsy maintsy hamaky sy hitoriteny. Tamin' ny fiangonana independenta no nahavita batisa ahy.*

*Isaky ny nijery ny tanimbariko aho, dia nisento noho ny tsy fananako olona ka naniry mba homen' Andriamanitra olona. Nohainoin' Andriamanitra tokoa ny faniriako sy ny fisentoan' ny foko mandrakariva, fa tao anatin' ny taona iray dia fongana tsy nisy ny omby fito, ka vao mainka latsaka tamin' ny farafahantrana izahay mianakavy, fa ny aretina namely, ary ny olona hanao raharaha tsy nisy, ka dia very hevitra izahay rehetra, satria lany avokoa izay rehetra nananana. Nieritreritra andro aman' alina aho, fa ny kabary fanao dia tsy azo natao intsony, ary ny asa tany tsy efa intsony, ny nananana lany tamin' ny aretina. Ny sikidy sy ny sampy ary ny fivavahana amin' ny fahasivy (ny razana) dia tsy nisy asany intsony, na dia natao sy nivavahana aza: Tsy dia nahalala hivavaka amin' Andriamanitra aho, kanefa tery noho ny nanjo anay mba hiantso Azy noho ny fahaterena ka nisento mandrakariva hoe: Nahoana re izahay, Andriamanitra, ô! no dia nidiran-doza toy itony? Enga anie ka mba ho afaka izao manjo anay izao!*

*Izany fahoriana izany no niandohan' ny niantsoan' Andriamanitra ahy, ary ny fisentoana avy amin' izay no nitarihany sy namohazany ny saiko sy ny fanahiko hiankina aminy irery ihany. Koa rehefa notarihin' Andriamanitra hivavaka aminy aho, dia sitrana aho; ary rehefa nampahatsiaroviny, dia nitety trano aho ka nampanary ny ody rehetra isan-trano, ary izay nanaiky ny fivavahana ka nety nanary, ny odiny, dia sitrana vetivety, na karazan' inona na karazan' inona, ka dia nivavaka izahay tamin' ny taona 1894.*

*Rehefa lany ireo ombiko fito ireo, ka latsaka tamin' ny fahoriana mafy izahay, dia avy tsirairay nanatona teo amiko ireo ankohonako tsy nanatona ahy taloha, ka dia nihamaro izahay, na dia izany aza no nanjo.*

After that each one of us was sick and became increasingly tired at earning a living. The diviners-by-lots casts lots anyway, and the prayers to the 'ninth' (ancestors) were made anyway, and the service of the different idols did not stop but were kept and adorned in order to get the blessings that would heal the sick. But the sick could not be healed but rather the illness that struck our family got worse. One part [of the family] had pain in the bone and in the tendons and so were weak, unable to walk and so they crawled; another part were covered in sores and had a stench, and another part became blind and yet another part had ulcers on their legs and gave a stench; and another part had fever (malaria) and were full of awful boils and itchy. It had already been five years that some had been sick and yet were still not free of it, and some had been sick for four years, some three years, two years, one year being the length of their illness. Truly hard was the grief we suffered at that time for our food was gone, there was nothing to do, and the clothing was tattered, and so [we] were clothed in rags and grass mats. My immediate family, those not right there with me, were not willing to approach me because of the disease and the poverty that grieved me for I myself was covered from head to foot with many sores and could not finish anything.

I still had seven head of cattle at that time, though those were the last. There was one friend of mine who brought people to work my rice fields. The work was done but the workers made the clods of earth too big and they piled them in many mounds and it became like many covered heads around the rice field. I called my relatives' children to fix them; when close to the planting of the rice shoots they came one day but they didn't finish. I caused them to come again another day but they didn't finish. But they were no longer willing and refused saying, "We have to take care of our own. This isn't the government of the nobility anymore and so we could be forced, stopped if we haven't finished." When I heard that I sighed and my tears fell and at that point I said, "If those seven ox were people, I could send them to work. I would prefer that they were not there, not even one, if God would still give me people." I didn't call on the ancestors at that time, but God, the One who made everything, for I had often heard about the sole God to whom the Christians prayed, for I had often followed the *Hova* (nobility) [*Hova* = Merina] going to church when they assembled and often heard sermons. – I was baptized then but I was a Christian in name only, but in practice and character I had not yet changed because I was deceived by people who said, "Become a pastor, if you are willing to be baptized, and get money from the foreigners." That "get money" was what drove me to be baptized, not repentance; it did not come to pass; it only got my hopes up. Anyway that did me good afterwards for at that time I began to learn to read and read not so poorly, because I should be a pastor you see and would have to read and preach. I was baptized in the independent church.

Every time I looked at my rice fields I sighed because I had no people and I wished God would give me people. And God knew my wish and the eternal sighs of my heart, for within a year all seven ox perished and were no more, and so me and my family fell into the furthest depths of poverty, the diseases hit us, the people to do things were no more, and we had no ideas left for everything that we had was spent. I pondered this night and day for the *kabary* I was used to giving I could not do anymore, and the working of the land I was not able any longer, and our possessions were spent on disease. The casting of lots and the idols and the prayers to the ninth (ancestors) didn't work anymore, even if they were done and prayed to. I didn't really know how to pray to God but I was forced because of our grief to call upon him because of the compulsion and cried out all the time saying, "Why is it, O God, that we have come into calamity such as as this? Please let us be free from what now grieves us!"

That grief was the beginning of God's call to me and with the sighing from that he led me and awakened my mind and my spirit to depend upon him alone. And so when I was led by God to pray to him, I was healed; and when he caused me to remember, then I went around the house and caused all the *ody* (talismans) in each room (or house) and those who accepted the faith (here, literally "praying") and were willing to throw away their talismans were healed quickly, no matter what type it was and so we prayed in the year 1894.

When those seven ox were gone, then we fell into the worst suffering and each of those members of my family who did not come before came one by one and we became many even though that was our grief.<sup>36</sup>

Rainisoalambo's healing and conversion took place on October 15, 1894. On June 9<sup>th</sup> of the following year, he gathered twelve of his friends and family who had also experienced healing of a miraculous sort and they formed an association. On each of these he laid his



Figure 1: Three revival leaders in Soatanana. From the left: Rajeremia with his wife, Rainitiaray with his wife, Rainisoalambo with his wife, c. 1898. (NMS Archives)

hands and they all agreed to carry the name *Mpianatry ny Tompo* (“Disciples of the Lord”). Rainisoalambo took on the role of being their teacher, receiving some books from Theodor Olsen, the NMS missionary stationed in Soatanana.<sup>37</sup> Olsen received this new association with some enthusiasm as he had been presiding over a very discouraging field. His letters

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<sup>36</sup> Radaniela, “Filazana Fohifohy ny Tantaran-dRainisoalambo,” 82-83. My translation.

<sup>37</sup> Thunem, Rasamoela et al., *Ny Tantaran'ny Fifohazana* 17.

home are filled with references to the problem of the French occupation and the new advantages being taken by the Jesuits who had been given something of a free hand by the Governor General, Gallieni. He recounts his frustrations at the change in status that the Protestant missions endured under a new regime, as well as his concerns for the region in which he is serving. Recounted in his wife's letters are the horrors of the *Menalamba* (Red Shawls) revolt in which LMS missionaries were attacked and killed in reprisal for the European takeover of their land.<sup>38</sup> Another reason Olsen was positively predisposed to Rainisoalambo's movement was that his wife, Anna Hauge Olsen, was a descendent of Norway's great, lay revival leader, Hans Nilsen Hauge.<sup>39</sup> In a letter excerpted by Thunem, Olsen recounts his joy at meeting with and preaching to the new movement. The letter is dated February 6, 1896 and already there was a group of 30 or 40 meeting regularly for prayer and instruction.<sup>40</sup>

At that first meeting on June 9<sup>th</sup>, 1895, the group decided upon a simple rule for their community:

*Tsy maintsy hianatra vakiteny, mba hahazana mamaky ny Baiboly.*

*Hianatra marika sy soratra, mba hahazana manoratra sy hahalalana ny toko sy ny andininy ao amin'ny Soratra Masina.*

*Hanao bango volo ny vehivavy, ary ny lehilahy tsy hanao sanga.*

*Ny trano sy ny tokotany dia hatao madio, ary ny fanaovana afo dia hanaovana lakozy.*

*Hanao saha sy hamboly hazo sy ny zava-pihinana rehetra mba hahabe ny hanina.*

*Izay rehetra atao dia hatomboka amin'ny fivavahana sy hatao amin'ny anaran'I Jesosy.*

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<sup>38</sup> Theodor Olsen, "Letters home," (Stavanger: NMS Archives, 1894-1896), vol.

<sup>39</sup> Razaka, "Ny Asam-piraisana ao amin'ny Fifohazana Tobilehibe Soatanana," 14, Thunem, Rasamoela et al., *Ny Tantaran'ny Fifohazana* 11.

<sup>40</sup> Thunem, Rasamoela et al., *Ny Tantaran'ny Fifohazana* 17.

*Lamba sy akanjo madio, hira sy vavaka ary toriteny no hatao amin'ny fandevenana maty, fa tsy holofosana.*

Reading must be studied so as to be able to read the Bible.

Study arithmetic and writing so as to be able to write and to know the chapter and verse in Holy Scripture.

The women will plait their hair and the men will not leave their hair long over the forehead (translator: like a cockscomb).

The house and yard shall be kept clean and for the fire there will be a kitchen.

Make fields and plant trees and everything edible in order to increase what can be eaten.

Everything to be done will be begun with prayer and will be done in the name of Jesus.

Cloth and clean clothes, hymns, prayers and a sermon are what is to be done at the burial of the dead, but not the funeral obsequies.<sup>41</sup>

This is the basic rule for the community. There are other pieces to which we will come later.

Here it should be pointed out that reading was not for its own sake, but for being able to access Holy Scripture. Rainisoalambo had noted that he was “not so bad” at reading and this was a blessing, a consequence of his having studied for the ministry before his true conversion. Radaniela points out that only three of the twelve could read “not so badly,” as well.<sup>42</sup> The point is that these are not sophisticated readers making critical analyses of texts. These are folk without a Western education with simple reading skills decoding texts that they may or may not have heard preached in previous encounters with the church.

In October 1898 Rainisoalambo chose eight of the Disciples of the Lord to become *apostoly* (apostles, later referred to in Malagasy as *iraka* or messengers) whom he would send to preach outside of Ambalavato-Ambatoreny. The plan was not grand at first. These apostles would be sent to neighboring communities in the region of Isandra for not more than

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<sup>41</sup> Thunem, Rasamoela et al., *Ny Tantaran'ny Fifohazana* 88-89. My translation.

<sup>42</sup> Radaniela, “Filazana Fohifohy ny Tantaran-dRainisoalambo,” 84.



two weeks, when they were expected to return for further instruction. By 1900 there were 16 *apostoly* and by 1904 there were 41 (39 men, 2 women) having reached as far as Imerina and were taking longer stays away from home, even up to a year.<sup>43</sup>

The first eight apostles were given two themes for their sermons: repentance (Matt. 4:17) and love (John 13: 34-35). Rainisoalambo instructed them on these texts. The message was planned to be simple and direct with no flowery language. His advice sounds almost a biblical quote:

*Hianareo izay tsy mba mahay inona no hitory amin'ny mpampianatra, amin'ny Pastora, amin'ny Evanjelista, hananatra ny kely sy ny lehibe, ny adala sy ny hendry. Ary izay avelanareo heloka dia voavela, ary ny aretina dia handositra. Aza manao toy ny fanaon'ny mpitoriteny ankehitriny; mitory nefa tsy manasitrana aretina sady tsy mamoaaka demonia; fa ataovy daholo izany rehetra izany.*

You who are not capable of (or educated in) anything are those who will preach to teachers, to Pastors, to Evangelists, give advice to big and small, to fools and to the wise. And those whose sins you forgive are forgiven, and the diseases will flee away. Do not do as the custom of today's preachers who preach but do not cure disease and also do not exorcise demons, rather do all of that.<sup>44</sup>

To the above themes, Rainisoalambo added eight more: humility (Matt. 18:4), endurance (Luke 21:19), prayer (Luke 18), faith (John 14:12-17), holiness (1 Peter 1:13-16), hope (1 Tim. 3:1-17), judgment (Matt. 25:31-46) and holy unity (John 17).<sup>45</sup> These themes were learned well so that the apostle could preach on it with confidence. Confidence was not, however, their first experience. Thunem notes that “they went but were quite afraid,

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<sup>43</sup> Radaniela, “Filazana Fohifohy ny Tantaran-dRainisoalambo,” 86.

<sup>44</sup> Thunem, Rasamoela et al., *Ny Tantaran'ny Fifohazana* 21. My translation.

<sup>45</sup> Razaka, “Ny Asam-piraisana ao amin'ny Fifohazana Tobilehibe Soatanana,” 7, Rabehatonina, *Tantaran'ny Fifohazana eto Madagasikara: 1894-1990* 28.

hesitated, became sick and stopped.”<sup>46</sup> This state clearly did not last. The *apostoly* became more bold and ventured further and further afield.

The Norwegian missionary, the Rev. Dr. Christian Borchgrevink (b. 1841- d.1919, in Madagascar 1869-1912), after noting the loud and boisterous manner of prayer and exorcism evidenced by the Disciples of the Lord, then notes

*I sin Forkyndelse optræder de derimod meget roligt og besindigt. En af deres Hoved-tekster er Johannes Evang. 13, 34-35, som de udlægger enfoldigt og gribende. I sit daglige Livbe er de arbeidsomme, flittige, opofrende og hjælpsomme. I det hele taget minder de meget om “Hauges Venner” hos os.*

In their preaching, however, they are very calm and controlled. One of their main texts is John 13:34-35 which they explain in a simple and touching way. In their daily life they are industrious, eager, devoted and helpful. As a whole they remind us very much of Hauges’ friends at home.<sup>47</sup>

By 1907 the Disciples of the Lord had entered strongly into the region north of the major port of Tamatave (Toamasina) where the French Protestant missionary Elisée Escande had just begun to serve. His ministry would take him back and forth to this region until 1924 and that gave him time to assess the work of the movement in the area. On arrival he was particularly distressed to find the churches under his administration deeply divided on the subject of the *Fifohazana*. Some felt it was comical and not dignified for the Church of Christ while others felt that it was truly a movement of the Spirit renewing and expanding the church. Among those who expressed dismay at the work of the *Fifohazana* was the teacher-

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<sup>46</sup> Thunem, Rasamoela et al., *Ny Tantaran’ny Fifohazana* 21. My translation.

<sup>47</sup> Chr. Borchgrevink, *Erindringer: fra de første femti-aar af det Norske Missionselskabs arbejde paa Madagaskar* (Stavanger: Det Norske Missionselskabs, 1921) 171-72. My translation. For another account by a Norwegian missionary see O. Stokstad, “De store vekkelse,” *Det Nye Madagaskar*, ed. Emil Birkeli (Stavanger De Norske Misjonsselskaps Forlag, 1929) 144-162.

evangelist with whom he would have to work.<sup>48</sup> One of the concerns raised for Escande was that the French authorities might take exception to the form of worship that the exorcisms represented, a form too much associated with the traditional religious beliefs of the Malagasy, appearing to the French authorities as sorcery.<sup>49</sup> He therefore met with the *apostoly*, Ramarijaona, and came to an agreement that the laying on of hands for healing and exorcism would not take place in the church but could be done in more private settings.<sup>50</sup> Thus was his curiosity about this movement piqued and he became quite appreciative of this indigenous expression of the faith. He continued though to maintain certain reservations about the efficacy of the healings proclaimed, stating that to his knowledge no European or missionary colleague had ever observed a successful healing.<sup>51</sup> What Escande has to say about the preaching of the *apostoly*, however, is most interesting in regard to our project:

*Leur enseignement est foncièrement biblique et scripturaire au plus haut point. La Bible est pour eux, au sens littéral du mot, la Parole de Dieu. S'ils ne s'étaient pas appelés Disciples du Seigneur, nous les aurions désignés sous le nom « d'hommes ou de femmes de la Bible ». Comme ils l'aiment, comme ils la connaissent! N'est-ce pas le seul livre qu'ils lisent? Ne constitue-t-il pas à lui tout seul (avec leur Recueil de cantiques) toute leur bibliothèque? Son enseignement n'est-il pas leur seule science? C'est dire que leur bagage intellectuel et scientifique est des plus légers. Ce sont, le plus grand nombre, des ignorants, des incultes. S'ils savent tous lire, nous n'oserions affirmer qu'ils sachent tous écrire. Ils ne comprennent rien à la théologie; très attachés à la lettre des Ecritures, ils mettent sur le même plan tous les livres de la Bible, ceux de l'Ancien comme ceux du Nouveau Testament. Ils n'ont aucune notion des époques auxquelles ils ont été écrits, ils ignorent tout, tant de leurs auteurs que des personnes auxquelles ils étaient primitivement destinés. Aussi donnent-ils la même valeur aux ordres de Moïse concernant la loi cérémonielle qu'aux enseignements de Jésus-Christ. Ce sont de véritables théopneustes sans le savoir. Leur enseignement n'est pas profond, leurs allocutions (nous n'osons dire leurs*

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<sup>48</sup> Elisée Escande, *Les Disciples du Seigneur: Un mouvement d'évangélisation indigène à Madagascar*, Les Cahiers Missionnaires, vol. N° 8 (Paris: Société des Missions Evangéliques, 1926) 34-35.

<sup>49</sup> Escande, *Les Disciples du Seigneur* 35.

<sup>50</sup> Escande, *Les Disciples du Seigneur* 41.

<sup>51</sup> Escande, *Les Disciples du Seigneur* 43.

*discours, sermons ou predications) sont presque toujours les mêmes, et tournent autour de ces textes : « Repentez-vous, convertissez-vous, car le Royaume de Dieu est proche (Marc I, 15). Guérissez les malades. Chassez les démons » (Mat. X, 8). Je vous donne un commandement nouveau : « Aimez-vous les uns les autres. Aimez-vous comme je vous ai aimés » (Jean XIII, 34 et XV, 12).*

*Mais alors ils savent ce qu'ils veulent. Ils affirment avec la puissance que leur donnent leurs fortes convictions, le péché et trois de ses conséquences: la maladie, l'esclavage et la mort, le salut gratuit et universel par la Croix à tous ceux qui se repentent et qui croient, la sanctification, victoire sur le péché, et l'amour fraternal.*

*En général, les Disciples du Seigneur que j'ai entendus ne sont pas de bons prédicateurs, ils lisent et parlent avec une monotonie désespérante. Il n'y a pas d'orateurs parmi eux, à moins que quelque Evangéliste ou Mpitandrina ou instituteur sortis d'une de nos Missions ne se soient unis à eux. Aussi ai-je toujours été étonné, en les écoutant, de constater l'influence qu'ils exercent et le bien qu'ils accomplissent. Et certainement beaucoup parmi mes lecteurs, doivent aussi se demander comment il se fait, qu'avec si peu de moyens, ils puissent obtenir de tels résultats, alors que tant de leurs compatriotes, évangélistes, pasteurs, prédicateurs aussi pieux qu'eux en apparence, bien plus éloquents qu'eux, sont loin d'en atteindre de pareils.*

Their teaching is fundamentally biblical and scriptural to the highest degree. The Bible is for them, in the literal sense of the word, the Word of God. If they had not called themselves the Disciples of the Lord, we would have to designate them with the name "the men or women of the Bible." How they love it; how they know it! Is it not the sole book that they read? Does it not constitute for them (with their hymnal) their entire library? Is not its teaching their sole science? That is to say that their intellectual and scientific baggage is lighter. They are, for the large numbers, ignorant, uncultured. If they all know how to read, we dare affirm that they all know how to write. They understand nothing of theology; strongly attached to the letter of Scripture, they put on the same level all the books of the Bible, those of the Old as those of the New Testament. They have no notion of the epochs in which they had been written, they are unaware of all, whether their authors or the persons to whom they were originally destined. They also give the same value to the orders of Moses concerning the ceremonial law as to the teaching of Jesus Christ. They are veritable theopneustes<sup>52</sup> without knowing it. Their teaching is not profound, their allocutions (we do not dare say their discourses, sermons or preaching) are almost always the same, and turn around these texts: "Repent, convert, for the Kingdom of God is near" (Mark 1:15). "Heal the sick. Drive out demons" (Matt. 10:8). "I give you a new commandment: love one another. Love one another as I have loved you" (John 12:34 and 15:12).

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<sup>52</sup> See "theopneusty," *Webster's Revised Unabridged Dictionary* (C. & G. Merriam Co., 1913), vol. The word derives from the Greek and refers to the epithet given the Greek priests when they were seized by the prophetic spirit. In Greek the word means, "god-breathed."

But then they know what they want. They maintain, with the power that gives them their strong convictions, sin and its three consequences: sickness, slavery and death, free and universal salvation by the Cross to all who repent and believe, sanctification, victory over sin and brotherly love.

In general, the Disciples of the Lord that I have heard are not very good preachers; they read and speak with a hopeless monotony. There are no orators among them, unless some of our Evangelists or *Mpitandrina* (pastors) or teachers who come out of our Missions be united with them. Also I have always been surprised, in listening to them, to notice the influence that they exert and the good that they accomplish. And certainly many among my readers must also ask themselves how they do it, for with so little means they can receive such results, so that many of their compatriots, evangelists, pastors, preachers equally pious in appearance as they are, more eloquent than them, are long from achieving an equal.<sup>53</sup>

I wish to highlight several observations made by Escande above. First is the fact that the Disciples of the Lord made no distinction between the Old and New Testaments but viewed them all as existing in the same plane. They make no distinction between the original recipients of the writings and the current readers. Rabeony makes the same claim five years before Escande and in almost exactly the same words.<sup>54</sup> In Malagasy communication, according to Øyvind Dahl, meaning is derived in a “high context” culture. Malagasy, especially those of the highlands (including the Betsileo ethnic group) speak in circumlocutions as a matter of course.<sup>55</sup> Context is everything. As a primarily oral people, these early Disciples of the Lord, exhibit the traits of an oral thinking process. Lévi-Strauss concluded that the “savage mind” totalizes.<sup>56</sup> We might today take some exception to the term “savage” but here we translate the term to mean “uneducated in the literate tradition.”

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<sup>53</sup> Escande, *Les Disciples du Seigneur* 72-74. My translation.

<sup>54</sup> Hans Rabeony, “The Disciples of the Lord,” Trans. Rev. Walter Hucket, *Ten Year’s Review of Mission Work in Madagascar, 1911-1920*, Ed. Hucket (Antananarivo: The London Missionary Society Press, 1921) 83-84.

<sup>55</sup> Dahl, *Meanings in Madagascar* 14.

<sup>56</sup> Claude Lévi-Strauss, *The Savage Mind*. The Nature of Human Society Series. Ed. Julian and Ernest Gellner Pitt-Rivers (Chicago: The University of Chicago Press, 1966) 245.

“It is in this intransigent refusal on the part of the savage mind to allow anything human (or even living) to remain alien to it, that the real principle of dialectical reason is to be found.”<sup>57</sup>

The non-literate mind takes all of reality to be equally present and equally reciprocally referencing. In stylistic terms this may mean that coordinating conjunctions predominate when subordinating conjunctions might better define a story or situation. By leaving coordinating conjunctions, the more orally based storyteller or author leaves the listener/reader to make the appropriate choice of how the parts of the story relate. In more general terms, the communication context is purposely left open. As a written communication – here the Bible – is by nature a de-contextualized communication, the person whose worldview is more orally based sees its entirety as the context. The field of available meaning does not immediately subordinate one part to another.<sup>58</sup> Here, the Disciples of the Lord keep all the books of Scripture available to them as of equal importance. Clearly, Rainisoalambo had pulled out themes he felt to be of primary importance but the context, which is here the text of Scripture itself, is equally available at all times. The book itself becomes the context that heretofore would have been the speaking event. An orally based community establishes context through direct experience (with the exception of reported speech), therefore the book rises in esteem for the non-literate. Whereas a literate user of Scriptures is trained to understand the context as being inferred, implied, supplied or assumed, the orally based user of Scriptures understands the book to be self-contextualizing.

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<sup>57</sup> Lévi-Strauss, *The Savage Mind* 245.

<sup>58</sup> For a discussion on oral style and context the reader is referred to works such as Denny, “Rational thought in oral culture and literate decontextualization,” 66-89; Goody, *The Interface Between the Written and the Oral*; Ong, *Orality and Literacy* and *The Presence of the Word*.

This habit of thinking may in part reflect the high value placed upon any written text. Pier Larson describes how the number of readers in Imerina after the introduction of the printing press could not account for the sales of printed material in the population during the early part of the missionary project. The sales were just too high. The printed texts became talismans.<sup>59</sup> Ludvig Munthe describes from his own research experience the veneration that the Antemoro had of their written texts in *sorabe* (Malagasy written in Arabic script). They hung texts in *kitapo* (cloth sacks often associated with holding important documents and money) from the ceiling of their homes and prostrated themselves before them. This essentially religious veneration of the written word was astounding to Munthe because they did so even though the text in question actually depicted the humiliation of the Antemoro at the hands of the French in 1659!<sup>60</sup> The book has no past because it is a living presence; its power is living. Hence, it is easy to see an equation to the *ody* (talisman) in traditional Malagasy religion. The Bible has its own *hasina*, or sacred power. The Disciples of the Lord are called upon to carry it always in their *kitapo* just beneath their clothing. While the primary reason for carrying the Scriptures is to have them available to read at any time, the manual put out by the by the Committee of the *Fifohazana Tobilehibe Ankaramalaza* notes that a *mpiandry* (shepherd/exorcist in the revival movements) “open [the book] in plain sight and all those gathered will see our Bible.”<sup>61</sup> Or from *Ny Fampianarana napetra-dRangahy*

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<sup>59</sup> Larson, “ ‘Capacity and Modes of Thinking’: Intellectual Engagements and Subaltern Hegemony in the Early History of Malagasy Christianity,” 990. For more on writing as a magico-religious phenomenon see Goody, *The Interface Between the Written and the Oral*, especially pages 129-132.

<sup>60</sup> Munthe, *La Tradition arabico-malgache* 231.

<sup>61</sup> *Foto-pampianarana momba ny Asan'ny Mpiandry: Ny Fifohazana, Ny Toby, Ny Mpiandry - Ny Asa sy Fampaherezana*, 2nd ed. (Antananarivo: Trano Printy Fiangonana Loterana Malagasy, 1997) 91. My translation.

*Rainisoalambo amin'ny Fifohazan'ny Tompo ao Soatanana* (The Teaching left by Mr.

Rainisoalambo for the Awakening by the Lord in Soatanana):

*Raha mamaky teny, na mametra-tanana dia ny tanana ankavia no mihazona ny Baiboly na ny Filazantsara. Iny tanana an-kavia iny no eo akaiky ny fo; ary ny Boky Masina dia tokony hahankina eo an-tratra raha mametra-tanana. Tsy fanao ny mametraka ny Boky Masina amin'ny tany na amin'ny seza fipetrahan'olona.*

When reading, or when laying on hands the left hand is the one which holds the Bible or the New Testament. That left hand is the one close to the heart and the Holy Book should rest against the chest when laying on hands. *It is not the way things should be done when the Holy Book is placed on the ground or on a chair where people sit.*<sup>62</sup>

From a theological position that sees the Bible as the Word of God and the Word of God as a living Being, the power associated with the object, not just its words, is a somewhat logical conclusion.

Any written or printed text immediately is decontextualized from its author the moment it circulates away from that author. Speech, by contrast, goes out of existence as it is being said and so remains highly contextual.<sup>63</sup> For people whose lives are primarily, and in the case of Rainisoalambo and his followers up until their conversions, exclusively oral, meaning is derived from context. As Escande and Rabeony note, the Old and New Testaments are taken not only as equal but as not having a sense of “before and after” or of “author and audience.” When one speaks in Malagasy of the *Ntaolo*, one speaks of the corporate body of ancestors long ago and “long ago” is just outside immediate memory. By the same token, however, the *Ntaolo* are always with us. *Ny razana tsy mba maty* (the ancestors are not truly dead). There is a living exchange between the dead and the living that

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<sup>62</sup> Joela Rasamoela, *Ny Fampianarana Napetra-dRangahy Rainisoalambo amin'ny Fifohazana Mpiantry ny Tompo* (Antananarivo: Trano Printy Fiangonana Loterana Malagasy, 1988) 21. His emphasis; my translation.

<sup>63</sup> See Ong, *Orality and Literacy* 75. Ong, *The Presence of the Word* 40.



enlivens speech and populates the context of the discourse. In this sense the text then also becomes the living voice of the Christian *Ntaolo*. So it is that an oral hermeneutic will not so much try to look beyond the horizon available to the receiver of the message but will integrate what is heard or read on the plane of existence in which she or he lives. If the ancestors are of the far past, that past, too, is present to the living in a real and live way. There is felt a continuity with what has been in a way that is not so clear to the modern, Western mind. I suspect that much of medieval and renaissance art depicting scenes from the Bible followed a similar strategy. The clothing and setting are those known to the artist and not attempts to be accurate to a style of clothing or a physical setting consonant with first century Palestine. The context assumed for interpretation in an orally based society is the one that they inhabit and one felt to be contiguous with their own.

In this sense, I believe, Rainisoalambo was able to read the gospels and Paul properly in many regards. If one considers the context of Rainisoalambo's world, it is remarkably similar to that described by Theissen,<sup>64</sup> Crossan<sup>65</sup> and Horsley<sup>66</sup> in their sociological approaches to Galilee in the first century. Betsileo, as described above, was a country in deep crisis, oppressed by two colonial overlords, extremely poor but having potential for good food production, and existing in a liminal phase as empires shifted around them. Galilee's overlords were three, really: the Romans, the Herodians and the Priests. All demanded a debilitating tax. There was political instability and banditry. Disease was an

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<sup>64</sup> Gerd Theissen, *Sociology of Early Palestinian Christianity*, trans. John Bowden (Philadelphia: Fortress Press, 1978).

<sup>65</sup> John Dominic Crossan, *The Birth of Christianity: Discovering What Happened in the Years Immediately after the Execution of Jesus* (San Francisco: HarperSanFrancisco, 1999).

<sup>66</sup> Richard A. Horsley, *Archeology, History and Society in Galilee: The Social Context of Jesus and the Rabbis* (Harrisburg, Pennsylvania: Trinity Press International, 1996); Richard A. Horsley, *Sociology and the Jesus Movement*, 2nd ed. (New York: Continuum, 1994).

issue. Heavy demand was placed on inherited land to produce sufficient food for survival and to meet the tax burden. Rainisoalambo's solution seems to come from a direct reading of Jesus' program from the perspective of his own context.

Jesus sent out the disciples two by two with the instructions not to take more than what they needed for the immediate journey and gave them authority to cast out unclean spirits, preach and heal (Mark 6:7-13; Matthew 10:1-11; Luke 9:1-6).<sup>67</sup> The disciples were to live off the hospitality of their hosts being freely recompensed for their labors by those whom they came to serve. An exchange is envisioned: the disciples heal and proclaim good news; the hosts feed and house the disciples. The work being done, the disciples move on. So, too, Rainisoalambo instructed his *apostoly*. They went two by two; they carried only the food they needed for the journey to where they should arrive, and that food was provided by the Soatanana community from their hard work and from the spoonful they set aside at every meal.<sup>68</sup> When they came to the villages and towns where they were sent, they would preach the good news, lay on hands for healing and remain in the homes that received them.

It may have been under pressure from the missions that the *Fifohazana* changed the designation of *apostoly* to *iraka* (sent one/messenger) but it is clear that the change occurred.<sup>69</sup> What I find more interesting is the use of the term *mpiandry* for it has long been translated as "shepherd." *Mpiandry* is the agent noun formed by taking the present active verb and inserting a "p" after the initial "m" in the word. The "m" then remains silent.

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<sup>67</sup> Mark allows for sandals and staff. Luke does not mention sandals. Matthew forbids both sandals and staff. Logically, staff and sandals would be necessities of a journey. The distinction amongst these three does not seem to have been picked up by Rainisoalambo.

<sup>68</sup> Rasamoela, *Ny Fampianarana* 21.

<sup>69</sup> Rabary, *Ny Daty Malaza na ny Dian'i Jesosy Kristy teto Madagasikara: Boky faha-5*, Daty Malaza, ed. Georges Ranaivosoa, vol. 5, 5 vols. (Antananarivo: Sosaiety Madprint, 1974) 106.

*Miandry* means “to wait or to attend to.” A sheep herder is a *mpiandry ondry*; a cow herder is designated a *mpiandry omby*. The shortened form, simply *mpiandry*, has always been used and I believe the English translations misrepresent Rainisoalambo’s insight into the early church practice that he adopted. There are “sent ones” (*apostoly* or *iraka*) and “those who remain/attend to” (*mpiandry*). Thunem describes the distinction this way:

*Ary tamin’ny 1904 dia efa nahatratra 50 no nampianarina ka voatokana ho Apostoly na Iraka izay nandeha an-tsitrapo hanao ny asan’ny Fifohazana. Ary afa-tsy ireo dia nisy koa ny natao hoe: “Mpiandry.” Ireo dia izay nandray asa teo amin’ny toerana nisy azy avy, ka nanaiky ho mpikarakara ny namany.*

And in 1904 already had the number reached 50 of those instructed and set apart as Apostles or Messengers who went willingly to do the work of the *Fifohazana*. And besides these there were also those called: “*Mpiandry*.” They were the ones who received the work in the place where they were and accepted to be the caretakers of their friends.<sup>70</sup>

The emphasis then rests not on the metaphor of a shepherd and sheep but on those whose task it is not to wander but to remain and attend to those left behind. Not everyone is called to be an *iraka*. In the missionary strategy of the earliest church and in Rainisoalambo’s program there is attention to the role of the wandering charismatics/prophets and the communities begun by their ministries but carried on by those who “remain” (*miandry*). Rainisoalambo’s context, similar to that of first century Galilee, I believe gives him the clarity that those with more distant horizons to bridge might miss.

Escande, in the long quotation above, also notes that the *apostoly* he had heard were not profound in their theology. If what Escande was looking for was a systematized theology, then one would have to agree, there is no sense here of a unified system. On the other hand, Western Christian theology did not have a unified systematic theology of

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<sup>70</sup> Thunem, Rasamoela et al., *Ny Tantaran’ny Fifohazana* 25. My translation.

significance until Aquinas in the 13<sup>th</sup> century (or some might argue, Augustine in the 4<sup>th</sup> century), so it seems a bit ungenerous to a nascent Malagasy movement. What they do have, I would argue, are *loci communes* that center the preaching and teaching tasks around certain texts and themes. As an oral hermeneutic does not distinguish between the ordinate and subordinate but holds all on a single plane, then these themes can seem to be simplistic and the theological position becomes unsophisticated. More likely, in the minds of those like Rainisoalambo, these themes, like the Scriptures, remain open to use as needed, remaining within reach of the preacher's memory as needed. These memorized *loci* become the foundation upon which sermons will be built. The themes worked out by Rainisoalambo were listed above: repentance, love, humility, endurance, prayer, faith, holiness, hope, judgment and holy unity. They not only pick up biblical themes but are also directly related to the context out of which they emerge. I here will be drawing on Rasamoela's articulation of the texts as it appears in his work.<sup>71</sup>

Rasamoela lists the themes and then gives the texts that correspond with those themes as primary texts. There are some other texts thrown in as explanatory, but the primary texts head each section. So in Rasamoela's enumeration, which purports to follow Rainisoalambo's, we begin with Repentance. The primary text is Matthew 4:17: "From that time Jesus began to proclaim, 'Repent, for the kingdom of heaven has come near.' "

Rasamoela explains,

*Ny mibebaka dia ny mahafofy ny ratsy izay tsy tokony hiraiketana = ny ody, ny sikidy, ny resadresa-poana, ny lainga, ny fitondrantena ratsy ary ny zavatra tsy mety rehetra.*

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<sup>71</sup> Rasamoela, *Ny Fampianarana* 16-19.

To repent is to leave behind all evil that should not be retained = talismans, divination by lots, idle conversation, lies, bad comportment and everything that is not fitting.<sup>72</sup>

Repentance, with this definition, primarily means a break with traditional Malagasy modes of healing and access to supernatural information – *ody* and *sikidy*. While comportment and personal behavior are of interest they are not primary in the enumeration and I believe that is significant. The Disciples of the Lord have placed enormous emphasis upon the results of preaching, the results of the laying-on of hands for healing and exorcism. Rainisoalambo, while still an *ombiasa* as noted above, was an adept at “making the *ody* sweet” (*mankamamy ody*), that is, making them effective. Radikobo Ntsimane, a PhD candidate at UKZN Pietermaritzburg has helped me to understand that in traditional African medicine, it is not the medicine that is powerful by itself rather it gains its power from the action of the traditional healer.<sup>73</sup> In this case it is not the *ody* that are effective but the Word of God and the laying on of hands. There is a reversal here of from whence the healing power comes. The healer now is empowered by the book, in a sense, the new *ody*. The one hoping to be Christian can only find effective cure when he or she makes a complete break with the healing strategy of Malagasy culture and embraces this new strategy. This new strategy, however, is not at odds with the Malagasy cultural logic underlying the concepts of illness and their treatment, even if they might be for the Western Christians who carried the Gospel to Madagascar in the 19<sup>th</sup> century or for Western thought in the 21<sup>st</sup> century. Cause and effect find their place in different categories for the Westerner and for the Malagasy. Healing, for Malagasy, has a larger connotation than simply the end of a deleterious bodily

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<sup>72</sup> Rasamoela, *Ny Fampianarana* 14. My translation.

<sup>73</sup> Radikobo Ntsimane, Ph.D. Seminar, University of Kwa-Zulu Natal, School of Religion and Theology, May 30, 2007.

effect. The Matthew text cited follows directly on the Isaiah quote about a land of deep darkness that was the Galilee. So it is here, too, that the “land of deep darkness” (*tany maizina*) hears the call to repent. *Tany maizina* is the common expression used amongst Malagasy Christians to describe an area where there are few, if any, Christians. This radical break with the person’s previous religious system is emphasized by Rasamoela,

*Tokony ho fantatra mazava fa ny fibebahana tanteraka no mahavonjy, fa tsy tapatapany foana.*

It should be clearly understood that it is complete repentance that saves, but not a portion only.<sup>74</sup>

Later, in the same paragraph, he notes that it is not simply thinking about repenting that saves the Prodigal Son but the fact that he actually returns to his father. This notion of action will continue throughout these themes and fits an oral understanding which bases itself less on reflection concerning a state of being and more on the inherent life conflicts and subsequent acts. Note, too, that the action is relational. The son returns to the father and relationship is restored.<sup>75</sup>

Humility is the second theme. The text cited is Matthew 18:4: “Whoever becomes humble like this child is the greatest in the kingdom of heaven.” Here again humility is seen

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<sup>74</sup> Rasamoela, *Ny Fampianarana* 14.

<sup>75</sup> Missionaries often note that Malagasy do not seem to repent or apologize in ways expected by western culture. Pastor Zaihita, PhD candidate at UKZN Pietermaritzburg and a former colleague of mine on the faculty of the Regional Lutheran Theological Seminary at Bezaha, explained to me that there is a difference between *mibebaka* (repent) and *mivalo* (also to repent). In the former, the person in the wrong comes to the wronged and asks forgiveness. This is not, he claims, a normal procedure in Malagasy society. In the latter, the wrongdoer flees for protection to another who later comes to the wronged to return the wrongdoer home – as in the case of a naughty child like the Prodigal Son. The wrongdoer never explicitly states their fault and, because the wronged does not wish to break *fihavanana* (relationship) with the one escorting the wrongdoer, the matter is dropped, never to be discussed again. *Mivalo*, Pastor Zaihita suggests, is the more common experience of Malagasy. (Personal conversation, 5/30/2007).

as an active force rather than as an entity or state. It is primarily something you do, not something you are.

*Ny fanetrentena, hoy Rainisoalambo, dia tsy vitan'ny hoe: ao ankevitra ihany; fa tsy maintsy miseho amin'ny fomba aman-toetra koa izany, toy ny amin'ny fiteny, amin'ny fijery, amin'ny fandeha, ary amin'ny fomba fitafy.*

Humility, says Rainisoalambo, is not accomplished by what is called 'by thought alone,' but it must show in the ways and character also, as in speech, outlook, going, and in the mode of dress.<sup>76</sup>

So the Disciple of the Lord intentionally places him- or herself in the position of the child vis-à-vis the other by comportment, by the manner of speech,<sup>77</sup> how you carry yourself when you walk and what clothing you wear. In Malagasy society, children are important but clearly hold a lesser place when compared to their elders. Each generation or age group looks to their elders for protection and gives respect to their elders, culminating in the respect given and due to the ancestors. That a person would willingly take the lower position to someone who should be his or her junior would be a major reversal of protocol.

Without fleshing out each of the themes, though we shall return to these themes later, it is the character of all the themes which should be noted: they are pietistic, non-assertive, individual and focus more on personal character and relations than on social action. There is no implied social ethic for the transformation of the society.

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<sup>76</sup> Rasamoela, *Ny Fampianarana* 14. My translation. See also: Thunem, Rasamoela et al., *Ny Tantaran'ny Fifohazana* 19-20.

<sup>77</sup> It is not clear from my reading if he was responsible for the change, however, Rainisoalambo insisted upon terms of respect being added to the greetings. This is current practice on the part of most Malagasy so it would be hard to trace. According to Rasamoela, Rainisoalambo taught that: *Ny teny fiarahabana sy fanaovam-beloma fanaon'ny Betsileo hoe: "Akory" sy "Veloma" ampiana ny fanajana hoe: "Tompoko o" (Aoka (sic!) tompoko o! – Veloma, tompoko o!).* (The words of greeting and parting used by the Betsileo, that is "How are you?" and "Good-bye" should have added respect [-ful words], "O Sir/Madam" ("Stop that, sir/madam!" [that should read *Akory*, How are you...]) and "Good-bye, O sir/madam"). Rasamoela, *Ny Fampianarana* 21.

Bryan Wilson, in his work *Magic and the Millennium*, describes eight different “responses to the world” which characterize a more or less organized attempt by human beings to seek salvation from the problem of evil and suffering:

Everywhere there is a problem of evil, and everywhere men are disposed to seek salvation from it. The scale of soteriological promise is clearly related to the scale on which evil is depicted, from the local incidence of illness to the destiny of all mankind. It is thus evident that salvation may range from limited demand for *ad hoc* instant therapy to a programme for the reorganization of the world.<sup>78</sup>

Wilson describes the seven responses that are counter-cultural and that reject prevailing soteriological theories in the following way:

*Conversionist*: The world in this response is seen as corrupt because of the agency of human beings who are corrupt. If humans can undergo a deep, emotional transformation, hence a “conversion”, then the human is saved now in spite of the evil which surrounds him or her.

*Revolutionist*: In this response the world is so evil that the only hope is for a complete overthrow of the natural order and, even more importantly, of the social order. This overthrow may be something humans participate in but is more likely effected by divine intervention. Soteriologically, one lives in this evil age with hope for the world to come.

*Introversionist*: Similarly to the revolutionist response, the world is seen as irreversibly evil and so the only hope for humans is to withdraw from the world and to purify themselves. They form “pure communities” that await the end of the present order and so provide hope in the present.

*Manipulationist*: This response tends not to see the world so much in need of transformation as for human beings to change the means and techniques by which happiness might be attained. Here salvation is not unattainable in this world, rather it is open to those who are willing to change the means and structures used to attain it.

*Thaumaturgical*: Salvation is not seen on a grand scale in this response. It is not salvation from an evil world so much as it is salvation from evil situations and personal problems. The person here seeks relief from illness, loss, calamity or even anxieties about unforeseen future problems. Because the response is more localized, it does not lend itself well to a generalized ideology or doctrine. As a result of this miracles and oracles form the core in the individual's quest for salvation.

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<sup>78</sup> Bryan R. Wilson, *Magic and the Millennium: A Sociological Study of Religious Movements of Protest among Tribal and Third-World Peoples* (New York: Harper & Row, 1973) 22.



*Reformist*: This response focuses on supernatural insight for the re-ordering of society. As human beings are inspired by the other-worldly, so they can remake the world in a form that will lead to universal peace and security. This response sees a more gradual change occurring through the agency of human beings inspired by the divine.

*Utopian*: Similar to the reformist response, the utopian view understands that a new social order is needed. It is different from the introversionist response in that it requires that human beings remake the world as a place free from evil.<sup>79</sup>

Wilson's categories are a helpful lens for viewing Rainisoalambo's movement and those that followed. The clearest correlation to the *Fifohazana* is with the thaumaturgical response. Certain key indicators from the movement would lead to this conclusion. First, of course, is the heavy emphasis upon healing and exorcism as the necessary part of the message. Rainisoalambo received his healing in a dream miraculously and went on to gather around him those who had similar experience. He then, as noted above, emphasized the healings and exorcism as the necessary part of the message, indeed the proof that the general message of salvation was valid. Second, while the movement did set apart a village for their healing center and retreat compound, it was never viewed as an escape from a collapsing or evil world. Indeed, the *Fifohazana* remained engaged in the world. There is no introversionist or utopian tendency. The movement avoided the censure of the French colonial government by staying under their radar through their close connection with the missions, if not always with the church. And finally, in line with the thematic sermons that Rainisoalambo developed for his *apostoly*, there is no attempt here to be intentionally systematic in the formulation of theology or dogma. The material is rather intentionally set according to orality's logic of co-ordination rather than subordination.

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<sup>79</sup> Wilson, *Magic and the Millennium* 18-26.

One additional piece that gives support to my contention is Escande's early concern for the movement's practice of exorcism and healing in the congregations of his first charge. He carefully brokered an agreement with the *apostoly* Ramarijaona that these services would not be held in the church because he was afraid the French authorities would associate the practice with witchcraft. This initially baffled me as one could clearly make a distinction between a healing art and the practice of malevolent magic. Wilson demonstrates that the thaumaturgical movements in Africa often had connections with witch-finding and the removal of those suspected of sorcery by the community.<sup>80</sup> Vigilante justice is generally anathema to western government. Escande's fears may have been well founded.

It is not the goal here to provide an over-arching history of the *Fifohazana* movement as represented in Soatanana. Rather, I have attempted to set up the discussion in hopes of moving to a theological description of homiletics from a Malagasy viewpoint. For that reason, I am not going to describe here the ensuing years from 1907 to the present, though the history of Soatanana is rich and interesting. Of some interest is the fact that the movement split in 1954 with the larger contingent of members opting to become an independent church organization and the smaller contingent remaining related to the Malagasy Lutheran Church. The main issue in the split, not surprisingly given the tenor of the times (Madagascar was headed then towards independence from France in 1960 and the missions had already granted the Malagasy Lutheran Church independent status in 1950), was over missionary involvement both as treasurer of the association and as president of the governing committee. This arrangement had been necessitated originally by the need to keep the movement within the confines of a mission approved by the colonial government. At the

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<sup>80</sup> Wilson, *Magic and the Millennium* 75-82.

time of the 1904 organizational meeting the French colonial government was extremely suspicious of any indigenous movements and meetings. The only way to receive official permission for such organizations to meet, limited though it was, was to be under the auspices of a recognized foreign mission. By the 1950's this need was no longer present. On September 17<sup>th</sup>, 2004 I had a conversation with each of the *raiamandreny* (ruling elders) of the two parts of the movement. The occasion for the visit was 100<sup>th</sup> anniversary of the movement's organization and I was the mission representative for the American church (ELCA). While doing research in the archives of the NMS in Stavanger, Norway, I had come across a heretofore-unidentified photograph of Rainisoalambo.



Figure 2: Outside the home of the *raiamandreny* of the independent Soatanana movement with photograph of Rainisoalambo for presentation. Pictured are members of the independent movement, Razaka Oliva (one of the authors cited, with beard) and the author. Photo by Faith Rohrbough, September 17, 2004.

The photograph was enlarged by the NMS, and I presented a copy each to the two elders. I also wondered aloud with each of them as to whether or not there was a possibility of reconciliation between the two groups. Dada Josoa, the elder of the church-related movement told me that he was certainly willing and had made overtures but that the level of education for *mpiandry* and *iraka* in the independent movement was quite low, “They even say things like, ‘the Gospel according to Jeremiah!’ ” repeating a charge from the time of the division made by the missionary that the independents were poorly educated.<sup>81</sup> Dada Ravita Petera, on the other hand noted to me that it was God’s intention that the movement become independent and so there was no need to reconcile. Both men were very warm and pleasant. Dada Josoa’s critique, when viewed from the point of view of orality, however strengthens my argument above regarding the availability of the text to address the context, all parts of which are equally available.<sup>82</sup> It is the oral hermeneutic.

One last note on an interview I had with Mama Razafindramanana Ramarcelline, an *iraka* of the church-related movement working in Antananarivo. I asked Mama Ramarcelline what, if anything, was Rainisoalambo’s special gift in preaching that helped him convince so many people to become Christian. Her response was quite illuminating and demonstrates that the movement’s power and relevance has not been diminished in the time intervening since Rainisoalambo’s death nor has its implicit theological understanding of the power of

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<sup>81</sup> It would be worth comparing the sermons of the *mpiandry* and *iraka* from the two branches of the Soatanana movement to see if there is a significant difference in their preaching: more oral, more literate, effectiveness with congregations, etc.

<sup>82</sup> It should be noted that Dada Josoa, before his election as *raiaman-dreny*, was a retired pastor in the Malagasy Lutheran Church and had even been the president of the Afovoany Synod during the latter part of his working career. He took his theological training at the Lutheran Seminary at Ivory, Fianarantsoa.

the Word changed. She recounted again much of the history that is found above. And then she adds:

*Ka ny zavatra nataon'i Dada Rainisoalambo voalohany dia nitrondra ny Betsileo izy izany dia efitra anankiray ohatran'izao ihany no tranon-dry zareo dia io efitra iray io dia mikambana ao ny akoho dia ao koa ny fanaovana lakozia fanaovana afo. Dia efitra ohatran'izay izany no tena nahazoany olona be dia be, ao ny akoho, ao ny lakozia fanovana afo ao ny fatoriana ao no fihanana-kanina; dia na olona folo aza izao ka iray trano ka manana efitra sahala amin'ity dia ao daholo ry zareo no miara matory. Rehefa nifoha izany i Dada Rainisoalambo dia izay no tena nentina nitory ny filazantsara... dia nasainy nodiovina ny trano hoe atao trano fivavahana dia diovinana atao madio tsara, dia nampianariny nanao lakozia, nampianariny natokana ny akoho, ny biby tsy miara-matory amin'ny olona, nampianariny nanao trano efitra maromaro betsabetsaka dia misy efitra misaraka amin'izay; dia hitan'ny olona izany fa tsara, hitan'ny olona izany fa tsara ilay zavatra, dia hoe zavatra nahazoana ohatran'izao fahalalana tsara rehetra rehetra, vavaka no nanesorana ny akoho, vavaka no nanaovana ny lakozia, vavaka no nanadiovana ny trano dia ohatran'izay izany no tena nahatonga ny olona betsaka ho eo amin'ny Dada Rainisoalambo.*

So the thing that Dada Rainisoalambo did first was that he led the Betsileo for they were living in one room which was much the size of this room [*translator's note*: small office where we interviewed] as their houses were and in that one room were all together the chickens, also the kitchen and the cooking fire; (in this same room). There is where they slept, there they ate; even as many as ten people in a house with a room this size, there they all slept. When Dada Rainisoalambo awoke that is the means he used to really preach the gospel...he ordered them to clean the house, that is make their house a house of prayer, cleaned really well, and he taught them how to make a kitchen (outdoors), and taught them to keep the chickens apart and not to let the people sleep with the animals, he taught them to make many rooms and even free-standing rooms (from the main house); and the people saw it was good; the people saw that this thing was very good, this was the thing that was used to succeed like this good knowledge everything, everything. It was prayer which was used to remove the chickens, it was prayer by which the kitchens were made, it was prayer by which the houses were cleaned and it was with things like this that many people came to Dada Rainisoalambo.<sup>83</sup>

It was not simply that Rainisoalambo taught people good hygiene and home construction techniques. An oral hermeneutic would take on a rather concrete and practical set of

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<sup>83</sup> Mama Razafindramanana Ramarcelline. *Iraka* (Messenger) of Soatanana – Lutheran affiliated branch. Interview conducted at Isoraka, Antananarivo, August 15, 2002. My translation.

concerns. Here that oral hermeneutic is informed by the power of the Word that is a power independent and effective. Rainisoalambo accomplished his task by the power of the Word in prayer. The salvation envisioned here is not in the future as in life after death or the transformation of the world, it is in the real and practical need of people to overcome the adversities that beset them presently. That message is on-going.

### **Other Revival Leaders**

The *Fifohazana* has had several charismatic leaders over its more than 100 year history. Each is represented by a *tobilehibe* or “large encampment/center” that serves as the headquarters for the particular movement. There are four main *tobilehibe* which have kept official ties to two of the mainline Protestant churches, the Malagasy Lutheran Church (FLM) and the Church of Jesus Christ in Madagascar (FJKM) which is a union church comprising a mostly Reformed theological tradition. While all four movements stress their ecumenical nature and their willingness to work with anyone from any church tradition, three of the four *tobilehibe* also serve as Lutheran parishes or are under primarily Lutheran control while one is primarily under FJKM control. These ties represent the *tobilehibe*’s historic foundations more than matters of institutional pride or theological conviction. Today the four have some common governing rules and both of the two churches have a department within their national church structures that oversees and assists the work of the *Fifohazana*. The differences among the four movements center more on history and custom than on any significant disagreement over the nature of the awakening or its purpose.

The second strong leader to emerge was Ravelonjanahary in 1900. Ravelonjanahary’s movement stressed somewhat more than Rainisoalambo’s the miraculous healings. Its headquarters is still located in Manolotrony in the Betsileo region and this is the primarily

FJKM *tobilehibe*. Renilahy was her given name that was changed to Ravelonjanahary (literally, Ms. “Made-alive-by-God”) after her resuscitation<sup>84</sup> six days after death shortly following her call. The daughter of a powerful *ombiasa*, she was reported to be sixty years of age at the time of her call in 1900 and died in 1970 at the age of 150 (*sic*).<sup>85</sup> During the week of her first death she was instructed in heaven and was later taught to read by more miraculous means. The hagiographic account provided by Rabehatonina<sup>86</sup> is sketchy on this and having no other adequate sources, I have decided not to expand on her movement’s understanding of the preaching task. Moreover, as noted above, Ravelonjanahary’s movement is primarily attached to the Reformed tradition and so to delimit the project we will not pursue her further. The two reasons to mention her here are (1) the fact that she is a strong, early female leader and the daughter of a power *ombiasa* and (2) her miraculous instruction in reading and writing – if that is what Rabehatonina is trying to suggest.

Ravelonjanahary attracted to her ministry another important revival leader, Baba Rajaofera. He was known as a healer as well and as a gifted musician and songwriter. The two worked together for a while and he founded a *toby* at Vatotsara near Antsirabe though it never had the following to become a *tobilehibe* in its own right. Unlike the other revival leaders mentioned so far, he was the child of a Lutheran pastor and had a brother in the ministry and thus was instructed from an early age in the Christian faith. His educational

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<sup>84</sup> While the hagiographic accounts refer to Ravelonjanahary’s *fitsanganana tamin’ny maty* (resurrection), I have chosen the more neutral term of ‘resuscitation’ in order to maintain an objective stance.

<sup>85</sup> Rabehatonina, *Tantaran’ny Fifohazana eto Madagasikara: 1894-1990* 59. Retired missionary Oliver Carlson told me that although he had not met her he had heard from Malagasy that she was told by God (Jesus) that since his life had been cut short he would add to her normal life span 33 years. At the time Rev. Carlson heard this she was 126 years old and died 4 or 5 years later. (Interview 11/12/2004, Isoraka).

<sup>86</sup> Rabehatonina, *Tantaran’ny Fifohazana eto Madagasikara: 1894-1990* 45-63.

level would have been fairly high. The Norwegian missionary, Arthur Snekkenes wrote a report for the Seventh Intermissionary Conference in 1953. In the report he discussed Rajaofera's particularly effective preaching with some interesting commentary:

*Nohamarinin'ny Tompo tamin'ny famantarana ny toriteny izay niantsoan'ny Tompo azy, ka nositrany ny marary, ary nalolotra ny odiny ny mpanana ody. Isan'ny zavatra nahagaga sady nanaitra ny olona dia ny fahaizany nilaza ny toerana nanafenana ny ody.*

The Lord verified with signs the sermons for which the Lord called him, and so he healed the sick, and those who had *ody* (talismans) offered them. Among the things that astounded and surprised the people was his ability to say where the *ody* were hidden.<sup>87</sup>

The information available on him is also sketchy and so we will not dwell on him or his work. He began his work in 1927 (1928 according to Snekkenes) and died in 1936.<sup>88</sup> Rajaofera will be mentioned briefly again in connection with Volahavana Germaine.<sup>89</sup>

Like Baba Rajaofera, Pastor Rakotozandry Daniel (1919-1947) was a relatively well-educated leader of the *Fifohazana*. His *tobilehibe* was synonymous with his one and only pastoral call, Farihimena. A sickly child, Pastor Rakotozandry was a small and frail man whose education was often interrupted for health reasons. His awakening as a prophet (*mpaminany*) was as a child where he had visions (*tsindrimandry*) in his dreams.

Specifically, he saw Jesus in his vision offering him health. Rakotozandry spent some time as a teacher before entering seminary. During that time, people were impressed by his prophecy and he was convinced finally to study for the ministry. At one point in his ministry, he was believed to have had an Elijah-like contest with an *ombiasa* whom his sister

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<sup>87</sup> A. Snekkenes, "B. Fifohazana: Vatotsara, Farihimena," *Konferansa Intermissionera Faha-7 natao tao Fianarantsoa*, 10-16 Juin 1953 (1953) 26.

<sup>88</sup> Rabehatonina, *Tantaran'ny Fifohazana eto Madagasikara: 1894-1990* 67-93.

<sup>89</sup> For a biography of Rajaofera see Fridtjov Birkeli, *Sønner av Solskinnsøya: 10 gassikse profiler* (Nomi Forlag, Bergen: 1967) 130-152.



had consulted with her sick child. Rakotozandry ran off after his sister wrested the child from the *ombiasa* and carried the child home. The child died on the way and the *ombiasa* did his best to win back the confidence of the people, but to no avail. At that point Rakotozandry called upon God not to let this chance at showing his glory pass and with that the child was restored to life.<sup>90</sup> . Rakotozandry did not spend long at Farihimena. Ordained on July 6, 1946, he died on November 13, 1947.<sup>91</sup>

### **Volahavana Germaine (Nenilava)**

When Volahavana Germaine (Nenilava) began her ministry outside of her native region of Manakara, it was in Antsirabe, the capital of the Vakinankaratra region, probably in 1949 though the information is not clear.<sup>92</sup> According to her principal biographer, Pastor Zakaria Tsivoery, one Thursday evening during this visit three of the above leaders of the *Fifohazana* appeared to her while she was in church leading a service. The church was full and Nenilava's assistant, Mrs. Razanamalala, was making her way to the front when, unbeknownst to her, she bumped shoulders with Pastor Rakotozandry. Nenilava alone could see the three men and what was happening and reported it to the congregation. She described Rainisoalambo as he is often seen in a famous photograph, wearing his hat, long pants and white clothing.<sup>93</sup> Pastor Rakotozandry Daniel and Rajaofera both are seen wearing pastoral robes, but Rajaofera carried a trumpet and Rakotozandry carried the book in which is written the names of every person. Both Rajaofera and Rakotozandry speak to Nenilava and,

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<sup>90</sup> Rabehatonina, *Tantaran'ny Fifohazana eto Madagasikara: 1894-1990* 92-93.

<sup>91</sup> For more on Pastor Rakotozandry Daniel, see Rabehatonina, *Tantaran'ny Fifohazana eto Madagasikara: 1894-1990* 88-93, Thunem, Rasamoela et al., *Ny Tantaran'ny Fifohazana* 99-175.

<sup>92</sup> Thunem, Rasamoela et al., *Ny Tantaran'ny Fifohazana* 200..

<sup>93</sup> See Figure 1, p. 46.

essentially, commission her. They tell her they have come to “strengthen [her] ...because the



Figure 3: Volahavana Germaine (Nenilava) This is a picture of Nenilava in the notebook of her visits abroad entitled *Rakitsoratra Notsongaina* by Rasanamiadana. See *Dictionary of African Christian Biography*, <http://www.dacb.org/stories/madagascar/nenilava.html>.

work will be hard with which [she] has been entrusted.”<sup>94</sup> Nenilava reported this all to the crowd, many of whom cried with joy and many others repented. So began her national ministry.<sup>95</sup> By the time of her death in 1998, Volahavana Germaine was the most famous and influential church leader on the island.

In the year 1920, Volahavana was born to Malandy and Baonilava in the village of Mandrondra and district of Manakara.<sup>96</sup> Malandy was a well-known and powerful *ombiasa*

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<sup>94</sup> In recent years, since the death of Volahavana Germaine, a new leader has emerged in the Bara village of Maropaika. Her name is Rabea Harilala Christine. She, too, has a vision but in hers not only does Jesus speak to her, he introduces her to the new “receptionist” in heaven, Mother Volahavana Germaine. [Mamy and Jean Seraphim Ralaimaovo Rasolonjatovo, *Ny Fifohazam-Panahy Notarihin’i Mama RABEA Harilala Christine, Maropaika Ivohibe* (Self-published photocopy, 2000).] It is of note that these movements feel a spiritual connectedness represented by the appearance of deceased leaders in the authorizing visions.

<sup>95</sup> Thunem, Rasamoela et al., *Ny Tantaran’ny Fifohazana* 220-21.

<sup>96</sup> Rabarihoela Bruno as cited in Daniel Pitaka, “Ny Fampianaran’i Mama Volahavana Germaine (Nenilava) Ny amin’ny Fitoriana Ny Tenin’Andriamanitra Ny Asa sy Fampaherezana ary ny Fitaizana Marary tao amin’ny Toby Ankaramalaza,” 1999, 6.

and *mpanjaka* (king) who was often consulted by the local people. He was respected as a *mpikabary* (orator)<sup>97</sup> which is significant in that Volahavana would have been immersed in the rhetoric and cadences of her father's art. According to Tsivoery and Rabehatonina, Volahavana often watched her father as he practiced *sikidy* (divination by lots) but she had no love for the practice and was even insolent with her father, questioning the efficacy of his art in front of his clients.<sup>98</sup> At the age of 10, Volahavana began having dreams. In her dreams, a tall, large, white man carries her to a stone building, washes her feet in a basin, and rocks her to sleep. In another she is caught up to heaven in a net. The voice of Jesus, although she does not know his name, began to come to her and she was able to tell people things about themselves or about their conversations which Jesus had told her privately. This astounded people but still she had not heard a Christian message that might allow her to decode what was happening to her. The biographies indicate that there were periods of calm and other periods of active dreams. Her father, using the *sikidy*, discovered that the reason she rejected all marriage proposals, once of marriageable age, was that she was dedicated to a *Fanahy lehibe ambony* ("Great Spirit from above"). He stopped pressuring her for a while. Finally, in 1936, at the age of 16 she was married off to a Lutheran catechist, Mosesy Tsirefo, a 61-year-old widower with many children,<sup>99</sup> after a catechumenate of six months

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<sup>97</sup> Lehibakaka Joseph, as cited in Pitaka, "Ny Fampianaran'i Mama Volahavana Germaine," 7.

<sup>98</sup> Thunem, Rasamoela et al., *Ny Tantaran'ny Fifohazana* 181.

<sup>99</sup> Pitaka, "Ny Fampianaran'i Mama Volahavana Germaine," 19.

and baptism.<sup>100</sup> Her training was continued in her husband's village of Ankaramalaza,<sup>101</sup> the site that would later become her *tobilehibe*. At the time of her baptism she adopted the "Christian name" *Germaine*.<sup>102</sup> Volahavana Germaine was a big woman and during her early years as an evangelist, some in the crowds began to taunt her, calling her *Nenilava* (Tall-mother). She liked the name and it stuck.

Volahavana Germaine's visions in which she was instructed for the preaching and healing task ahead of her give us wonderful insight into her "oral" theology. Nenilava never learned to read and write in the conventional sense. Oliver Carlson was a missionary in Tsiombe in the south of the island in the 1960's. He had written to her several times inviting her to come and preach in the district for which he was responsible but his letters never got a response. Finally, he was told, "*Tsy mahay taratasy izy*," that is, "She can neither read nor write" (literally: "she is not capable of paper").<sup>103</sup> Pitaka, Tsivoery and Rabehatonina all note her protestations to Jesus that she could not do the work to which she was called because she knew herself to be uneducated.<sup>104</sup> There is some feeling that she might have had

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<sup>100</sup> It should be noted that the biographies cited are not critical works but rather hagiographies of a beloved "saint." Often there is discrepancy in the details. Tsivoery has her married in 1935 at age 16 (Thunem, Rasamoela et al., *Ny Tantaran'ny Fifohazana* 186.), while Pitaka claims she was 18 and married in 1936 (see above). Since Pitaka states she was born in 1920, his own calculation of her age is off. Exact history does not concern me here as much as the theological understandings of Volahavana Germaine and her followers.

<sup>101</sup> Pitaka claims that the village was possessed by a devil and so his father-in-law gave it over to Mosesy Tsirefo because he was a man effective in prayer, indeed given the nickname "Mr. Prayer." Pitaka, "Ny Fampianaran'i Mama Volahavana Germaine," 19.

<sup>102</sup> Thunem, Rasamoela et al., *Ny Tantaran'ny Fifohazana* 186.

<sup>103</sup> The Rev. Oliver and Gene Carlson. Retired missionaries. Interview conducted at Isoraka, Antananarivo, November 12, 2004

<sup>104</sup> Thunem, Rasamoela et al., *Ny Tantaran'ny Fifohazana* 190, Pitaka, "Ny Fampianaran'i Mama Volahavana Germaine," 27, Rabehatonina, *Tantaran'ny Fifohazana eto Madagasikara: 1894-1990* 79.

a very rudimentary understanding of letters,<sup>105</sup> though most of the evidence points away from it. This fact and the nature of her visions make a very striking claim.<sup>106</sup>

At the age of 12, Nenilava had a dream that Jesus brought her to a large church and sat her in the front in a chair. There was a crowd of people in the church and at one point Jesus escorted Nenilava to the pulpit and preached to the people with Nenilava standing next to him. No one was allowed to sit in the chair she vacated and a white cloth was left there to signify her occupation of the chair. When Jesus had finished his sermon, he turned to Nenilava and told her that she would preach like this. Then he escorted her back to her chair, there was a final hymn and with that she awoke.<sup>107</sup> The symbolism is clear and direct. Volahavana Germaine would be the voice of Jesus; her chair – that is her authority to teach – could not be taken by another. This is made even more strikingly clear in a subsequent vision where she and her two friends are taken to heaven and given a paper *laissez-passer* for the seven heavenly gates through which they would have to pass to come to heaven. Once in heaven, they are well installed in the rooms prepared for them and told to write the number of their room on the *laissez-passer* so they can find the room when they come back for permanent residence. Then they are shown the chairs of the disciples, including the chair of

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<sup>105</sup> Carlson, interview, November 12, 2004.

<sup>106</sup> Volahavana Germaine was not the first evangelist of note who was illiterate in the conventional sense. Rainitsiandavana, a former guardian of the *sampy* (idol/talisman) *Zanaharitsimandry*, converted to Christianity after the deaths of his wife and sons. In 1832 he started a controversial mission to the illiterate claiming a universal reign of peace and prosperity...and the worldwide dominance for the Merina monarch. His life was cut short, however, when, before the Queen Ranavalona I, he proclaimed that all people are descended from Adam and Eve, including the Queen herself and the people of Mozambique (who made up the slave caste). See Françoise Raison-Jourde, *Bible et pouvoir à Madagascar au XI<sup>e</sup> Xe siècle: Invention d'une identité chrétienne et construction de l'Etat (1780-1880)* (Paris: Editions Karthala, 1991) 133-35.

<sup>107</sup> Thunem, Rasamoela et al., *Ny Tantaran'ny Fifohazana* 185.

Judas that is unoccupied and will remain so as a warning to others<sup>108</sup> and perhaps also to Volahavana: her chair can be permanently vacated, too.

Jesus is not an easy master in the visions recorded by her biographers. When she is reluctant to leave heaven in the vision cited above, he shows her the fires of hell;<sup>109</sup> when she refuses to stop speaking to an individual who does not accept her spiritual gifts even after Jesus has commanded her to stop speaking, Jesus says to her “*Hay, hianao maditra, ka tsy mety manaiky ny teny lazaina aminao?*” (“Hey, are you naughty and therefore not able to accept the word spoken to you?”). With that he hits her and she faints, remaining unconscious for half an hour.<sup>110</sup> When Nenilava failed to convince a congregation to come to a service of repentance and reconciliation with their pastor, Jesus hits her and she is unconscious for two hours.<sup>111</sup>

Not an easy master, Jesus proves to be a thorough teacher for Volahavana. For three months Jesus taught her *teny tsy fantatra* [tongues or *glossalalia*].<sup>112</sup> It is in tongues that Jesus will speak to her for the remainder of her ministry and it is with the use of tongues that Jesus teaches her Holy Scripture. The most striking image of all, however, is the equipment that Jesus uses for her instruction. Tsivoery describes it thus:

*Nisy tabilao fotsy, izay nahantona tao an-tranony ho fampianarana azy. Tamin'io tabilao fotsy io no nanoratan'i Jesosy ny teny izay nampianarina azy. Fotsy koa ny soratra izay nosoratana tamin'io tabilao io. Tsy mba soratra mitsilavana tahaka ny*

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<sup>108</sup> Thunem, Rasamoela et al., *Ny Tantaran'ny Fifohazana* 187-88.

<sup>109</sup> Thunem, Rasamoela et al., *Ny Tantaran'ny Fifohazana* 187-88.

<sup>110</sup> Thunem, Rasamoela et al., *Ny Tantaran'ny Fifohazana* 200-01.

<sup>111</sup> Thunem, Rasamoela et al., *Ny Tantaran'ny Fifohazana* 223-24.

<sup>112</sup> This does not constitute *glossalalia* in the traditional sense of an unknown heavenly language. Volahavana, according to Tsivoery, uses a mixture of 12 known human languages, a phrase at a time.

*antsika, fa soratra midina tahaka ny amin'ny Sinoa no nosoratan'i Jesosy teo amin'ny tabilao.*

There was a white chalkboard which was hung in the house for her instruction. It was on that white chalkboard that Jesus wrote the words taught her. The writing was also white which was written on the board. It was not with crosswise writing like ours but descending writing like the Chinese with which Jesus wrote there on the board.<sup>113</sup>

When it was not on this white chalkboard then Jesus used a book with very white and very thin pages. If Nenilava kneeled and hunched over the book she could barely read the white letters printed there.<sup>114</sup> White letters on a white board or on a white page, running up and down rather than left and right all for the teaching of an unknown spoken language with which Jesus would communicate to Nenilava for the remainder of her ministry through speech! Education, in this vision, is set back to its original oral roots: a disciple learns from the spoken words of the master. The book and the chalkboard, chalk and lines of print are effaced and the spoken word stands alone. In Volahavana Germaine's person, if not her ministry, the original high place of the spoken word for communication and to effect power in the world is restored to primacy.

Any academic theorist of cultural anthropology will recognize in this description the classic marks of shamanism as defined and developed by Mircea Eliade in his work, *Shamanism*<sup>115</sup> and Claude Lévi-Strauss in *Structural Anthropology*.<sup>116</sup> Lévi-Strauss describes a three-fold fabulation experience that roughly mirrors the 'divine education' of

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<sup>113</sup> Thunem, Rasamoela et al., *Ny Tantaran'ny Fifohazana* 193-94. My translation.

<sup>114</sup> Thunem, Rasamoela et al., *Ny Tantaran'ny Fifohazana* 194.

<sup>115</sup> Mircea Eliade, *Shamanism: Archaic Techniques of Ecstasy*, trans. Willard R. Trask, Bollingen Series (New York: Bollingen Foundation, 1964).

<sup>116</sup> Claude Lévi-Strauss, *Structural Anthropology*, trans. Claire Jacobson and Brooke Grundfest Schoepf (New York, London: Basic Books, Inc., 1963).

Nenilava recounted above. In describing the “shamanistic complex,” especially as it relates to the case of sorcerers he was studying, three factors are put forth. He writes:

This fabrication of a reality unknown in itself – a fabrication consisting of procedures and representations – is founded on a threefold experience: first, that of the shaman himself, who, if his calling is a true one (and even if it is not, simply by virtue of his practicing it), undergoes specific states of a psychosomatic nature; second, that of the sick person, who may or may not experience an improvement of his condition; and, finally, that of the public, who also participate in the cure, experiencing an enthusiasm and an intellectual and emotional satisfaction which produce collective support, which in turn inaugurates a new cycle.<sup>117</sup>

Lévi-Strauss goes on to state that there is no reason to doubt that the shaman does not fully believe they have experienced these states and that the hardships they endure may well help produce the psychological state necessary to induce them psychologically.<sup>118</sup> It is not simply the shaman’s experience, however, that is operative. It is also the reception by the community of the recounting of that experience as having some normative value to the community.<sup>119</sup>

Whether consciously or unconsciously, Nenilava’s visions are a commentary on the times and pressures under which she lived. In 1941 when her ministry began in earnest with the exorcism of a demon possessing her stepchild,<sup>120</sup> Madagascar was feeling the pressures of French colonial rule with France itself at war. Madagascar’s colonial administration had initially declared for Free France in 1940 but when ordered to resign by the Vichy government, Governor-General Marcel de Coppet did not put up any resistance.<sup>121</sup> The

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<sup>117</sup> Lévi-Strauss, *Structural Anthropology* 179.

<sup>118</sup> Lévi-Strauss, *Structural Anthropology* 179.

<sup>119</sup> Eliade, *Shamanism: Archaic Techniques of Ecstasy* 504.

<sup>120</sup> Thunem, Rasamoela et al., *Ny Tantaran’ny Fifohazana* 189-90.

<sup>121</sup> Nigel Heseltine, *Madagascar*, Pall Mall Library of African Affairs, ed. Colin Legum (London: Pall Mall Press, 1971) 168.



British bombing of the French fleet at Mers el Kebir had left a significant effect on public opinion.<sup>122</sup> The Allies, fearing a Japanese attempt to secure the island for an Axis base, blockaded Madagascar until a British expeditionary force was able to wrest control from the Vichy government. Madagascar thus suffered the deprivation of imported goods and pressures similar to other parts of the French colonial empire to supply troops to the war effort (by June 1940 there were 34,000 Malagasy troops in France and another 72,000 ready to deploy). Because Madagascar was self-sufficient in food, the deprivations were not as harsh as they could have been but it was not an easy time. Up until the war, Malagasy were beginning to feel more optimistic about political change and even some hopes for a restoration of their national independence were evident. Under the Merina Monarchy forced labor was a norm and quite hated by subjugated populations. When Gallieni took over the administration in 1896, he realized that one could not free slaves in a subsistence economy and still supply a reasonable labor force to government works projects or to the settlers' enterprises. Moving from a subsistence economy to a market economy would require a massive effort. He therefore retained the forced labor policies that the Malagasy continued to resent. In 1926, one of his successors, Marcel Olivier, set up the *Service de la Main d'Oeuvre pour les Travaux d'Intérêt Général* (SMOTIG) (Labour Service for Work in the General Interest). This allowed for a conscripted labor force to work for 48-hour work weeks for pay during a period initially of three years with leave and later for two years without leave.<sup>123</sup> The workers lived with their families in camps as though they were soldiers. At

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<sup>122</sup> Brown, *Madagascar Rediscovered* 262.

<sup>123</sup> Heseltine, *Madagascar* 162.

times there were 12,000 workers conscripted.<sup>124</sup> Although the SMOTIG was officially abolished in 1935,<sup>125</sup> it continued in one form or another until its final abolition in 1946. The Manakara district where Nenilava lived was one that was particularly affected by the forced labor laws, as there were a significant number of settlers needing cheap labor for their plantations. The Malagasy of this region, being subsistence farmers who had little truck with landownership but rather cut out patches of forest for rice cultivation, had little use or understanding of the type of economic system the French colonial administration wished to impose. Feelings ran very high. In 1947 when the MDRM<sup>126</sup> party's drive for political independence for Madagascar resulted in violent outbreaks around the island, the Manakara region was one of the hotbeds.<sup>127</sup> Not only was labor forced, but also the economy had taken a major downturn. The price of essentials had increased five hundred percent while salaries had increased only one hundred percent.<sup>128</sup> To stabilize the price of essential food stuffs, the government instituted the *Office du Riz* (Rice Bureau) in 1944 requiring farmers to sell their product at an artificially low price to the bureau and then selling it back to them at higher prices. A black market quickly sprang up and much ill will was generated.<sup>129</sup> Finally, there was an outbreak of *lagaly* (scabies) in the Manakara region that caused a fair amount of suffering.<sup>130</sup>

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<sup>124</sup> F. Labatut and R. Raharinarivonira, *Madagascar: Etude historique* (Paris: Nathan-Madagascar, 1969) 159.

<sup>125</sup> Brown, *Madagascar Rediscovered* 262.

<sup>126</sup> *Mouvement Démocratique de la Rénovation Malgache* (Democratic Movement for Malagasy Renovation).

<sup>127</sup> Heseltine, *Madagascar* 162-63.

<sup>128</sup> Heseltine, *Madagascar* 172.

<sup>129</sup> Covell, *Historical Dictionary of Madagascar* 159; Heseltine, *Madagascar* 172.

<sup>130</sup> Pitaka, "Ny Fampianaran'i Mama Volahavana Germaine," 21.

Sometime in this early period Nenilava fasted. Her fast was not a total fast but rather a symbolic one. For three months after her struggle against the dragon (see below) she ate something like manna from heaven – food in the shape of communion wafers. For nine years she did not eat rice, the Malagasy staple.<sup>131</sup> It would be interesting to speculate how much the economic conditions of the time and the actions of the hated Rice Bureau affected her thinking.<sup>132</sup>

Nenilava’s first acquired “unknown” language was French, not surprisingly. Eventually she learned at least twelve of the main world languages, including English and Norwegian. When she spoke, according to Tsivoery, she used one phrase each from the twelve languages.<sup>133</sup> It is these languages that she used to speak with Jesus.<sup>134</sup> The imposition of French as the national language by the colonial administration was a strong component of their pacification and integration policies. For a people proud of their own language and oral art, this had never set well. So here Nenilava miraculously overcomes the French.<sup>135</sup> The stories of Nenilava’s language learning are fascinating and the reader is referred to Tsivoery’s account for more detail.<sup>136</sup> We need rather now to turn to her learning of Holy Scripture.

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<sup>131</sup> Thunem, Rasamoela et al., *Ny Tantaran’ny Fifohazana* 199; Rabehatonina, *Tantaran’ny Fifohazana eto Madagasikara: 1894-1990* 80.

<sup>132</sup> See Appendix 7 for another appropriation of a cultural symbol.

<sup>133</sup> Thunem, Rasamoela et al., *Ny Tantaran’ny Fifohazana* 195.

<sup>134</sup> Rabehatonina, *Tantaran’ny Fifohazana eto Madagasikara: 1894-1990* 80.

<sup>135</sup> In a chapter on the *Fifohazana*, Leoni Bouwer states, “The mere choice of a particular variety of language conveys a message of power or position, of submission or authority, of respect or familiarity, of insider or outsider adherence.” In Leoni Bouwer, “Reflections on the Relationship Between Language and Revival in Madagascar,” *The Fifohazana*, Cynthia Holder Rich, Ed. (Amherst, NY: Cambria Press, 2008), 198.

<sup>136</sup> Thunem, Rasamoela et al., *Ny Tantaran’ny Fifohazana* 177-265.

While Jesus came to her during her language acquisition period, Nenilava goes to Jesus through death for the learning of Scripture. She is told that she will die on Friday at 11 a.m. and so she calls the Christians in the local congregations to come and attend her, which they do. While in the midst of a wake-like service she slips off into death and enters heaven, where Jesus teaches her for three days. Again, it is the means that Jesus uses in her instruction that bears special attention:

*Ny fomba fampianatra azy, dia toy izao manaraka izao. Nisy hazo fisaka (règle) lehibe anankiray izay tokony ho dimampolo santimetatra ny lavany, ary dimy amin'ny folo santimetatra kosa ny sakany. Zavatra nanahirana azy be ihany ny fanavahana sy ny fahalalana izay atao hoe: toko sy andininy eo amin'ny Soratra Masina, noho izy tsy nahay namaky teny loatra sady tsy zatra izany koa. Nosoratan'i Jesosy tamin'io hazo fisaka io ilay toko sy andininy izay nampianariny an'i Nenilava. Nanaraka izany dia nohazavain'i Jesosy taminy ny foto-kevitry ilay toko sy andininy izay voasoratra teo amin'ily hazo fisaka (règle) lehibe.*

The method of teaching her was as follows. There was one large, flat board (ruler) that must have been fifty centimeters long and fifteen centimeters wide. One of the things that had really bothered her was the distinguishing and knowing what is called chapter and verse in Holy Scripture because she was not very good at reading nor was she used to it. Jesus wrote on that ruler the chapter and verse that he was teaching her. After that Jesus explained to her the basic idea of that chapter and verse which he had written on the large, flat board (ruler).<sup>137</sup>

Why a ruler? Is it the canon? Tsivoery goes on to say that Nenilava learned Scripture the way the disciples did on the road to Emmaus (Luke 24:27-32), that is: directly from Jesus and from beginning to end.<sup>138</sup> Jesus brings her to heaven seven times before her period of instruction is finished and thereafter, Jesus is continually in her ear whispering to her that which she should preach. Chapter and verse in an oral culture would be an oxymoron. It represents the height of a literate culture that a text is numbered and parsed for easier visual reference. For Nenilava the chapter and verse become more a shorthand for referencing

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<sup>137</sup> Thunem, Rasamoela et al., *Ny Tantaran'ny Fifohazana* 197. My translation.

<sup>138</sup> Thunem, Rasamoela et al., *Ny Tantaran'ny Fifohazana* 197.

scripture so that she can be the giver of the Word rather than as a device aiding study. It later became Nenilava's hallmark that she would give a supplicant a "portion of scripture" as a way of conferring Jesus' message to that person. Oliver Carlson recounts the story of hearing Nenilava preach when another missionary, Carol Halvorson, was present. According to Carlson, Mrs. Halvorson was deeply troubled about some matter and as Nenilava was preaching her eyes rested on Mrs. Halvorson. "Nenilava came down the aisle and stopped opposite her and gave her a script that was just right on."<sup>139</sup> This story is repeated in other instances.<sup>140</sup>

The healings Nenilava performed, the exorcisms, the hard work she engaged in for the sake of the Gospel fit a pattern of drama that well-fits the oral mindset. These are the agonies of the great woman of faith. Before starting her ministry in earnest, Jesus gives her one last heroic test: she must fight a dragon for three days. One wonders if the reference to the dragon in Revelation is envisioned here. The struggle is epic and her wounds are numerous but at last she prevails. She may then embark on her ministry.

Volahavana Germaine incarnates an oral theology. She participates in the great *agon*. Learning is not by quiet reflection or long years in school, it is the result of visions and dreams and even resurrection. The sermons she preaches are equally dramatic; they are "hell-fire and brimstone" in their tone.<sup>141</sup> They are the very act of power that makes healing and exorcism possible. This connection between the power of preaching and release from demons and disease is spelled out directly in many places, as in Pitaka's thesis:

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<sup>139</sup> Oliver Carlson. Interview, 11/12/2004.

<sup>140</sup> See Tsivoery's account in Thunem, Rasamoela et al., *Ny Tantaran'ny Fifohazana.*, cited above.

<sup>141</sup> Oliver and Gene Carlson, Interview, 11/12/2004.

*Niara-dàlana ka tsy misaraka mandrakariva anim 'ny fitoriana ny Tenin'Andriamanitra nataon'i Mama Volahavana Germaine ny asa famoahana demonia sy fampaherezana. Fa tena nahasintona olona tokoa izany satria nahakasika fanasitranana sy fampaherezana ny olona niharan'ny olona maro samihafa tamin'ny fianana.*

The work of exorcising demons and strengthening (laying on of hands) accompanied and never parted with the preaching of the Word of God done by Mama Volahavana Germaine. For this truly attracted people because it touched upon healing and strengthening people pursued by many different problems in life.<sup>142</sup>

As Rainisoalambo urged his followers not to preach without the effects being seen – unlike the preachers of his day – so Nenilava understood that preaching is followed by its evidence, that indeed the Word of God is one of power and that power actually, physically, in the here and now, changes things. She took special interest in this regard in Mark 16:15-20, otherwise known as the ‘Longer Ending.’ It may be because one of her call experiences happened during a visit by Pastor Petera on Ascension Day.<sup>143</sup> One of the texts assigned for Ascension Day is Mark 16:15-20. We will return to this ending in Chapter 3 for a closer look. Here, however, I want to note that although the current practice of the *Fifohazana* is to read four foundational texts, a form of ‘words of institution,’ for the service of exorcism and laying on of hands, Nenilava often had only one text read when she ‘worked’ and that was Mark 16:15-20.<sup>144</sup> The clear connection in this text between the preached Word and the effects of that Word (exorcism of demons, speaking in tongues, handling poisonous snakes safely, protection from poison, healing the sick) is significant for an oral theology. These are the hard-won results of the struggle and that struggle is what the hearers are invited into. Her admirers in the *Fifohazana* remark often about the efficacy of her preaching by noting that

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<sup>142</sup> Pitaka, “Ny Fampianaran’i Mama Volahavana Germaine,” 2. My translation.

<sup>143</sup> Emmanuel Ranetsa, “Ankarimalaza - Inenilava,” *Ny Mpamangy* 1953: 36..

<sup>144</sup> Pitaka, “Ny Fampianaran’i Mama Volahavana Germaine,” 115.

people *mibebaka sy mitomany* (or *migogogogo*), that is “repent and cry” (or “sob”).<sup>145</sup> There is physical evidence of the event of repentance taking hold.

Like Rainisoalambo’s awakening movement, Volahavana Germaine’s and that of those revival leaders in between them can safely be said to rest on the thaumaturgical response to crisis that Wilson outlined. Nenilava is not interested in changing the greater society by a major reform or act of prophetic violence. She lived in that world and rejected it. The world of her battle is spiritual and she uses that language but clearly steers away from the political realm. Nowhere did I find a criticism of the French colonial powers or the independent Malagasy state. Instead, with Jesus as her instructor, she conquers the language of France and masters the language of heaven. In a society that is deeply communal, she offers individual hope. Her calls are for individual repentance and her “chapters and verse” given to supplicants are for individual salvation. She calls people to rise above their suffering, to endure and so prevail.

The only recording I was able to find of Volahavana was of a sermon delivered on August 2, 1976 that would have been during one of the annual meetings of the *Tobilehibe* at Ankaramalaza during the service for the setting apart of *mpiandry* [shepherds/remaining ones]. The recording is of poor quality but I was able to have the sermon transcribed and was later given another transcription done previously. The two transcriptions help form the basis for the translation. Although the words are difficult to understand, especially for a non-native speaker because of the sound quality, the tone of Nenilava’s delivery is clear. Her voice rises and falls. At times she almost shouts and at others she is calm. Her tone is reminiscent of the “hell-fire and brimstone” preachers of the southern United States from a

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<sup>145</sup> Thunem, Rasamoela et al., *Ny Tantaran’ny Fifohazana passim*.

generation or two ago. It is, in its own way, quite engaging. Her tone alone would tell of the battle she envisions herself in. This tone is not used by most Malagasy Lutheran preachers today. In the forty recordings of Lutheran preachers made for this project, none replicates or approaches her style. The text on which she preached was Matthew 7:1-11.

The sermon is sewn together by biblical common places that are keyed, in part, by the images arising from the text. Jesus says, “Don’t throw what is holy to the dogs” and Nenilava relates that to the Syro-Phonician woman in Mark 7, though she mistakenly titles her Samaritan.<sup>146</sup> The oral strategy of one idea following a key idea from the previous section is clear. Note that she follows up a question put to her audience about giving the clothes off one’s back with an aside on taking care of their vestments. She plays on the cultural aversion of the Malagasy to things canine, indeed referring to someone as a dog is considered the worst of insults. All of her examples are those drawn from the Gospels: dogs, pigs, and foolish virgins. Her two most significant strategies are repetition and engagement of the context before her – the service of setting apart for the new *mpiandry*. In terms of traditional Lutheran categories, there is much law and little gospel, though the gospel is sounded at the end. The reader is referred to Appendix 6 for the full text and a translation.

## **Conclusion**

The spoken Word, with its peculiar powers, enlivens and even conquers the literate world that first brought the Gospel of Jesus Christ to Madagascar. Each of these great revival leaders stressed the power and efficacy of the Word preached for healing and exorcism. For Rainisoalambo and the Disciples of the Lord, the power of the preached Word

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<sup>146</sup> This simple shift from “Syro-Phonician” to “Samaritan” is characteristic of how stories in an oral culture can change without the ‘canon’ of a written source for correction.



effected health in the sick and the demon possessed so that “A cure was looked upon as the equivalent to conversion or the triumph of faith.”<sup>147</sup> It might be argued that these leaders represent a past that is slipping away as literacy is embraced on a wider scale and a more scientific world-view is engaged in Madagascar and especially among Christians. The most recent manual for *mpiandry* and members of the Ankaramalaza branch of the *Fifohazana* attests otherwise. In the second paragraph of the first chapter we find this statement:

*Asa sy vokatry ny Fanahy Masina ny Fifohazana, amin'ny alàlan'ny Tenin'Andriamanitra. Koa ny antom-pisiany, araka izay nanendren'Andriamanitra azy, dia tsy misy hafa ata-tsy ny fanambarana sy ny fanatanterahana ny Tenin'Andriamanitra, na izay voalazan'ny Soratra Masina irery ihany, amin'ny alàlan'ny fitorian-teny sy ireo asam-pamantarana momba azy (cf. Mar. 16:20), ilazàna fa tsy maty na matory na azo atao toy ny anganongano sanatria ny Tenin'Andriamanitra fa 'velona sy mahery' mandrakariva (Heb. 12:4), fa 'ny lanitra sy ny tany ho levona, fa ny teniko tsy mba ho levona' hoy ny Tompo (Mat.24:35).*

The *Fifohazana* (Awakening) is the work and result of the Holy Spirit, by the intermediary of the Word of God. And so its reason for existing, according to God's appointment of it, is none other than the announcement and the accomplishment of the Word of God, or that which is spoken of in Holy Scripture alone, by means of the preaching of the Word and those works of signs concerning it (cf. Mark 16:20), which says that the Word of God is not dead nor sleeps nor can be likened in the least to empty tales but is 'alive and strong' always (Hebrews 12:4), for 'the heavens and the earth will pass away, but my word will not pass away,' says the Lord (Matthew 24:35).<sup>148</sup>

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<sup>147</sup> Rabeony, “The Disciples of the Lord,” 84.

<sup>148</sup> *Foto-pampianarana momba ny Asan'ny Mpiandry* 15.

What in Luther's theology has been called the *viva vox evangelii*<sup>149</sup> strikingly fits the matrix of a primarily oral society even as that society embraces literacy and technology. The strong, living voice of God is that carried by the *mpiandry* and pastors even today.<sup>150</sup> Perhaps it has a different level of intensity for the leaders such as Nenilava or Rainisoalambo, but the power of that Word is just as significant. The word for prayer and, subsequently the word adopted for Christianity, in Malagasy is *fivavahana*. The root of that word is *vava* or 'mouth.' It is no accident that the indigenization of Christianity in Madagascar would focus on the power of the Word.

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<sup>149</sup> The reader is referred to a reference from Friedrich Gogarten, *Martin Luther, Predigten* (Jena: 1527). Found in John W. Doberstein, "Introduction to Volume 51," *Luther's Works: Sermons I*, eds. Jaroslav Jan Pelikan, et al., vol. 51 (Philadelphia: Fortress Press, 1959) xviii-xix. "Friedrich Gogarten comments on the 'remarkable objectivity' of Luther's sermons, the fact that the biblical text becomes the living Word of God in the act of preaching (*viva vox Evangelii*), the voice of Christ himself addressing the hearer who cannot escape and must of necessity hear it and reject or accept it." Or again the reader may wish to consult: E. Theodore Bachmann, "Introduction to Word and Sacrament," *Luther's Works: Word and Sacrament I*, eds. Jaroslav Jan Pelikan, et al. (Philadelphia: Fortress Press, 1960). "According to Luther's understanding, the Word of God is not simply to be equated with the written text of the Scriptures, for it goes much deeper than historical description or moral precept. Rather, it is a uniquely life-imparting power, a message communicated by men in whom the Scriptures had become alive. The church, therefore, is for Luther 'not a pen-house but a mouth-house,' in which the living Word is proclaimed," (p. xi-xii). The quote from Luther referenced in the preceding excerpt is from Martin Luther, "Adventspostille, Evangelium am I Adventssontag, 1522, Band 10 1,2," *Luthers Werke* (Weimar: 1883ff.) 48. The quote in German reads, "Darumb ist die kirch ehn mundhawß, nit ehn fedderhawß."

<sup>150</sup> *Foto-pampianarana momba ny Asan'ny Mpiandry* 45.

*Mamono volana an-drano.*  
“To kill words in water.” (To be silent about intentions.)<sup>1</sup>

*Ny tenin'andriana mahafiadanana.*  
*The words of the sovereign bring peace.*<sup>2</sup>

### **Chapter 3: The Conquest of the Written Word: The Battle Revisited**

Following the history of the lives of two of the great *Fifohazana* leaders in Chapter 2 I suggested that an oral mindset, an oral theology, has won out over a more literate mindset and theology in the Malagasy context. Emblematic of this victory is the use of Mark 16:9-20 by the Malagasy Lutheran Church and the *Fifohazana* movement. In Chapter 4 I will examine closely the sermons of Malagasy Lutheran pastors on this text. In this chapter, however, I would like to look at the theology and function of this pericope in the context of the Gospel of Mark and the canon of Scripture. The specific thesis of this chapter is simple: Mark 16:9-20 is an attempt by a later author/community to re-assert a primarily ‘oral’ theology over the ‘literate’ theology of the main body of the Gospel. This text therefore supports and informs a uniquely Malagasy theology of preaching.

The main premise of this chapter rests in the work of Werner Kelber and his seminal work, *The Oral and the Written Gospel*.<sup>3</sup> Kelber postulates that the change in medium – from the oral to the written – for the transmission of the Gospel is itself key to the understanding of the Gospel attributed to Mark. We will examine Kelber’s thesis below.

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<sup>1</sup> Houlder, *Ohabolana ou proverbes malgaches* 148. Proverb number 1728. My translation.

<sup>2</sup> Houlder, *Ohabolana ou proverbes malgaches* 117. Proverb number 1405. My translation.

<sup>3</sup> Werner H. Kelber, *The Oral and the Written Gospel: The Hermeneutics of Speaking and Writing in the Synoptic Tradition, Mark, Paul and Q* (Philadelphia: Fortress Press, 1983).

First, however, it is necessary to clarify the problem posed by the ending of Mark's gospel at 16:8 and the several conclusions that the textual tradition has supplied.

### **The Ending of Mark's Gospel**

When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him. And very early on the first day of the week, when the sun had risen, they went to the tomb. They had been saying to one another, "Who will roll away the stone for us from the entrance to the tomb?" When they looked up, they saw that the stone, which was very large, had already been rolled back. As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. But he said to them, "Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you." So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.<sup>4</sup>

Mark 16:1-8 has puzzled and confounded readers and scholars for centuries.

Compared to the other three gospels held to be canonical, Mark is the starkest, providing no appearance of the risen Lord to his disciples. Instead, a youth (*νεανίσκον*) announces to the women who have come to anoint the body that Jesus is risen and has gone before his disciples to Galilee, and the women are to give the message to them. The women instead flee distraught and the message is not delivered. The ending begs the obvious question, if the women told no one, then how did the news get out? The ending seems unsatisfying, even a let down.

To add to the discomfort around this ending, the last two words of the gospel, *ἐφοβοῦντο γάρ* ("For they were afraid") present specific problems. It is unusual in Greek to end a sentence, and certainly then a book, with the conjunction *γάρ* or for *γάρ* and a verb to make up the entirety of a sentence, though neither are unheard of. The conjunction would

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<sup>4</sup> Mark 16:1-8 New Revised Standard Version (all Biblical quotations in this chapter are from the NRSV unless specified otherwise).

favor anticipating something to follow and yet nothing does. That books and sentences have ended with γάρ has been demonstrated, citations can be found in the lexicon entry<sup>5</sup> and P.W. van der Horst produced a short essay further demonstrating the possibility.<sup>6</sup> The verb φοβέομαι leads one to expect an object, an infinitive or a complementary clause: they were frightened of something, to do something, or by something. Here no object, infinitive or clause is supplied. The verb, however, can be intransitive or transitive. The lack of an object, infinitive or clause is therefore not unique.<sup>7</sup> Indeed, φοβέομαι takes no object, infinitive or clause in five other places in Mark's gospel: 5:15, 33, 36; 6:50 and 10:32.

Speculation on the reasons for the gospel's abrupt ending include the suggestions that the evangelist suddenly discontinued his project due to illness, imprisonment or death, perhaps even martyrdom or that possibly the ending was lost early in the transmission process or that someone or group deliberately suppressed the original ending because it was heretical or divergent from the other canonical gospels and thus unacceptable.<sup>8</sup> For all these commentators and scholars the key point is that Mark had another ending in mind, that the termination of the gospel with ἐφοβοῦντο γάρ is too problematic to be acceptable. Arguing

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<sup>5</sup> γάρ in Walter Bauer, *A Greek-English Lexicon of the New Testament and other early Christian Literature*, trans. William F. Arndt and F. Wilbur Gingrich (Chicago: University of Chicago Press, 1979) 151-52.

<sup>6</sup> P. W. van der Horst, "Can a book end with γάρ? A note on Mark xvi 8," *Journal of Theological Studies* 23 (1972). See also: Nicholas Denyer, "Mark 16:8 and Plato, Protagoras 328D," *Tyndale Bulletin*, 57 (1) (2006), 149-150.

<sup>7</sup> Φοβέω in Bauer, *A Greek-English Lexicon* 862-63.

<sup>8</sup> Summarized without agreement by W. R. Telford, *The Theology of the Gospel of Mark* (Cambridge: Cambridge University Press, 1999) 146. For the opinion that Mark did not intend to end his gospel here, see Vincent Taylor, *The Gospel according to Mark: the Greek Text with Introduction, Notes and Indexes* (New York: St. Martin's Press, 1966) 609; Henry Barclay Swete, *The Gospel According to St. Mark: the Greek Text with Introduction, Notes and Indexes* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1952) 399; Burnett Hillman Streeter, *The Four Gospels: A Study of Origins* (London: Macmillan and Co., Limited, 1953) 338; Rudolf Bultmann, *The History of the Synoptic Tradition*, trans. John Marsh (Oxford: Basil Blackwell, 1963) 285 n. 2; and Eduard Schweizer, *The Good News according to Mark*, trans. Donald H. Madvig (Atlanta: John Knox Press, 1977) 373.

from the internal evidence in the gospel itself, these scholars assert that the true ending is lost. Schweizer, for example, believes that the theme of opening blind eyes seen earlier in the gospel requires a recitation of that eye-opening resurrection event in Galilee.<sup>9</sup> Swete argues from a psychological vantage point: the fear of the moment by needs must have resolved into joy and the message got out. That part of the story is therefore lost.<sup>10</sup> After taking aim at each of many explanations for the intentional ending of the gospel at 16:8, Gundry suggests that the need for reproducing a strong Jesus who conquers through the resurrection in order to bolster the apologetic appeal of the message would require a different ending than the one left us.<sup>11</sup> He is especially concerned that the failure of the resurrected Christ to appear to the disciples would make him an unreliable character.<sup>12</sup>

Textual critics have argued for some time that the oldest and best evidence from the extant materials suggest that 16:8 is nonetheless the end of the gospel.<sup>13</sup> It is clear to all but a few scholars that the other appended endings are not original to the gospel or authored by the same individual. We shall deal with these endings below. We have, therefore, several endings possible with each ending giving an interpretive rendering of the overall text.

A number of scholars, accepting the text critical evidence, have focused upon 16:8 as the intended ending of the gospel. E. Trocmé offers a slight variation on this understanding. He proposes that the evangelist knew of no christophanies following the discovery of the

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<sup>9</sup> Schweizer, *The Good News according to Mark* 373.

<sup>10</sup> Swete, *The Gospel according to St. Mark* 399.

<sup>11</sup> Robert H. Gundry, *Mark: A Commentary on his Apology for the Cross* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1993) 1012-21.

<sup>12</sup> Gundry, *Mark* 1016.

<sup>13</sup> For a clear explication of this conclusion see D. C. Parker, *The Living Text of the Gospels* (Cambridge: Cambridge University Press, 1997) 124-47.

empty tomb. Being true to the traditions of the church, as he knew them, the author then ends his work at 16:7 with 16:8 being a later addition by an editor.<sup>14</sup> W. R. Telford argues that Mark intentionally omits the resurrection appearances to the disciples and the restoration of Peter after the denial. Further, Mark has the youth tell the women that they will see the resurrected Jesus in Galilee, not Jerusalem as in Luke and John. For Telford, this indicates a response by the Markan community, primarily Gentile-Christian, against the Jewish-Christian leadership and hegemony exhibited by the Jerusalem church. The trajectory of the messianic secret theme predominant in the body of the gospel text is therefore continued through to the end. The disciples did not understand Jesus as the Son of God prior to the crucifixion and they do not understand even at the resurrection.<sup>15</sup> Donahue and Harrington suggest that Mark's intention is to demonstrate that the only character in the story worthy of imitation is Jesus as both the male and female disciples have failed in their recognition and belief in Jesus.<sup>16</sup> Andrew Lincoln exegetes the passage in light of a "promise-failure" motif.<sup>17</sup> He notes that as the gospel opens with the story of the cleansing of a leper who is commanded ὄρα μηδενὶ μηδὲν εἰπῆς, (See that you say nothing to anyone). The leper disobeys and the secret is out. At the end of the gospel, Mark writes, καὶ οὐδενὶ οὐδὲν εἶπαν (They said nothing to anyone). Now the promise in verse 7, a promise of the Parousia, is tempered by the failure of the women much as the order to remain silent given to the leper is

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<sup>14</sup> Etienne Trocmé, *The Formation of the Gospel According to Mark*, trans. Pamela Gaughan (London: SPCK, 1975) 64-68.

<sup>15</sup> Telford, *The Theology of the Gospel of Mark* 149-51.

<sup>16</sup> John R. Donahue and Daniel J. Harrington, *The Gospel of Mark*, Sacrina Pagina, ed. Daniel J. Harrington, vol. 2 (Collegeville, MN: The Liturgical Press, 2002) 461.

<sup>17</sup> Andrew T. Lincoln, "The Promise and the Failure of Mark 16:7, 8," *Journal of Biblical Literature* 108.2 (1989).

broken with his proclamation of Jesus' miraculous healing.<sup>18</sup> This particular exegesis deals well with the experience of a delayed Parousia, a time after the resurrection where promise and failure continue to be the experience of disciples.

Weeden offers the idea that the author of Mark is specifically targeting the θεῖος ἄνθρωπος christologies and subsequent models for discipleship. The disciples are portrayed by Mark as having authority to exorcise demons and heal the sick, as having been entrusted with a secret teaching which the θεῖος ἄνθρωπος entrusts only to his confidants, and as unwilling to accept Christians who do not recognize them. Moreover, they refuse the approach of children and two even seek honor above and beyond that of the others.<sup>19</sup> By emphasizing the crucifixion, the messianic secret, and the unrelenting obtuseness of the disciples, Mark asserts a *theologia crucis* over against a *theologia gloriae*. This model is consistently held out as the women flee from the tomb without completing their assignment. "The silence of the women robs the disciples of their apostolic credentials."<sup>20</sup> This is a similar position to that of Telford above. Put more simply and without the pejorative stress is the position of Brevard Childs. He states his reason for accepting the 16:8 ending thus:

The mystery of Christ's revelation as both concealing and revealing his identity continues past the resurrection. It is still possible to misunderstand. The mystery of Christ's pre-resurrection identity still obtains for the post-resurrection community because, even following Christ's vindication by God, his followers can continue in fear and astonished unbelief.<sup>21</sup>

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<sup>18</sup> Lincoln, "The Promise and the Failure of Mark 16:7, 8," 290.

<sup>19</sup> Theodore J. Weeden, "The Heresy that Necessitated Mark's Gospel," *The Interpretation of Mark*, ed. William Telford, vol. 7, Issues in Religion and Theology (Philadelphia and London: Fortress Press and SPCK, 1985) 67-68.

<sup>20</sup> Theodore J. Weeden, *Mark - Traditions in Conflict* (Philadelphia: Fortress Press, 1971) 117.

<sup>21</sup> Brevard Childs, *The New Testament as Canon: An Introduction* (Philadelphia: Fortress Press, 1984) 93.



All the above interpretations for why Mark ended his gospel at 16:8 ignore a fundamental shift in the transmission of the Gospel in the life of the Church. With the production of Mark the gospel shifts medium from the oral to the written. By paying attention to this crucial change, Kelber opens a new and helpful hermeneutic for understanding Mark.

### **The Paradox of a Written Parable**

Is the difference between the oral and the written media so great as to significantly affect the meaning of communication when one or the other is utilized? For Kelber the answer is yes. To begin with, spoken words are events in time; the moment they are uttered they pass out of existence. Written words are static artifacts, existing not temporally but spatially. For a spoken word to communicate an audience of at least one must be present; the audience must be contemporaneous and physically proximate. Cues from gesture, the environment, the culture will all be in play adding to meaning. Written words, fixed in space, can be transported over time and geography without the producer or the receiver ever meeting. Written words are thus always somewhat de-contextualized by definition. The absence of the producer from the receiver is not only possible but rather preferred. The producer has time to reflect, to consider and to construct without the immediate demands of a live audience and the receiver may ponder, review and appropriate the material at leisure. How meaning is communicated, therefore, is significantly different in the two media.<sup>22</sup> That Mark shifted the medium of his story from the oral to the written, Kelber believes, is as much a part of what Mark wished to communicate as the words themselves.

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<sup>22</sup> Kelber, *The Oral and the Written Gospel*, *passim*.

Kelber begins his examination of Mark's gospel from the vantage point of an oral hermeneutic looking for what is distinctly oral in the material and its composition. Arguing that this is possible, he notes, "The objectifying, controlling power of the written medium, while taking the life out of spoken language, can freeze oral forms and preserve them in fossilized profiles."<sup>23</sup> In the oral features of Mark's opus, Kelber finds several types that, while not intended to be exhaustive, will help demonstrate his thesis. The two major areas addressed are stories and sayings and, finding that Mark has a relatively small representation of sayings (in itself interesting), he moves first to the stories. These he categorizes as heroic (healings), didactic (apophthegmata), polarization (exorcisms), and parabolic.<sup>24</sup>

Beginning with the heroic stories, Kelber explores these stories for their common points and their disjunctures. The forms of each of these categories of stories are relatively stable admitting flexibility but within recognizable patterns. The repeating of the pattern from story to story, the use of common places and an agonistic tone are all hallmarks of oral construction. Pattern and commonplace serve to stabilize the story in memory and to provide a frame of reference for the listener. Variability within the frame sparks interest and allows the storyteller the freedom to play with the parts much as a jazz musician might expand upon a theme without abandoning the form. Conflict maintains interest, but, to be manageable, is reduced to two characters. For this reason, for example, when one looks at the polarization stories, where demons are exorcised, evil is personified. These stories are not designed to

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<sup>23</sup> Kelber, *The Oral and the Written Gospel* 44. John Halverson takes exception to Kelber's reference to the lifeless quality of written words and the absence signaled thereby. He argues that written communication can also communicate a sense of presence. While this may be true, it is a mediated rather than immediate sense of presence. See: John Halverson, "Oral and Written Gospel: a critique of Werner Kelber," *New Testament Studies*, 40, (1994), 180-195.

<sup>24</sup> Kelber, *The Oral and the Written Gospel* 45.

engender deep reflection on the part of the listener or to cause the listener to ask existential questions. It is not possible, given the demands of the oral medium, to reflect on the nature and essence of a concept or a person.<sup>25</sup> Instead, the construction enables the story to come alive for the listeners so that they are instantly present themselves in the story. Indeed, the concept of presence is a key to oral hermeneutics.

Using this oral hermeneutic, Kelber is able to draw a picture of an oral Christology. Jesus is represented in these stories in simple, one-sided terms. The complexity of his personality and interior life are not presented. They cannot be, given the demands of the medium for transmission and storage in memory! Thus Jesus is presented as a heroic figure who, though larger than life, “remains deeply committed to life.”<sup>26</sup> The contours of who Jesus is are drawn by his conflicts with others who are equally described in simple and stark terms.<sup>27</sup> Hence the profile of Jesus is unambiguous, as the conflicts of good and evil admit no grey areas. The concept of a suffering savior however is ambiguous. The ambiguity of a crucified messiah, who through suffering and death defeats evil, lies outside the ken of an oral hermeneutic.<sup>28</sup>

What an oral hermeneutic conveys with great effectiveness is presence. The oral medium can only be actualized in the present and thus invites the listener into the story as it is presented. Jesus is therefore present in the stories about him performed by the speaker. Jesus speaks anew from their lips as a living and immediate Lord. The power seen in the words of Jesus is presently power for those listening.

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<sup>25</sup> Kelber, *The Oral and the Written Gospel* 55.

<sup>26</sup> Kelber, *The Oral and the Written Gospel* 52.

<sup>27</sup> Kelber, *The Oral and the Written Gospel* 55.

<sup>28</sup> Kelber, *The Oral and the Written Gospel* 55.

A further oral principle identified by Kelber is that of the interchangeability of actions and words. “Actions manifest a didactic intent, which pulls them into the orbit of words, and words embody the vitality of happenings, which makes them indistinguishable from actions.” So it is that Jesus’ “voice carries the power of action. It calls into discipleship, calms the sea, creates friend and foe, cures the sick, and ruins the fig tree.”<sup>29</sup> And Jesus’ presence and power are therefore made manifest now in the performance of the orator. This means, by extension, that the speaker participates in the power of the Christ in a real way and accounts for the importance of the prophetic voice and those who used it in the early church.

These ‘christs and prophets’ of the early church were not only the leaders of their day; they bore the responsibility for the transmission of the faith from one generation to the next. Given the nature of the oral-based education, this transmission depends heavily upon memory. All the techniques of oral storytelling listed above plus those already referred to in the first chapter of this work such as alliteration, rhyme, repetition, etc., help to situate the message in memory. Drawing on the work of Eric Havelock, *Preface to Plato*,<sup>30</sup> in which the author addresses the seemingly strange repudiation by Plato of the poets and their methods for his republic, Kelber notes that the means for the conservation of cultural material in the life of pre-literate people was poetry, not because of the more modern idea of ‘art for art’s sake’ but because the technique of poetry enabled that material to be retained in memory. “Learning under those circumstances was primarily a process of recapitulation and emotive identification.”<sup>31</sup> This same strategy for learning, retaining and passing on the

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<sup>29</sup> Kelber, *The Oral and the Written Gospel* 65.

<sup>30</sup> Havelock, *Preface to Plato*.

<sup>31</sup> Kelber, *The Oral and the Written Gospel* 96.

cultural heritage of Homeric Greece is evident in the discipleship program utilized by Jesus as evidenced in the gospels. Just as Plato would ban this mimetic form of education because it prevents the necessary distancing of the knower and the known, the ability of the one reflecting to step back from the process of learning by engagement and see that which is under consideration which is facilitated by the technology of writing, so Kelber sees Mark using a similar strategy to deal with the crisis facing the church for which he writes.

A Christology that cannot reflect seriously on the nature of crisis in the life of the church because of its media-produced strictures is inadequate to the task of passing on the faith to a generation experiencing significant, life-altering change. Kelber identifies this crisis as the Roman Jewish War that culminated in the fall of Jerusalem and the destruction of the Temple. The crisis, he feels, is described in Mark 13:

Then Jesus asked him, “Do you see these great buildings? Not one stone will be left here upon another; all will be thrown down. ... When you hear of wars and rumors of wars, do not be alarmed; this must take place, but the end is still to come... For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places; there will be famines. This is but the beginning of the birth pangs. ... Brother will betray brother to death, and a father his child, and children will rise against parents and have them put to death; and you will be hated by all because of my name.”<sup>32</sup>

And the concern that this engenders for Mark is also clearly described when Mark records Jesus as saying,

Beware that no one leads you astray. Many will come in my name and say, “I am he!” and they will lead many astray. ... And if anyone says to you at that time, “Look! Here is the Messiah!” or “Look! There he is!” – do not believe it. False messiahs and false prophets will appear and produce signs and omens, to lead astray, if possible, the elect.<sup>33</sup>

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<sup>32</sup> Mark 13:2, 7-8, 12-13.

<sup>33</sup> Mark 13:5-6, 21-22.

We have seen in Mark 1-12 the mimetic process of education and formation that Jesus has used with his disciples. Common to almost all commentaries on Mark is the clear picture that Mark paints of the failure of the disciples to understand and embrace Jesus' teaching. With the apocalyptic message of Chapter 13 and the failure of the disciples throughout, Mark has demonstrated the crisis of meaning that the 'oral theologians' of his day had reached. "...As social events contradicted the power of prophetic words, their proclamation of presence was exposed as false and a crisis of confidence inevitable. The experience of disconfirmation undermined the credibility of prophetic authorities and faith in their oral, prophetic effectiveness."<sup>34</sup> Oral theology in the hands of those mimetically trained does not adapt well to the demands of a *theologia crucis* critically necessary in the face of deep suffering and reversal.

It was noted above that there are few examples of the sayings tradition in Mark's gospel and even the number of parables is less by comparison to the other canonical works. Kelber raises this as a clue to what Mark is doing.<sup>35</sup> Because the sayings tradition in the mouths of itinerant prophets and teachers would signal the powerful presence of Christ, Mark's Jesus speaks less. Indeed, in the two sections of the gospel where Jesus is presented as able orator (4:1-34; 13:5b-37), Kelber points out, the depiction encouraged by Mark tends to undermine an oral synthesis. In the Parable of the Sower (4:1-34), the failure of the seed (word) to take root and the explanation that Jesus speaks in parables as much to hide as to reveal, minimizes the effect of presence in Jesus' teaching. The projection in chapter 13 of a future kingdom, rather than a realized eschatology, again pushes away the notion of

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<sup>34</sup> Kelber, *The Oral and the Written Gospel* 101.

<sup>35</sup> Kelber, *The Oral and the Written Gospel* 45.

presence.<sup>36</sup> The effect is to emphasize a sense of mystery and retroject the reader/listener<sup>37</sup> into the life of the Christ in the past, a feat that oral presentation makes difficult.

Parables present a special problem. Kelber reminds us of the specific qualities of a parable: they begin with what appears to be conventional logic and as they unfold turn that logic upside down. They tend to be extravagant in their description and glory in paradox and hyperbole. They upset the credible and offer up the incredible as a new possibility. “The impact of ...parables...inclines toward the culture subversive... Parabolic speech, in order [*sic*] words, exercises demoralizing pressures on ‘the project of making a whole out of one’s life.’ ”<sup>38</sup> Parables are metaphoric in that they attempt to express what cannot be expressed directly. And parables are quintessentially oral in their nature. They require the give and take of speaker and audience. As such a written parable is, in a manner of speaking, an oxymoron.

According to Kelber, Mark utilizes his own ‘theory of parables’ found in Mark 4:11-12. Essentially, Kelber summarizes, a parable is discourse that carries “a cryptic message that casts to the outside those who cannot fathom it, while confirming as insiders those to whom it is revealed.”<sup>39</sup> With these definitions in hand, we come to the nub of Kelber’s interpretation of Mark.

If Mark has *written* a gospel, he has chosen to use a medium that purposely overturns the oral synthesis that supports oral Christology and the standard-bearers of its

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<sup>36</sup> Kelber, *The Oral and the Written Gospel* 101.

<sup>37</sup> Early literature was intended for public reading, not private meditation. A listener to the text being performed aloud might have had a similar experience to that of the reader as the first act of distancing was that of the writer writing away from an audience.

<sup>38</sup> Kelber, *The Oral and the Written Gospel* 73.

<sup>39</sup> Kelber, *The Oral and the Written Gospel* 121.

transmission.<sup>40</sup> “The story self-authenticates its new, redemptive medium over against the prevailing authorities of oral transmission. It is a story in which its own medium history is deeply implicated.”<sup>41</sup> With the logic of parabolic thought, Mark has turned the oral synthesis upside-down. Disciples who studied in the mimetic fashion, who had parables explained to them, are now outsiders unable to understand what their Lord is doing or why crucifixion and resurrection are necessary. The new insiders, those listening to this story that has been plotted to take away the plurality of stories that orality produces, now hear of a suffering messiah whose death overcomes evil. The massive crisis of the Judeo-Christian world, the Jewish-Roman War and the destruction of the Temple, the overturning of the ‘world as we know it,’ is now understandable in a crucified and risen Lord.

Coming back to the ending of Mark’s gospel at 16:8 with the women fleeing in terrified silence, Mark has with his parabolic strategy, undermined the oral hegemony of the standard-bearers and called forth a more nuanced and reflective Christology.

More recent scholarship has built on Kelber’s theses while challenging certain aspects. Richard Horsley and Joanna Dewey have emphasized that Mark’s Gospel is an oral composition scribally recorded rather than scribally produced.<sup>42</sup> Furthermore, it operates in

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<sup>40</sup> Kelber, *The Oral and the Written Gospel* 130.

<sup>41</sup> Kelber, *The Oral and the Written Gospel* 130.

<sup>42</sup> Joanna Dewey, “The Survival of Mark’s Gospel,” *Journal of Biblical Literature*, 123 (2004), 499; Joanna Dewey, “The Gospel of Mark as Oral Hermeneutic,” *Jesus, the Voice and the Text*, Tom Thatcher, Ed. (Waco, Texas: Baylor University Press, 2008), 72; Richard A. Horsley, *Hearing the Story: The Politics of Plot in Mark’s Gospel*, (Louisville: Westminster John Knox Press, 2001) 76-77. Bridget Gilfillan Upton makes a less enthusiastic affirmation that the audience would have supplied the Christophanic ending by ‘implication.’ She derives her conclusions through an application of Speech-Act Theory. See: Bridget Gilfillan Upton, *Hearing Mark’s Endings: Listening to Ancient Popular Texts Through Speech Act Theory*, (Leiden: Brill, 2006), chapter 7.



the performance arena, as described by John Miles Foley,<sup>43</sup> more readily than as a text written to be read by a solitary reader. As such, Horsley and Dewey would argue, in line with J. Lee Magness' work, that the abrupt ending at 16:8 is more likely a rhetorical strategy that indeed leads the listeners to draw their own conclusions of the powerful presence of the risen Lord.<sup>44</sup> Kelber, at the time that *The Oral and the Written Gospel* was produced, still thought of a single writer composing as s/he wrote. This position he has modified.<sup>45</sup> More significantly, Kelber would rather argue for a *Traditionsbruch* (a term borrowed from Jan Assmann<sup>46</sup>), a significant rupture in the tradition of the Christian faith to this period. He states:

My argument was, and is, that Mark, living under the impact of the catastrophe of 70 C.E., facilitated a *Traditionsbruch*, a rupture with tradition – a premise that Dewey basically accepts. Under those circumstances, tradition could no longer serve automatically as a basis, and those who could be expected to be the carriers of tradition had become problematic. Composing a narratively generated return to the foundational figure, Mark dissociated himself from the first-level bearers of tradition, writing a second-level foundation story in ways that explained the present demise and offered a way into the future....For hearers who lived in the aftermath of the catastrophic events, Mark's narrative must have had a powerfully relevant impact. The longer ending took the edge off Mark 16:8, because it was understandably perceived to be an offensive proposition.<sup>47</sup>

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<sup>43</sup> John Miles Foley, *The Singer of Tales in Performance*.

<sup>44</sup> J. Lee Magness, *Sense and Absence: Structure and Suspension in the Ending of Mark's Gospel*, (Atlanta, Georgia: Scholars Press, 1986) This is a sustained argument from literary criticism comparing other ancient texts to Mark. Richard A. Horsley, *Hearing the Story: The Politics of Plot in Mark's Gospel*, 76-77. Joanna Dewey, "The Gospel as Oral Hermeneutic," 80.

<sup>45</sup> See note 23.

<sup>46</sup> Jan Assmann, *Das kulturelle Gedächtnis: Schrift, Erinnerung und politische Identität in frühen Hochkulturen*, (Munich: C. H. Beck, 1992) 218-21 as quoted in Werner H. Kelber and Tom Thatcher, "It's Not Easy to Take a Fresh Approach: Reflections on The Oral and the Written Gospel (An interview with Werner Kelber)," *Jesus, the Voice and the Text*, Tom Thatcher, Ed. (Waco, Texas: Baylor University Press, 2008), 38.

<sup>47</sup> Werner H. Kelber, "The Oral-Scribal-Memorial Arts of Communication," *Jesus, the Voice and the Text*, Tom Thatcher, Ed. (Waco, Texas: Baylor University Press, 2008), Chapter 11, 251-252.

My own sense holds more closely to Kelber's. If what we have in the current form of Mark's gospel (accepting that the text ends with 16:8) is the privileged script, then this particular version of the Mark "performance" was held to be of particular significance against what would already be standard fare that had little need to be stabilized by a written text. That the three other canonical gospels and the Longer Ending, discussed below, insisted on describing Christophanies leads one to conclude that this particular version needed a stronger reinforcement against the other versions.

### **The Other Endings of Mark's Gospel**

Above we noted that textual scholars generally have concluded that Mark's gospel ends intentionally at 16:8 but the canon has contained what has become known as the Long Ending (16:9-20) for almost the same amount of time. D. C. Parker asserts that evidence exists for both the Short Ending (16:8) and the Long Ending from the second century.<sup>48</sup> Parker describes a total of six different configurations for endings of Mark as known in the textual traditions. Included in these are combinations which do or do not utilize two additional pieces, one of which he terms the 'Intermediate Ending' found on its own after 16:8:

And all that had been commanded them they told briefly to those around Peter. And afterward Jesus himself sent out through them, from east to west, the sacred and imperishable proclamation of eternal salvation.

And also there is a textual variant for the Long Ending after verse 14 known as the Freer Logion that appears in manuscript *W* and was probably known to Jerome:<sup>49</sup>

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<sup>48</sup> Parker, *The Living Text of the Gospels* 137.

<sup>49</sup> Robert G. Bratcher and Eugene A. Nida, *A Translator's Handbook on the Gospel of Mark* (Leiden: E.J. Brill, 1961) 510.

And they excused themselves saying, “This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things of the spirits. Therefore reveal your righteousness now” – thus they spoke to Christ. And Christ replied to them, “The term of years of Satan’s power has been fulfilled, but other terrible things draw near. And for those who have sinned I was handed over to death, that they may inherit the spiritual and imperishable glory of righteousness that is in heaven.”

While these other endings are interesting in their own right, they did not appear in the canonical texts of the church but are rather found in variant manuscripts. As Brevard Childs points out, we cannot ignore the significance of the fact that the Church has for centuries read the text with the Long Ending appended.<sup>50</sup> Furthermore, the shape of the Church’s understanding of the Gospel has been formed by this ending for it is only in more recent years that the question regarding the text’s authenticity has been noted in the editions to which people had access. The King James Version (KJV), for instance, makes no notation or mark to indicate that 16:9-20 are not original or that there is any doubt as to their provenance. The Jerusalem Bible has a note but makes this telling comment in it: “Many MSS omit vv. 9-20 and this ending to the gospel may not have been written by Mark, *though it is old enough.*”<sup>51</sup> It would seem that the note telegraphs a prejudice in favor of the Long Ending! For the Malagasy context, as we will reiterate below, in the 1835 Edition of *Baiboly Masina*<sup>52</sup> (a text based primarily on KJV) no note or marking is given to indicate the shift in author. The 1912 edition of *Ny Baiboly*,<sup>53</sup> and all subsequent editions use brackets ([ ... ]) to indicate a break, though they are not prominent and there is no explanatory note. And the

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<sup>50</sup> Childs, *The New Testament as Canon* 94-95.

<sup>51</sup> “Mark,” *The Jerusalem Bible: Reader’s Edition* (Garden City, NY: Doubleday & Company, 1968) 69 n.16a. My emphasis.

<sup>52</sup> *Baiboly Masina*, 1835 ed. (Antananarivo, Madagascar: Poresy ny London Missionary Society, 1835).

<sup>53</sup> *Ny Baiboly* (London: The British and Foreign Bible Society, 1912). See also *Ny Baiboly*, (Antananarivo: Fikambanana Mampielany ny Baiboly Malagasy, 1993).

1991 *Dikantenay Iambonona Eto Madagasikara of Testamenta Vaovao* (Joint Translation in Madagascar of the New Testament, colloquially known as the DIEM)<sup>54</sup> carefully separates out each of the possible endings and notes why clearly below. It should be noted, however, that this translation is controversial for Lutherans who pulled out of the joint translation project over issues relating to the use of regional slang and the choice for rendering the name of Jesus. It is therefore not read in worship and may only be marginally thought of for study.

We have already noted that most commentators, until recently, have been uncomfortable with the sudden ending at 16:8 and felt that even if 9-20 were not original, an ending of some sort had followed verse 8. The reasons have been explored. Several questions, however, spring to mind that need to be addressed. First, why was *this* ending appended? The Intermediate Ending would suffice. Why not simply take a portion of one of the other gospels and append it here? Why is the break between v. 8 and v. 9 so obvious? Why didn't a redactor 'smooth out the edges?' If we take as granted that v. 8 is the ending that Mark intended, especially in light of Kelber's analysis, what does that imply for this ending? If, indeed, Mark's gospel is a parable of absence, a critique of the prophetic voices of the church in a time of crisis and a thoroughgoing rejection of a Christology of presence, what is it about this addendum that makes its place here so necessary?

### **The End Changes (Almost) Everything**

First we should pay attention to the actual text:

Now after he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. She went out and told those who had been with him, while they were mourning and weeping. But when they heard

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<sup>54</sup> *Testamenta Vaovao na Fanekempihavanana Vaovao*, (Antananarivo: Fikambanana Mampily Baiboly Malagasy, 1991).

that he was alive and had been seen by her, they would not believe it. After this he appeared in another form to two of them, as they were walking into the country. And they went back and told the rest, but they did not believe them. Later he appeared to the eleven themselves as they were sitting at the table; and he upbraided them for their lack of faith and stubbornness, because they had not believed those who saw him after he had risen. And he said to them, "Go into all the world and proclaim the good news to the whole creation. The one who believes and is baptized will be saved; but the one who does not believe will be condemned. And these signs will accompany those who believe: by using my name they will cast out demons; they will speak in new tongues; they will pick up snakes in their hands, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover." So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. And they went out and proclaimed the good news everywhere, while the Lord worked with them and confirmed the message by the signs that accompanied it.

The first sign that there is a disjuncture appears as the Long Ending begins with a time signature that is somewhat at odds with the beginning of the chapter. While redundancy is not an evil, especially in literature so closely allied to the oral, it is unexpected and uses different words: *πρωὶ πρώτῃ σαββάτου* ("early on the first of the week" [my translation] as opposed to *λίαν πρωὶ τῆ μιᾷ τῶν σαββάτων* "very early on the first of the week" (my translation). And while Jesus has been mentioned earlier in 16:1-8, he is not specifically mentioned here again so that the implied referent is far from the verb. Immediately there is a signal that a rupture has occurred and we are dealing with something different than what came before. It seems strange that the editor(s) who appended this particular text to the end of the gospel did not work to make for a smoother transition. Instead we are left with a clear disjuncture as if those who appended the text wished to say, "Here is something different." Though we can only speculate, was the reason for leaving the seams of the stories frayed similar to that of Toscanini when, in 1926, he conducted the debut of the opera *Turandot* and after the suicide scene laid down his baton, turned to the audience and said, "Here Maestro

Puccini laid down his pen. Death was stronger than art”<sup>55</sup> Those who appended this passage may have wanted to respect Mark’s work and leave open the possibilities the writer envisioned while at the same time reestablishing the oral standard bearers’ priority.

Not surprisingly, if we follow the plot line established in the other canonical gospels, Jesus appears to Mary Magdalene. What is slightly odd, however, is that the author mentions here that Mary had been exorcised of seven demons. Why is this relevant and why is it especially relevant here as she experiences the first christophany? It has been pointed out that Luke 8:2 also reports that Mary Magdalene had been exorcised of seven demons.<sup>56</sup> It seems an odd detail to include here as none of the other gospels report this particular epithet at the resurrection. It is possible, as some suggest, that the ending of this gospel is a pastiche of information from the other gospels or from the known tradition. As we shall see, the next incident recorded closely resembles the Emmaus road story from Luke 24:13-35, the commissioning in verse 15 resembles that of Matthew 28:19-20 and the ascension scene in vv. 19-20 resembles that depicted in Luke 24:50-51 and Acts 1:9-10. But none of the christophanies recorded in the canonical gospels records the fact that Mary had seven demons.

Instead Luke records the number of Mary’s demons as part of a descriptive list of the women following Jesus. It may distinguish Mary from those women but here in the christophanic context might it have another function? The power of the risen Christ is the same power that exorcised demons in the past and will now do so into the future. The kingdom is not a mystery far off but present here in the power of this moment. Perhaps it is

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<sup>55</sup> Li Robbins, *Puccini Double Header: Turandot & Gianni Schicchi*, 2008, Web Page, Available: [http://www.cbc.ca/radio2/blog/2008/11/22/puccini\\_double\\_heade.html](http://www.cbc.ca/radio2/blog/2008/11/22/puccini_double_heade.html), July 19 2010.

<sup>56</sup> Bratcher and Nida, *A Translator’s Handbook* 507.

fortuitous that Mary had seven demons, with seven being the symbol of plenitude. Is it that all demons are vanquished with the resurrection? If Mark has written his gospel in part to silence the prophetic voices, the author of the Long Ending has just re-opened Jesus' mouth.

In the next section, as noted, two disciples are walking into the country, a synecdoche of the Emmaus story when they meet the risen Christ (who here in the Long Ending has still not been identified by name) in Luke. If this is truly a synecdoche of that story then it points to one of the quintessential proclamations of presence. In Luke's account Christ is present specifically in the preached word as Christ 'opens the Scriptures' to them and reveals himself in the breaking of bread. Again, the presence of the risen Christ is made manifest in the spoken word and in the enacted sacrament within an oral environment. The author is once again taking aim at Markan Christology.

Both the appearance to Mary Magdalene and to the two walking into the country, end with the same result: the disciples still do not believe their message. The theme of unbelief from the body of the gospel has been picked up or the fact that it was already present in this unit recommended itself to those who chose to append it. Finally, when Jesus does appear in v. 14 Jesus takes them to task. The word here *ὠνειδίσειν* (reproach, upbraid, insult) is strong and even might be seen to cast a pejorative tone. The writer<sup>57</sup> is not unaware of the strong portrayal of the disciples as having failed. The response from the risen Christ, therefore, must be equally strong so that there is thematic unity and so that the commission to come may be accepted by rehabilitated apostles.

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<sup>57</sup> As noted earlier, this may be a composition designed to fit into the themes present in the gospel or it may have been pre-existent and appended by an editor. For simplicity's sake, we will refer from here on to the *writer*, leaving open the possibility that we are dealing with a redacted, existing document.

The commission, as noted earlier, has similar tones to Matthew 28:19-20

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.

“Go,” says Jesus, or perhaps more literally, “going (πορευθέντες) do such and such.” In both Matthew and the Long Ending, the word is the same. The word, πορεύομαι is not used by Mark in the body of the gospel at all. It would be interesting, and probably not possible to ascertain, to know which came first, Matthew or the Long Ending. If the Long Ending were older, then it may be Matthew who is trying to attenuate an oral Christology. Kelber notes that because Mark broke the ground with the written medium, the other gospels had less weight on their shoulders in terms of restricting the oral features of their message.<sup>58</sup> Matthew ends his gospel (28:20b) with a promise of presence to those whom Jesus has sent, “And remember, I am with you always, to the end of the age.” The Long Ending goes much further. It equates the power of the spoken, proclaimed word with great signs and wonders and names them. If there were any doubt about the power of the oral medium, it is gone with these words:

And these signs will accompany those who believe: by using my name they will cast out demons; they will speak in new tongues; they will pick up snakes in their hands, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover.<sup>59</sup>

Not only are those commissioned, the standard-bearers of the oral gospel, as Kelber calls them, empowered to speak in Christ’s name, the words that they speak effect the kingdom in the here and now. Signs and wonders are more than possibilities: they are the confirmation

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<sup>58</sup> Kelber, *The Oral and the Written Gospel* 209.

<sup>59</sup> Mark 16:17-18.



of the message. The presence and the power of the risen Christ have been fully re-established.

Exorcism of demons, glossalalia and the laying on of hands for healing are all works attested to elsewhere in the New Testament. Unique to the Long Ending are the claims that the disciples will safely handle deadly snakes and drink poison safely. That the latter was known as a ‘sign of the Lord’s favor or presence’ is attested by Eusebius (260-339/340): “[Papias (60-135)] describes the resurrection of a dead person in his own lifetime, and a further miracle that happened to Justus, surnamed Barsabas, who swallowed a dangerous poison and by the grace of the Lord was none the worse.”<sup>60</sup> Perhaps this supports, in part, Kelber’s thesis by demonstrating that the miracles and wonders were expanding beyond what was already known. As we shall see when we address the sermons on this text in Chapter 4, the miraculous protection from poison is a central theme in much of the Malagasy preaching on this text. As the oral mind sees cause and effect in personal terms, so many Malagasy assume that the evil or misery that befalls them is the work of nefarious powers and poisons utilized by foes. It is small wonder, then, that the reference to poison follows here.<sup>61</sup> Surviving poison is not an occasional problem but a life-long necessity.

The final and perhaps most stunning blow the Long Ending makes against Mark’s theological project comes in the last two verses. Jesus ascends. Listening to the sermons by Malagasy preachers, I was taken over and over again by a recurring theme that my own mind, in considering the text, had not grasped: ubiquity. The ascension of Jesus to the right hand of God permanently assures the faithful of Christ’s presence. Christ is no longer

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<sup>60</sup> Eusebius, *The History of the Church from Christ to Constantine*, trans. G. A. Williamson Hammondsworth (Middlesex, England: Penguin Books, 1965) 151.

<sup>61</sup> Snake handling is not as important a theme in Madagascar where there are no known poisonous snakes.

localized in the past as the pre-resurrection figure of history. Christ is wherever and whenever he is needed by the faithful particularly where his message is being proclaimed and confirmed “by the signs that accompany it.” Christ, at the ‘right hand’ of God sits at the nexus of God’s power and can make that present as promised.

## **Conclusion**

That Volahavana Germaine (Nenilava) gravitated to this passage in her own theological journey seems the logical conclusion of a ministry that itself asserted the power and presence of the spoken word over the written word.<sup>62</sup> That the theological position of the *Fifohazana* and the Malagasy Lutheran Church tends towards an oral Christology fits especially when the canon available de-emphasizes the reflective, literate Christology of absence that Kelber describes in Mark. Perhaps the only commentary on Mark printed by Trano Printy Fiangonana Loterana Malagasy (the Malagasy Lutheran Church Publishing House) is that written by the missionary Hiram Ellingson.<sup>63</sup> Ironically, he entitled his work, *Ny Teny Tonga Nofo* (The Word Become Flesh), a reference to John’s gospel. Perhaps reflecting the strong appeal that this text has among the *Fifohazana* and his own more literate cultural background, Ellingson notes in the last sentence of his commentary:

*Araka izay voasoratra dia teny tsara ihany no hitantsika amin’i Marka 16:9-20.  
Kanefa mety angamba raha tsy mijery teolojia loatra amin’ny teny voasoratra ao isika.*

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<sup>62</sup> See Chapter 2.

<sup>63</sup> Hiram Ellingson, *Ny Teny Tonga Nofo*, Edisiona Fampielezana Literatiora Loterana (Antananarivo: Trano Printy Fiangonana Loterana Malagasy, 1994).

According to what is written it is only good words that we see in Mark 16:9-20. Perhaps, however, it might be better if we did not look too much at the theology in the words written here.<sup>64</sup>

As we shall see as we examine the sermons, regardless of Ellingson's admonition, a truly Malagasy theology of homiletics rests clearly on this text. The Lord is present and works powerfully and wonderfully in the preaching of his Word.

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<sup>64</sup> Ellingson, *Ny Teny Tonga Nofo* 250.

*Ny teny marina hoatra [ohatry] ny fia-pary ka na lava aza tsy lany hamamiana.*  
The true word is like a piece of sugar cane and so even if it is very long,  
it does not lose its sweetness.<sup>1</sup>

#### **Chapter 4: The Ascension Day Sermons**

When I began this study I wanted to know why Lutheran preachers in a culture rich in oral art, at whom missionaries of the previous age had wondered for their skills even from childhood,<sup>2</sup> did not use that art in their preaching. This question was heightened when I noted that the students in my Homiletics class who were good in the oral art form known as *kabary* were also better preachers though their sermons were not structured in *kabary* style or littered with many allusions to it. The question then arose, “did the introduction of literacy, the emphasis upon the Book, also change the mindset and worldview of the Malagasy away from that which supported their oral art and so also inform their understanding of the theology underlying homiletics?” In other words, did the change in oratorical style reflect a change in the culture away from the oral towards the literate?

To test that question, I collected more than forty sermons on two texts, Mark 16:1-7 and 16:14-20, the pericopes for Easter and Ascension Day respectively in the Malagasy Lutheran Church’s lectionary Year I.<sup>3</sup> The choice of these texts was not arbitrary. As noted in Chapter 3, the Longer Ending of Mark’s Gospel is an attempt at reasserting a primarily oral theology over Mark’s promulgation of a literate theology, that is, a theology of presence over against a theology of absence. What made the Longer Ending even more tantalizing

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<sup>1</sup> Houlder, *Ohabolana ou proverbes malgaches*, proverb number 453, p. 36. My translation.

<sup>2</sup> J.A. Houlder, “Madagascar and its Proverbs,” *The Antananarivo Annual and Madagascar Magazine*, II (1896), 45.

<sup>3</sup> The Malagasy Lutheran Church follows a revision of the one-year lectionary of the 16<sup>th</sup> century. The revision makes it a three-year lectionary.

was its significant place in the *Fifohazana* movement's ritual for, and understanding of, exorcism. While other texts are often cited as foundational for the work of exorcism, the primary text alluded to is the Longer Ending. Tobilehibe Ankaramalaza (the latest and fourth branch of the *Fifohazana* movement) has published a textbook for the training of their *mpiandry* (shepherds).<sup>4</sup> In Part 2, Chapter I: *Momba ny Asa sy Fampaherezana* (Concerning the Work and the Strengthening), the first paragraph states in catechetical style:

*Avy aiza ary inona no atao hoe Asa sy Fampaherezana?*

a) *Ny fiaviany sy famerana azy ireo: Izany dia araka ny tenin'I Jesosy tamin'ny mpianany manao hoe: "hamoaka demonia amin'ny anarako izy, ...hametra-tànana amin'ny marary izy..." (Mar. 16:17,18).*

From where does the Work and the Strengthening (exorcism and blessing) come and what is it?

a) Their provenance and their limitations: This is according to the word of Jesus to his disciples when he said: "he will drive out demons in my name, ...he will lay hands on the sick..." (Mark 16:17,18).<sup>5</sup>

A homiletical exposition of these two texts, I felt, would give ample evidence for a basic understanding of the underlying theology and, if Kelber is right as I postulated in Chapter 3, then the contrast should be easily seen.

Eighteen pastors and one catechist – all of whom were male – and two *mpiandry* in the *Fifohazana* movement – both of whom were female – were given a radio/cassette recorder and asked to record their sermons for Easter and Ascension Day in 2004.<sup>6</sup> One of the two *mpiandry* did not follow through; two of the pastors had trouble with the recordings

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<sup>4</sup> *Foto-pampianarana momba ny Asan'ny Mpiandry.*

<sup>5</sup> *Foto-pampianarana momba ny Asan'ny Mpiandry* 79, my translation, emphasis original.

<sup>6</sup> Each respondent was given the equipment to keep along with sufficient tapes for the recording. They were asked to return the completed tapes to me when finished. Each filled out a release form allowing me to use their sermons in my research and beyond. The release form can be found in Appendix 2.

though one of them did provide his manuscript; and one of the pastors asked a catechist to preach for Ascension Day but she used a different text than that which was requested.

Initially, I was disappointed that my test sample preachers did not address the entirety of the text as I presented it to them. I had asked that they not follow the delimitation of the text as presented in the pericopes but rather include more of the verses than those appointed. So, for the Easter pericope I asked them to consider the preaching text to include 16:1-8, not ending at verse 7 as the lectionary prescribes. For the Ascension Day text I asked that they begin their consideration at verse 9 so the text would be 16:9-20, not just 14-20. None of my preachers showed any sign of having followed this request. In the next chapter we will consider the Easter texts and this approach to the text: that is, the disregarding of verse 8 will be seen to be significant.

Frustrated that none of the sermons referred to the additional verses, I asked students at the Lutheran Graduate School of Theology (*Sekoly Ambony Loterana momba ny Teolojia* or SALT) to record sermons based upon these texts. These sermons were decontextualized, preached for recording only without a congregation present.<sup>7</sup> Some reference to these will be made below. My additional hope was to raise the number of women preachers under consideration. The Malagasy Lutheran Church does not ordain women, though they do allow women to preach, and I wished to have examples of female theologians' preaching for comparison. Women are trained at the Master's degree level, however, so there were available female participants at the SALT.

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<sup>7</sup> The SALT students did not receive a recording device. Instead they were paid for their efforts. They, too, however, filled out a release form (Appendix 2) allowing me to use their sermons in my research and publications.

At first, I believed that their lack of direct comment on the requested verses would hamper my investigation. Over time, however, I came to realize that their absence is in itself significant. This is most especially true of the Easter text. In the case of the Ascension Day text, the omission is not critical.

### **The Preachers**

I had little time between my decision to request recorded sermons on these Markan texts and the dates on which they would be preached. Luckily my work carried me around the island and I was able to secure enough recording devices in time. At the time I decided to take a geographical cross-section of the Malagasy Lutheran Church rather than concentrate research on one region. My results have been sufficient to demonstrate the oral and theological understanding of these preachers and so I have not reconsidered that decision, though a more homogenous group may yield further interesting information as each region has its own variations on their oral art (*kabary, beko, jijy*, etc.) and may have slight variations in religious expression. As a result of the geographical spread, ten of the eighteen recognized ethnic groups in Madagascar were represented, though in varying numbers.

The preachers ranged from 35 to 82 years of age. All had at least some high school education with all the clergy having had seminary training at various levels. Three of the preachers earned Master's degrees overseas (one in Cameroon and two in Norway). Two had earned a Master's degree at the SALT. Several of the SALT students who participated in the later set of sermons had studied several years at a Malagasy university. Two of the pastors in the field were former students of mine at the Regional Lutheran Theological Seminary at Bezaha as were three of the SALT students.

Each of the respondents was given a questionnaire and interviewed about his or her understanding of preaching and the manner in which the task is to be pursued. All of this data informs the analysis below.

### **The Longer Ending of Mark's Gospel in Malagasy Context**

When asked if they had been taught in their studies that Mark 16:9-20 was not considered original to the author of Mark, sixty-four percent of the participating preachers said that they had. That their teachers would have been aware of the academic consensus regarding the Longer Ending can be documented in several ways. First, the 1912 edition of *Ny Soratra Masina* (The Holy Scriptures)<sup>8</sup> and subsequent editions through to the current edition of *Ny Baiboly [1965]* sets the Longer Ending apart by brackets, although without any notation as to why and these brackets themselves are hardly noticeable.<sup>9</sup> Although it is not approved for use in worship by the Malagasy Lutheran Church (FLM), the Malagasy Bible Society's newer translation of the New Testament, *Testamenta Vaovao*, often referred to as the *Dikanteny Iambonona Eto Madagasikara [1990]* (Joint Translation here in Madagascar) or *D.I.E.M.*, not only has a distinctive heading for vss. 9-20 in all magiscule: *FAMARANANA LAVA* (Longer Ending) and adds with a similar heading the "Shorter Ending," it even has an explanatory note.<sup>10</sup> The most recent commentary available to Malagasy Lutheran preachers

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<sup>8</sup> *Ny Soratra Masina dia ny Testamenta Taloha sy ny Testamenta Vaovao* (London: The British and Foreign Bible Society, 1953).

<sup>9</sup> *Ny Baiboly* (Antananarivo, Madagascar: La Société Biblique Malgache, 1965).

<sup>10</sup> DIEM 158, note g. The note reads: *Tsy ahitana ny and 9-20 stf [sora-tanana firaketana] tranainy maromaro; araka ireo stf ireo dia mifarana eo amin'ny 16.8 ny Vaovao Mahafaly arak an'i Marka; kanefa bestaka ihany ireo stf ahitan ny and 9-20 na hoe "famaranana lava."* The verses 9-20 are not seen in many old archival manuscripts; according to those archival manuscripts the Good News according to Mark ends at 16.8; in many of these archival manuscripts however verses 9-20 do appear or are called "the longer ending."



is Hiram Ellingson's *Ny Teny Tonga Nofo* that explains the problem of the disputed ending.<sup>11</sup> Ellingson (1920-2002), a missionary of the Evangelical Lutheran Church in America (1952-1979), makes a very significant caveat at the end of his work (already referred to in Chapter 3), that reveals his own, and perhaps more Western, prejudice regarding the text. He admonishes his readers not to put much theological stock in the Longer Ending.<sup>12</sup>

Finally, from a very early stage in the Malagasy Lutheran Church's history, the Norwegian missionaries who served in Madagascar were aware of the Longer Ending's disputed origin. This is evidenced by the notes taken by the Rev. Dr. Bendix Ebbell (1865-1941) while a student at the University of Oslo in the late 1800's.<sup>13</sup> Dr. Ebbell, a missionary pastor and doctor with the NMS, who served in Madagascar from 1893 to 1912, compiled notes from lectures on the Gospel of Mark delivered by Professor Carl Paul Caspari (1814-1892).<sup>14</sup> These notes provide us with two essential pieces of information about missionary exegetical training and, perhaps, by extension, teaching. First, from the inception of the Lutheran mission work in Madagascar, missionaries themselves had training that noted the dubious Markan authorship of 16:9-20. Second, Ebbell's notes indicate that the canonicity of the text, that is, its relevance and authority for the Church, was never in question. Ebbell records:

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<sup>11</sup> Ellingson, *Ny Teny Tonga Nofo* 249-250.

<sup>12</sup> Ellingson, *Ny Teny Tonga Nofo* 250.

<sup>13</sup> Bendix Ebbell (1865-1941), was the founding doctor of the Lutheran Hospital in Antsirabe. See Danbolt, *Det Norske Misjonsselskaps Misjonærer 1842-1948*, 86.

<sup>14</sup> Carl Paul Caspari was Professor of Old Testament at what was then called the University of Christiania from 1857 to 1892. Although an Orientalist and Old Testament scholar he was better known for his work in the Patristic period, especially the Apostolic and Nicene Creeds. See André Lemaire, and Magne Sæbø, *Congress Volume*, International Organization for the Study of the Old Testament (Oslo: Brill, 1998) 3.

*De, som antager at Ev. slutter her med γαρ, af dem mener nogle, at Slutn. Af vort Ev. Er gaaet tabt Slutn. Er da blevet erstattet. Andre antager, at M. ikke har fuldendt sit Ev. paa Gr. Af et eller andet. Endnu andre gjør et Forsøg paa at opfalte Ev. som fuldendt, de mener, at vor Ev. har stanset her; Jesu Aabenbarelses vilde han ikke tage med, fordi han I sit Ev. Vilde fremstille J. som han vandrede I sit Kjöds Dage. Efter denne Opffatn. Har vort Ev. En meget god Slutn; det sidste, han fortæller, er, at J. var indraadts i en ny Existensform. Det er vel mulig, at Ev. virkl. slutter her. V. 9-20 kan alligevel være et Tillæg til Ev. af M. selv, hvori han kortelig beretter om den opstandnes Aabenbaresler.*

Those who accept that the Gospel ends here with γαρ, of them some say that the end of our gospel has been taken away, and the end is therefore false. Others accept that M. has not finished his Gospel in Gr[reek?] for some reason or another. Still others find support to suggest that another Evangelist finished it. They meant that our Gospel has stopped here. Jesus' revelation [of himself] was not addressed because he [the evangelist] would depict Jesus as he appeared in his fleshly days. After this understanding, our Gospel has a very good ending. The latest [idea?], he says, is that Jesus was changed into another 'Existence-form.' It is very possible the gospel actually ends here. V. 9-20 could as well be from M. himself, an addition to the Gospel by M. himself in which he briefly reports the resurrection revelation.<sup>15</sup>

While Caspari, in these notes on his lecture, leaves open the possibility that Mark, himself, is the author, he is also clear that the ending is not original to the gospel. What becomes evident, as the lecture proceeds, however, is that the Longer Ending has canonical status for Caspari:

*I V. 15-18 flg. et Jesu Ord til de 11, om J. rettede dette Ord til dem ved den Leiligh., som antydes I V. 14 eller paa et andet Tidspunkt, ved vi ikke. Tilsyneladende udtaler han det ved den Leiligh. vi maa dog ikke lade Skinnen bedrage os. M. meddeler, hvad Jesus overhoved talte til dem efter sin Opstand at hand overhoved sagde dette, var det, det kom an paa for M., ikke ved hvilken Leiligh. han sagde dette. Vi kan gjerne betragte V. 9-14 som Indl. til V. 15 or V. 15 flg. som det, Ev. egent. vilde meddele.*

In vss. 15-18 following is Jesus' Word to the 11, about this Jesus directed this Word to them knowing the occasion, which is implied in v. 14, some other time about which we do not know. Apparently he spoke this knowing the occasion, we must not let appearances deceive us. M. informs us what Jesus certainly told them after his resurrection, that he certainly said this, it was, it comes on for M., not with which

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<sup>15</sup> Bendix Ebbell, *Forelæsningen over Marcusevangeliet av Prof. Caspari*, University of Oslo, Notebook, NMS Archives, Stavanger, 41. My translation. The original notes utilize short hand contractions, the Bokmål orthography of the time and fragmented sentences. The above translation is my best approximation of the original.

occasion he said it. We can gladly consider vss. 9-14 as separate from v. 15 following as what the gospel wishes to communicate.<sup>16</sup>

Thus these notes allow the conclusion that even for a theologically trained clergy with access to commentaries and informed teachers, the questions around the Longer Ending's origins did not inhibit homiletical use nor inform it. These academic considerations, known since early missionaries' teaching and preaching, have played little or no role in our contemporary Malagasy preachers' considerations. Given the Malagasy context, it would not be reasonable to have expected otherwise. While today in Western Christian circles few would dispute the canonical status of Mark 16:9-20, the text has been demoted nevertheless, appearing in clearly demarcated ways to ensure that the reading is not seen to be continuous from v. 8 to v. 9ff.<sup>17</sup> The Revised Common Lectionary used in North American Lutheran churches does not use Mark 16:9-20. Ellingson's caution not to put much theological stock in this text is therefore consonant with his own background. When asked about the status of Mark 16:9-20, the graduate students at the Lutheran Graduate School of Theology had a very succinct answer: "*Tsy sora try Marka io fa Tenin' Andriamanitra*" ("It is not Mark's writing but it is the Word of God").<sup>18</sup> In keeping with Ong's observation that primarily oral cultures are homeostatic, that is, they are uninterested in maintaining in memory information that is not relevant for their use and therefore slough it off,<sup>19</sup> there can be little surprise that the preachers interviewed ignored it,

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<sup>16</sup> Ebbell, *Forelæsningen over Marcusevangliet*, 42. My translation.

<sup>17</sup> See NRSV and NIV.

<sup>18</sup> Group interview, Graduate students, Sekoly Ambony Loterana momba ny Teolojia, Ivory Avaratra, Fianarantsoa, November 18, 2004. A list of participants is provided in the bibliography. My translation.

<sup>19</sup> Ong, *Orality and Literacy*, 46.

even those saying they remember being taught about the distinction between Mark's work and the Longer Ending.

As noted in Chapter 2, Mark 16:9-20 has played an especially important role in the life of the *Fifohazana* movement's self-understanding about its role and purpose and about the nature and practice of exorcism. Volahavana Germaine (Nenilava, founder of the last great *Fifohazana* branch) was said to use this text exclusively, without the other appointed readings, when she felt that the need for an exorcism was urgent.<sup>20</sup> In the manual prepared by her branch of the *Fifohazana* movement already cited above, Mark 16:9-20 is often cited as the clear definition of their work and for the liturgical expression of their work (*Asa sy Fampaherezana* or exorcism). In Chapter 1 of Part 2, we read:

*Raha fehezina, ny Asa sy Fampaherezana, araka ny filazan'ny Soratra Masina, dia "asam-pamantarana" (cf. Mar. 16:17a), izay tsy inona fa fomba fiasan' Andriamanitra hanehoany ny heriny ho famonjena, ka hanatanterahany izay nampilazainy ny mpanompony. Fiasam-pahasoavana no ilazana azy koa. Foana tsy misy hery sady tsy misy dikany anefa ireo "fiasam-pahasoavana" ireo, raha tsy iasan'ny Tenin'Andriamanitra mazava amin'ny alalany (izany hoe ny Tenin'Andriamanitra no tena heriny sy fahefany ary fanamarinana ny antom-pisiany), ary raha toa ka tsy mahatonga sy tsy miharo finoana izy*

If we summarize, the Work and the Strengthening, according to how it is said in Holy Scripture, are "works bearing signs" (cf. Mark 16:17a), which are nothing other than God's way of working to show his power for salvation, and for accomplishing that which he caused his servants to speak. "Works of grace" would be another way of expressing it. These "works of grace" however are empty, without power and without meaning, if the Word of God does not work with them clearly (that is the Word of God is their true strength and authority and attestation for their reason to exist), and if then it does not bring, and does not protect, faith.<sup>21</sup>

The 2001 *By-laws of the Union of Lutheran Fifohazana* is even more direct in its understanding of the text and its meaning for the movement's existence:

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<sup>20</sup> Pitaka, "Ny Fampianaran'i Mama Volahavana Germaine," 115.

<sup>21</sup> *Foto-pampianarana momba ny Asan'ny Mpiandry*, 83, my translation.

1. *Ny Fifohazana dia asan'ny Fanahy Masina ao amin'ny Fiangonana (Joela 3:1-5) vokatry ny herin'ny Tenin'Andriamanitra ka naharihariny tamin'ny alalan'ireo TOBILEHIBE (Soatanana-Manolotrony-Ankaramalaza-Farihimena), ho fanatanterahana ny baikon'i Jesosy Kristy ao amin'ny Mark. 16:15-20.*

1. The Awakening is the work of the Holy Spirit in the Church (Joel 3:1-5), the result of the strength of the Word of God and which [trans.: the referent for this “which” should be “the Awakening” grammatically, but actually it refers to “God” in the phrase before. The sentence is grammatically incorrect in Malagasy.] [God] gave birth to by means of those LARGE CAMPS (Soatanana-Manolotrony-Ankaramalaza-Farihimena), in order to accomplish the command of Jesus in Mark 16:15-20.<sup>22</sup>

It should be noted that all pastors in the Malagasy Lutheran Church are aware of the work of the *Fifohazana* and most teach in the training program for the *mpiandry*.

### **The Ascension Day Sermons**

As a homiletician training Malagasy preachers, I had hoped to find more indigenous oratorical flair in the preaching of the Malagasy Lutheran Church, flair such as that found among the *mpikabary* (specialized orators in *kabary* style). Nonetheless, under analysis, these sermons reveal a truly oral theology, emphasizing presence, power, contest (*agon*), and privileging auditory forces. Moreover, the sermons demonstrate a clear preference for concrete, sensate expression over against abstraction and theoretical frames. Finally, the sermons are communal in nature, appealing to the community's understanding rather than to that of the individual. Each of these characteristics is a point in the structure of the following analysis.

The context in which these preachers live and breathe is permeated by the work of the *Fifohazana*; it is not surprising that there are significant references to that work in their sermons. The preachers claim that preaching is an act of power that has clear and visible

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<sup>22</sup> *Firaisan'ny Fifohazana Loterana (FiFiL) Fitsipika Fototra sy Fitsipika Anatin'ny*, (Antananarivo: Trano Printy Fiangonana Loterana Malagasy, 2001), 6, my translation.

effects. Those ‘effects’ are the signs and wonders that accompany the preaching, as noted in this Ascension Day sermon by Géorges, catechist at Antanimalandy Lutheran Church:

*Ny fiakarany any an-danitra dia famporisihana antsika mba hino an'i Jesosy ary izany no nahatonga azy niteny tamin'ny mpianatra satria mbola tsy nino ny mpianatra, mbola niasalasa ny mpianatra na dia lazaina fa nitsangana tamin'ny maty izy ka dia ny andininy faha 14 anatra noho ny tsy finoan'ny mpianatra ary anatra koa ho velona amin'ny finoana ny mpianatra satria ny asa ataony asa atao amin'ny finoana ka dia izay mino ahy hoy Jesosy, ny asa ataoko no ataony koa ary misy famantarana ho porofo fa miaraka amin'ny mpianatra Jesosy dia ny famantarana izay asehony ny fiarahany amin'ny mpianatra eto an-tany na amin'ny fomba hita maso amin'ny maha Andriamanitra azy dia ny famantarana amin'ny famoahana demonia izay anehoany fa ny fanjakan'Andriamanitra izay aoriny dia mandrava ny fanjakan'ny ratsy ka dia misy ny fandroahana, misy ny fanesorana ny fanjakan'ny satana.*

*Ka dia izay ny baiko nomena ny mpianatra: avoahy ny demonia, atsangano ny maty, diovy ny boka, famantarana lehibe fa ny Tompo no manao ny asa na dia ny mpianatra no manao ny miasa koa dia voavoaka ny asan'ny ratsy rehetra, miala ny fanahy maloto ao anatin'ny olona, miala ny fanahy osa ao am-pon'ny olona noho ilay Andriamanitra niasa ka ao amin'ny mpianatra araka ny teny, indro aho momba anareo mandrakariva ambara-pahatongan'ny fahataperan'izao tontolo izao.*

The ascension to heaven is the encouragement of us to believe in Jesus and that is what caused him to say to the disciples, because the disciples still didn't believe, the disciples still hesitated even though it was said that he was raised from the dead and so verse 14 is counsel because of the disbelief of the disciples and counsel for the disciples to be living in the faith because the work they do is work in faith and so, “He who believes in me,” says Jesus, “the work I do he will do also” and there are signs for proof that Jesus goes along with the disciples, that is signs by which he shows that he goes along with the disciples here on earth in a way which what makes him God can be seen. Signs as the exorcism of demons which show the kingdom of God which here after destroys the kingdom of evil and so there is exorcism, the removal of the kingdom of Satan.

And so this is the command given to the disciples: drive out demons, raise the dead, cleanse lepers, [these are] great signs that it is the Lord who does the work even if the disciples perform it and so all the work of evil is driven out, the unclean spirits in people leave, the weak spirits in the hearts of people leave because of this God who works and with the disciples according to those words: “Behold I am with you to the close of the age.”<sup>23</sup>

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<sup>23</sup> Géorges, “Ascension Day”. Sermon, Antanimalandy, Mahajanga, May 20, 2004, my translation. This quotation demonstrates most clearly the additive, rather than subordinative style, inherent to oral construction. Note the number of co-ordinating conjunctions rather than subordinating ones.

The preacher calls particular attention to the presence of the risen Jesus for the disciple and, ultimately, for those listening: "...there are signs for proof that Jesus goes along with the disciples, that is signs by which he shows that he goes along with the disciples." Here the preacher re-doubles his point by using a different grammatical construction. This is a specifically oral technique employed to emphasize Christ's presence and to aid the listener's memory.

A different preacher, the Rev. Randriatsarafara Jean Gaston, having just reminded his audience of Mark 16:17, further clarifies the theology of Word and presence:

*Teny izay efa mahazatra antsika loatra izany teny izany ary hitantsika miseho sy miharihary eto ny amin'ny asa izay tanterahan'ny mpiandry amin'ireo marary ireo. Na dia efa naka ny toerany eo ankavanan'ny Ray aza dia mbola miseho miharihary amin'ny alalan'ireny mpanompo hirahany ireny ny hery sy fahefana izay nomeny azy, noho izany dia tokony hiorina tsara isika Kristiana eo anatrehan'izao andro niakarana izao.*

This word is a word that we are all too familiar with and we see that it shows itself and becomes evident here with the work accomplished by the shepherds among those who are sick. Even though [Jesus] has already taken his place at the right hand of the Father he still shows himself clearly by means of those servants whom he sends with the strength and the authority that he gave them. Because of this then we Christians should be well founded in light of this day of Ascension.<sup>24</sup>

To this preacher, Jesus is present to the listener through the deeds of power displayed by the *mpiandry*, by Christ's servants and a paradox is left without particular explanation: Jesus is present to the believer through the Word active in the work of the *mpiandry* and yet sits at God's right hand. These paradoxes of absence and presence, ubiquity and localization are addressed homiletically by preaching Christ's presence as concretized in the work of the *mpiandry*. This paradox of presence shall be considered more closely below. This

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<sup>24</sup> Randriatsarafara Jean Gaston, "Ascension Day," Sermon, Toby Ambohimahazo, May 20, 2004, my translation.

preacher's concretizing practice is not unique. His localizing of the presence in the persons of the *mpiandry* or even in those of simple Christians can be demonstrated in another sermon on the Ascension. The Rev. Randrianaivo Jean Chrysostome begins with a question, an interrogative strategy familiar to rhetoricians:

*Inona moa ny fitoriana ny Filazantsara?*

*Betsaka ny olona no rotidrotikin'ny zava-miseho eto amin'izao tontolo izao ary ny tena manimba ny olona dia tsy ny fahasahiranana loatra na ny fahatrana, na ny fahasamihafana eo amin'ny fiaraha-monina fa ny fahotana, ny faharatsiana. Ireo no fototry ny fahoriana eto an-tany, koa naniraka ny mpianatra Jesosy hitondra vonjy, fanafahana ho an'ny olona hanjakany ary izao no antony hitenenan'i Jesosy hoe "Hamoaka demonia..., hametra-tanana amin'ny marary.... Filazantsara ho an'ny voafatotra izany.*

What then is the preaching of the Gospel?

There are many people who are gnawed away by the things that appear in this world and what truly destroys people is not so much worries or poverty or the differences among neighbors but sin and evil. These are the roots of suffering on the earth, and so Jesus sent the disciples to carry salvation, freedom for the people he would rule and this then is the reason Jesus says, "[You] will drive out demons... [you] will lay hands on the sick... This is the gospel for the bound."<sup>25</sup>

Jesus' sending of the disciples as the sending of the *mpiandry* is the gospel for the suffering.

In short, the Word working in the *mpiandry* concretizes Jesus' presence to the 'gnawed' hearts.

Concretizing presence may be accomplished in another way. The Rev. Masitsara Raymond below argues along with the other preachers that every Christian has been granted the power and authority to oppose evil forces. He, too, urges Christians into the fray. His preaching is caught up in the themes of the great *agon*, the great contest between Jesus and the forces of evil. However, this sermon takes a somewhat distinct approach to the paradox of Christ's presence. Having summarized vss. 17-18, Pastor Masitsara preaches:

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<sup>25</sup> Randrianaivo Jean Chrysostome, "Ascension Day," Sermon manuscript, Antampotanana, Antsirabe, May 20, 2004. My translation. The underlining is original in the manuscript.



*Io izany no hafatra napetrak'i Jesosy na ho famantarana ho an'izay mino. Mipetraka ary ny fanontaniana eto ho antsika na ho anao izay tsy mbola nanana izao famantarana napetrak'i Jesosy izao ary izay no mahatonga an'i Jesosy hilaza eto nanome tsiny an'ireo izay tsy mino satria izay tsy mino tsy mba hanana izao famantarana izao velively. Izay no mahatonga antsika hoe any amindra-mpiandry, hankary amin-drapasy, hanatona toby maro samihafa, tsy any no mahasitrana fa isika rehetra izao, izany hoe lazain'i Jesosy fa ny Fanahy Masina dia efa ao aminareo hoy Jesosy ary ao anatinareo, ny dikan'izany na inona na inona rehetra, ny mpandray ny fanasan'ny Tompo rehetra tsy tokony hilomay hanatona ny mpiandry na ny Pasitora na ny Katekista izao fa afaka miady, afaka manohitra ny fahefana maloto izay ao aminy ary afaka mandroaka ny fanahy maloto izay ao aminy satria samy nomena ny fanahy masina isika rehetra izao, samy nahazo ny Fanahy Masina isika rehetra izao. Fandaminana ny amin'ny hoe anjaran'ny mpiandry no hamoaka demonia fa izay akory tsy midika fa hoe Kristianina mpandray ny fanasan'ny Tompo aho ka tsy hanohitra fanahy maloto, fa rafitra misy eo amin'ny fiangonana ihany ny hisian'ny hoe ambaratongam-pitondrana, fa isika rehetra izao dia efa nomena hery, nomena fahefana, ary alohan'ny nandehanan'i Jesosy tany an-danitra, tsy nentiny tany an-danitra ireo fahefana ireo fa navelany teto ambonin'ny tany. Ny fiadanako no homeko anareo hoy Jesosy, izany hoe na inona na inona fahefana nananan'i Jesosy teto dia nomeny antsika rehetra, koa izay mpanara-dia azy na amin'izao fotoana ankehitriny izao ka araka ny voalaza teo, tsy misy Kristiana mpandray ny fanasan'ny Tompo izay tsy handray na tsy hanana izao famantarana napetrak'i Jesosy izao.*

This is the message Jesus placed for a sign for those who believe.<sup>26</sup> Therefore, the question rests here for us or for you who still do not have this sign that Jesus placed and it is this that brought Jesus to say here that he gave blame to those who did not believe, those who did not yet have this sign at all. This is what causes us to do what we call “move to shepherds, go to the pastor, approach the various camps,” but it is not there that causes healing but rather that we all, that is to say that Jesus says the Holy Spirit is already here among you, says Jesus, and there inside you. The meaning of this all whatever, all the communing members [trans.: literally, receivers of the Lord's Supper] should not run to approach the shepherd or the pastor or the catechist but are free to fight, free to oppose the unclean powers there with them and free to drive out unclean spirits there with them because each has been given the Holy Spirit, all of us, each of us has been given the Holy Spirit – all of us! It is only an arrangement that it is the portion of the shepherds to drive out demons but this does not in the least mean that I as a Christian communicant cannot oppose an unclean spirit, for this [arrangement] is only the organization of the church, the existence of the levels of governance. For we all now have been given strength, given authority, and before Jesus ascended into heaven, he did not carry into heaven these authorities

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<sup>26</sup> *A translation note:* This sentence in English ignores the presence in the Malagasy of an uttered, but immaterial word – *na* – which normally means “or.” Some of the ‘mistakes’ or mis-spoken words are left in the transcription but removed from the translation for clarity. There are other such ‘mistakes’ but these will be left un-marked in my translations unless the issue is more serious and clarity of meaning is lost.

but left them here on the earth. “My peace I give you,” said Jesus. That is, whatever authority Jesus had here he gave to all of us, and so those who are his co-travelers, even today, and according to what was said there, there is not a communicant Christian that will not receive and will not have these signs which Jesus has placed.<sup>27</sup>

This preacher calls each Christian into spiritual warfare, essentially. The contest the believer faces is not represented as a psychological, internalized reality but rather as an external, lived, on-going experience. This unique, stunning image of Christ leaving “authority” behind concretizes Christ’s invisible powers as if they were possessions he could take to heaven in baggage. Authority is not something abstract. Later, towards the end of his sermon, this same preacher uses a different concretization. Now it is “victory” which has become a portable object, left behind by the one who no longer needs it.

*Koa enga anie isika rehetra izao mba ho vonona handray izao hafatra apetrak'i Jesosy amintsika izao ka hijoro ho vavolombelona, hanasitrana ny marary, handroaka fanahy maloto mba tsy hisy intsony ny hoe hatahotra fanahy maloto, fa satria efa niakatra any an-danitra Jesosy izay nitondra fandresena, nefa napetraka ho antsika Kristiana manontolo io fandresena io fa tsy nentiny tany ambony tany, ka nomena hery, fahefana, hanitsaka maingoka sy handrava ny herin'ny devoly sy ny herin'ny maizina rehetra isika rehetra izao.*

And so may all of us now be ready to receive the message that Jesus places with us now and to stand as witnesses, heal the sick, drive out unclean spirits so that there won't be any longer those who are afraid of unclean spirits. Because Jesus who carried victory has already ascended into heaven, yet he has left behind for all of us Christians that victory, for he did not carry it away to there above and so we all have been given power, authority, to stamp on scorpions and to destroy the power of the devil and the power of all darkness now.<sup>28</sup>

There is here in this sermon a clear, oral, mnemonic association that echoes Ephesians 4:7-13 where Paul himself, loosely using an image from Psalm 68:18, refers to “captivity” as an object taken captive. This association is further strengthened by the preacher’s call to utilize the gifts of exorcism, healing, etc., from Mark 16:17-18 and the call

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<sup>27</sup> Masitsara Raymond, “Ascension Day,” Sermon, Betsioky Atsimo, May 20, 2004. My translation.

<sup>28</sup> Masitsara Raymond, “Ascension Day.”

to ministries of varying nature in this Ephesians passage. So, in Ephesians 4:7-13, the call is to specific ministries such as that of being apostles, prophets, teachers, etc. Ironically, Paul himself uses Scripture in this loose associative manner, feeling completely free to re-contextualize the trope for his purposes in communicating with his immediate audience.

But each of us was given grace according to the measure of Christ's gift. Therefore it is said, "When he ascended on high he made captivity itself a captive; he gave gifts to his people." (When it says, "He ascended," what does it mean but that he had also descended into the lower parts of the earth? He who descended is the same one who ascended far above all the heavens, so that he might fill all things.) The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.<sup>29</sup>

We will return to the mnemonic associations below in other sermons and when we consider the use of *ohabolana* (proverbs). Before leaving the theological and biblical motifs and moving on to the proverbs, however, we have several more illustrations of how these preachers concretize very abstract thoughts. One illustration in particular utilizes another mnemonic association.

The most surprising to me of these abstract concepts, when I first considered these sermons, was the doctrine of the ubiquity of Christ after the Resurrection and Ascension. Ubiquity – that is, the presence of the risen Lord with his people in every time and every place – makes perfect sense to me now after applying an oral hermeneutic to Mark 16:9-20 as I did in Chapter 3. Ubiquity emerges as an especially important topic to an oral theology. Therefore, directly and indirectly, many of these sermons deal with this theme. Perhaps the most imaginative of the illustrations found in these sermons is represented by the following preacher, the Rev. Loubiens Fidinantenaina Claudias, who puts the theological question in

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<sup>29</sup> Ephesians 4:7-13.

very everyday terms: if you needed to find Jesus where would you go? In addition to the ingenious concretization of the concept of ubiquity note how the preacher makes reference to, and adapts, Matthew 18:20: “But where two or three are gathered in my name, there am I among them.” In its original setting in chapter 18, this verse is the culmination of a passage on reconciliation. For Matthew, Christ’s presence is the peace between the formerly unreconciled (cf. Ephesians 2:14). Pastor Claudias, however, has pressed Matthew 18:20 into a somewhat different service to make his homiletical point about Christ’s ubiquity. He is pulling on a mnemonic association of categories more consonant with an oral mindset.

*Andriamanitra raha nandefa an’i Jesosy tety ambonin’ny tany, Jesosy raha tety ambonin’ny tany dia nandehandeha araka ny maha olombelona azy, nandehandeha nitety tany maro, avy ao Jerosalema izy dia nandeha nankany Betania dia nandeha nankany Galilea, noteteziny io Palestina rehetra rehetra io, noteteziny ary nanaovany asa. Ny dikan’izany dia izao, rehefa any Galilea Jesosy dia tsy mahita azy ny ao Jerosalema, rehefa tany Betania Jesosy ka nanangana an’i Lazarosy tamin’ny maty dia tsy nahita azy ny tany Betlehema na ny tany Galilea na ny toeran-kafa fa izay nisehoany sy izay nanaovany sa ihany no nahita maso azy ka afaka nandray tanana, nikasitanana azy satria mbola nipetraka amin’ny maha olombelona azy koa Jesosy na dia Andriamanitra zato isan-jato aza. Fa izao kosa niakatra any an-danitra Jesosy, izao no dikany: tsy ho an’olon-tokana ihany, tsy ho Andriamanitry ny any Jerosalema ihany, tsy ho Andriamanitry ny Galilea izay toerana naha-lehibe azy ihany fa izao, ho Andriamanitr’izao tontolo izao ka na iza na iza no miangona amin’ny anarany dia eo afovoany izy ary fiasa mahagaga ho an’ Andriamanitra izany. ...*

*Ry havana malala, aza atao tsinontsinona manomboka izao ny fankalazana an’Andriamanitra amin’ny andro niakarana, fa raha tsy niakatra any an-danitra Jesosy dia ho nijaly isika fa izay manambola ihany handehanana aropilanina ihany angamba hoe, “Aiza ianao, Jesosy, izao?””Izy izay angamba mety any Paris, andao isika ho any aminy any fa misy marary ato hositrana.” “Aiza Jesosy izao ? Ah! Jesosy izay any Amerika izy izay, ah! Andao isika ho any Amerika any amin’i Jesosy fa misy tsy salama ato, misy zavatra angatahana aminy ity”. Raha tsy niakatra Jesosy, angamba izany no mety zavatra niseho saingy izao kosa, niakatra any an-danitra Jesosy mba tsy ho an’olona irery fa na iza na iza miantso ny anarany dia ho tonga izy mamaly vavaka ho an’izay miantso sy mitalaho aminy.*

God, when he sent Jesus here on earth, Jesus when he was here on earth, went about in a human manner, he went about visiting many places. He came from Jerusalem and went to Bethany then went on to Galilee. He crisscrossed Palestine all over, he wandered and he did work. The meaning of this is thus: When Jesus was in Galilee the people in Jerusalem did not see him. When Jesus was in Bethany and raised

Lazarus from the dead those in Bethlehem and Galilee or any other place did not see him or what he did but those who saw him with their eyes and could shake his hand, touch him with their hands because Jesus still remained in what made him human even though he was God one hundred percent. On the other hand, Jesus ascended into heaven, this means thus: he is no longer for an individual alone, he is not God of Jerusalem alone, not God of Galilee alone, but God of the entire world and so wherever folk gather in his name there he is in the midst of them<sup>30</sup> and this is a wondrous work of God. ...

Beloved brothers and sisters, do not make light beginning now of celebrating God on Ascension Day, for if Jesus had not ascended to heaven we would have suffered. For those alone who have money go in airplanes. Perhaps they would say, “Where did you go, Jesus?” “Maybe he went to Paris.” “Hey, let’s go to him there for there are sick to be healed.” “Where is Jesus now?” “Ah! Jesus is in America. Ah! Let’s go to America there to Jesus because there are those not well with us here, there is something to ask him for.” If Jesus had not ascended, perhaps that is what would have happened. But now on the other hand, Jesus has ascended to heaven so that he is not only for one person but for whoever calls upon his name then he will come and answer prayer for the one who calls and pleads to him.<sup>31</sup>

Working in an associative, richly biblically literate context, one can assume that the preacher has made an unconscious, or even conscious citing of Jesus’ visit to Bethany and the raising of Lazarus. If Christ’s presence is the main issue, the reference calls up in metonymic form the story from John’s gospel where Martha says to Jesus, “Lord, if you had been here, my brother would not have died” (John 11:21). The issue of presence and Jesus’ pre-resurrection ‘locality’ is highlighted.

Towards the very end of this sermon, Pastor Claudias makes one more metonymic reference sure to resonate with his audience. This time the reference is not to biblical materials but to a hymn. It is an extremely popular hymn, sung often in most congregations: number 499 in the hymnal published by the Association of Protestant Churches in

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<sup>30</sup> Matthew 18:20

<sup>31</sup> Loubiens Fidinantenaina Claudias, “Ascension Day,” Sermon. Anosikapoka, May 20, 2004. My translation.

Madagascar (*Fiombonan'ny Fiangonana Protestantana eto Madagasikara*).<sup>32</sup> First, we hear the preacher with the relevant, loosely quoted words highlighted in italics:

*Inona ary no atakalontsika an'i Jesosy noho izany? Tsy misy na inona na inona. Enga anie isika rehetra izay nosavain'i Jesosy lâlana nialohavany mialoha tany andanitra mba hitanjototra hanara-dia azy ka na dia miantso sy mikatsaka antsika isan'andro isan'andro ny herin'ny satana avy any ankavia sy ankavanana eny avy ao aoriana ampivily ny lâlantsika dia izao, Jesosy no mialoha lâlana ho ahy sy ho anao.*

*What then shall we trade for Jesus because of this? There is nothing.* Let us all for whom Jesus cleared the way, having gone before us into heaven so that we can flow in continuous stream, travel with him. And so even if the power of Satan calls and searches for us every day coming from the left and right, yes coming from the back to make us turn our way, then here it is: Jesus it is who goes before for me and for you.<sup>33</sup>

His image borrows a quote loosely from the first stanza but with a close enough word identity to be immediately recognizable. The image evoked in the last stanza of the hymn is evoked as well at the end of the quotation above. Therefore, the first and last stanzas of the hymn I reproduce here to show the full impact of the reference. Again, I will place the relevant memory-triggering words in italics:

*Inona re no hatakaloko*  
*An'i Jesosy Izay mpisoloko?*  
Ny zavatra izay ho simba va sy mora levona?  
Raha mbola hazoniko ny to,  
Ka tsy maty ny jiro ao am-po,  
*Jesosy tsy soloako na inona na inona.*

O, ry Jesosy Tompo tsara ô!  
Aza mamela ny fanahiko  
Hisaraka aminao, fa tano aho ho mpanomponao.  
Mba velomy ny fitiavako,  
Ka tohano ny fandehanako,  
Mba hanarahako ny lalana izay nalehanao.

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<sup>32</sup> *Fihirana Hivavahana amin' Andriamanitra*, 4th ed. (Antananarivo: Trano Printy Fiangonana Loterana Malagasy, 1987).

<sup>33</sup> Loubiens Fidinantenaina Claudias, "Ascension Day."

*What shall I exchange  
For Jesus who was my replacement?  
The things that will rot or are easily destroyed?  
If I still grasp the true,  
And the light in my heart is not dead,  
I will not exchange Jesus for anything.*

O, good Lord Jesus!  
Do not allow my spirit  
To separate from you, but hold on to me for your servant.  
Enliven my love,  
And support my journey,  
So that I follow the road that you have gone.<sup>34</sup>

The last stanza of the hymn and the last few lines of the quotation from the sermon make clear reference to being on a journey. The hymn was evoked and the message driven home.

In an interview with Pastor Claudias, I asked about his use of this particular hymn and the potential use of proverbial material or other well-known phrases. His answer was illuminating:

*Izaho matetika rehefa mitory teny dia, mba tsy ho variana ny olona dia tsy vaovao aminy mandrakariva ny zavatra lazaina, izaho izany tsy dia tiako loatra toriteny lavitra ny contexte ny olona hitoriana, dia izay no mahatonga ahy matetika hoe ny zavatra hain'ny olona eo an-tanana, ny fiteny fampiasan'ny olona no tiako ampiasaina matetika fa tsy toriteny zavatra lavitra be ka hahatonga ny olona milaza hoe "Inona moa izany?"*

I often when preaching – so that the people will not be distracted – the things said will not be new to them all the time. I, that is, really do not like sermons that are far away from the context of the people to whom they will be preached. That is what causes me often to use the things people know in their hands, the language used by the people is what I like to use often but not sermons with things that are far away and which cause the people to ask, “Whatever is that?”<sup>35</sup>

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<sup>34</sup> Johanesa from Ambato (d. 1914), Hymn 499 in, *Fihirana*, 167. Emphasis added as noted; my translation. The composer is Malagasy.

<sup>35</sup> Loubiens Fidinantenaina Claudias, Interview, Regional Lutheran Theological Seminary, Betalan'i Boeny, January 30, 2005. My translation.

Pastor Claudias' use of the well-known hymn illustrates well what John Miles Foley refers to as 'word-power.' Here the register is a sermon set in a liturgical environment that serves as the performance arena and the citing of hymn 499 grants the whole sermon a communicative economy.<sup>36</sup>

The Rev. Laha Jean Noël handles the issue of the ubiquity of Christ a bit less poetically but clearly and directly. His thoughts are also keyed by other biblical allusions that he makes explicit, again pressing another biblical text into the service of his overall theme. In the quotation below, the preacher references Matthew 17:20: "He said to [the disciples], 'Because of your little faith. For truly I tell you, if you have faith the size of a mustard seed, you will say to this mountain, "Move from here to there," and it will move; and nothing will be impossible for you.' " He uses this text to state that power and presence are tied together:

*Na dia nampiakarina any an-danitra aza Jesosy dia mbola niara-niasa tamin'ireo mpianatra ihany izy. Jerentsika ilay texte teo fa izao no zavatra nambaran' I Jesosy amin'ity resaka hoe fiaraha-miasa ity izany: fa izy ireo kosa dia lasa nitory teny eny tontolo eny ary ny Tompo niara-niasa taminy. Niara-niasa tamin'ireny mpianatra ireny ny Tompo tamin'izay fotoana izay. Hitantsika koa ao amin'ny filazantsaran'ny Matio toko faha 28 ny andininy faha 18 ka hatramin'ny faha 20, eo dia mbola nirahin'i Jesosy koa ireo mpianatra ireo ary nomeny toky fa homba azy mandrakariva izy. Raha ny fanirahana ny Fanahy Masina no ambara amin'izany fiaraha-miasa izany, tsy mahefa na inona na inona ny mpianatra raha tsy tarihin'ny Fanahy Masina izy ary tsy maintsy misy vokatra famantarana ny ataony. Velona sy mitombo hatrany ny fiangonana tarihin'ny Fanahy Masina satria miara-miasa amin'i Jesosy izay lohan'ny fiangonana. Manome toky antsika Jesosy amin'izao androntsika ankehitriny izao fa miara-miasa amintsika izy. Tsy ireo mpianatra ireo ihany no irahin'i Jesosy miasa fa isika rehetra izay manambara ny tenin'Andriamanitra, mitory ny filazantsara, olona miara-miasa amintsika eny amin'ny alalan'ny fanahiny dia ny Fanahy Masina izay nomeny hitarika ny olona ary tsy ho ela dia hankalaza izany andro nilatsahan'ny Fanahy Masina izany isika. Raha fehezina izay rehetra nambara teo izay dia izao: voalazan'i Jesosy Tompo fa raha manam-pinoana na dia tahaka ny voatsinampy – izany hoe voatsinampy izany dia zavatra kely, zavatra faran'izay*

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<sup>36</sup> See Chapter 1.



*kely indridra – dia mahavita zavatra lehibe ny mino. Ny asan'Andriamanitra dia ny hinoantsika an'i Jesosy, izany dia voalaza ao amin'i Jaona 6:28-30: momba antsika mandrakariva Jesosy, ary izany no mampavokatra ny asantsika ankehitriny.*

Even though Jesus had ascended into heaven he still worked with those disciples. We looked at the text there but now this is the thing that Jesus announced in this conversation concerning working together: for they also went to preach in the world and the Lord worked with them. The Lord worked with them at that time. We see also in the Gospel of Matthew, chapter 8, verses 18-20, there Jesus also sent those disciples and promised them that he would be with them forever. If the sending of the Holy Spirit is spoken of in this working together, the disciples are unable to do anything if they are not led by the Holy Spirit and there must be resulting signs of what they do. The church is alive and grows from then on led by the Holy Spirit because it works with Jesus who is the head of the church. Jesus promises us in this our day that he works with us. It is not only those disciples whom Jesus sent to work but all of us who proclaim the Word of God, who preach the gospel, people who work with us by means of his spirit, that is the Holy Spirit which he gave us to lead people and not very long from now we will celebrate that day when the Holy Spirit rained [down upon us]. If we summarize all that was said there it could be like this: the Lord Jesus said if those who believe have faith even as a mustard seed – that is a mustard seed is a very small thing, the very smallest of things – they will accomplish big things. The work of God is believing in Jesus, as it is said in John 6:28-30. Jesus is with us always, and that is what gives fruit to our work today.<sup>37</sup>

For this preacher, as for the others above, the presence of Christ implies power. The presence of Christ is manifest specifically in proclamation and proclamation leads to effective signs that confirm the authenticity of the Word proclaimed and the credentials, therefore, of the preacher. Pastor Laha says it plainly: “...*tsy maintsy misy vokatra famantarana ny ataony*” (“...there must be resulting signs of what they do”).

In my interviews with twelve of the first twenty preachers and in a group interview with the SALT students, I asked questions about their understanding of the pericopes for these two holy days. In one of the questions, I asked if the signs of exorcism, healing, *glossalalia*, and protection from poison and poisonous snakes *must* accompany preaching, *might* accompany preaching or were *somewhat irrelevant*. Of the twelve preachers

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<sup>37</sup> Laha Jean Noël, “Ascension Day,” Sermon, Bezaha, May 20, 2004. My translation.

responding, none denied the reality of these signs and wonders that accompany preaching or tried to make light of them. All accepted the power and efficacy of the Word preached, especially in the work of exorcism. A majority of them were careful not to say that the signs appear at every preaching event, preferring rather to say that they might appear. So, for example, this statement by the Rev. Randrianaivo Jean Chrysostome demonstrates a view that allows that the signs are not always evident:

*Anankiray izany ny fahazoako azy: ny fivoahan'ny demonia moa tsy zavatra constaté foana. Izay aloha izany ny anisany nampianarina anay. Dia raha dinihana ny tenin'Andriamanitra dia tsy zavatra hita ohatran'ny taloha moa ny manasitrana marary fa ny fantatra fotsiny dia ny hoe isaky ny mitory ny tenin'Andriamanitra dia mivoaka ny demonia miala ny tahaka an'izay. Ka eo anatrehan'izay izany dia tsy voatery hisy manifestation ny fivoahan'ny demonia amin'ny olona anankiray na ny sehatra anankiray fa ny finoana fotsiny dia ny hoe isaky ny mitory tenin'Andriamanitra dia miala, izay izany ny fipetrak'iny teny iny.*

I understand this in one way: the removal of the demons is not really something always observed. That, first of all, is among what we were taught. When one considers the Word of God then the healing of the sick is not something seen like before but what only is known is that each time the Word of God is preached then demons go out, they leave like that. And so in light of these things then it is not necessary for there to be a manifestation of the driving out of demons in one person or in one venue but the belief alone is that each time the Word of God is preached they leave. That is the understanding of this word.<sup>38</sup>

Some of the others I interviewed were more emphatic about the connection between preaching and the signs it produces. The catechist, Georges, for example saw a direct connection between the sermon and the expulsion of demons:

**Georges:** *Miseho ireo rehefa mitranga koa ny asan'ireo devoly, ka tena miseho, hita amin'ny famoahana demonia izany satria ilay famoahana demonia mialoha ny toriteny – tsy maitsy misy toriteny vao mandeha ny famoahana demonia ary dia vokatry ny toriteny no mampisy ny fivoahan'ny demonia.*

**Interviewer:** *Ka raha ohatra ka amin'ny alahady tsy misy famoahana demonia, ny toriteny mamoaka demonia ho azy?*

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<sup>38</sup> Randrianaivo Jean Chrysostome and Rakotonomenjanahary Danielson, interview, Antsirabe, January 26, 2005. My translation.

**Georges:** *Tena misy!*

**Interviewer:** *Ka raha araka ny hevitrao dia ny fanaovana toriteny dia tena azo lazaina tafika masina, tena ady amin'ny devoly?*

**Georges:** *Araka ny hevitrao, ny fanaovana toriteny, satria Andrimanitra no tena miasa ao amin'ny toriteny, dia misy hery ny toriteny ka tena mandrava ny demonia.*

**Georges:** Those [signs] appear when the work of the devil also happens and they really appear. This is seen in the exorcism of demons because these demon exorcisms before the sermon – there must be a sermon before going into the exorcism of demons and it is the result of the sermon that makes possible the expulsion of the demons.

**Interviewer:** And so what about on a Sunday when there is no [ritual of] exorcism, the sermon of itself expels the demons?

**Georges:** That's really it!

**Interviewer:** And so according to your thought the doing of the sermon is really, one could say, 'holy war,' [trans.: play on words as it also means 'evangelism' and this catechist was an evangelist], that is a true battle with the devil?

**Georges:** By my way of thinking, the doing of the sermon – because it is God who truly works in the sermon, so there is power in the sermon and so it destroys the demons.<sup>39</sup>

The presiding elder of the Lutheran-related Soatanana *Fifohazana*, Dada Rajosoa, also directly connected preaching with the expulsion of demons:

*Ny toriteny dia famoahana demonia, izany no tena izy, izany olona hamoahana demonia tsy maintsy hitoriana teny, tsy maintsy hitoriana teny aloha, ary izay olona tsy mandray toriteny tsy hamoahana demonia, izany ilay fomban'ny fifohazana, fa ny toriteny no famoahana demonia ny tenin'Andriamanitra.*

The sermon is the exorcism of demons. That is what it truly is. That person from whom a demon is to be exorcised must have the gospel preached to them, they must have the gospel preached beforehand, and that person who does not receive the sermon is not exorcised of demons. That is the manner of the Awakening; but it is the sermon that is the exorcism of demons, the Word of God.<sup>40</sup>

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<sup>39</sup> Georges, interview, Antanimalandy, Mahajanga, January 31, 2005. My translation.

<sup>40</sup> Dada Rajosoa, interview, Isoraka, Antananarivo, December 15, 2004. My translation.

The Rev. Rasolonjanahary Rodin Emmanuël put his belief in the efficacy and power of the Word more personally. I had asked him if he, like the others, believed that the Word of God preached was sufficient to drive out demons so that an exorcism ritual was not needed:

*Ekeko izay, izay mihitsy! Izaho zao manana zanaka marary aho izao, tsy salama ilay lahimatoako dia izay tena ataoko izany zao dia ny mametraka azy amin'ny Tompo, mametraka azy amin'ny Tompo tsy voatery hoe raha misy moa ny fahafahana manatona ny asa sy fampaherezana fandroahana demonia sy ny anina dia atao, tsy mampaninona moa ny manao izany satria zavatra pratique hitako ao anatin'ny baiboly tsinona – fa ny ahy izany ny tena fototry ny zavatra dia izao – ny tenin'Andriamanitra.*

I accept that, that's really it! I have a sick child now, my eldest son is not well and so what I really do is really that: I entrust him to the Lord, I entrust him to the Lord. It is not necessary, as it is said, to have the freedom to go to the [service of] Work and Strengthening exorcising demons and the like. It doesn't matter to do that because I have seen something very practical in the Bible that is none other than – [this is] my idea that is the very root of the thing, namely – the Word of God.<sup>41</sup>

Pastor Rasolonjanahary, like Pastor Claudias above when he noted that he wanted to preach in such a way that his hearers could relate it to what 'they know in their hands,'<sup>42</sup> sees the meaning of the text as evident in his life world. His son is sick: the Word heals. These sermons present no in-depth analysis of the power of the Word as confirmed in the miracles of healing, exorcism, glossalalia and escape from poison. Instead, the preachers hold up each of these examples simply as they are. In most of the sermons, there is no attempt to extrapolate from them examples that, for instance, one need not fear the threat of death by malaria (something that a Western missionary might fear) or harm from physically hostile residents. Poison is poison; further elaboration is unnecessary in application.

The Rev. Raharison, in his Ascension Day sermon, first tells how an evangelist, near death, is prayed for in full view of the non-Christian, mocking neighbors and is miraculously

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<sup>41</sup> Rasolonjanahary Rodin Emmanuël, interview, Isoraka, Antananarivo, February 11, 2005. My translation.

<sup>42</sup> Claudias, interview, cited above.

returned to health. The story clearly relates to the sign of the laying on of hands for healing in Mark 16:17. He then follows the story with one relating to poison:

*Rehefa nandeha ny tafika masina tamin'iny faritra Madirovalo iny dia nisy olona tafara-dalàna tamin'ireto mpanao tafika masina ireto fa mbola dia an-tongotra moa tamin'izany, ary dia niara- nitoby teo amoron- drano anankiray ka nikarakara ny sakafo. Faritra be filao moa iny faritra Ambatoboeny iny, koa tilapia vaventy indrindra no laoka tamin'izay. Rehefa masaka ka nantsoina ny mpihinana dia mba te hampiseho ny fahaizany ity lehilahy ity satria tsy fantatr'ireto fa mpimasy io lehilahy io, dia natao ny vavaka dia nisakafo izy rehetra. Rehefa nojeren'ily mpimasy ilay olona nokendreny indrindra ho kenda araka ny fankatovana nataony teo amin'ny fanafodiny, dia gaga izy fa tsy kenda ilay olona. Rehefa namporisihina hihinana izy, hihinana ny anjara variny izay tsy misy velively fanafody mahafaty akory ny hagagany fa vao nihinana indray sotro monja izy dia kenda. Rehefa kenda izy dia tsy tara moa ny mpanao tafika masina fa avy hatrany dia niasany, ary rehefa niasany dia nipitika ny taolan- trondro mahery efa feno rà avy any am- bavany. Rehefa afaka iny taolana iny dia nahateny tsara ny lehilahy dia hoy izy: “mahery tokoa ny Andriamanitrareo, poizina mihitsy no nataoka tamin'io varin'io lehilahy io ka nankaty amiko ny loza. Izany no famantarana ataon'i Jesosy amin'ny mpianany mitory ny filazantsara mandeha mankany amin'izao tontolo izao. Izany ny fomba anehoan'i Jesosy fa miara-miasa amin'ny mpianatra, miaramiasa amin'ny fiangonana, miaramiasa amin'ny olona irahiny izy. Jesosy tsy miova omaly anio ary mandrakizay.*

When going to do evangelism<sup>43</sup> in the region of Madirovalo there was a person lagging behind among those doing the evangelism – for we were still going by foot then – and together camped next to a water source and prepared the food. This region of Ambatoboeny has a lot of fish, and so the biggest tilapia was the meal at that time. When the meal was ready and those dining were called, then this person showed his ability because they did not know that this fellow was a diviner.<sup>44</sup> Then the prayer was said and everyone ate. When the diviner looked at the person he intended to have choke according to the carrying out of orders which he given regarding the ‘medicine,’ he was surprised because the person [he intended] did not choke. When [the diviner] was encouraged to eat, to eat the portion of rice that was his, where there was no deadly ‘medicine’ at all, to his astonishment, he took just one bite and choked. When he choked those doing evangelism did not hesitate but worked [exorcised him] immediately. When they worked a strong bone of the fish popped out, [the fellow’s] mouth was already full of blood. When the bone was free, the man was able to speak well saying, “your God is truly strong. I put poison in that man’s rice and the disaster came here to me.” That is the sign that Jesus does for his disciples who preaching the

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<sup>43</sup> Translation note: *tafika masina* means literally, ‘holy war,’ and is the common word for ‘evangelism.’

<sup>44</sup> Translation note: *mpimasy* means literally, “one who makes things holy,” that is one who knows about potions and poisons.

gospel go into this world. This is the way in which Jesus shows that he works with the disciples, he works with the church, he works with the people he sends. Jesus does not change yesterday, today, or ever.<sup>45,46</sup>

Rather than seek for a story that might provide a dynamic equivalent of the poison in Mark 16:7 (ie. the malaria or the hostility of neighbors cited above), the preacher relates this story by a direct association. So laying on of hands brings healing and disciples specifically doing evangelism are protected from poison.

Once again the preacher uses a verse in metonymic fashion to call up in the minds of his hearers Hebrews 13: 1-9. Here the triggers to memory include the concepts of hospitality being an occasion for epiphany, or better angelophany, in verse 2; of God's protective presence for his co-workers in verse 6; and the imitation of the faith of those who take risks in their roles as evangelist in verse 7.

Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it. ... Keep your lives free from the love of money, and be content with what you have; for he has said, "I will never leave you or forsake you." So we can say with confidence, "The Lord is my helper; I will not be afraid. What can anyone do to me?" Remember your leaders, those who spoke the word of God to you; consider the outcome of their way of life, and imitate their faith. Jesus Christ is the same yesterday and today and forever. Do not be carried away by all kinds of strange teachings; for it is well for the heart to be strengthened by grace, not by regulations about food, which have not benefited those who observe them.<sup>47</sup>

Stories in an oral culture tend towards the formulaic<sup>48</sup> so an encounter between Jesus and a demon in the Gospels has a certain form. One might draw the conclusion that the story

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<sup>45</sup> Hebrews 13:8

<sup>46</sup> Raharison, "Ascension Day," Sermon, Andranovaky, May 20, 2004. My translation.

<sup>47</sup> Hebrews 13:2, 5-9.

<sup>48</sup> See Ong, *Orality and Literacy* 60-67; Kelber, *The Oral and the Written Gospel* 44-89.

related by Pastor Raharison also has been repeated in other forms. Here Theologian<sup>49</sup> Raharinomenjanahary Léonie Charline tells a very similar story. It involves an *ombiasa* (traditional healer similar to the *mpimasy* in the previous story), an evangelist, a big fish and a fish bone but rather than taking place near Ambatoboeny on the Betsiboka River, this story happens in Morondava to the south and on the coast.

*Tantara marina niseho tamina Evanjelisitra iray tamin'iny faritra Morondava iny no holazaina eto; nitety tanana nitory ny filazantsara ity Evanjelisitra ity niaraka tamin'ny tanora Kristianina iray, nampanandroso azy ireo ity ombiasa tamin'ny tanana anankiray izay nolalovany ary tena faly tokoa nandray azy ireo ka nikarakara sakafo ho azy; tsy noho ny tenin'Andriamanitra anefa no nahafaly ity ralehilahy ity fa kosa afaka hifaninana amin'ireto olon'Andriamanitra ireto izy satria efa henony ny lazany. Nomeny trano manokana ireto vahiny ireto eo ampiandrasany ny sakafo, trondro vaventy no natao laoka ary rehefa norarahany ody mahafaty izany dia nirahany ny vadiny hampanandroso ireto vahiny izay efa natokana ny sakafony, nivavaka ilay evanjelisitra vao nisakafo izy ireo, kendan'ilay trondro tokoa ilay tovolahy naman'ilay evanjelisitra ka faly am-po ilay ombiasa satria io no ozona nataony tamin'ny odiny hahafaty ireto olona ireto. Ity tenin'Andriamanitra ambarantsika eto indrindra anefa no novakian'ilay evanjelisitra ary namoaka demonia sy nivavaka ho an'ity tovolahy izy ka nametra-tanana taminy dia nitsoaka ho azy avy tao an-tendany ilay taolan-trondro misampana izay efa nisy rà mandry. Resy lahatra rangahy ka nanolo-tena ho an'i Tompo. Tsotra ny tiana ambara eto, Andriamanitra dia miaro ny olony amin'ny loza sy ny fahafatesana ary maro ny ohatra azo raisina amin'izany.*

There is a true story about an evangelist in the region of Morondava. He went through the towns preaching the gospel and one Christian youth went with him. A certain medicine man<sup>50</sup> welcomed them into a certain town they were passing by and was very happy to receive them and so he prepared food for them. It was not the Word of God, however, which made this guy happy but that he could compete with these people of God because he had heard of their fame. He gave these guests a house by themselves and there served them the food – a big fish he made for the meal and when he scattered poisonous “medicine”<sup>51</sup> on it then he sent his wife to bring in the guests. The food was set before each. The evangelist prayed before they ate. The young friend of the evangelist choked and so the medicine man was happy in his heart

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<sup>49</sup> Women who have been trained similarly to pastors in the Malagasy Lutheran Church are referred to as *Teolojiana* or Theologian. They cannot preside at sacraments or perform weddings but otherwise are allowed to assume ministerial duties in congregations. Raharinomenjanahary Léonie Charline was one of my homiletics students.

<sup>50</sup> Translation: *Ombiasa* – one who performs different rituals and prescribes traditional medicines for healing.

<sup>51</sup> Translation: *Ody* – general term for a charm or medicine used by *ombiasa* in their art.

because that was the curse he had placed upon the medicine to kill these people. But this word of God that we have announced especially was what the evangelist had read and he exorcised the demon and prayed for this young man and lay hands on him. Then the broken fish-bone popped out of its own accord from his throat and there was already blood flowing. The [medicine man] was convinced and offered himself to the Lord. Simple is the message here: God protects his people from danger and death and many examples can be taken with that.<sup>52</sup>

Both versions of this story of contest between an evangelist and a medicine man demonstrate another characteristic of their strongly oral base: they set up a clear struggle between two forces. The description is graphic with blood still in the mouth of the rescued victim. Shades of grey have not been suggested so as to remove and distance the listener from the story. The actions of the exorcist/evangelist are portrayed as heroic and the opponent is forced to concede the greatness of the evangelist's God. In these sermons as a whole, the audiences are being invited into an on-going struggle that is clearly described as a battle with evil forces, with the demons and Satan.

In contrast to the two poison stories in the sermons just related, the Rev. Laha Jean Noël, does generalize the protection from poison to a protection from general harm in a way that is somewhat inarticulate and incomplete yet clearly an extrapolation from the concrete idea of poison. He states the idea without expanding upon it and without citing an example that might provide a dynamic equivalent. His major concern in bringing up the point is to dissuade his audience from taking the promise of protection from poison as a dare or as an encouraged practice to demonstrate faithfulness.

*Indraindray anefa isika Kristianina dia alaim-panahy fa hoe Jesosy efa niteny hoe handray menarana izy ary na dia misotro zava-mahafaty aza izy dia tsy hampaninona azy izany, dia mandeha tokoa isika manao ny zavatra mety hahafaty antsika, famonoan-tena izany. Tsy izay no zavatra ambaran'i Jesosy eto, fa ilay famantarana*

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<sup>52</sup> Raharinomenjanahary Léonie Charline, "Sermon on Mark 16:9-20," Recording, Ivory Avaratra, Fianarantsoa, December 2004. My translation.



*fa hoe na inona na inona zavatra mihatra amintsika amin'ny fiainantsika amin'ny maha Kristianina antsika, raha mino an'i Jesosy isika satria ireo no famantarana fa hoe mino an'i Jesosy.*

Occasionally, however, Christians are tempted, saying that Jesus has already said that one can receive serpents and even if one drinks something deadly then it will not have any effect on him, and so we really go and do those things that might result in our death; that is suicide. That is not what Jesus announces here but this sign that nothing that happens to us in our life [will ultimately harm us], in what makes us Christian, if we believe in Jesus because those are the signs that one believes in Jesus.<sup>53</sup>

For this preacher, as also for several others, the revealing of the power of the Word in signs and wonders is here to comfort Christians; the signs and wonders are not for the aggrandizement of the preacher, exorcist or snake handler. This call to humility and to trust in the unseen workings of God is a move against the otherwise more triumphalistic tone of the sermons. While we look more closely at this issue in the next chapter, it should be noted that none of these sermons deals significantly with the crucifixion of Jesus or with the revelation of God “in the opposites.” That is to say there are few statements that victory might be found in defeat; there is no paradox of presence in absence. The only ‘failures’ among those who would be good Christians are those who wish to show off their faith or make converts by grand and glorious signs, especially those who drink poison wittingly. Of these, there is no homiletical impetus to find ways to rehabilitate them. They have failed to note that the preaching of the Word must come first; that it is the preached Word that acts, liberates and saves and that the signs and wonders that follow are the Word’s residual effect. Ong’s assertion that “oral cultures encourage triumphalism”<sup>54</sup> seems to be born out in the theological sense here as these sermons convey more of a theologically oral disposition.

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<sup>53</sup> Laha Jean Noël, cited above.

<sup>54</sup> Ong, *Orality and Literacy* 49.

The triumph sounded by Pastor Jean Gaston uses a particularly Malagasy cultural referent: when a member of the family – extended or nuclear – comes into a good position, a good job, or a place of honor, all members of the family may benefit:

*Raha mihevitra izany fiakaran'i Jesosy any an-danitra izany isika dia toy izao no zavatra hoheverintsika voalohany, voninahitra lehibe ho antsika izany fa ny rahalahintsika dia tafiditra amin'ny voninahitra lehibe indrindra araka ny fomba maha-olombelona azy koa, efa nasandraatra manokana ny fombantsika.*

If we consider the ascension of Jesus into heaven then this is the thing we will ponder first: this is a great honor for us that our brother has entered into the highest glory in his humanity and so our nature has also specially been raised.<sup>55</sup>

One fascinating exception to the triumphal tone of these sermons is found in Theologian Ranivomiarana Raharisoa Fanjamalala's work. When I requested the sermons from the SALT students I also asked that they include 16:9-13 in their consideration for the sermon on the Ascension Day pericope. Specifically, they were asked if there was any significance to the fact that the first person to meet the risen Christ was Mary Magdalene from whom the text recounts seven demons were exorcised. Theologian Fanjamalala took the assignment to heart and in the first five pages of the transcribed sermon she wrestles with an explanation. She recounts the story of Mary Magdalene's faithfulness through the crucifixion, through the long Sabbath wait and her worry that the cover stone on the grave would not be move-able by the women. All of this she pieces together from the other gospel accounts. She then notes three clear reasons why Jesus first appears to Mary that, according to the divine logic of a *theologia crucis*, would make perfect sense:

*...Ary tsy nahagaga raha tsy nino koa ireo izay nanambaran'i Maria izany fahagagana lehibe izany satria raha teo amin'ny tantara i Maria dia anisan'izay nokilasiona hoe mpanota indrindra, ary izany hoe olona manana demonia fito izany hita tokoa fa noheverina ho toy ny olona adala, very saina; ka eto noho izany toe-*

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<sup>55</sup> Randriatsarafara Jean Gaston, "Ascension Day." My translation.

*javatra nisy izany dia misy zavatra vitsivitsy izay mety ho antony nahatonga izany tsy finoana izany. Voalohany indrindra araka izay voalaza teo dia ny hoe: olona izay atao hoe adala afaka izany no nanambarana ny fisehoan'izany fahagagana ary nanao izany fanambarana izany ka noheverina ho toy ny rediredin'adala izany manoloana ny fahafatesan'i Jesosy satria maro no nitomany, nisaona, ary mahatonga ny saina hikorontana tsy hila tsara izany ka dia noheverina fa toy ny rediredin'adala tokoa izany fanambarana nataon'i Maria izany; eo koa ny amin'ny lafiny fiarahamonina, ny vehivavy dia tsy mba to-teny eo amin'ny fiarahamonina ka mety tsy ho nanana ny lanjany tokoa izany fanambarana izay fanambarana izay nataon'i Maria izany; ao koa ny hoe tsy manan-danja raha hoe ny fijoroana vavolombelona ataon'ny olona anankiray fa raha atao hoe olona maromaro vao azo inoana izany fanambarana izany...*

*Eto dia tiana ho marihana fa raha manao maniraka olona Jesosy hanao ny asa fitoriana dia noravan'i Jesosy eto izay fanavakavahana indrindra fa teo amin'ny fiarahamonina, tsy mifidy olona Andriamanitra hirahana, na zaza na lehibe na vehivavy na lehilahy na heverina fa ho toy ny adala aza toa an'I Maria Magdalenina ka hanambaran'ny tenin'Andriamanitra ny hoe: "ny adala amin'izao tontolo izao no nofidian'Andriamanitra hampamenatra ny hendry"*

...And it is not surprising if those to whom Mary proclaimed did not believe that great miracle because already in the story Mary is among those classified as great sinners, and that is to say a person with seven demons is truly seen and thought of as like an insane person, [someone who has] lost her mind; and here, because of that circumstance there are a few things that might be the reason that produced this lack of faith. The very first as was just said, a person who is said to be freed from insanity is proclaiming the appearance of a miracle and made that announcement and so it is considered truly like the idle talk of the insane in the face of the death of Jesus because many were crying, mourning and their minds were agitated, not well-calmed and so that pronouncement of Mary's was considered like the idle talk of the insane. There, too, was the aspect of the community: women were not 'good-for-their-word' in the community and so it is possible that that announcement which Mary made did not have its weight at all. There, too, is what might be said to be the lack of weight that the testimony of one witness has but if many people [witnesses] then the announcement can be believed...

Here it is good to emphasize that when Jesus sends people to do the work of preaching then Jesus did away with the discrimination especially there in the community. God does not discriminate on the people to send, whether child or adult or male or female or considered like the insane as was Mary Magdalene and so the Word of God announces, "God chose the foolish to shame the wise..." (1 Cor. 1:27).<sup>56</sup>

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<sup>56</sup> Ranivomiarana Raharisoa Fanjamalala, "Sermon on Mark 16:9-20," Recording, Ivory Avaratra, Fianarantsoa, December 2004. My translation.

In Western culture, at least that part of Western culture represented in North America of which I am familiar, the demon-possessed are not so readily equated with the mentally ill. It is more likely for demon possession and evil behavior to be equated. In the past, if the etymology of the expression “to be touched in the head,” is any clue, mental illness was actually attributed to God who was conceived of having touched the sufferer’s head with a divine finger. The preacher’s suggestion that a person who has had seven demons was likely mentally unstable at some point and thus an unreliable witness makes perfect sense in her cultural world. It might not occur to a Westerner. The unexpected reversal of representing God as choosing the foolish to shame the wise is a counter-triumphalist move.

Repetition, redundancy or ‘copia’ are hallmarks of an oral style and communication strategy that gives the audience an opportunity to assimilate the new information before the thought has disappeared with the sound.<sup>57</sup> In these sermons lines are delivered and repeated in a new form, with a different grammatical construction and little change in the overall meaning. A short example of this may be found in the Rev. Rakotonomenjanahary

Danielson’s sermon:

*Raha jerena ny filazantsara araka ny Marka, ka rehefa niseho tamin’ny 11 lahy izy satria Jodasy tsy teo intsony fa efa maty nomono tena dia izao, mbola nihanahana ny mpianatra teo ampisakafoanana, nihanahana izy dia io vokatry ny efa latsaka ao anaty saina ny hoe efa tena nalevina, nidina tao anaty fasana tamin’ny rarivato mafy ka dia sarotra ny hino. Noho izany dia nanome tsiny Jesosy, nanome tsiny izy. Ny fanomezan-tsiny dia mahazo lafiny maro teo amin’ny tantara niarahana.*

If the Gospel of Mark is looked at, and so when [Jesus] appeared to the 11 men because Judas was no longer there but had already killed himself then the disciples still could not get their breath there while they were eating, they could not get their breath as the result of the fact that it had entered their minds that he was already buried, he had entered into the tomb in the strong stone masonry and so it was hard to

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<sup>57</sup> Ong, *Orality and Literacy* 39-40.

believe. Because of this Jesus blamed them, he blamed them. His giving of blame has many aspects there in the story being followed.<sup>58</sup>

“...Still could not get their breath...still could not get their breath...already buried...entered into the tomb...Jesus blamed them...he blamed them...His giving of blame...” Like a candle being dipped in wax, each layer is added and strengthens the overall message.

The following, longer excerpt from Theologian Charline’s sermon, expands on the word *fananana* (possession, belongings).

*Raha misy zavatra mahasarotiny ny olombelona dia ny zavatra heveriny fa fananany satria izy hono no niasatra taminy, eny fa ny Kristianina izay mbola tsy resy lahatra amin’ny filazantsara tanteraka aza dia tsy mahafoy hizara ny fananany: vola, harena fitaovana soson-kevitra, fampianarana ohatra mba ho an’ny hafa. Jesosy Kristy no filazantsara velona ary izany no apetrany ho andraikitry ny mino Azy ka hampielany izany amin’ny olombelona rehetra, izany no apetrany amintsika efa manana Azy hizara amin’ireo izay mbola tsy manana an’i Jesosy, izany no tena maha hafa an’ity fananana tena Kristianina dia i Jesosy Kristy ity. Fananana sarobidy irina hananan’ny tsirairay Jesosy araka ny iraka hampanaoviny ny mino eran’izao tontolo izao, fananana tsy maha tia tena fa izay manana Azy dia toa terem-panahy hizara izany amin’ny hafa koa, fananana tsy maha tia tena fa fananana tiana hampitaina ho azo sy ho fananan’ny hafa koa izay mbola tsy manana, fananana tena maha mpanankarena ho an’izay manana azy, tsy hoe harena ara-nofo fotsiny ihany fa ny harem-panahy rehetra ka tiana koa ho an’ireo izay mbola ao anatin’ny fahantrana nohon’ny tsy fananana azy. Ny mahatonga ny olona tsy te hizara ny fananany mantsy amin’ny hafa dia ny fiheverany fa ho ritra koa ireo eo am-pelantanany raha zaraina izany, fa Jesosy Kristy kosa izay tena fananana dia ampy ho an’ny mpizara sy ny hizarana, fanomezana ampy ho an’izao tontolo izao Jesosy Kristy satria ho an’ny tsirairay no nandatsahany ny ràny teo ambonin’ny hazo fijaliana hahazoan’ny tsirairay famelankeloka. Izay tena manana an’i Jesosy Kristy dia tsy tafandry mandry fa satriny ny hizara an’i Jesosy Kristy isan’andro isan’andro. Tsy hifidianana olona, tsy hifidianana sarangan’olona, tsy hanavahana n’iza n’iza satria miray aina amin’i Jesosy Kristy tsy manavaka izy fa tia ny olombelona rehetra hovanjena, hizarany ny fitiavany sy ny fanavotana vitany teo ambonin’ny hazo fijaliana. Manokana ity fananana sarobidy ity dia i Jesosy Kristy satria tsy natao hotehirizina ao amin’ny rindrina efatry ny coffre fort na ny banque na ny trano na ny vala fa natao haely eran’ny vazan-tany efatra, eran’izao tontolo izao mihitsy mba samy hanana azy ny olona tsirairay. Fananana mahagaga loatra satria fananana maha te hizara,*

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<sup>58</sup> Rakotonomenjanahary Danielson, “Ascension Day,” Sermon, Tsiafahy Lutheran Church, Antsirabe Avaratra, May 20, 2004.

*fananana mahafaly mitondra fiadanana ary tsy azon'izao tontolo izao horaisina avy amin'izay manana azy fa kosa hatolotra ho an'izao tontolo izao mba hanana koa izy.*

If there is something that makes people difficult to please it is those things that they believe are their possessions because, they think, they exhausted themselves for it. Yes, but Christians who are still not entirely convinced by the gospel do not release their goods for sharing: money, riches, tools, ideas, teaching, for example, for others. Jesus Christ it is who is the living gospel and that [the gospel] he put as a responsibility with those who believe in him and so it must be spread to all people. That [gospel] he placed with us who already have him to share with those who do not have Jesus. That is what really makes different this real Christian possession, that is Jesus Christ – an important possession to be desired that each should have Jesus according to the messenger whom he caused to make believers around the world – a possession which does not make one selfish who has him but compelled by the Spirit to share that with others, too. A possession that does not make one selfish but a possession beloved which causes love to be received and for the possession of the other also who yet does not have [it]. A possession that makes one truly rich for the one that has it. This is not a possession that is simply a dream but all the riches of the Spirit and so for those who are still in poverty because they don't yet have it. What brings people not to share their possession with others is that they believe that the things they have in hand will dry up if they are shared but Jesus on the other hand, who is the real possession, is enough for the one who shares and the one with whom he is shared. Jesus Christ is a gift for the whole world for each one. He shed his blood there on the cross so that each one would get the forgiveness of sin. He who really has Jesus Christ does not easily sleep but rather is determined to share Jesus Christ every day. There is no choice of person, no choice of the type of person, no discrimination of anyone because of being in one life with Jesus Christ. He does not discriminate but wants that all people be saved, share his love and the redemption he accomplished there on the cross. This special possession is unique which is Jesus Christ because it is not made to be saved within the four walls of a safe or a bank or a house or a corral but has been made to be spread to the four corners of the world, truly around the world, so that each person has it themselves. A possession that is too wondrous because it is a possession that makes one want to share it. A joyous possession carrying peace and which the world cannot take it from one who has it but rather is offered to the whole world that each might have it, too.<sup>59</sup>

This copious style, done well in this preceding quotation, might cause more literately trained ears to weary at the repetition and 'heaviness' of use. Some less artistic preachers can seem repetitive to the point of boredom for listeners whose ear-training has not come to rely on the speaker's redundancy to help situate the ideas in memory. I realize now why, for example,

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<sup>59</sup> Raharinomenjanahary Léonie Charline, "Ascension Day." My translation.

translating sermons into English for visiting Anglophones in Madagascar was such a tedious task. Often I would simply state, “He is repeating himself and there is no different way to translate what he has said in English.” Now I realize I was cheating my listeners out of the fullness of the experience for the redundancy itself was part of the message.

A good teacher of English composition would likely downgrade a student for overuse of proverbial or platitudinous sayings, encouraging that student to be more original in their thought and expression. Romanticism, in Western culture, attacked the commonplaces in favor of originality and precision linked more fully to the new visual dominance in the sensorium.<sup>60</sup> Commonplaces and proverbs, however, give a listener, especially in a primarily oral culture, hooks on which to hang their thoughts. They act, as it were, as recognizable mile markers to help situate the listener in the landscape of the speaker’s ideas. In the sermons already excerpted above we have seen this use of mnemonic association. Here I wish to turn our attention to the proverbs and, if you will, to the proverbial-style use of Scripture.

In the late nineteenth century, missionaries in particular had noted the great fondness for *ohabolana* – proverbs – among the Malagasy. Writing in *The Antananarivo Annual and Madagascar Magazine*, J. A. Houlder, a missionary of the London Missionary Society, says:

Like many other peoples the Hova<sup>61</sup> are very fond of proverbs. ... They are brought forward on every occasion. Indeed no palaver at a tribal gathering, no courtier’s address in the palace, no great officer’s harangue to the assembled thousands when the Queen’s word is proclaimed, and no sermon by any one of the many preachers of God’s Word, would be considered complete without them.

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<sup>60</sup> Ong, *The Presence of the Word* 252-253.

<sup>61</sup> *Hova* refers to the Merina people of the central highlands. *Hova* also refers to the “citizen” class of those same people with nobility designated by *andriana* and the slave caste known as *andevo*. While these class distinctions no longer hold any legal connotation, Merina are very aware, even today, of their class. It is less likely today to hear someone generalize the population of Imerina as *hova*.

Nothing succeeds so well with native bearers as an aptly quoted proverb. They will forgive much in the way of logic, paucity of thought, a bad choice of words, and indistinctness of expression, if what they do get be only served up with a few terse and racy sayings that are already familiar to their ears.<sup>62</sup>

Houlder misses a very important point in the second paragraph of this quote. It is precisely the use of the proverbs, well placed or well modulated, that makes the address intelligible to listeners in an oral culture. The metaphoric language of proverbs does two things. First, it concretizes an abstraction by relating it to the experience of daily existence. Second, it integrates the listener into the totality of what is known and passed on as knowledge that is only maintained in the on-going conversation.<sup>63</sup> Oral culture has no other means of maintaining information. As Lee Haring has stated:

Metaphor in Malgasy thought, according to one of Madagascar's deep thinkers [Siméon Rajaona], is not merely rhetoric to convince persons unable to understand reason. It is reason, because comparison integrates a particular truth into a universal order. "Comparison, for the Malgasy, is not simply a means to make an abstract thought concrete, or to make it more tangible or palpable. More than that, it is an integral part of the notion of moral and philosophical truth."<sup>64</sup>

In the sermons collected for Ascension Day, only a handful of *ohabolana* can be found. While this seems strange in a society where everyday speech and the public orations, especially *kabary*, are replete with proverbs, there may be historical reasons. Much of the preaching found after 1861 in the Protestant churches<sup>65</sup> relied heavily upon proverbial material and style leading to what Raison-Jourde describes as a literal war of words that was

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<sup>62</sup> J.A. Houlder, "Ohabolana, or wit and wisdom of the Hova of Madagascar," *The Antananarivo Annual and Madagascar Magazine*, XVIII.Christmas (1894) 189. Houlder collected, categorized and translated into English many proverbs. His work was subsequently translated into French and continues in publication in Madagascar today. See Houlder, *Ohabolana ou proverbes malgaches*.

<sup>63</sup> Ong, *Orality and Literacy* 33-36.

<sup>64</sup> Haring, *Verbal Arts in Madagascar*. Quotation cited is from Siméon Rajaona, "Essai d'analyse de la structure de la pensée malgache, examen de quelques notions," *Bulletin de l'Académie Malgache*, n.s.37 (1959), 75-79.

<sup>65</sup> Lutheran mission work began in 1868 with the arrival of the NMS.



thinly disguised as a sermon.<sup>66</sup> The most popular texts to preach on also came not from the New Testament or the Old Testament stories but from the Wisdom literature and Proverbs.<sup>67</sup> Correction of this practice may have influenced how Homiletics was subsequently taught and therefore how proverbial material was valued.

Nevertheless we do find *ohabolana* in these sermons. Many of the uses are straightforward support for the argument at hand. Pastor Danielson, who was excerpted above, uses an agricultural proverb to support his argument that preaching increases faith:

*Arakaraka ny hitoriana ity filazantsara ity koa anie re olona no manamafy ny finoana e! tahaka ny mitsongo anamamy ka arakaraka ny angalana ny raviny no hiroboany, izay koa ny finoana, fa “ny finoana tsy miasa maty,” hoy Jakoba, ka raha mararirary ny fiangonana, tsy dia mitombona loatra, be olona isankarazany dia nohon ny tsy fitoriana no hita voalohany indrindra, indrindra ho anay mpandinika, tsy fandehanana mitory.*

According to the preaching of this gospel may the faith of people be strengthened also! *Like picking spinach, as the leaves are taken, it will grow larger.*<sup>68</sup> That too is faith but “faith which does not work is dead,” says James.<sup>69</sup> And so if the church is a bit sick, it doesn’t accomplish much. There are many different problems because of the lack of preaching seen at the very first, especially to us who think about it: the lack of going to preach.<sup>70</sup>

The proverb cannot be pushed particularly hard here, as the simile would suggest that preaching is like pruning; that is not what the preacher is suggesting. Rather he is stretching the proverb to mean that frequency of preaching will increase faith. Pastor Danielson’s citation of the biblical book of James, too, is a bit off. He is loosely quoting. Both the James

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<sup>66</sup> Raison-Jourde, *Bible et pouvoir à Madagascar* 565.

<sup>67</sup> Raison-Jourde, *Bible et pouvoir à Madagascar* 565.

<sup>68</sup> Pinching the leaves of the *anamamy* plant causes the plant to send out new leaves that can be harvested later.

<sup>69</sup> James 2:26

<sup>70</sup> Rakotonomenjanahary Danielson, “Ascension Day.” My translation.

reference and the proverb are employed to encourage ordinary Christians to engage in preaching.

Just before Pastor Danielson uses this particular proverb he uses a string of proverbs that are commonly found together to support his argument on the ubiquity of Christ. He is not here calling on the simile to support his argument where a Westerner might have anticipated a syllogism, but to draw the hearer into a different logic, the logic that says that what is passed from the ancestors, the compendium of all Malagasy knowledge passed orally from generation to generation, is enough to convince the listener to accept the proposition.

*Aiza ary Jesosy amin'izao? Sady eo ankavanan'Andriamanitra izy no eto amintsika, izay no amin'i Jesosy. Misy fitenintsika Malagasy izay mba mahalasa ny saina ihany manao hoe:*

*Tsy izay mampiratra dia kintana;*

*Tsy izay rehetra ilain'ny fo dia faritana;*

*Tsy ny be resaka no manana ny marina;*

*Tsy ny mitokamonina no miala; ary*

*Tsy adalan'ny akoho loatra akory ny hitoerany any atsimom-patana fa nohon'ny toeram-boazara;*

*ka tsy hiady vitana aho fa an'ny any ambony ny fandaharana.*

*Jesosy, ry havana, araka izay nolazaiko teo izany dia nasandratra ho avo, nasandratra ho avo, ary vokatry ny fanetren-tenany no nanandratran'Andriamanitra azy.*

Where is Jesus now? He is both there at God's right side and here with us. That is how it is with Jesus. There is a saying among us Malagasy that makes us think:

Not everything that shines is star;

Not everything the heart needs is marked out;

It is not the talkative one who has the truth;

It is not the one living alone who leaves; and

The chicken is not insane to sit south of the cooking fire  
because it is the place assigned to it; so

I won't argue fate because it is arranged above.

Jesus, dear friends, according to what I said there, has been lifted on high, lifted on high, and it is the result of [his] humility that God lifted him up.<sup>71</sup>

The preacher's argument is simple: this paradox of ubiquity cannot be explained; it is just to be accepted. Jesus is both at the right hand of the Father in heaven and with us here to empower us. The chicken sits south of the cooking pot in a traditional Malagasy home because that is the least fortuitous place, the least holy place. Because, according to Malagasy custom the corners of the house – and the places in between them – have certain astrological meanings, the northeast corner is the place of the ancestors, the place of honor. The southwest corner, then, is the lowest place and can afford to be sullied by the chicken's excrement. The chicken cannot argue its fate and therefore we should not argue Christ's fate (to be in two places at once) even, as the preacher goes on, though he deserves it for his humility. Interestingly, a Malagasy informant told me upon reading this sermon that this proverb in particular was a bit 'dangerous' for the preacher to use as it would key up another Malagasy proverb, "*Aza miady vintana amin'ny akoho*" (Do not fight to have the luck of the chicken). A chicken being carried to market is often carried in a basket placed on the merchant's head and therefore seemingly above everyone else. Of course, he is being sold to be eaten – hardly good fortune!<sup>72</sup>

Dada Rajosoa, the oldest of the preachers sampled, used the proverbs in a manner that seemed more seamless to the arguments. The pictures the proverbs paint are vivid. Speaking of a rich person living in a palace whom most, including that person him- or herself, would consider "at ease" or care free, Dada Rajosoa says,

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<sup>71</sup> Rakotonomenjanahary Danielson, "Ascension Day."

<sup>72</sup> Ravelojaona Olivier, personal conversation, Saskatoon, August 26, 2009.

*Ianao izay ao amin'ny lapa be dia afaka mamongotra ny fahafatesana ary ny fanjakan'ny devoly noho ny finoana. Koa mitondra ny filazantsara ho an'izay olona mihevitra fa efa miadana izy. Izy no miadan-dratsy sahala ny boka mitery; mitery ny boka, misotro ronono nefa ny vavany tsy afaka. Miadan-dratsy sahala amin'ny boka mitery ny olombelona izay afa-po amin'ny lapa be mampiratra, tahaka an'ny mpanan-kerena niara-belona tamin'ny Lazarosy.*

You who are in the great palaces are free to pull up death and the dominion of demons by the roots because of faith. And so he carries the gospel to those who believe themselves already at peace. It is *a poor peace like a leper milking*. The leper milks, [he would] drink milk but it does not get to his mouth. The person who is self-satisfied in the shining palace too is in *a poor peace like the leper milking*, like the rich man who was living with Lazarus.<sup>73</sup>

The Malagasy proverb appears in two reference works as: *Miadan-dratsy ohatra ny boka mitery* in Rajemisa's, *Rakibolana Malagasy*,<sup>74</sup> or *Miadan-dratsy hoatra ny boka mitery omby* in Houlder's, *Ohabolana ou Proverbes Malgaches*.<sup>75</sup> Both versions essentially translate as "In a poor peace like a leper milking (a cow)." Houlder takes this to mean that because the leper's hands are slippery, nothing comes of the work. Rajemison notes that it means that although the person is in great distress, they have a sense of ease. Interestingly, the same informant who had read the previous sermon's proverb and found it keyed somewhat difficultly, took a slightly different approach. The young Malagasy transcriber of the sermon had written "*Miadan-dratsy toy ny boka miteny*," which translates as "In a poor peace like a leper speaking." My informant surmised that the loss of lips due to leprosy was at issue and this was why the leper could not drink.<sup>76</sup> Proverbs transmitted orally must be expected to vary. Even Dada Rajosoa had exchanged the word *sahala* for *ohatra*, two terms that are essentially equivalent.

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<sup>73</sup> Dada Rajosoa, "Ascension Day." For the story of Lazarus see Luke 16:19-31.

<sup>74</sup> Rajemisa-Raolison, *Rakibolana* 653.

<sup>75</sup> Houlder, *Ohabolana ou proverbes malgaches* 174.

<sup>76</sup> Ravelojaona Olivier, personal conversation, Saskatoon, August 26, 2009.

Another way to use proverbs is to overturn them or tweak them by a small re-arrangement of the words. Once again, Dada Rajosoa has the clearest example of this. He takes one of the most commonly used proverbs and turns it completely upside-down. The proverb is “*Ny fanahy no maha-olona*” (It is spirit that makes a person). Driving home the point that the gospel is for “every person and the whole person,” he says:

*Tsy ny fanahy ihany no olona fa ny olombelona dia tena sy fanahy, koa tian'Andriamanitra ho sitrana avokoa ny olona manontolo, ka dia ny filazantsara manontolo no hotoriana ho an'ny olona manontolo sy ny olombelona rehetra. Izay no mahatonga antsika handray vahiny, ary izany fandraisam-bahiny izany tsy hahafahan'ireo madinika ireo izay tsy inona fa tian'i Jesosy koa ny tena, tsy ny fanahy ihany.*

*People are not just spirit but body and spirit. And so God wants the healing of the whole person, and so the entire gospel will be preached to the entire person and all people. What brings us to receive guests, and that welcome of guests purified by these little ones, is nothing other than that Jesus loves the body, not only the spirit.<sup>77</sup>*

Above I suggested that Scripture functions proverbially in these sermons. Several of these sermons may be found in Appendix 3, making available for the reader a better picture of how the whole fits together in each. Dada Rajosoa's sermon demonstrates perhaps most clearly how scriptures committed to memory (though not always verbatim!) inform the speech patterns of the preacher and keys the memories of the listeners. Lee Haring has a simple theory regarding the Malagasy use of proverbs that I believe can be transferred here also to the use of Scripture quotations. He writes:

*The beautiful, controlled language of the proverb, which by its quotations echoes the many voices of the past, constitutes an implicit theory among Malagasy that reality includes both the authority of the ancestors and the immediacy of the speaking event.<sup>78</sup>*

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<sup>77</sup> Dada Rajosoa, “Ascension Day.”

<sup>78</sup> Haring, *Verbal Arts in Madagascar* 66.

We could rephrase the last part of that sentence to read: "...reality includes both the authority of Scripture and the immediacy of the speaking event."

## **Conclusion**

While the very highly stylized, even poetic language of *kabary* is not present in these sermons, they do reflect a clear, oral theological understanding. Christ, the living Word, is represented as being present in the proclamation with power. For the Malagasy, the Word does what it says, freeing people from bondage to the powers of evil and the forces of illness and protecting them from danger. Moreover, the compositional style of these works invites the audience to understand the Gospel by participating in it, not by learning definitions and engaging in distantiating analysis. The Malagasy style invites people to know the Gospel by being absorbed into the totality of reality preached which includes the distant past and presses to the future. The stylistic change in these sermons from the grand oratory of Malagasy culture to a somewhat more prosaic oratory only thinly veils the fact that the underlying oral world view has not changed significantly, if at all: the spoken word has power; the spoken Word empowers.

*Tsara ny haren-kita fasana.*<sup>1</sup>  
The riches demonstrated by a tomb are good.

*Tsy mino maty va raha tsy avy mandevina?*<sup>2</sup>  
Do you not believe [the person] dead if you haven't come from burying [him/her]?

### **Chapter 5: The Easter Sermons**

In the last chapter, we considered sermons based upon the Longer Ending of Mark's gospel as the assigned pericope for Ascension Day. In this chapter we turn our attention to the pericope for Easter Sunday in the first year cycle of the Malagasy Lutheran Church's lectionary: Mark 16:1-7. The same set of preachers is under consideration as was in the previous chapter. In this chapter we shall consider several themes not presented in the last. These include the importance of liturgical setting, the rehearsal of key loci, and the overarching strength of inter-textuality as an oral marker in these sermons.

As is evident from the citation above, the lectionary pericope does not include verse 8 but ends without the women's fearful departure. Before the preacher even begins to consider the text, a choice has been made by those who established this lectionary in the sixteenth century.<sup>3</sup> The problem of the women's fear and silence was already too difficult for the church to handle, especially on a high holy day. It is simply, therefore, ignored. A theology of absence on Easter may be too big a pill for the community to swallow. How do you

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<sup>1</sup> Houlder, *Ohabolana ou proverbes malgaches* 185. Proverb number 2129. My translation. The sense is that one dies well if one has an expensive tomb.

<sup>2</sup> Houlder, *Ohabolana ou proverbes malgaches* 187. Proverb number 2142. An equivalent English expression might be, "Seeing is believing."

<sup>3</sup> See Frank C. Senn, *Christian Liturgy: Catholic and Evangelical* (Minneapolis, MN: Fortress Press, 1997) 342, 344-45. Senn describes the historic one-year lectionary, used from the sixteenth century until the new Revised Common Lectionary was developed in the late 1960's and 1970's, and on which the lectionary of the Malagasy Lutheran Church was built, as the West's "remarkable consensus."

understand a risen Lord who is not returned to his community? How do you celebrate that? The easier solution is to ignore verse 8 entirely.

In the request to the initial group of preachers participating in this study, special attention to verse 8 was to be paid even though it is not officially a part of the pericope. Only a few paid attention to that verse, as we shall see, and of those who did, all dismissed it or explained it away. Hoping to get Mark 16:8 addressed, students from the *Sekoly Ambony Loterana momba ny Teolojia* (SALT) were asked to enregister sermons on this text with added emphasis that the students deal with the women's silence and fear. Those responses will be shared below along with those of the original set of preachers. Once again, the fear and silence described by Mark produced various explanations. Only one student addressed head on what might be described as a theology of absence.

### **The Ending at Verse 8**

Of the twenty original participants in this project, only nineteen sermons were produced. One had a registration failure. Among the nineteen, only four addressed the ending of Mark's gospel at 16:8. When each of the respondents was contacted and instructed on how to record the sermons, he or she was also asked to try to include verse 8 in their overall consideration of the text for the sermon. It is certainly possible that the respondents simply forgot the instructions and so did not include verse 8 in their consideration, especially as the pericope for Easter Day does not include that verse.<sup>4</sup> However, if the respondents prepared their sermons in such manner as they all indicated in a questionnaire supplied them,

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<sup>4</sup> *Perikopa*, 10th ed. (Antananarivo: Trano Printy Fiangonana Loterana Malagasy, 1985) 99.



then they all read the pericope in their Bibles as well as in the church's printed lectionary.<sup>5</sup>

They were not unaware of the verse.

Pastor Randrianandrasana Dieu Donn  addresses the verse obliquely. His solution for the problem of the women's fear and silence is to suggest it was part of a natural confusion and fear in the face of overwhelming good news. He begins speaking in the voice of the young man at the tomb (verse 6):

*“Fa fantatro fa mitady an'i Jesosy ilay nohomboana tamin'ny hazo fijaliana ianareo. Jereo tsy eo intsony izy. Iza no hafatra napetrany: modia ianareo dia mandehana fa izy dia efa mialoha anareo any Galilia, any no hahitanareo azy, dia mba lazao ry Petera dia mba lazao ny mpianany fa nitsangana tamin'ny maty Jesosy ka any Galilia mifankahita.” Sady faly no sahirana tahaka ny mpianak'akoho notorahim-potsimbary: faly sahirana ilay zanak'akoho rehefa mamahana akoho mandehandeha mihinana ka dia mitsipelipelika eo akaikin-dreniny eo izy. Iny no manambara ny fahafaliany iny. Nihazakazaka niverina ary ny resaka teny an-dalana teny angamba tsy nisy intsony fa tena hahita tava an'i Jesosy no tena tao an-tsain'izy ireo...*

“I know that you are searching for Jesus, the one who was crucified on the cross. Behold, he is no longer here. This is the message he left: go home – go for he is already ahead of you in Galilee, there you shall see him. Then tell Peter and tell his disciples that Jesus is risen from the dead and in Galilee they will see each other.” They were both happy and troubled like the family of a chicken at which feed has been thrown: happy and troubled are those chicks when the chickens are fed, they go around eating and so they turn back and forth there near their mother. That announces the depths of their joy. [They] ran returning and there probably wasn't any conversation on the way any longer for they really wanted to see the face of Jesus – that was what was foremost in their minds...<sup>6</sup>

Confusion and a fear born of overwhelming joy cause the women to run home. There is no hint here of a theology of absence, just a fleeting explanation for the reaction of the women in verse 8. They are simply overwrought by joy like chicks overwhelmed by the sudden appearance of food.

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<sup>5</sup> See sample questionnaire in Appendix 1.

<sup>6</sup> Randrianandrasana Dieu Donn , “Easter Day,” Sermon. Masombahoaka, Fianarantsoa. April 11, 2004. My translation.

Pastor Rakotoniaina Jean de Dieu solves the problem of the women's fear and silence by referring it back to the previous verses, especially the young man or angel's admonition not to be afraid found in verse 6:

*Raha dinihana anefa ny filazantsara dia tsy te-hampianatra izy fa ny fahitana ny fasana foana no nahatonga ny finoana ny fitsanganan'i Jesosy. Tsy izany fa hitantsika raha jerentsika ny andininy faha 8 amin'ity Marka toko faha 16 ity dia voalaza ao fa vao maika aza natahotra, taitra. Izany no nanjo ireto izay tonga tao amin'ny fasana voalohany, ary izany tahotra izany dia ny Anjely no manala ny tahotra tao aminy ka nilaza hoe: aza matahotra. Ny fasana foana dia azo raisina ho famantarana izany, famantarana izay manomana ny mpianatra ho amin'ny fanatrehana an'i Jesosy indray izay hiseho aminy araka izay voalaza ao amin'ny andininy faha 7 ao amin'ity Marka toko faha 16 ity. Ny finoana izany dia tsy miorina amin'ny fahitana ny fasampoana fa miorina amin'ny fanambaran'Andriamanitra izay nampilazainy ny anjely hoe: "Efa nitsangana izy, tsy ato izy."*

If the gospel is considered however, then he does not wish to teach that the empty grave is what brought about faith in the resurrection of Jesus. That's not it for we see, if we look at the 8<sup>th</sup> verse in this the 16<sup>th</sup> chapter of Mark then it is said there even more especially that [they were] afraid, surprised. That is what grieved these who came to the tomb first and that fear is what the angel removed from them and said, "Don't be afraid." The empty tomb can be received as a sign, a sign that prepares the disciples for their meeting again with Jesus who will show himself to them according to what is said in the 7<sup>th</sup> verse in this 16<sup>th</sup> chapter of Mark. That is, faith is not founded on the vision of the empty tomb but founded on the proclamation of God which he caused the angel to say, "He is risen; he is not here."<sup>7</sup>

A while later in the same sermon, Pastor Rakotoniaina disregards completely the ending of Mark at verse 8 by saying:

*Amin'izay isika efa mahalala ny fifaliana sy ny fahavononana tanteraka no handehanantsika miala ao amin'ny toeran'ny maty, miala amin'ny sehatra rehetra sy ny toerana rehetra misy ny fahafatesana izay tsy misy ny fiainana tahaka izay nataon'ireto vehivavy ireto, tsy nijanona tao am-pasana rehefa nandre hoe: " tsy ato intsony ilay Tompon'ny fiainana fa efa nitsangana." Tsy nijanona nandany andro tao fa nihazakazaka nanambara tany amin'ny hafa.*

With that we, who already know the joy and the total readiness, are those who will go, leaving the place of the dead, leaving every stage and every place where death is, where there is no life like that done by these women. They did not stop at the tomb

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<sup>7</sup> Rakotoniaina Jean de Dieu, "Easter Day," Sermon, Antanifotsy, April 11, 2004. My translation.

when they heard “that Lord of life is not here any longer but his already risen.” They did not stop and waste days there but ran and announced this to the others.<sup>8</sup>

This homiletical interpretation of the ending has more in common with Matthew 28:8 and Luke 24:8-9 where the women run excitedly back to the disciples to announce the news. In both Matthew and Luke the resurrection is confirmed by a christophany, an ultimate demonstration of presence. In John’s gospel Jesus appears to Mary after everyone has inspected the tomb with some consternation. Interestingly, John describes the head-band that had held Jesus’ corpse’s mouth shut (John 20:7). If Jesus’ speech is Jesus’ presence, John in particular emphasizes it by paying particular attention to that kerchief’s neat and folded position in the tomb.

Pastor Andrianantoandro Léon Fidèle continues the theme of a joy so shocking that it overwhelms the recipient. He likens the women’s reaction to that of a family asking a doctor to help them tell a patient that he has won the lottery lest the news startle him to death.

*Zava-manaitra miseho amintsika mpino ankehitriny koa anefa no nitranga tamin’i Maria sy ny mpianatra araka ny Marka toko faha 16 ny andininy faha 8 eto, nivoaka Maria ka lasa nandositra niala tamin’ny fasana fa torakovitra sady talanjona ary tsy mba nilaza na inona na inona tamin’ny olona izy satria natahotra. Zavatra tsy araka ny maha-olona sy ny saina no nitranga; nahita olona natsangan’i Jesosy tamin’ny maty ihany izy ireo fa raha Jesosy no nolazaina fa nitsangana tamin’ny maty ary velona nefa tsy hitany hampitony azy dia tsy afa-po tamin’ny tenin’ily anjely izy ireo. Tafalatsaka tanteraka tao anaty tahotra sy horohoro. Tsy milaza ho tsy finoana izao fa mby tao am-pon’i Maria hatrany ny fahaveloman’i Jesosy nandritra ny fotoana nahalalàny azy sy ny niarahany taminy. Ary mbola mby ao am-pony foana Jesosy Tompony na dia efa maty aza. Fahatampohana no nahazo azy, tsy hafa ity dokotera iray be tsosidrà, koa raha nila hevitra tamin’ny havan’ny marary hoe: ahoana no fomba hilazana amin’ny havantsika dokotera fa izy no nahazo ny vola be tamin’ny fisarihana ny tombolà izay nitontona tamin’ny laharana ananany? Nanomboka niasa ny dokotera ka nanao resaka tsotra taminy hoe: raha ingahy moa izao no mahazo vola be amin’ny fisarihana tombolà dia ataon’Ingahy ahoana? Dia namely azy tsotra ilay namana hoe: omeko an’ny dokotera ny atsasany dia manjary izy indray no safotra nifamonjena. Zavatra tsara tamin-dRavehivavy ny nitsanganan’ny Tompony*

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<sup>8</sup> Rakotoniaina Jean de Dieu, “Easter Day.”

*kanefa tsy hisy hahalala ny tahotra sy ny fahatalanjonany afa-tsy ny Tompo ihany. Fantany ny feony, indrindra fa hoe velona izy, hitan' I Maria ny foana, rèny ny feon' ny Anjely nilaza hoe: tsy ato izy fa efa nitsangana, rèny ny baiko nilaza hoe: mandehana lazao amin' ny mpianany fa mialoha anareo any Galilea Jesosy. Manambara fahavelomana tokoa izany fa tsy nanankery izy. Inona no nahatonga an-dRavehivavy tsy manankery hilaza izay hitany sy rèny ny amin' ny Jesosy Tompo? Tsy inona fa araka ny voalazan' I Jesosy: hahita anareo indray aho ka dia ho faly ianareo.*

Startling things appear to us believers today, too, however which happened to Mary and the disciples according to Mark chapter 16, the 8<sup>th</sup> verse here. Mary left and went to run away from the tomb for she was shaking all over and astonished and they had not yet said anything to people because they were afraid. Something that is not according to human experience and thinking had happened. They had seen people raised from the dead by Jesus but they had not seen it if Jesus is the one discussed as raised from the dead and living then they did not see how to calm themselves so they were not satisfied with the word of that angel. They had fallen completely into fear and trembling. This does not say that they didn't believe but Jesus her lord was still at the point of being in her heart even if he was dead. The suddenness had gripped her, not unlike this one doctor of one with high blood pressure and so when the family of the sick person needed counsel from him they asked, "What is the best manner to say to our loved one, doctor, that he has won a lot of money in the dividing out of the lottery which fell upon the number he had?" The doctor began to work and he made simple conversation with the patient saying, "If you sir were to gain a lot of money in the division of the lottery what would you do?" This friend responded simply saying, "I would give to the doctor the half of it." And with that he [the doctor] was overcome and fainted. The resurrection of their Lord was a good thing to the women but there is no one who knows the fear and the astonishment except the Lord alone. She knows his voice, especially when it was said he is living. Mary saw the empty tomb, she heard the voice of the angel say, "He is not here but risen," she heard the command he gave saying, "Go say to his disciples that Jesus has gone ahead of you to Galilee. This announces life but they didn't have the strength. What is it that happened to the women so that they did not have the strength to say what they saw and heard about the Lord Jesus? It is nothing but that Jesus said, "I will see you again and you will be happy." <sup>9</sup>

To interpret the silence and fear of the women in verse 8 of Mark's account, Pastor Andrianantoandro has a plausible psychological explanation but to make that explanation work, he has resorted to conflating the other gospels' accounts as well. In particular he conflates the Johannine account here, bouncing back and forth between the Markan women

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<sup>9</sup> Andrianantoandro Léon Fidèle, "Easter Day," Sermon, Ambohimiadana, April 11, 2004. My translation.

and the Johannine Mary. Even the pronouns become vague: do they refer to the women or to Mary?

None of the other original set of twenty preachers makes any reference at all to the fear and silence in verse 8. The students from the SALT, however, made a more valiant effort. Ten students took up the challenge, though one sermon failed to be properly recorded, leaving nine respondents. Of the nine, six addressed verse 8 in their sermons.

Pastor Fitrangana Rodhlis takes the approach of Paul in 1 Corinthians 1:22-29. He attributes to Mark the intention of demonstrating that God uses the weak and despised to accomplish great things.

*Kanefa ao koa ny ambaran'ny andininy faha 8, anisan'ny zava-dehibe tokoa ity, nivoaka haingana izy telo vavy dia nandositra niala ny fasana, torakovitra sy talanjona tsy nisy toy izany, nangovitra dia raiki-tahotra fatratra ka tsy nilaza na inona na inona tamin'ny olona izay hitany araka ny voalazan'ny Soratra Masina; tsy nilaza tamin'ny mpianatra, tsy nilaza tamin'i Petera fa angamba dia nangina fotsiny izy ireo, raha antsoina dia nitelin-kafatra i Maria avy any Magdala sy i Salome ary Maria renin'i Jakoba. Tsy nahatody ny hafatry ny Tompo nampitain'ny Anjely izy ireo dia ny hafatra mirakitra ny fifanomezam-potoana hihaonan'i Jesosy amin'ny mpianany. Izany no teniny farany na ny teny namaranan'i Marka ny fitantarany ilay fasana foana, sady io andininy faha 8 io ihany koa no fiafaran'ny filazantsaran'i Marka, io no famaranan'i Marka ny sorany eo amin'ny soratra masina fa ny sisa dia teny natsofoka avy tamin'ny loharano hafa... Ary ny manaraka, ireo vehivavy izay tsy nilaza ny hafatra, fantatry ny Tompo tsara fa fanaka malemy tsy mahakodia akory ny varavaram-pasana Jiosy ireo, fantatry ny Tompo tsara ny amin'izy ireo tsirairay avy kanefa izany mahamalemy izany indrindra no nifidianany azy, raha ambara amin'ny endrika hafa dia izao, izany malemy sy tsinontsinona, manan-kilema tsy tanteraka, izany indrindra no nofidiany, nofidiany hampita ilay fanomezam-potoana nataony tamin'ny mpianany sy i Petera any Galilea...*

However, there too is what is announced in the 8<sup>th</sup> verse. It also is among the important things. The three women left quickly then fled leaving the grave shaking violently and astonishment unlike any before. [They] trembled then were totally filled with fear and so said nothing to anyone which is seen according to what is said in Holy Scripture. They did not speak to the disciples; they did not speak to Peter but were perhaps simply quiet, it might be said that Mary Magdalene and Salome and Mary the mother of James swallowed the message. The message of the Lord transmitted by the angel did not make it home, the message that held the exchange of meeting times of Jesus with his disciples. That is the last word or the word with which Mark ends his story of the empty tomb and this 8<sup>th</sup> verse alone is what ends the

gospel of Mark. This is the ending Mark wrote in Holy Scripture for the rest are words that have been forced in that come from a different source... And the next [reason for Mark's ending of the gospel here] is that these women who did not speak the message, the Lord knows well about them that they are 'weak furniture' that could not roll away the Jewish gate of the tomb at all. The Lord knew well about each of them however that which made them weak was precisely why the Lord chose them. If we state this in a different fashion, that weakness and non-importance, having a handicap, unfinished, that is especially why he chose them, he chose them to transmit that rendez-vous he made with his disciples and Peter in Galilee...<sup>10</sup>

There is no further attempt in the sermon to explain how the message was eventually transmitted; rather he uses the point to encourage simple Christians to pick up their duty of preaching the gospel to others. As is true in most of these sermons, the homiletic goal is to encourage Christians to be about evangelism. For this goal, Pastor Fitrangana's interpretation works well.

Pastor Andriamongolandy picks up a similar theme of God's purpose for Christians to be evangelists and notes that this fear and silence demonstrated by the women in verse 8 is a problem shared by Christians today. He encourages his listeners to be courageous evangelists in the world and holds up as an example the more famous leaders of the *Fifohazana*, particularly Volahavana Germaine saying,

*Tsarovy fa eto amin'ny tantaran'ny fiangonantsika Malagasy dia tiana ny manamarika fa amin'ireo Ray aman-drenin'ny fifohazana efatra izay nataon'i Tompo fitaovana hanokatra ny toby lehibe samihafa dia vehivavy nataon'ny olona tsinontsinona izany, olona malemy izy, ary voambara aza fa ny iray izay niasa naharitra indrindra dia vehivavy tsy nahay namaky teny sy manoratra akory, nefa tsy nanan-tahotra izy, tsy natao ho vato misakana azy tamin'ny asa fanompoana ny fanakilasiana sy fiheverana ny vehivavy ho tsinontsinona.*

Remember that here in the history of our Malagasy church it is well to emphasize that among those elders of the four awakening [movements] whom the Lord used as tools to establish the different centres there was one woman who was considered as nothing by people, a weak person, and it was said even that the one who worked the longest

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<sup>10</sup> Fitrangana Rodhlis, "Easter Day," sermon, recording, Ivory Avaratra, Fianarantsoa, December 13, 2004. My translation.

time was a woman who could not read or write at all but she was not have any fear. This classification and consideration of this woman as nothing was not a stumbling block to the work of service.<sup>11</sup>

The fearlessness of Volahavana Germaine is contrasted to the “weakness” and “defeat” of the women at the tomb. Making the most overtly disparaging comment about the ending of Mark’s gospel at 16:8, this preacher states:

*Raha ny marina dia eken’ny fahavalontsika ny hiafaran’ny filazantsaran’i Marka. Hatreo amin’ny andininy faha 8 izay antsoina ho famaranana fohy no tena soratr’i Marka amin’izany, saingy izao hitan’ireo mpandinika izay nandika tato aoriana fa tsy tsara ny hampijanonana ny tantara ao amin’izany fahanginan’ireo vehivavy ka dia nampidiriny sy nasiany hoe famaranana lava mba ho fanehoana fa tsy nijanona eo amin’ny faharesena sy fahanginana ny fitsanganany tamin’ny maty fa tsy maintsy hambara izany. Eo anatrehan’izany dia manoro sy mampahery antsika tsy hatahotra no kendren’i Marka amin’izao filazantsara izao, ary manorona sy mamboly finoana velona sy sahy ao anatintsika satria ny tahotra dia fahavalon’ny fitoriana ny filazantsara.*

If we say the truth, then our enemy [the devil] accepts the ending of the Gospel of Mark here at the 8<sup>th</sup> verse that is called the Short Ending as the real writing of Mark at that. However what those commentators who came shortly after saw was that it was not good to stop the story there with the silence of these women and so they put in and assigned what is called the Longer Ending in order to show that the resurrection from the dead does not end with defeat and silence but it must be proclaimed. In light of that, Mark intends to point out and strengthen us by means of his gospel not to be afraid and to establish and plant a living faith and daring in us because fear is the enemy of the preaching of the gospel.<sup>12</sup>

Pastor Andriamongolandy’s reaction is harsh: Mark simply cannot end at verse 8 for it gives the devil too much free play. In his mind, the Longer Ending is a necessary corrective.

Two of the SALT students drew the conclusion the women’s silence was not a function of their disobedience and weakness but rather an indication of their devotion to their duty. Rather than become distracted by conversation with others they might meet on the

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<sup>11</sup> Andriamongolandy, “Easter Day,” sermon, recording, Ivory Avaratra, Fianarantsoa, December 13, 2004. My translation.

<sup>12</sup> Andriamongolandy, “Easter Day.”

road, the three women ran directly to the disciples to announce the good news.<sup>13</sup> Theologian

Rasolofoson describes it this way:

*Izay azo tsoahana amin'izany anefa dia izao: ny tsy filazan'ireo vehivavy ireo na inona na inona tamin'ny olona dia azo heverina fa ho ara-dalana ihany ary tsy fahanginana noho ny tahotra no nahatonga azy ireo hangina satria tsy nirahina hanambara tamin'ny olona izy ireo fa amin'ny mpianatra ihany.*

That which can be drawn out from this however, is thus: the not speaking of these women to people can be considered acceptable and not silence due to fear which caused them to be silent because they were not sent to announce [the resurrection] to [other] people but to the disciples.<sup>14</sup>

In contrast to all of the above sermons in which the preachers attempt to explain the silence of the women in a way that ultimately gives way to speech or ignores their silence entirely, there is one stunning example of a theology of absence. Raharinomenjanahary Léonie Charline, a woman theologian studying at the SALT, begins her sermon by recounting her own visit to the grave of her youngest daughter. From the outset of the sermon, she has introduced the crisis of absence.

*Izao fihetsika nataon'ireto vehivavy ireto izao dia mampahatsiahy ahy ny nahafatesan'ny zanako faravavy na dia toa zavatra mifanohitra aza ny antony nandehananany tany am-pasana. Telo andro taorian'ny nandevenana azy dia lasa teny am-pasana izahay vehivavy, ny reninay, ny rahavavin-dreninay, ny renibenay izahay irai-tampo taminy rehetra; rehefa nipetraka teo izahay naharitaritra dia niditra, raha nanontany ny antony tamin'ny renibeko aho dia fara famoizana azy hono no antony nandehananay teny ka matoa tsy niantso hono ny maty tao am-pasana raha maheno ny feonay havany dia midika izany fa tena maty tokoa izy. Marihina aloha fa tsy mpampiasa formole loatra ny faritra misy anay. Ireto vehivavy ireto koa dia ny finoana fa tena maty ka tsy nitsangana Jesosy no antony nahatongavany eto hanosotra zava-manitra ny faty.*

This action that the women took reminds me of the death of my youngest daughter, even if the reason for which they went to the tomb is somewhat opposite. Three days

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<sup>13</sup> Rabaritsotra, “Easter Day,” sermon, recording, Ivory Avaratra, Fianarantsoa, December 13, 2004; Rasolofoson Harinirina, “Easter Day,” sermon, recording, Ivory Avaratra, Fianarantsoa, December 13, 2004.

<sup>14</sup> Rasolofoson. My translation.



after her burial then we women went to the grave: our mother, our aunts, our grandmother, all ‘those of the same womb with her.’ When we had sat there some time then we entered. When I asked my grandmother the reason, the answer, supposedly, was that we went there to make our last parting from her and since the dead did not call from the grave when she heard us, that is, her relatives’ voices, then that meant she was truly dead. It is true that we don’t use formalin in our region. These women also came to the grave for the reason that they believed him truly dead and not risen, that they might anoint the body with oil.<sup>15</sup>

Later, she reflects on the women at the tomb of Jesus by pointing out the absence and bringing it into a sharper relief.

*Toy izany koa ny fiarahamonina Malagasy jentilisa, tsy miteny am-pivoriana ny vehivavy ary raha sendra mba miteny izy ireo dia hamaivanina izay lazainy ka tenenina hoe araka ny fiteny Antanosy: “zaza amin’ampela na resaky ny zaza amam-behivavy ka tsy hasiana vidiny.” Mavesatra tamin’ireto vehivavy ireto izany, Jesosy raha teo tsy hitany ka dia nangina izy ireo. Ny antony faharoa sady lehibe dia ny tsy finoan’ireto vehivavy ireto; tsy nino izy ireto fa nitsangana tokoa Jesosy satria araka ny voalaza teo tsy hita maso izy, noho izany dia natahotra ny hilaza zavatra tsy fahita izy. Ny tsy finoana an’i Jesosy dia tsy ahitana fiadanana sy fifaliana ka dia mbola mitoetra ho fahoriana mandrakariva sy ny famoizam-pon’ny olona izay tsy manana Azy, tsy mahatsapa fahafahana mihitsy ny tsy mino fa mbola fatopatoran’ny tahotra maro samihafa indrindra fa ny tahotra ny fahafatesana ary izany indrindra no nahatongavan’i Jesosy ka nahafatesany teo amin’ny hazo fijaliana ary ny nitsanganany dia ny hanafahany ny olona izay nandany ny fiainany rehetra tamin’ny fanandevozana noho ny tahotra ny fahafatesana.*

Like this also is the community of non-Christian Malagasy: the women do not speak in meetings and if they do speak then what they say is made light of and so it is said, in the speech of the Antanosy, “children and girls or conversation of children and women and so one cannot assign it value.” This was heavy upon these women. If Jesus was there they did not see him and so they were silent. The second reason and a great one is rather the disbelief of these women. They did not believe that Jesus was truly raised because, as was said there, they did not see him with their own eyes. Because of that they were afraid to announce something that they had not seen. The disbelief in Jesus means not finding peace and joy and so they still remain in grief always and in the despair of those who do not have Him, who do not feel at all the freedom, that do not believe that it was for those bound by many different fears, especially the fear of death [which] is exactly why Jesus came and why he died on the

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<sup>15</sup> Raharinomenjanahary Léonie Charline, “Easter Day,” Sermon, Recording, Ivory Avaratra, Fianarantsoa. December 13, 2004. My translation.

cross and rose, in order to free people who had expended their entire lives in slavery to the fear of death.<sup>16</sup>

The preacher does not dwell here in the absence of the risen Christ but instead proclaims Christ risen and fear defeated which, she asserts, leads to bold proclamation. She does not get to that proclamation, however, by explaining away the women's silence in verse 8. That silence remains and remains unexplained.

### **Inter-textuality as an Oral Marker**

If Mark were the only gospel our preachers knew, perhaps the sermons for Easter might have taken on a very different hue. Instead, our preachers have interpreted Mark 16:1-7(8) in light of the three other gospels and the Pauline corpus. While the term 'inter-textuality' may seem an oxymoron for an oral medium, it should be used at the level of the meaning of the root word "text," that is, in Latin, "weaving." These preachers have woven into the fabric of their sermons details from the other gospels, often without recognizing that the detail in question does not belong to Mark.

In the sermon above by Pastor Andrianantoandro Léon Fidèle, we saw how the Johannine account of Mary's private revelation has been integrated into the story. Pastor Randriatsarafara Jean Gaston explains the source of the women's anxiety regarding the tomb as they approach with reference to Matthew's gospel (Matthew 27:62-66). He says,

*Niasa saina ihany izy satria rehefa voalevina ny Tompo dia nasiana vato lehibe teo ary hitantsika fa tsy vitan'ny hoe natao vato lehibe fa ny mpisorona sy ireo mpanoradalàna dia nangataka tamin'ny Pilato mba hasiana miaramila koa mba hiambina ny fasana.*

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<sup>16</sup> Raharinomenjanahary Léonie Charline, "Easter Day."

[The women's] minds were certainly working hard because when the Lord was buried a large stone was placed there and we see also that it wasn't just that they stopped at a large stone but the priests and those scribes asked Pilate to place soldiers also to guard the tomb.<sup>17</sup>

Later in the sermon, he conflates the story in John's gospel of the meeting behind closed doors (John 20:19-20):

*Tsia ry havana, misy antony manokana matoa ferasy i Jesosy tahaka an'izao nanirahany an'ireto vehivavy ireto: "mandehana lazao fa mialoha anareo any Galilea izy." Asaina hihaona aty am-piangonana isika fa hoy ny soratra masina "ny vy maharanitra ny vy fa ny tarehin'ny tavan-drahalahy fifampaherezana."<sup>18</sup> Aty no hihaonan'Andriamanitra, hizarany ny fitahiany ary ireo mpianatra ireo rehefa nanaiky izany teny izany dia indro Jesosy tonga tao aminy tamin'ny trano nihidy, ilay Jesosy velona tsy voafetry ny rindrina tsy voafetry ny elanelana sy ny fotoana ka niditra tao izy ka nizara ny fiadànany.*

No, dear friends, there is a special reason for which Jesus limited [his action] like this sending of these women, "go tell that he is going before you to Galilee." We have been invited to meet here in the church for Holy Scripture says, "Metal sharpens metal but the appearance of the face of a brother mutually strengthens," Here is where God will meet [us], he will divide out his blessings and these disciples when they accepted that word then behold Jesus came there to them in the locked house, that living Jesus who is not bound by walls, not bound by distances and time and so he entered there and shared his peace.<sup>19</sup>

The distinctness of each of the four gospels' witness is not maintained by our preachers as they seek to proclaim the Easter message. It may not be a specifically oral mindset that underlies this reality. Neophyte seminary students are often surprised that only two gospels contain birth narratives for Jesus and those two disagree significantly in detail. What is of more interest is that it may be that a written medium alone can maintain the separate distinctness of each witness' contribution to the story as even those deeply familiar

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<sup>17</sup> Randriatsarafara Jean Gaston, "Easter Day," Sermon, Toby Ambohimahazo, Antsirabe. April 11, 2004. My translation.

<sup>18</sup> Proverbs 27:17 is cited loosely. The actual verse reads, "*Ny vy maharanitra ny vy, toy izany, no olona maharanitra ny tarehin'ny sakaizany.*" The NRSV translates the verse, "Iron sharpens iron and one person sharpens the wits (*note: face*) of another." I have translated the proverb as it is quoted above.

<sup>19</sup> Randriatsarafara, "Easter Day."

with the accounts tend to conflate them. It stands to reason, therefore, that an oral society would tend towards more conflation of accounts. Literacy maintains the distinct character of each witness.

### **Rehearsing Key Loci**

Six of the original set of preachers and none of the SALT students specifically referenced the Passover story as related in Exodus, chapters 1-14. These preachers have taken the pains to set the story of the crucifixion and resurrection into the Hebrew narrative of salvation by which it has been understood for centuries. Rehearsing the major stories keeps them alive in memory. Rehearsing them together allows them to be mutually referencing. These two stories are then tied together at their points of intersection.

Pastor Randriatsarafara Jean Gaston ties a second locus to the Exodus story in his sermon. In addition to recounting the events of the Exodus, he recounts the story of Adam and Eve and their fall from grace in Genesis chapter 3. In doing so he sets up the point of comparison between what he calls the Jewish Passover (*Paskan 'ny Jiosy*) and the Christian Passover (*Paska Kristianina*). Where the Jewish Passover celebrates freedom from slavery, the Christian Passover celebrates freedom from death that was introduced at the Fall. He says,

*Jesovy nandalo tao am-pasana, nandresy ny fahafatesana ary nanome izany fahafatesana izany ho an'ny olona. "Resiko ny fahafatesana izay azonareo tamin'ny filana nomen'ny devoly anareo." Resy ny fahafatesana ka izany Jesovy nitsangana tamin'ny maty izany no atao hoe Paska Kristiana fa tsarovana izany andro izany, nanolorana azy ho an'ny mino, izay ilay atao hoe Paska Kristiana.*

Jesus passed by the grave, conquered death and gave that death to people. "I have conquered the death which you got from the need given you by the devil." Death is defeated and so that Jesus who is risen from the dead is the one called the Christian

Passover for that day is remembered, it is offered to those who believe, that which is called the Christian Passover.<sup>20</sup>

Taking these two explanations for the great acts of God in the Exodus and the Resurrection, Pastor Randriatsarafara compares them to the trivial and secular celebrations of the holiday, calling his listeners to a deeper celebration. He exhorts them to take up the task of the women at the tomb and proclaim the gospel.

A first reaction to the comparison of the two Passovers to the current celebration may lead one to believe the pastor's concern is somewhat trivial, as are many of the contemporary sermons that decry the commercialization of Christmas in North America. On the other hand, Pastor Randriatsarafara has recounted two loci and recounted the Easter story in some detail and with a clarity that will set those stories once again firmly in the minds of his listeners. For an orally based culture, the stories are the point.

A second function of the Exodus story helps the preacher retain the agonistic quality of the story. The preacher is able to keep the conflict inherent in the story clear. God, through Moses, defeated the Egyptians; God in Jesus, defeated death and the devil. While the nomenclature may change – death, devil, Satan – the conflict remains dyadic: a test between God and the enemy. Pastor Jacquis states it thus:

*Raha nankalaza ny Paska, fahafahana tamin'ny fanandevozana ara-nofo tany Egypte ny zanak'Israely, nankalaza ny Paska ihany koa isika ankehitriny tamin'ny nitsanganan'i Jesosy Kristy tamin'ny maty fa nahazo fahafahana tamin'ny fanadevozan'i Satana.*

If the children of Israel celebrated the Passover, freedom from slavery according to the flesh in Egypt, we too celebrate the Passover today in the resurrection of Jesus from the dead for [we] have received freedom from the slavery of Satan.<sup>21</sup>

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<sup>20</sup> Randriatsarafara, "Easter Day."

<sup>21</sup> Jacquis, "Easter Day," sermon, Ihosy, April 11, 2004. My translation.

## Liturgical Setting

The rituals of any community or culture need a constant rehearsal and explanation to remain relevant. In Malagasy *kabary* there are often explanations of why what is said is said and why what is done is done. The Christian community also re-establishes its rituals and traditions by constant explanation. In these sermons we find a number of instances of liturgical and community explanation.

Pastor Masitsara Raymond notes that the resurrection of Jesus on the first day of the week is the origin of the Christian tradition of Sunday, as opposed to Saturday, worship.

*Tamin'ny maraina somary nahare tori-teny tamin'ny radio hoe tsy hiankinam-pamonjena hoy izy ny fankalazana ny Paska sy ny tsy fankalazana ny Paska. Tsy hilaza aho hoe fampianaran-diso izany ka hilaza aho hoe ny andro androany izao no andro nahazoantsika fandresena, ary ny andro androany ity no antony hivavahantsika andro Alahady fa tamin'izay tena marina tokoa fa Sabotsy no andro faha 7, andro fitsaharana fa ny Alahady dia andro voalohany amin'ny herinandro. Koa noho izay andro nahazoantsika fandresena izay, noho izay nahazoantsika fifaliana izay dia io andro voalohany io, andro voalohany amin'ny herinandro io no natokana hivavahana amin'i Jesosy...*

This morning I heard a sermon on the radio in which he said that salvation does not depend upon celebrating or not celebrating Easter. I will not say that this is a false teaching but I will say that this day today is the day on which we received victory and this day today is the reason for which we pray on Sundays for at that time it is very true that Saturday is the 7<sup>th</sup> day, the day of rest but Sunday is the first day of the week. And so, because of that day on which we received victory, because of that [day] on which we received joy, that is the first day of the week, the first day of the week is set apart for worship of Jesus...<sup>22</sup>

While the radio program may have prompted the remark, the logic of the sermon carries through and the preacher has reinforced the tradition.

Sometimes those traditions are not those of the whole church but of the specific community of faith, as in Dada Rajosoa's explanation of the Soatanana community rule.

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<sup>22</sup> Masitsara Raymond, "Easter Day," sermon, Betioky Atsimo, April 11, 2004. My translation.

*Koa satria an'i Jesosy ny mpianany, ny mino dia didiany mba hifankatia. Izao fitiavan'i Jesosy mahery noho ny fahafatesana izao no hitiavany antsika. Koa dia fahotana lehibe eo anatrehan'i Jesosy ny mpianatra samy mpianatra tsy mifankatia, koa mba hitanana ny maha mpianatr'i Jesosy ny maha an'i Jesosy antsika dia manao fanekena fito ireo mpifoha tao Ambatoreny tamin'ny taona 1895 notarihan'i Dada Rainisoalambo ka ny zavatra voalohany indrindra izay nekeny dia Andriamanitra tokana sady marina izay nanome antsika ny teniny dia ny Baiboly ka dia tsy maintsy mianatra vakiteny hahazoana mamaky ny tenin'Andriamanitra, mianatra soratra sy marika hahazoana mahalala ny toko sy ny andininy ao amin'ny tenin'Andriamanitra. Io tenin'Andriamanitra io, teny fantatra fa izay no teny fiainana, "Izay mihinana ahy hoy Jesosy dia manana ny fiainana mandrakizay." Koa satria an'i Jesosy ny mpianatra dia tsy maintsy madio, mitafy fotsy tahaka ny nahitan'i Jesosy an'i Dada Rainisoalambo tamin'ny alin'ny 14 Octobre 1894 izay niteny taminy hoe: "Ario avokoa ireo odinao sy ny sikidinao rehetra ireo." Ary rehefa nino an'izay izy dia nibebaka ka nanary ny sampy ary dia Andriamanitra no hivavahany. Tsy maintsy madio ny trano hampiantranoana an'i Jesosy isan'andro, ary tsy maintsy hatao be hanina hahazoana mampanandroso an'i Jesosy dia ireo vahiny izay mamangy isan'andro. Ny zavatra rehetra izay hataontsika dia atao amin'ny anaran'i Jesosy satria Jesosy no tompon'ny zavatra rehetra. Ary farany rehefa maty dia hira, vavaka, torin-teny no atao satria tsy aiza ilay nantsoin'ny Tompo fa eo ampelantanany tonga any amin'ilay tsara lavitra. Izay hahafatesana no hilevenana satria an'i Jesosy avokoa ny tany rehetra ary ny olona rehetra mino dia hatsangan'i Jesosy amin'ny maty amin'ny andro farany na aiza na aiza hilevenany.*

And so because his disciples [belong] to Jesus, he ordered the believers to love one another. This love of Jesus that is stronger than death is what he will love us with. And so it is a great sin before Jesus for the individual disciples not to love each other and so in order to preserve what makes us a disciple of Jesus, what makes us [belong] to Jesus then the 'awakened' at Ambatoreny made these seven agreements in the year 1895 led by Dada Rainisoalambo and the very first thing which they accepted was the one true God who gave us his Word, the Bible and so one must study reading in order to be able to read the Word of God, study writing and numbers in order to know the chapter and verse in the Word of God. This Word of God, a known word for that is the word of life. "He who eats me," says Jesus, "has eternal life." [John 6:54a] And so because the disciple belongs to Jesus then he/she must be clean, wearing white like the appearance of Jesus to Dada Rainisoalambo on the night of October 14<sup>th</sup>, 1894 when he said to him, "Throw away completely your charms and all of your divining tools." And he believed in that and so he repented and through away the idols and then it was God that he worshiped. The house which welcomes Jesus must be clean every day, and much food must be prepared to welcome Jesus, that is those guests who visit each day. Everything which we do we do in the name of Jesus because Jesus is the lord of everything. And finally when [we are dead] then hymns, prayers, sermons are what is done because that one called by the Lord is nowhere if not in the palm of his hand in that exceedingly good place. Those who die are to be buried because the whole world [*literally*: all the land] belongs to Jesus and all the people

who believe Jesus will raise from the dead on the last day no matter where they are buried.<sup>23</sup>

Reminding the community of its distinctness, especially against other competing values and beliefs, helps the community cohere.

Dada Josoa's last point about burial practice is particularly significant as burial custom is extremely important in Malagasy culture. For the peoples of the central highlands of Madagascar burial in a family tomb reflects the community of ancestors which one joins upon death. Indeed, the family survives death when one of its members enters the tomb to be joined to the ancestors.<sup>24</sup> A single grave in the ground is used only for a temporary resting place while the body decomposes sufficiently to re-inter the skeletal remains in the family tomb. Lavish celebrations called *famadihana* (turnings) are held on significant anniversaries of the death of the loved one or when the deceased appears in a dream and announces that he or she is cold, meaning a need for new shrouds. These celebrations are joyous occasions but the family of the deceased often incurs huge debts. The tomb is opened, the *razana* [ancestor] is removed and rewrapped, paraded around town and a party ensues. As the ancestor is considered something of a god dispensing blessings as a reward for the care provided by the living, the Protestant Christian Church has banned the practice. The Roman Catholic response has been to subsume the ritual into the cult of saints. Because of huge social pressure to continue the practice, the Protestant church often reiterates its opposition. Above we heard it expressed as part of the Soatanana *fifohazana*'s community rule. Other preachers also made reference to the practice and reinforced what is distinctly Christian from a Protestant perspective.

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<sup>23</sup> Dada Josoa, "Easter Day," sermon, Soatanana. April 11, 2004.

<sup>24</sup> Bloch, *From Blessing to Violence* 44.



Another example can be found in the sermon by Theologian Rasolofoson. Here the argument turns eisegetical, suggesting that had God wanted special treatment for the dead, God would have made sure that Jesus' body was properly prepared for burial.

*Koa araka izany dia manan-kambara amintsika ny tenin'Andriamanitra fa tsy vonona hiantso ny marina Andriamanitra fa miantso ny mpanota hibebaka, ka ireo lalana efa nahazatra antsika dia ny fandehanana amin'ny fasana, fitadiavana fitahiana, fitadiavana vola amin'izao fiainana izao ka hanaovana ny famadihan-drazana, fonosina kolokoloina ny razana mba hitahy; dia hazavaina tsotra amintsika fa ahoana moa no ahafahan'ny razana hitahy antsika raha toa ka ny hikorakara ny momba azy aza tsy vitany koa maika fa ny hikorakara anao izay velona, fa raha ny hikorakara ny momba azy dia ianao velona no hikorakara ny razana fa tsy izy no nahakorakara ny tenany. Sanatria tsy manao tsinontsinona, sanatria manao tsinontsinona ny razana izay nitokian'ny malagasy, tsia! Tsy izany mihitsy fa izay tiana ambara eo anatrehan'ny tenin'Andriamanitra izay ampaherezana antsika eto sy ampianarana antsika ny sitrapony dia ambara mazava fa tsy sitrapon'Andriamanitra ny hikorakarana indray ny razana izay efa any amin'ny fasana ka hanatenan-javatra, fa hieritreritra amin'ny tsy fananana fahatokiana an'i Jesosy izany amin'ny maha Kristiana antsika. Izay zava-dehibe eo amin'ny fiainantsika dia ity: isika dia efa sady mponin'ny tany isika no efa mponin'ny lanitra ihany koa, ary amin'ny maha mponin'ny lanitra antsika dia tsy miandry tonga any an-danitra isika vao miaina izany fiainan-danitra izany fa dieny mbola eto an-tany dia efa afaka migoka ny fifaliana izay hananan'ny mponin'ny lanitra sahady. Koa aza manjeny ny andro ho lava aza fa hialaho ny fomba tsy hankasitranan'Andriamanitra izany, fa raha nankasitranan'Andriamanitra izany fomba amin'ny famadihan-drazana izany dia nekeny ny hanosoran'ireo vehivavy ireo menaka manitra ny fatin'i Jesosy ary dia nomeny alalana izaho sy ianao afaka hanao malalaka ny famadihan-drazana.*

And so according to that the Word of God has something to announce to us for God is not ready to call the righteous but calls sinners to repent, and so the road which we are accustomed to is the one leading to the tomb, seeking blessings, seeking money for this life and so the reason for turning the dead. The ancestors are wrapped specially so that they will bless. And so [I] will explain simply to us, why is that the ancestors are able to bless us if it is that they cannot take care of themselves but you the living are the ones taking care of the ancestors, for they did not care for themselves. Far from it to make nothing of the ancestors! Far from it to make nothing of the ancestors in whom the Malagasy have trusted! No! That is not it at all but what is wished to be announced here before the Word of God which strengthens us and which instructs us in his will then it is clearly announced that it is not the will of God to care for the dead who are already in the tomb and then hope for something for that is considered as not trusting in Jesus in what makes us Christian. What is the major thing in our life is this: we are already residents of the earth and already residents of heaven. We already live that life in heaven while still here on earth and so we can drink greedily the joy that the residents of heaven have already. And so do not put things off but leave the customs that God does not appreciate for if God appreciated that custom of turning

the dead then he would have accepted those women to anoint the body of Jesus with fragrant oils and he would have given you and me permission freely to turn the dead.<sup>25</sup>

## Conclusion

The fact that the spoken word continues to form community and re-form that community by attending to memory of those gathered has been highlighted once again in these sermons. Key loci are held up and rehearsed and the distinct liturgical and social traditions of the church are re-stated and reinforced for those gathered.

I have asserted above that inter-textuality is a hallmark of an oral homiletic, as the witnesses' voices cannot be held distinctly in one's mind. So it is that all four gospels and the relevant Pauline material have been utilized, sometimes confusing and conflating the stories.

Oral theology can little bear an absent Christ. The medium requires presence and so announces presence. A culture still heavily oral in its orientation to the world and the transmission of knowledge can little conceive let alone abide a theology of absence and yet that is precisely what happened, if, as I believe, Werner Kelber's<sup>26</sup> thesis is correct. A similar study of twenty-first century, Western Christian preachers might also reveal a deep discomfort with the brevity of the ending of the Gospel of Mark, its silence and lack of christophany. Reading the commentaries and preaching aids, however, the silence and fear of the women has been emphasized recently. Take for example, an exegetical treatment published in the *Christian Century* in 1994. In the "Living by the Word" column, Patrick J. Willson states the problem thus:

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<sup>25</sup> Rasolofoson. My translation.

<sup>26</sup> Kelber, *The Oral and the Written Gospel*.

Matthew, Luke and the anonymous authors of the longer and shorter endings understood: this story cannot end here. Mark hinted at the truth in his first verse: “the beginning of the good news of Jesus Christ, the Son of God.” The story goes on. His story goes on, and so does ours. We proceed with the promise that accompanies our uncertainty.

We live by faith, then precariously balancing between the young man’s promise and the women’s fear and astonishment. We seek ending after ending, only to discover that every ending that we fashion inevitably disappoints us.<sup>27</sup>

Willson can see and articulate an ambiguous Easter, a theology of absence. These Malagasy Lutheran preachers could not conceive of a proclamation for Easter morning that would leave the question of Christ’s appearance unresolved. The most widely available preaching aid for Malagasy preachers, *Mitoria Ny Teny*, completely avoids verse 8 and the lack of a christophany.<sup>28</sup> The preachers’ implicit theological position is that of a theology of presence.

In Chapter 3, it was noted that the Longer Ending sprang up in the same century as the earliest manuscripts of Mark’s gospel and that ending reasserted an oral theology over Mark’s literate theology. In the twenty-eight sermons surveyed here, the pressure to reassert a theology of presence was indeed strong. Having stated his case in a stark way, Mark’s contemporaries seem to have quickly muted the blow. A similar pressure to that seen in these Malagasy sermons from another primarily oral people can be inferred. One wonders, in fact, if the full impact of Mark’s theological innovation was appreciated by his contemporaries, especially if the very act of preaching would undermine the theological assertion of absence!

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<sup>27</sup> Patrick J. Willson, “Ending without end,” *Christian Century* (1994): 277.

<sup>28</sup> Rajaonarivelo Rainizafinandro, “Andro Paska I,” *Mitoria ny Teny*, vol. 1 (Antananarivo: Trano Printy Fiagonana Loterana Malagasy, 1986).

*Ny teny mandalo, ny soratra mitoetra.*  
*Verba volant, scripta manent.*  
Words pass by, writing remains.<sup>1</sup>

## **Chapter 6: Western Preaching**

The assertion being made in these pages is that there is a difference between a primarily oral theology and a primarily literate theology that extends to the understanding of homiletics. Care was taken in Chapters 4 and 5 to demonstrate from Malagasy sermons the oral nature of their underlying theology. No recordings of sermons by Western preachers similar to those made of the preceding Malagasy sermons have been made by this researcher. Instead we turn to a representative survey of texts prepared for the teaching of Homiletics among Lutherans and others. In particular, we will look at texts from the 19<sup>th</sup> century to show that at an early stage in the encounter between Western missionaries and the Malagasy, the missionaries were unabashedly literate in their theological approach to preaching. We will also look at several representative sermons from Norway and the United States from the 19<sup>th</sup> and early 20<sup>th</sup> centuries.

### **Homiletic Textbooks**

While Mark, in writing his gospel, may have been self-consciously literate in his theological approach, the same cannot be said of the various authors who provided textbooks for aspiring preachers in the 19<sup>th</sup> and early 20<sup>th</sup> centuries. Indeed, some were completely unaware of any difference at all between the two media save that one issued from the pen and the other the mouth. Here William G. T. Shedd expounds:

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<sup>1</sup> Although the proverb is an ancient Latin one, the Malagasy version appears on the front of the National Library and Archives of Madagascar. The English translation is mine.

The extemporaneous sermon must be constructed upon the same general principles of rhetoric and homiletics, with the written sermon, and must be the embodiment and result of the same literary, scientific, and professional culture. The difference between the two species of discourses is merely *formal*.<sup>2</sup>

Later he continues in a vein that presupposes that writing is the normal and, to the audience for whom he is writing, the preferred means of communication:

A moment's consideration of the nature and operations of the human mind, of its powers by nature, and its attainments by study, is sufficient to show that the difference between written and unwritten discourse is merely formal, and less strictly formal; is secondary, and highly secondary. The human intellect is full of living powers of various sorts, capable of an awakened and vigorous action, which expresses and embodies itself in literary products, such as the essay, the oration, the poem. But, is there any thing in the nature of these powers, which renders it necessary that they should manifest themselves in one, and only one, way? Is there any thing in the constitution of the human mind that compels it to exhibit the issues of its subtle and mysterious agency, uniformly, and in every instance, by means of the pen? Is there any thing in the intrinsic nature of mental discipline, which forbids its utterance, its clear, full, and powerful utterance, by means of *spoken* words? Must the contents of the heart, and the intellect, be, of necessity, discharged only by means of the written symbol of thought? Certainly not. If there only be a mind well disciplined, and well stored with the materials of discourse.<sup>3</sup>

Shedd's observation that oral presentation is as easily learned a medium of communication as written communication demonstrates a remarkable hierarchy in the thinking of his time.

Written expression is more common than oral communication, even preferred! Admittedly, Shedd is here referring to the preparation of an extemporaneous sermon, that is, a prepared sermon preached without a manuscript. His comments are not a philosophical exposition of the merits of one medium above another. What his comments reveal, however, is a high regard for, and assumed preference for, the written.

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<sup>2</sup> William G. T. Shedd, *Homiletics and Pastoral Theology*, 8th ed. (New York: Scribner, Armstrong & Co., 1876) 221. Emphasis his.

<sup>3</sup> Shedd, *Homiletics and Pastoral Theology* 222.

Given the number of references found in other homiletic textbooks of the time, A. Vinet's *Homiletics* seems to have carried significant weight, being referenced in many other manuals of the period. Vinet makes an interesting observation about the de-contextualized nature of sermon preparation that sounds more like a literary issue than one for the oral medium. In discussing perspicuity, he suggests that the preacher, while planning the sermon, put him- or herself in the hearer's place.<sup>4</sup> What he then describes is the hermeneutical problem engendered by writing: the writer is not present with the audience as he or she writes and so there will be gaps in meaning left by the lack of context. "Let us remember how often a reader detects an equivocal expression in an author, who, after reading it himself the tenth time, did not discover it."<sup>5</sup> Urging on his would-be preachers in their the effort to close that hermeneutical gap he goes on: The listeners' "adhesion, their lively assent, their rapid association with us, all, things which are necessary to meet one of the first instincts of eloquence, have been too little felt to be necessary on our part, and it is to be feared that their understandings will not come to seek us in this proud solitude, in which, far from them, we have secluded ourselves."<sup>6</sup> We do not find here the oral poet's or the traditional orator's training in *loci communes*, inculcated by long exposure to a master and to the community's treasured forms and uses.

Henry Ziegler insists on the need for unity in the sermon. The second chapter of his book is devoted to such unity. He writes:

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<sup>4</sup> A. Vinet, *Homiletics; or, The Theory of Preaching*, trans. Thomas H. Skinner, Second ed. (New York: Ivison & Phinney, 1861) 373.

<sup>5</sup> Vinet, *Homiletics; or, The Theory of Preaching*, 373.

<sup>6</sup> Vinet, *Homiletics; or, The Theory of Preaching*, 374.

Unity, in a discourse, may, therefore, be defined as consisting in such a relation between its several parts, and, also, between the elements of which such parts are composed, as renders the whole reducible to a single proposition.

Vinet says: “Every discourse which possesses unity is reducible to a single proposition. The discourse is the proposition developed; the proposition is the discourse abridged.”<sup>7</sup>

Unity of discourse is not an oral characteristic. Oral arguments are not linear springing from one central thought to a neatly drawn conclusion. Instead an orally based oration or sermon will tend towards the aggregative.<sup>8</sup> The multivalent context of oral performance in an oral culture allows for more than the one sense of the discourse and is better controlled by the exigencies of context. Written communication needs specificity and clarity, thus unity.

The textbooks here considered note that there was a trend beginning in the 19<sup>th</sup> century towards more extemporaneous preaching, less use of manuscript and written aids. Jacob Fry, for instance, does not discourage this trend but exhorts young preachers to write out their manuscripts nonetheless.

This practice of writing should be kept up for some years, until the preacher has acquired a terse, vigorous, and also graceful style of speech, and until he is able to choose his words and form his sentences without confusion or embarrassment when facing a congregation.<sup>9</sup>

Shortly after this, Fry encourages his student readers to improve their style. In so doing he points out the etymology of the word “style”:

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<sup>7</sup> Henry Ziegler, *The Preacher: His Relation to the Study and the Pulpit* (Philadelphia: Lutheran Board of Publication, 1876) 83.

<sup>8</sup> Ong, *Orality and Literacy* 38-39.

<sup>9</sup> The Rev. Jacob Fry, *Elementary Homiletics or Rules and Principles in the Preparation and Preaching of Sermons*, 2nd ed. (New York: The Christian Literature Company, 1901) 136.

The word Style, being derived from the Latin *stylus*, the pointed pen of metal or bone with which the Romans wrote on their tablets, signifies the manner of writing or expressing thought by means of language.<sup>10</sup>

He then goes on to state:

Elegance and correctness of style can be cultivated by continuous reading and study of the best authors. This should not be confined to sermons or religious books, but extends to all departments of literature. But it should be literature whose style is worth acquiring.<sup>11</sup>

Alexander Luria, the Russian psychologist noted in Chapter 1, states this internalizing of written style for oral expression explicitly:

The rules of written speech, having become sufficiently automatized, begin to be transferred to oral speech. Such a person begins to speak in the same manner that he/she writes.<sup>12</sup>

Fry's hope for his students' improvement in style by the use of writing is therefore not unfounded. As we shall see below, this connection between improvement in style and argument with written expression has been around for some time.

James Hoppin also stresses the advantages of writing the sermon in his advice to young preachers. He quotes at length a then well-known professor in American Congregationalist circles by the name of Shepard, giving a lecture in 1857. Shepard says,

We insist, then that we are not to cease following the fathers in a fervid use of the pen, more or less, in connection with preparing for the pulpit. Some of them, doubtless, placed too much reliance on it. Some come under a servile bondage to it. But it does not follow from this that our wisdom consists in throwing it wholly away... The pulpit cannot maintain its moulding efficacy, its ruling position, unless the men thereof are men of the sturdy pen, as well as of the nimble tongue.<sup>13</sup>

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<sup>10</sup> Fry, *Elementary Homiletics* 137-38.

<sup>11</sup> Fry, *Elementary Homiletics* 139.

<sup>12</sup> Alexander R. Luria, *Language and Cognition*, ed. James V. Wertsch (Toronto: John Wiley & Sons, 1982) 167.

<sup>13</sup> James M. Hoppin, *Homiletics* (New York: Funk & Wagnalls, Publishers, 1883) 485.



But Hoppin recognizes that there is a concomitant loss when one turns to writing for composition and study. Luria also notes that an over-reliance on internalized, written style turns oral discourse into something wooden:

For such a person, live oral speech may be deprived of elements of intonation and gestures. His/her speech may become hypergrammatical and converted into dead, formal, and grammatically overelaborated speech. It has properties that characterize written speech but seldom seen in live oral speech.<sup>14</sup>

In some way Hoppin may have presaged the later discussions in Ong, Havelock and others<sup>15</sup> who note that writing frees the mind for reflection by making retention less necessary.

However Hoppin is making the opposite point. Instead, the use of writing as the retention mechanism allows for a speaker to be less commanding of the material. The use of writing, in Hoppin's mind, may excuse the orator from having a broad and definitive command of acquired knowledge. It becomes a crutch. This is a significant point taken from ancient rhetoricians such as the Roman orator, Cicero (106-43 BCE). The orator (or preacher) is expected to be an expert in as many disciplines as possible. So we read in Cicero's *De Oratore I*:

The memory, too, we must exercise by learning by rote as many passages as we can both of our own authors and others; ... we must also read the poets, study history, read and con [sic] over again and again all the teachers and authors in all the higher arts, and for the sake of the training to be got from it we must praise their merits, explain their meaning, criticize their faults, denounce their errors, and refute their mistakes.<sup>16</sup>

Ciceronian rhetoric forms an undeniable foundation in most of these textbooks.

Some of the authors make oblique references to the great orator while others quote him

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<sup>14</sup> Luria, *Language and Cognition* 167.

<sup>15</sup> The reader is referred to Chapter 1.

<sup>16</sup> Cicero, *De Oratore Book I*, trans. E.P.N. Moor, 2nd ed. (London: Methuen and Co., 1904) 58-59.

extensively. Cicero's style and form were the bases for Western rhetoric and, by consequence, of Western homiletics. Theodor Christlieb notes, "When Christian preaching arose, it found in existence a classical heathen rhetoric, which had long been fixed in its artificial forms."<sup>17</sup> While non-Christian rhetoric was at first rejected by the Church as not suitable, eventually it became impossible for the Church to ignore the power of this rhetoric for its own use.<sup>18</sup> Christlieb thus affirms that this rhetoric was still in vogue in 19<sup>th</sup> century homiletics.

Given Cicero's influence on subsequent generations, it is well to turn briefly to his understanding of oratory for in it we discover a very high literacy. Walter Ong has asserted that Cicero was still primarily governed by orality: "Like epic song, a Ciceronian oration was not a rendition of a text, it was an oral performance."<sup>19</sup> And again he states, "Cicero did not compose his orations in script before he gave them but wrote down afterwards the texts that we now have."<sup>20</sup> Richard Leo Enos, however, respectfully disagrees. Crediting Ong with the theory of the relationship between orality and literacy and building on it, and noting that Ong considers Cicero's a literate mind, Enos pays closer attention to the compositional methods used by Cicero in preparing for a legal oration. He distinguishes between what Cicero delivered in the law courts orally and the written record he produced after the trial. Enos avers that Cicero understood the distinction between the media and their audiences and so wrote accordingly. His written orations are therefore not attempts at reconstructing

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<sup>17</sup> Theodor Christlieb, *Homiletic: Lectures on Preaching*, trans. C.H. Irwin, ed. Th. Haarbeck (Edinburgh: T. & T. Clark, 1897) 13.

<sup>18</sup> Christlieb, *Homiletic: Lectures on Preaching* 13.

<sup>19</sup> Ong, *The Presence of the Word* 57.

<sup>20</sup> Ong, *Orality and Literacy* 105. Here Ong cites his previous work, *The Presence of the Word*.

already delivered speeches but rather attempts to preserve the sense of speeches in a form that was readily accessible to an unseen and significantly larger audience. Furthermore, Enos notes that Cicero did indeed use writing as a means of preparing his orations.<sup>21</sup> Enos follows Torsten Petersson's observations in his biography of the great orator that Cicero was "always an ardent believer in writing as an aid to speaking" and "seems to have composed and memorized any passages that he would be likely to use."<sup>22</sup> Cicero himself seems to make this point in *De Oratore*:

The pen is the best and most effective artist and teacher of speech; and so it well may be, for if a sudden and extempore utterance is far inferior to the product of preparation and reflection, this latter again must certainly yield the palm to diligent and careful writing. For all the topics suggested by art or the natural wit and sagacity of the speaker, which are inherent in the subject of our discourse, naturally and spontaneously occur to us, as we ponder and consider our subject with the unimpeded powers of the mind; and all the thoughts and words, which in the proper places add most brilliance to style, necessarily suggest themselves as we write, and flow to the point of our pen. ... And the man who comes to speaking after a long practice of writing brings to the task this further advantage, that even if he speaks on the spur of the moment, still his utterances have all the effect of a written speech...<sup>23</sup>

So, borrowing from both Petersson and Ong, Enos can state that Cicero's literate mind assisted him both in the production of his extemporaneous orations and his written orations. Enos presses the point further, showing once again how the mental structures of thought are re-oriented by the technology of writing. He states,

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<sup>21</sup> Richard Leo Enos, *The Literate Mode of Cicero's Legal Rhetoric* (Carbondale, IL: Southern Illinois University Press, 1988) 33-35.

<sup>22</sup> Torsten Petersson, *Cicero: A Biography* (New York: Biblo and Trannen, 1963), as quoted in Richard Leo Enos, *The Literate Mode of Cicero's Legal Rhetoric* 33. See also L. P. Wilkinson, *The Cambridge History of Classical Literature*, Vol. 2: Latin Literature ed. W.V. Clausen E.J. Kenney (Cambridge: Cambridge University Press, 2008): "We know from Quintillian that Cicero normally wrote out before hand the exordium, peroration and the vital passages (which incidentally show special care for rhythm) and learned them by heart, the rest being reconceived in outline only, though apparently he used notes" (250).

<sup>23</sup> Cicero, *De Oratore Book I* 56-57.

Writing freezes words and makes abstract, analytical thought more accessible. Similarly, stabilizing concepts permits one to ponder highly defined, hypotactic structures and modalities of expression more readily. More importantly, and in reconciliation of the views of Petersson and Ong, combining his study of rhetoric and philosophy permitted [Cicero] to apply such modes of thought through a technology (writing) that fostered abstract thinking.<sup>24</sup>

From an early point in the history of Western Christianity, with the assimilation of ancient rhetorical tradition – and specifically that of Cicero – the mental structures underpinning homiletics had been, and basically remain, literate. Both the method of delivery and the method of preparation advised in the manuals, as encouraged by Cicero and the ancients, involve the abstraction made possible by a literate mind.

It should be noted that there are textbooks available in Malagasy for neophyte preachers, though I found only four in my searches. Three of them date from the last decade of the 20<sup>th</sup> century.<sup>25</sup> In form and function these authors represent similar advice to the student of preaching as found in 19<sup>th</sup> and early 20<sup>th</sup> century authors, albeit in somewhat shorter form and in Malagasy. Two are written by native speakers (Rabenanandrasana, Rakotoarimanana) and one by a long-serving, Malagasy-fluent, Norwegian missionary (Tomren). The last is the most thorough exposition and the most classically written, from a Western perspective, on preaching.

One of the books was published in 1877 by Rabe, a Malagasy pastor with the London Missionary Society.<sup>26</sup> This short work (only 15 pages) outlines a much less literate approach to preaching though it appeals to the reader to move in that direction. He knows the culture

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<sup>24</sup> Enos, *The Literate Mode of Cicero's Legal Rhetoric* 34.

<sup>25</sup> Jean Rabenandrasana, *Homiletika sy Fifandraisana: Boky III* (Antananarivo: T.P.F.L.M., 1993), Malvin Tomren, *Boky Homiletika*, Edisiona Foibe Loterana Momba ny Literatiora, ed. Rabenandrasana Jean, 2nd ed. (Antananarivo: TPFLM, 1998), Milson Rakotoarimanana, *Ary hataony ahoana no fitoriteny? Boky Fianarana Mitoriteny* (Antananarivo: TPFJKM Imarivolonitra, 2000).

<sup>26</sup> Rabe, *Ny amy ny Toriteny* (Imarivolonitra: Ny London Missionary Society, 1877).

of which he is a part and thus the audience he is trying to reach. Laying out what is available to the preacher for material, Rabe begins with all of nature:

*Ny ety an-tany, toy ny zava-maniry – ahitra, anana, hazo, vato, rano, tendrombohitra; ary ny eny an-danitra, masoandro, volana, kintana, rivotra: raha voadinika tsara ireo dia samy mampahazo hevitra avokoa ho enti-mitori-teny. ... Mr. Pearse, ilay nitori-teny indray andro, nilaza fa niteny taminy ny ahitra sy ny vato tao ala-tranony; ary aoka ny asan'Andriamanitra rehetra hiteny amy ny mpitori-teny, fa tsy ny ahitra sy ny vato hiany.*

That which is on the earth, like growing things – grass, edible plants, trees, stone, water, mountains; and that which is in the heavens, sun, moon, stars, wind: if these are considered well then each will really cause one to have ideas which will help preaching. ... Mr. Pearse, who preached one day, said that the grass and stones outside his house spoke to him; and so let all the works of God speak to the preacher, but not merely the grass and the stones.<sup>27</sup>

Unlike Cicero and the homileticians above, the call is not for one to be highly educated on a similar model but to see all of creation and all of human interaction as informing the matter of what to preach.<sup>28</sup> Rabe will go on to encourage reading and study with good teachers but he knows that his audience is not accustomed to such things. The closest he gets to Zeigler's call for unity in the sermon is rather an encouragement to read or study with a learned person (*mahay*). Indeed, rather than a sermon being reduced to one sentence as Zeigler and Vinet encouraged above, Rabe suggests that a sentence can spawn many sermons:

*Ary koa, aoka ho fantatsika fa ny sentensa iray avoaky ny hendry dia manokatra hevitra hahitana sermona roa na telo, fa indraindray aza dia tsy mety levona mandrapahafaty.*

And also, let us understand that one sentence given out by the wise produces ideas that will be seen in two or three sermons, but occasionally even it won't stop being fruitful until death.<sup>29</sup>

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<sup>27</sup> Rabe, *Ny amy ny Toriteny* 4-5.

<sup>28</sup> Rabe, *Ny amy ny Toriteny* 5-6.

<sup>29</sup> Rabe, *Ny amy ny Toriteny* 7.

Rabe recognizes that preaching is different from other oral expression, but what starts out as a commentary on genre, for which one might expect content to prevail, we find manner emphasized. He has heard from the missionaries with whom he worked the expression “pulpit tone” (*Feon ’ny polipitra*) and warns against it.<sup>30</sup> More importantly he adds:

*Tsy mety ny mpitori-teny raha mifararemotra na mifendrofendro tahaka izay te-hitarika ny olona hitomany, fa teny soa mahafaly no lazainy ka aoka ho mirana ny tavany. “Ampifalio! ampifalio ny oloko, hoy ny Andriamanitrareo.” Ary koa tsy mety ny mano feo mitovy tantana na mandrimandry, fa mampatory ny olona izany.*

It is not right if the preacher is cantankerous or puts on a mournful face like those who would lead the people to cry, for joyous good news is what he says and so let his face shine. “Rejoice! Rejoice my people, says your God.” And also it is not right to make the voice on the same level or sleepy for that puts people to sleep.<sup>31</sup>

Rabe is extremely aware of the oral/aural event and the context for preaching more than he is of the logical content or internal sermon structure.

### **Some Representative Sermons**

While the above textbooks on preaching written in the 19<sup>th</sup> and early 20<sup>th</sup> centuries demonstrate a highly literate approach to preaching, the preceding chapters analyzing Malagasy sermons looked more consciously at their theological emphases rather than at their provenance in terms of their composition. The latest of the sermons represented here is from 1947 and the earliest from 1856. In part this is to demonstrate that the theological understanding of even the earliest missionaries to Madagascar would have taken a literate form. The theology may occasionally have some oral overtones but it is highly literate as

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<sup>30</sup> Rabe, *Ny amy ny Toriteny* 11.

<sup>31</sup> Rabe, *Ny amy ny Toriteny* 11.

will be demonstrated below. This is not to say, however, that there are not some stunning examples of a more oral theology and compositional method.

We begin with an illustration of a sermon that exhibits a stronger oral theology and compositional method. The sermon is for Easter Sunday and comes from a collection published in 1856. What is striking about the sermon is the author's incredible use of biblical allusion throughout. Indeed, almost the entire sermon is a re-weaving of texts, sometimes verbatim from the biblical material, often rephrased. The resulting text resounds with a power that comes from common places shared with a biblically literate congregation.

If he had not kept his word and promise, what would have become of our hope of salvation? 'If he had seen the decomposition, how could he then have been God's Holy One? If he had not risen, then he had gone to his grave with a lie; but a liar cannot be the Son of God, cannot be a Lord and Savior. If he had not risen, it did not count for much that the blind regained their sight, the limp walked, the leper got cleansed, the dead rose from their stretchers – all other proofs and testimonies had then lost their power, the Jews and the supporters of the Jews were proved right, and Peter with his testimony: "You are Christ, the Son of the living God" had been disgraced, and their hope, that waited for the redemption of Israel, had become 'wind and weather.' But now, my brothers and sisters! He strongly proved to be the Son of God by his resurrection from the dead. He had not become insane when he testified for himself, but those, who wanted to 'lock up the Lord of God the Father's honor,' those who went to Pilate and fetched guards and sealed the stone, they turned insane. The ones who had said: we have seen the Lord, did not become fools, but the one who did not want to believe before he saw, the unbelieving Thomas, became a fool, until he too, conquered, with repentant joy and joyful repentance shouted: "My Lord and my God!" Peter was not disgraced with the testimony which flesh and blood had not taught him; he was not disgraced, when he raised his voice on Whitsunday in the power of the Spirit and with clear conviction, proclaimed to all the house of Israel, that God had made the One Lord and Christ, the same Jesus as they had crucified and that God rose again, when he had loosened the ties of death, – that day, when the Lord gave him three thousand souls in a catch. No, a dead savior would not have had a spirit with tongues of fire to send to the fishermen from Galilee when they were sitting there quietly waiting for him. A dead savior would not have made them bold, strong, invincible in all dangers and adversities, in the heaviest times of their lives, in the hardest battle of death. It was not a dead savior that Stephen saw, when he saw heaven open and the glory of God and Jesus by the right hand of God. He does not speak of a dead savior, the Lord's apostle who testifies: "I can accomplish everything

in Christ, who makes me strong” (Phil.4: 13), who says: “Nobody was with me, everyone left me, but the Lord stood by and strengthened me.” (2 Tim.4: 16-17)<sup>32</sup>

The sermon shows much similarity to the Patristic sermons recorded in antiquity and one wonders how much influence they had on the author. The effect of the entire sermon is rhapsodic.

As noted in Chapter 5, Malagasy preachers on Mark 16:1-7 have tended to conflate accounts from the other three gospels.<sup>33</sup> In this sermon, J. P. Berg (1809-1884),<sup>34</sup> like his Malagasy counterparts, makes use of Matthew’s gospel by retelling the burial story including the request to Pilate that a guard be placed on the tomb and of John’s gospel by recounting the story of Thomas’ special experience of christophany. Given, however, that the entire sermon is a ‘rhapsode,’ a weaving of biblical texts together, it would be hard to draw too many conclusions from the author’s usage. What is clear, though, is the strong emphasis upon Christ’s presence with the believer. That presence is slightly muted. The believer is urged to focus on Christ above rather than to be quite so aware of Christ’s current nearness. Note in the following that Christ has left each of the places that the believer may enter, though the blessing remains and finally *in death* the believer rests with Christ:

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<sup>32</sup> J. P. Berg, “Første Paaskedag: Vort Saligheds haab kunde først blive og er nu blevet os et fast haab ver herrens Opstandelse fra de Døde,” *Prædikener til hver Søn- og Festdag i Aaret af Norske Geistlige*, ed. I. A.; Eckhoff Christiansen, E. F. (Christiania: Sar. Dymad., 1856) 227-28. This translation, and all translations from Norwegian in this chapter, are provided by Linda Bårdsen, former missionary in Madagascar with the NMS, with some modifications by myself where she lacked the most appropriate English word or the construction was awkward.

<sup>33</sup> See page 165.

<sup>34</sup> Johann Peter Berg was the parish pastor at Dybvaag (modern spelling Dypvåg) in Aust Agder, Sørlandet at the time that this sermon was written. He was the son of a parish pastor and trained in Bergen at the Cathedral School. He died in 1884 at the age of 75. See J. B. Halvorsen, *Norsk Forfatter-Lexikon 1814-1880: Paa Grundlag af J. E. Krafts og Chr. Langes* (Kristiania: Den Norske Forlagsforening, 1885), Google Books. Web. April 8, 2010; Gustav Ludvig Wad, *Personalthistorisk Tidsskrift* (Kjøbenhavn: I Commission Hos Rudolph Klein, 1885), Google Books. Web. April 8, 2010.



Oh, if I could be moved to give you [Jesus] hand and heart, body and soul, to daily let go of everything else and follow you as a true crusader to the Jerusalem, which is above here; if I daily could penetrate your sweet union more, and by your grace keep on to my crown, so that nobody took it away from me, then I could also say, when the hour of God once tolled: cast off my grave – cast it off in the name of Jesus Christ. I do see that it is dark, but You, the light of the whole world, have, however, laid there; I do see that it is unclean, but still you, O Holy and Innocent, wanted to rest there; I do see that it is narrow, but You, whom God put as an heir of all things, and by whom He also created the world, you have after all slept there! How you have adorned and sanctified this last, poor dwelling of mine here on earth, how you have made it into a dwelling of peace, in which this fragile heart will not be frightened by sorrow, nor tempted by sin, nor deceived by the world; how you have made it into a friendly bedchamber for the tired and troubled, to a place of refuge for the persecuted, to a Bethesda, a house of mercy for all your sick, your troubled ones, your miserable ones! Now, because we have this Easter Day, it can be said: “Blessed are the dead, who died in the Lord!” They are blessed: they rest in the arms of God the Father, and where can I, tired child, rest more safely? They rest by Christ’s heart, and where can you find a softer bed?<sup>35</sup>

The same collection of sermons from 1856 has a second sermon on the Mark Chapter 16 pericope for Easter Day. J. J. Landberg has a more didactic approach. His quotes and allusions are fewer and he tends towards abstraction. In this sermon he announces Christ’s victory over death but addresses Christ’s presence not so much as a present reality but rather as a heavenly hope. The preacher highlights the hope of victory over death as the current ‘presence.’

Yes, this [resurrection of the dead] is truly our Christian hope, based on the power of the resurrection of Jesus. But it is one thing in a quiet and bright moment, when death seems to be far away from us or has just brushed lightly past us on its light, black wings – it is one thing then to be able to enjoy that bright Christian hope, and even to speak words of comfort to others about the bright rooms to which the Risen One will take his people; it is something else when death is standing on our own threshold, yes, by our own bed, to then seize the hope in the power of the resurrection of Christ; yes, it is something else when death places its cold hand on our chest; it is something else when it takes away from our own heart those who were dear to us and whom we would have liked to wander around with; yes, it is something else when death with its profound, serious speech addresses us directly about the long separation and our tears

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<sup>35</sup> Berg, “Første Paaskedag: Vort Saligheds haab kunde først blive og er nu blevet os et fast haab ver herrens Opstandelse fra de Døde,” 229-30.

are running by the thought of the serious change that death brings about in the existence of a human being, about the secretive places it will lead us to, and what will happen there, until we again dare hope to gather with those that death separates us from. Yes, this is something else, dear friends, for we are by nature selfish and limited beings, that only to a small degree are able to feel others' pain, but who tremble the more when pain is knocking on our own door; death is however always painful; even if you have a bright hope through Jesus Christ about a joyous resurrection to a new life, the soul cannot leave its cottage without pain; bones can still not be torn from the friend's chest without being sadly missed during the days of separation; also Jesus cried in the house of mourning (John 11: 35)! Then it is a matter of grasping the hope of resurrection in Jesus Christ! Then it is a matter of being able to, with tears on your cheek and pain in your bosom, join in singing the sad – happy Christian song of victory.<sup>36</sup>

Although it is not a part of the assigned pericope, Mark 16:8 is specifically referenced by Landberg. He uses it to emphasize the loss the women felt but then, equally unsatisfied by the absence inherent in the verse 8 ending, he moves on to describe the Johannine account.

If, as we noted in Chapter 4, a common theme in the Malagasy sermons on Ascension Day (Mark 16:14-20) was that of the ubiquity of Christ, that is, Christ's real and abiding presence with the believers, the sermon on the same text by C. Wille in the 1858 collection is a study in absence. The preacher begins with a prayer, in which he says,

Yes, Lord Jesus! Draw us to you, draw us through sorrow and joy out of the world that lies in the evil; draw us after you to the heavenly world where you belong, so that we will be strengthened to live and wander down here as those who have their citizenship in heaven, so that one time when time is over and the race is completed, we would meet you with rejoicing in heaven and be revealed with you in the glory you had with the Father, before the foundations of heaven were laid.<sup>37</sup>

Later he states,

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<sup>36</sup> J. J. Landberg, "Første Paaskedag: Jesu Opstandelse," *Prædikener til hver Søn- og Festdag i Aaret af Norske Geistlige*, ed. I. A.; Eckhoff Christiansen, E. F. (Christiania: Sar. Dybmads., 1856) 237-38.

<sup>37</sup> C. Wille, "Christi Himmelfartsdag: De Troendes Trøst og haab ved Jesu himmelfart," *Prædikener til hver Søn- og Festdag i Aaret af Norske Geistlige*, ed. I. A.; Eckhoff Christiansen, E. F. (Christiania: Sar. Dybmads., 1856) 320.

He was taken up into heaven, after having fulfilled the great work of redemption through agony and pain, ignominy and death; in heaven he now is enthroned as our almighty king and loving spokesman, and will as such, after his promise, be with us all days until the end of the world.<sup>38</sup>

The sense of Christ's presence in this sermon is ambiguous: Christ is present but absent; Christ is enthroned in heaven yet in some undefined way present on earth. Indeed, shortly after this, Wille assures his listeners of Christ's presence in a manner that makes it clear that Christ's presence is not immediately expected by his audience – as in the Malagasy sermons. Wille reminds his listeners of the Means of Grace, the ways in which Christ's presence is mediated:

But even if he is enthroned in heaven – does that mean that he has left his people on earth? Oh no! We do know that “where two or three are gathered in his name, there he is amongst them”; we do know, that he on the very Ascension Day gave his congregation this promise: “Behold! I am with you all days until the end of the world.” “He is close to us,” says the apostle, “in our mouth and our heart, the word of faith that we are preaching.” Yes, he is close to us in his word and in his sacraments, in the baptism where he blesses the small ones and regenerates them to eternal life; in the communion where he serves us the bread of life and refreshes us with the cup of blessing; he is close to us in our prayers where we so safely can put down all our sorrows and worries by the Savior's faithful bosom.<sup>39</sup>

In the Malagasy sermons, we found a greater sense of immediate, un-mediated presence that reveals itself in deeds of power in daily life, not solely within the liturgical symbols.

Peder Blessing (1829-1882), writing almost 30 years later, produces an Ascension Day sermon where the power and presence of Christ seem even more muted. He quotes verses 17 and 18 of Mark 16:

“In my name they were to force out devils; they were to speak in new tongues; they were to take away snakes, and if they drink poison, it will not hurt them; they were to lay their hands on the sick and they would be healed.” *This is surely pointing to the miracles that were to be performed in the early times of the church as a convincing*

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<sup>38</sup> Wille, “Christi Himmelfartsdag: De Troendes Trøst og haab ved Jesu himmelfart,” 320-21.

<sup>39</sup> Wille, “Christi Himmelfartsdag: De Troendes Trøst og haab ved Jesu himmelfart,” 321-22.

*testimony for the truth*; but it also points to the battles of a more common and spiritual kind, as all true Christians have to lead, that is against the enemies of the salvation: the devil, the world and their own flesh. Against these enemies, their ascended friend and Lord will know how to defend them. The evil principalities and powers with the devil at the lead are raging, but they accomplish nothing where the Lord in the high heavens commands them to retreat. They are his prisoners; he led them in triumph on Ascension Day by himself, and showed them clearly, to their shame, to the dwellers in heaven.<sup>40</sup>

The power once available to the followers of Jesus has been transmuted into “battles of a more common and spiritual kind.” Miracles, the displays of power expected to accompany the preaching of the Malagasy, are no longer what Blessing or his listeners expect. And then in an aside, his literate theological position is demonstrated. Speaking of the Holy Spirit as the presence of Christ in the world today, Blessing clarifies:

Just so that he could forever be present to his own, the Lord ascended to heaven; because then he could send the Spirit to stay in the church; but wherever the Spirit is, there are also the Son and the Father; because the three are one. As an idle consideration, it could seem like it would have been better if the Lord had stayed on earth, visibly present in his church.<sup>41</sup>

Not only was Blessing the General Secretary of the NMS (at age 26), from 1855 until 1864, but he finished his career as the pastor of the Cathedral Church (*Domkirke*) in Stavanger, the city where the mission is headquartered.<sup>42</sup> From 1859 to 1864 Blessing was the first director of the School of Missions (*Misjonsskole*) in Stavanger. These positions indicate that his theological understandings would have been shared and transmitted to those preparing for mission service in Madagascar. Indeed, among the first class that Blessing

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<sup>40</sup> P. Blessing, *Prædikener over Kirkeaarets Evangelier* (Kristiania: Alb. Cammermener, 1883) 336-37. Emphasis added.

<sup>41</sup> Blessing, *Prædikener over Kirkeaarets Evangelier* 339-40. Emphasis added.

<sup>42</sup> Torstein Jørgensen, ed., *I tro og tjeneste: Det Norske Misjonsselskap 1842-1992*, vol. 1, 2 vols. (Stavanger: Misjonshøgskolen, 1992) 71. Also: *Peter Blessing*, Available: [http://www.snl.no/Peter\\_Blessing](http://www.snl.no/Peter_Blessing), March 26 2010. And Blessing, *Prædikener over Kirkeaarets Evangelier* Title page.

taught were Martinius Borgen, Nils Nilsen and John Engh, three of the earliest missionaries from Norway in Madagascar.<sup>43</sup>

In a sermon for Ascension Day entitled, “Jesus decides our fates,” Thorvald Klaveness (1844-1915) utilizes a theology of absence to reassure his uneasy flock.<sup>44</sup> In a note found at the bottom of the sermon text, there is a clarification that the sermon was originally preached on May 31, 1905, three days after the rejection by Crown Prince Gustav (1858-1950), acting as regent for King Oscar II (1829-1907) of Sweden, of the requested change in the Norwegian consular laws<sup>45</sup> which would have given Norway a separate consular service within the Union. The insult that this represented to the Norwegian government was the final blow to the Union of Sweden and Norway and moved Norway to seek and gain independence. There was some concern at the time, however, that there might be military action as a result. The sermon is preached in that context. To his unsettled flock, Klaveness says:

By this it is not said that there will be no troubles. Maybe exactly the troubles you are the most anxious for, and that you most dearly pray to be spared [will come]. In spite of your heartfelt prayers they may come rushing over you and submerge you in never-ending pain. And you are asking: is there any loving God? Is there any Jesus? Do we have any savior in the heavens, when such things can happen?

Yes, friend – just because you have a savior in the heavens, who from his seat up on high sees that this is necessary – for your salvation, this is happening. ‘Hang in there!’ Hang in there with patience and in faith. At the end it will be shown that everything really was to your salvation. You had to be humbled, you had to be broken, you had to be trained and tested. You could not be saved in any other way. By

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<sup>43</sup> Emil Birkeli and Tidemann Strand, *Kallet og Veien: Det Norske Misjonsselskaps Misjonsskole 1859-1959* (Stavanger: Misjonsselskapets Forlag, 1959) 242-43, Danbolt, *Det Norske Misjonsselskaps Misjonærer 1842-1948* 29-31. Also note that E. F. Eckhoff, who collected the sermons above, was a teacher with Blessing and succeeded Blessing as school director in 1864.

<sup>44</sup> Thv. Klaveness, *Nye Prækenes til Alle Kirkearets Helligdage* (Kristiania: H. Aschehoug & Co. [W. Nygaard], 1915) 239-45.

<sup>45</sup> Klaveness, *Nye Prækenes til Alle Kirkearets Helligdage* 240.

this you were saved, saved more and more out of everything that is really evil, saved more and more over into everything that is really good. By that you were drawn to God. By that you grew into a mature and authoritative child of God.<sup>46</sup>

It is somewhat ironic that Klaveness takes a text that emphasizes Christ's powerful presence reinstated after the resurrection to address the seeming absence of Christ from his flocks' current situation. Instead he takes a much different approach than the text itself. Focusing on Mark 16:19 ("So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God."), Klaveness asserts that the ascended Christ is in full control of the world and therefore there is nothing to fear:

Jesus now takes part in the ruling of the world. "I have been given all power in heaven and on earth," he said just before the ascension. It is unutterably comforting to know this. It is so blessedly safe and secure.

Think – everything that happens to us human beings, comes from Jesus. It is not blind randomness that decides it, nor a capricious fate, nor an iron-hard necessity. No – it is Jesus. He is part of the decision-making. More: he determines the decision.<sup>47</sup>

Jesus is no longer expected as the powerful worker of miracles confirming the preaching of his zealous followers. Miracles are not expected in any real form. Christ may not be seen in the here and now but he nonetheless remains in control.

H. B. Thorgrimsen of the Norwegian Evangelical Lutheran Church of America, writing and preaching in English, also seems uncomfortable with the inherent powerful presence presented by Mark 16:14-20. His words are attenuated statements of presence in his Ascension Day sermon. Note the italicized phrases below:

But when his Word is preached he [Jesus] not only offers this, but he personally works with it and confirms it "with signs." These signs are experienced and seen by those that believe. He has established his Kingdom here and gives it growth and victory, although it is militant. The "Communion of saints" is the result; and these

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<sup>46</sup> Klaveness, *Nye Prækeners til Alle Kirkearets Helligdage* 242-43.

<sup>47</sup> Klaveness, *Nye Prækeners til Alle Kirkearets Helligdage* 239-40.

“cast out devil,” *from their own hearts, at least*, and engage in warfare with devils to help other souls, they speak with new tongues, they pray and praise. Pray, “Thy will be done,” among other prayers; also “forgive us our sins,” they acknowledge with humility their sins and him as their only salvation; they speak with new tongues, for this is a new language to Adam’s children. *They are stung and poisoned by the serpent, when they sin*, but die not, for they are cured by the blood which was shed; literally they could, *were their faith strong*, perform miracles in his name, and also do so even with weak faith.<sup>48</sup>

Instead of the strong belief in the protection from poison as a literal demonstration of Christ’s power seen in Ascension Day sermons by the Malagasy preachers, Thorgrimsen allegorizes Mark 16:18. Poison and snakes, for him, refer back to the image of the bronze serpent in Numbers 21:4-9 and the allusion in John 3:14. Where, for the Malagasy, real demons are cast out from the possessed in dramatic battles of the Spirit, Thorgrimsen seems to make the battle psychological, personal and internal.

Leander S. Keyser, Professor of Systematic Theology at Hamma Divinity School, writes his Ascension Day sermon in terms that seem better fit for a seminary lecture. His vocabulary tends towards the academic. For example he says,

Of course, it was not the divine nature that was put under kenosis, for that the Son had in common with the Father and the Spirit; but it was the Person or Ego of the Son, which He had in distinction from the other Persons of the Trinity.<sup>49</sup>

The sermon is descriptive and defining rather than drawing the congregation into the action. Keyser does state in propositional terms what the Malagasy preachers proclaimed as active

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<sup>48</sup> H. B. Thorgrimsen, “Ascension Day,” *The Old Paths: Sermons on the Second Gospel Series According to the Church of Norway*, ed. Knut Seehus (Decorah, Iowa: Lutheran Publishing House, 1914) 224. Emphasis added.

<sup>49</sup> Leander S. Keyser, *In the Redeemer’s Footsteps: Sermons on the Gospel Lessons for the Church Year*, vol. I (Burlington, Iowa: The Lutheran Literary Board, 1918) 216.

reality, namely: “According to His human terms, Christ had to ascend to heaven and be glorified before He could be ubiquitous.”<sup>50</sup>

Finally we turn to Rolf A. Syrdal, Secretary for Foreign Missions in the Evangelical Lutheran Church. The church body he represents was among those that sent missionaries to Madagascar. In his 1947 Ascension Day sermon, “Hope for All the World,” one wonders if he is offering advice to those missionaries whom he would have supervised:

That Gospel [which is a powerful medium to build the Church of the redeemed] has the power within itself to work that which is pleasing to God. With the man who preaches there is the power of the Holy Spirit that impregnates his witness and makes it effective. God promised His disciples “signs” when He sent them forth. When they went, signs followed with them. His Holy Spirit that was promised was actively present with them in all their work. We often think of these as just supernatural manifestations and powers. God did not mean that His Church is to be built on the spectacular, but that powers will be given as necessary for the building of the Kingdom. He does not throw magic-like signs around with prodigal carelessness, nor does He want them to be used at random by His messengers.<sup>51</sup>

## Conclusion

These textbooks on Homiletics produced in the 19<sup>th</sup> and early 20<sup>th</sup> centuries demonstrate a highly literate mindset. The authors, whose goal it was to prepare people for excellence in an oral event, could not conceive of their task as something different in kind and medium from that of writing for a literary readership rather than a living assembly. Their heavy reliance on the technology of writing has shaped the consciousness of preachers and orators for two thousand years and this is further evidenced by the growing contemporary understanding of ancient Roman and Greek rhetorical practice as exemplified in Cicero. The literate shaping of the Western mind is so thorough that, for those educated

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<sup>50</sup> Keyser, *In the Redeemer's Footsteps* 216.

<sup>51</sup> Rolf A. Syrdal, “Hope for the World,” *Unto a Living Hope* (Minneapolis: Augsburg Publishing House, 1947) 197.



for the ministry, it is a largely unquestioned assumption. The North American, Methodist theologian, Tex Sample, has named this assumption of a literate audience as something for clergy to consider in the present day and challenges ministers to become aware that a large section of North American society is traditionally oral, even when they have the ability to read and write.<sup>52</sup> The unreflected assumptions of literacy found among the authors advancing preaching cited above are only now being challenged for the late 20<sup>th</sup> and early 21<sup>st</sup> century Western church. The priority of literacy was therefore assumed by those Lutheran missionaries who brought their NMS in 1868. The heavy emphasis upon the preacher's command of disciplines other than Theology, or even the emphasis upon the need for a command of Systematic Theology,<sup>53</sup> stand in stark contrast to Rabe's simple attention to the world around him.

The preachers examined above have demonstrated a clear discomfort with a theology of presence that incorporates a more agonistic tone similar to that found in the Malagasy sermons. The battle is not so much external and in the here-and-now, but rather it is internal, in heaven, or in the future. Their sermons reflect a 'once-removed' quality of reflection consistent with a literate understanding.<sup>54</sup> They lack the immediate – even urgent – quality of the sermons of an orally based culture.

Several of the preachers examined above would likely have had direct influence over the training or spiritual care of missionaries (Blessing, Keyser, Syrdal, Fry). Thus surely the

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<sup>52</sup> Sample, *Ministry in an Oral Culture: Living with Will Rogers, Uncle Remus & Minnie Pearl*.

<sup>53</sup> Ziegler, *The Preacher: His Relation to the Study and the Pulpit* 29.

<sup>54</sup> It should be noted that while a case is being made for literacy as a major factor in the preference for a more absence-oriented Christology, other factors, such as scientific skepticism related to miracles, for example, also may inform the reticence of these Western preachers. I am certainly aware that other forces are at play, but literacy is certainly a significant one.

missionaries from both Norway and the United States understood and taught homiletics from this vantage. That the oral synthesis has held out in Malagasy preaching against the literate is a testament to its power and depths in the Malagasy culture.

*Na tsy hitahy aza ny maty, ranomaso va tsy hirotsaka? Ary na tsy hino aza ny velona, kabary  
va tsy hatao?*

Even if the dead do not bless [you], will not tears fall [for them]? And even if the living do  
not believe [your words], will you not proclaim [them] publicly?<sup>1</sup>

*Hovalahy mahay kabary – tsy misy tsy vitany.*

A male citizen skilled in oration – there is nothing he cannot accomplish.<sup>2</sup>

### **Chapter 7: Breaking Words**

Anyone who has worked cross-culturally knows that what one intends to say and what the other hears are not necessarily the same thing. The symbols of one culture do not easily translate into the symbols of another. This is especially true when oral and literate cultures meet. The Bible is a book, and the concept of what a book is does not necessarily translate across cultural lines. Both sermons and *kabary* are speeches, but they do not necessarily fulfill the same functions. In this chapter I would like to examine what may or may not be understood by the technologies of reading and writing introduced into the Malagasy culture, first by Muslim Arabs in the 12th century and more recently by Western European missionaries in the 19th century, and what the implications of that might be for Christian theology and especially for an understanding of Malagasy homiletics. I also wish to look at the Malagasy oral art known as *kabary* to ask how Malagasy cultural logic appropriates and rejects this art for Christian use in preaching.

#### **Reading as “Breaking Words”**

A specific incident sparked my interest in how a book is perceived differently in different cultures. In February of 2003 I was part of an evaluation team examining of the

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<sup>1</sup> Houlder, *Ohabolana ou proverbes malgaches* 174. Proverb number 2007. My translation.

<sup>2</sup> Haring, *Verbal Arts in Madagascar* 151.

work of the Malagasy Lutheran Church's Evangelism Department. In order to effect the evaluation we journeyed to those regions where evangelists were working, including those



Figure 4: Lutheran Church at Ampitaneke with village elders in rear.

deep in the countryside. In the village of Ampitaneke we were greeted by most of the residents gathered in the small, ramshackle church. Our arrival drew quite a bit of attention. In this village the Lutheran Church has provided famine relief, a well hand-dug to the depth of 70 meters, a weekly medical clinic, and a basic elementary school. The residents of the village were quick to offer their gratitude, as these were answers to their requests for aid. The tone of the visit was very positive on all sides.

It became immediately apparent that the evangelist had been more successful with women than with men in the village. While this is not unusual in itself, the disproportion was extremely skewed. Of the men who were members of the congregation, both were

literate. Of the men who were present but who had not decided to become Christian, none could read. Amongst women the literacy statistics were less dramatic. I asked the elder men of the village, seeing that they were most enthusiastic about the changes brought by the church to their village, why they themselves have remained outside the church. Their answer startled me: “Our children will be Christian because they will learn to read. It is too late for us; we were deceived by the ancestors and the *hazomanga* (sacred post used as center of sacrifice). You Christians have the book, but we have the ancestors and the *hazomanga*.”<sup>3</sup>

What struck me in their answer was their technological emphasis. The book is the Westerner’s technology. The *hazomanga* is their technology; it is their means of accessing the blessings of God and the ancestors. It is not lost on these elders that the other blessings of health care, food relief, and water are also due in part to the technologies brought by the Westerner, by the westernized and especially by the technology of reading. As men with a sense of self-respect both for their person and for their people, they cannot so easily abandon either their traditions or their ancestors.<sup>4</sup>

The advantages of literacy seem so patently obvious to those of us who are literate that we fail to see how radical the change in worldview and thought is which accompanies

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<sup>3</sup> Village elder at meeting with residents in Ampitaneke on February 3, 2003. Although delivered in Malagasy, I recorded the statement in English.

<sup>4</sup> Françoise Raison-Jourde recounts a similar story from the time of the early London Missionary Society work in Madagascar (1823-1826) in which the missionaries took their students to the grave of a *vazimba*. (*Vazimba* were considered the original inhabitants of Imerina who disappeared with the arrival of the Merina. Their graves were considered holy and dangerous places imbued with magical power.) The teachers fearlessly broke the taboos around the grave with the students. Assuming that the students were as illiterate as he was, an elderly man refused to touch a branch cut from a tree near the altar to the *vazimba* saying, “*J’en mourrais, je ne suis pas comme les enfants. Les enfants apprennent le livre.*” (“I would die of it; I am not like the children. The children learn about the book.” My translation.) Raison-Jourde cites Jones, Griffiths et Canham, *Journals, Madagascar B1*, 1er avr. 1823 – sept. 1826. Raison-Jourde, *Bible et pouvoir à Madagascar* 122.

the introduction of reading and writing.<sup>5</sup> The changes which cultures generally habituated to writing and print have undergone have happened over such a long period and with such thoroughness that they are taken for granted today. As Ong, Goody and others have pointed out, it takes a degree of literacy and the technical ability of writing, to begin to understand the syllogism and other forms of western logic.<sup>6</sup> We assume that because “All fish swim. A trout is a fish. Trout swim,” is so patently true, that it would be patently true to anyone. Yet this is a linear form of thought and not necessarily one borne by oral culture.

The missionaries of the London Mission Society (1820) and those who followed them from Norway (NMS, 1868) and the United States (Norwegian Lutheran Church of America, 1888) were deeply convinced of the importance of reading not only for spiritual enlightenment but also for the benefits it brings to education in general and society as well. They came out of an era when great emphasis was being focused on the literary arts. Writing was no longer to be rhetoric visualized, but literature in its own right. Indeed, oral rhetoric transferred to prose was being shunned during the Romantic period and emphasis was being placed upon concise, direct and simple prose.<sup>7</sup> One of Norway’s greatest authors of the nineteenth century, Bjørnstjerne Bjørnson, was famous for the utter simplicity of his language, the lack of rhetorical flourish.

On the Malagasy side, writing was a known technology but its practitioners were very limited. The *katibo* (scribes) of the Antemoro ethnic group were a specialized cadre of men trained to read and write Arabic script. This was a secretive, rather than an open, practice,

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<sup>5</sup> Ong, *The Presence of the Word* 19.

<sup>6</sup> The reader is referred back to Chapter 1, 22-23.

<sup>7</sup> Ong, *Orality and Literacy*.

with the *katibo* exercising religious as well as practical powers. Training in *sorabe* (literally: ‘large writing’ or ‘capital letters’) was limited to a few. But their skills were such that the powerful found them useful in transmitting messages and recording material. Early Arab immigrants to the valley of Matitanana on the east coast of Madagascar introduced the practice of writing *sorabe*. The Malagasy word for “writing” itself comes from this introduction, as the primary focus of the writing by these Arabs and Malagasy converts was the copying of the *Sourah* (or in another Arab dialect, *Sourate*), that is, “chapters” of the Qu’ran.<sup>8</sup> “Writing” in Malagasy is *soratra*.

Writing, whether for religious or for secular purposes was, as noted above, strictly controlled. *Fady*, or taboos, were and are associated with the *sorabe*. Supernatural power was attributed to these words captured on paper. A variant of the word *soratra*, *soratsy*, in the dialect of the Antemoro, means ‘charm,’ or ‘talisman.’<sup>9</sup> Blessings or curses were written on the parchment by the *katibo* and placed on the object to be blessed or cursed.<sup>10</sup> Such great power was, and is, felt to be resident in these written pages that at least until the 1970’s woven grass pouches containing parchments inscribed in *sorabe* were hung from the ceilings of a home and venerated by prostration as holy objects, even, Munthe notes, when what the texts recounted were the defeat of their own tribe at the hands of the French in 1659!<sup>11</sup>

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<sup>8</sup> See Munthe, *La Tradition arabico-malgache*, in counter distinction to Dahl, *Les Débuts de l’orthographe malgache*.

<sup>9</sup> Munthe, *La Tradition arabico-malgache* 42.

<sup>10</sup> The reader is referred to the following work for more on the nature of *sorabe* and the dialect of Antemoro. Dahl, *Sorabe: Revelant l’ Evolution du Dialecte Antemoro*. Dahl describes the manuscripts written as charms and talismans.

<sup>11</sup> Munthe, *La Tradition arabico-malgache* 231.

It is of note that writing was primarily understood to perform the function of *aide-mémoire*<sup>12</sup> with *sorabe* being primarily used to copy out sections of Islam's holy book. The *sorabe* enabled the preservation of a religious tradition by those now relocated to Madagascar from whatever Arabian homeland they had left. These Muslims also passed their faith to their new neighbors, with some accepting the new faith and many adapting Islam to their own religious systems. The *katibo*, after learning the Arabic script, began writing in their own language, developing their own orthography. It was suitable enough to enable the preserving of histories, lists of trade and government correspondence. Andriamampoimerina (c. 1745-1810), Madagascar's first unifying king from the central highlands known as Imerina, contracted *katibo* to work in teaching his children to write – especially Damalahy, who later became Radama I (c. 1793-1828) – and also to serve as correspondents for sending messages to the further outposts of his realm.

Radama I learned both the *sorabe* and Western Latin script and in March of 1823, at the urgings of the missionaries who were eager to have uniform script in which to print Holy Scriptures, he chose the simpler Latin script for the official instructions in his kingdom.<sup>13</sup>

Protected by taboos, imbued with mystical powers, controlled by the enlightened few and primarily specialized in preserving Islamic texts, *sorabe* was never very diffused among the people. It did, however, give its practice of copying chapters of the Qu'ran for the label of a new technology: writing. But writing is only half a story. Things written are intended to be read, and that leaves a puzzle. The words that translate “to read” seem a strange combination indeed. “To read,” in Malagasy, is *mamaky teny*, literally “to break or chop or

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<sup>12</sup> Ong, *The Presence of the Word*, Ong, *Orality and Literacy*; Goody, *The Interface Between the Written and the Oral*.

<sup>13</sup> Munthe, *La Tradition Arabico-Malgache* 9.



smash words.”<sup>14</sup> It would be pleasant to believe that the Malagasy had an intuitive sense that presaged the orality/literacy debate, understanding that shifting words from the world of sound to the world of sight fundamentally changes their nature, indeed shatters them. But I do not think that is the case.

All my Malagasy informants, when asked why these specific words were chosen to define the act of reading, have said essentially the same thing. As noted in Chapter 1, these informants reflect the definition given in the most thorough Malagasy dictionary in print: *Rakibolana* by Régis Rajemisa-Raolison. *Mamaky* means “to chop or break open.” The root word is *vaky*, “broken.” The corresponding noun, *famaky*, means “an axe” or literally, “that with which one chops (wood).”<sup>15</sup> My informants have said it more like this: “You break something open to see what is inside, to understand it better.”

The metaphor of an axe chopping open a wooden block (a book) seems particularly apt in light of the fact that much of the early *sorabe* was felt to have been inscribed by chisel on wood and stone, rather than on paper.<sup>16</sup> Furthermore, Christianity pre-dates Islam and was heavily invested in the production of codices as opposed to scrolls. I would suspect that by the twelfth century, the Qu’ran was more likely to be seen in codex form than in scroll form, and so truly a book would have been the experience of those in the Matitanana.

The elders in Ampitaneke may have made a most appropriate comparison between the Bible and their *hazomanga*. The *hazomanga*, literally “the beautiful or blue tree,” is a post somewhat sculpted, though not elaborately. One would assume that an axe is used in the

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<sup>14</sup> Razafintsalama suggests that the root word comes from Sanskrit, *vaka*, meaning “to chant.” For this discussion the reader is referred back to Chapter 1, p. 20, note 46.

<sup>15</sup> Rajemisa-Raolison, *Rakibolana* 565. My translation.

<sup>16</sup> Munthe, *La Tradition arabico-malgache* 30, 31.

process of preparing the post for its sacrificial duties. Moreover, many of the *ody* (“talismans” or “medicines”) of traditional religious practice are pieces of wood from various sacred trees infused with *hasina* (“holiness, sacred power”) by the *ombiasa* (“traditional healers”). The interpretation of the elders of Ampitaneke seems to be just.



Figure 5: *Hazomanga* in Tongobory, Tulear Province

Pier Larson is particularly interested in how the Malagasy appropriated Christianity from European missionaries and at the same time fit it to meet their own cultural logic.<sup>17</sup> Searching for common ground on which to establish their proclamation of the gospel, the LMS missionaries set out early to determine what words could be used to define key Christian concepts, and none was more key than determining what one meant by religion. Initially, Larson points out, the newly baptized Christians who had accepted the teachings of the missionaries were known as *mpino* (believers), yet this had a derogatory sense to the Malagasy of the day. The informal prayer meetings, which were the first services that the missionaries allowed the Malagasy to lead, were immensely popular and responsible for

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<sup>17</sup> Larson, “‘Capacity and Modes of Thinking’: Intellectual Engagements and Subaltern Hegemony in the Early History of Malagasy Christianity,” 970.

greater enthusiasm among the Malagasy for the new faith. The term for “prayer” is *fivavahana* and “one who prays” is a *mpivavaka*. Larson feels that in these prayer services Malagasy found a correspondence to their oral culture. To this day, when one asks if someone is a Christian, one often asks, “Do you pray?” The term, used alone, has come largely to mean the Christian religion. But something happened in the transformation of the missionaries’ concept and the reception by the Malagasy. Larson puts it this way: “The change in nomenclature from ‘believers’ to ‘prayers’ is significant because it suggests a shift from a Euro-mission concept of Christianity as characterized by belief and creed to a more Malagasy one in which the essence of being Christian lay in the nature of what one did.”<sup>18</sup>

As I have pointed out above, the Malagasy had a concept of what writing and reading meant in their own context. It was, and amongst many non-literates as my Ampitaneke experience demonstrates, it is a concept that understands writing and print to have its own religious signification apart from the meaning of the words on the page. For the missionaries who came to the Great Red Island in the nineteenth century, the book carried meanings as well. It was a symbol of modernity and antiquity, it represented an inherent power to save and when opened, it revealed its secrets to all who would but look. The LMS missionaries, in particular, had been educated in an “academy” set up by the non-conformist churches to train their clergy, usually by apprenticeship.<sup>19</sup> Books, more than lectures, would have been their door to wisdom and enlightenment on many fields. Missionaries later in the century collected and categorized the vast number of Malagasy proverbs; they appreciated the wisdom and intelligence represented and passed down orally in this form. They may not

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<sup>18</sup> Larson, “ ‘Capacity and Modes of Thinking’: Intellectual Engagements and Subaltern Hegemony in the Early History of Malagasy Christianity,” 982.

<sup>19</sup> Dahl, *Les Débuts de l’orthographe malgache*.

have understood, however, that these were words whole and “un-broken.” Not confined to the written page, proverbs can be adapted to the situation, varied according to their performance. They bring the past alive in the present performance and so can and, indeed, should, be varied according to the need. And they can be misunderstood and/or maligned by those not privy to, or appreciative of, their history and cultural genesis. Missionaries collected them, preserved them in writing and changed them according to their own sense of propriety.<sup>20</sup> The missionaries’ own regard for the importance of reading and writing may have blinded them to just how their teachings were being received. While they were busy attempting to “purify” an oral tradition by committing it to writing, the Malagasy were finding the written word suitable to their cultural logic as well. Just as *soratsy* were written charms, so the early converts to Christianity found the presence of a book or a shorter piece in print a powerful charm. Larson notes that the printing press was introduced in Madagascar in 1826 and by the 1830’s was producing 20,000 units a year of readable material. By the same token, by 1830, there were roughly 5,000 literate Malagasy.<sup>21</sup>

Larson notes that these early missionaries may have directed the translation of Scripture into Malagasy, but they were not the primary translators. Their students were. As Anna Johnston points out for the context of the southern Cook Islands, native speakers were essential in helping the missionaries translate concepts into the vernacular.<sup>22</sup> At the same

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<sup>20</sup> Bakoly Domenichini-Ramiaramanana, *Du Ohabolana au Hainteny: Langue, Litterature et Politique à Madagascar* (Paris: Karthala and Centre de Recherches Africaines, 1983) 199. Note also the observation on page 162.

<sup>21</sup> Larson, “ ‘Capacity and Modes of Thinking’: Intellectual Engagements and Subaltern Hegemony in the Early History of Malagasy Christianity,” 990. See also Raison-Jourde, *Bible et pouvoir à Madagascar* 122.

<sup>22</sup> Anna Johnston, “The Book Eaters: Textuality, Modernity and the London Missionary Society,” *Semeia* 88 (2002): 15.

time, this removed control over the meanings from the missionaries and empowered the Malagasy in their self-expression of the gospel.

### **Faith Comes By...?**

I have examined cursorily above how the missionaries and the Malagasy understood, and in some cases even today understand, the technologies of reading and writing, the book. I would like to turn now to how this appropriation of language may have transformed itself in an astounding way with regards to preaching.

Malagasy are a profoundly oral people. From their earliest encounters, missionaries were struck by how wonderfully talented at speaking the Malagasy were and, in my own experience, remain.<sup>23</sup> After more than 175 years since the introduction of the printing press, there has not developed a significant written literature in Malagasy. There are some poets, but almost no novelists.<sup>24</sup> Recently, one finds an upsurge in the number of “how-to” books on the oral art of *kabary*, and *kabary* is strictly an oral art! It is indicative of something deeper in the culture, however, that oral art remains strong and important, indeed dominant.

Those missionaries’ students may have understood something of the power of speech within their own culture that may also have unwittingly blinded those same missionaries from catching a shift in the nuance of meaning in their translations. One case particularly has struck me as extremely significant: Romans 10:17. In the NRSV that verse reads: “So faith comes from what is heard, and what is heard comes through the word of Christ.” [ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Χριστοῦ.] In the Malagasy version, the text reads: *Koa ny finoana dia avy amin’ny tori-teny, ary ny tori-teny kosa avy amin’ny tenin’i Kristy.*

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<sup>23</sup> Houlder, “Madagascar and its Proverbs,” 45.

<sup>24</sup> Raison-Jourde, *Bible et pouvoir à Madagascar* 7.

This literally translates into English as: “And faith comes from preaching (or the sermon), and preaching (or the sermon) comes from the word of Christ.” I have checked this with the Roman Catholic translation, which may have used the earlier Protestant translation as a basis, and found the same language. In the most recent translation, the *Dikan-teny Iombonana eto Madagasikara* (DIEM) I found different language. For *tori-teny* (sermon or preaching), the translation read *hafatra ambara* (the message announced). These seem startling translations: here a passive event is turned into an active event! ἐξ ἀκοῆς has the sense of passive listening, of receiving the message. The Malagasy words used emphasize the delivering of the message. The words broken in print are not broken in delivery! The power of the word remains in the speaking of it.

We might stop here, satisfied for the moment that the issue seems resolved in favor of a “mis-translation” of ἐξ ἀκοῆς, only the Malagasy are not the only ones to have made a similar shift from passive to active. No less than Luther himself has made the same shift in his 1545 translation: *So kommt der Glaube aus der Predigt, das Predigen aber durch das Wort Gottes*, (So faith comes from the sermon, but preaching comes through the word of God).<sup>25</sup> This sense of the power of preaching to effect faith may also have undergirded the thinking of these early British missionaries. Even while the KJV from which they did their translating retained the concept of the passivity of listening (“So then faith *cometh* by hearing, and hearing by the word of God.”), they may have theologically been drawn to Luther and even the Patristic witnesses in giving ἐξ ἀκοῆς an active sense.<sup>26</sup> Interestingly

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<sup>25</sup> *Biblia: das ist: die gantze Heilige Schrift Deudsch. die Luther-Bibel von 1534*. Wittenberg 1534/1546: vollständiger Nachdruck. 2003 Facsimile ed. Stephan Füssel (Cologne: Taschen, 2003), vol. 2.

<sup>26</sup> Gerhard Kittel, “ἀκουω” trans. Geoffrey W. Bromiley, *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, vol. I (Grand Rapids, Michigan: WM. B. Eerdmans Publishing Company, 1964) 220.

enough, the missionaries of the NMS (1868) would have felt at home with the Malagasy translation as it mirrored their own which was based upon Luther's: *Så kommer da troen av forkynnelsen, og forkynnelsen ved Kristi ord* ("So faith comes then from proclamation, and proclamation by Christ's word").<sup>27</sup>

We are therefore no more able to understand the advent of this particular translation choice by those responsible for the Malagasy Bible of 1835 and its subsequent revisions. It is, perhaps, then more instructive to look back to Malagasy culture and reexamine the place of the spoken word therein in light of the orality/literacy theories of Ong, et al.

"Our children will be Christian; it is too late for us," the elders of Ampitaneke told me. There is something in a book that divides. It is not just the words on the paper, the pages one from another, but also the act of interpretation that necessarily follows the act of reading. Reading individualizes and pulls the reader away from the group. Ong notes it this way,

Without literacy man tends to solve problems in terms of what people do or say – in the tradition of the tribe, without much personal analysis. He lives in what anthropologists call a "shame" culture, which institutionalizes public pressures on individuals to ensure conformity to tribal modes of behavior. With literacy, the individual finds it possible to think through a situation more from within his own mind out of his own personal resources and in terms of an objectively analyzed situation which confronts him. He becomes more original and individual, detribalized.<sup>28</sup>

Reading changes the parameters of the cultural bond.

Herbert Klem describes how literacy divides society in the areas of Africa that he has studied. He notes that those who learn to read and write are often ostracized from their communities, and, rather than face such ostracism, will give up being functionally literate to

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<sup>27</sup> *Bibelen*, (Oslo: Det Norske Bibelselskaps Forlag, 1975). My translation.

<sup>28</sup> Ong, *The Presence of the Word* 134-35.

return to an oral mindset.<sup>29</sup> He may as well be commenting on my conversation in

Ampitaneke when he says:

For an elder to accept the training that comes via the written word, he must leave behind all the advantages conferred by his status, and his ability to spontaneously excel in the verbal arts. If the elder attempts to use the newer and foreign communicative mode, he starts to compete in a game at which the young men will soon become his superior.<sup>30</sup>

Hence the loss of face and return to the status of a school child may be the first result of the introduction of the technology of reading to the society. There is not only an individuation that takes place in the case of the new reader, but also a social change in the community that is the result of the introduction of the new technology. It is not simply the hearing of the message, in this case, which inculturates; it is the speaking of the message. Power and cultural hegemony belong to those who can speak in the idiom of the people, an idiom shared by the speech community and not fractured by a medium that does not need the presence of the other. Faith, then, could be said to come from the encoding of the message within a speech community. It is not just the hearing of the message that inculturates or, in the theological sense, leads to faith. There must be the message to pass on. One can get locked into the egg and chicken debate, citing that those who form must first be formed, but in the area of community formation – whether a theological community or a cultural community – there must be some primacy to the encoding function. In a community that is primarily oral, it would then make sense that the active, the act of speaking, of preaching in this case, would have primacy over the passivity of listening. After all great leaders are often, if not always, great speakers.

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<sup>29</sup> Herbert V. Klem, *Oral Communication of the Scripture: Insights from African Oral Art* (Pasadena, CA: William Carey Library, 1982), Chapter 2.

<sup>30</sup> Klem, *Oral Communication of the Scripture: Insights from African Oral Art*, Chapter 5.



Here we must nuance our argument somewhat. Malagasy culture does not emphasize the speaker, but the speaking. Indeed, great pains are taken to ensure that the one speaking does not put himself up or call more than due attention to him or herself.

Malagasy speech patterns use what Elinor Ochs Keenan calls “the idiom of selflessness.”<sup>31</sup> In her doctoral thesis, *Conversation and Oratory in Vakinankaratra, Madagascar*, she describes well the effort Malagasy undertake to de-emphasize their person in speech and also their attempts to avoid drawing direct attention to any one individual. Keenan notes linguistic phenomenon such as the avoidance of the personal pronoun suffix – *ko* which is added to nouns as a marker of attribution and to verbs in the passive and relative moods for agency. One speaks about things held in common but rarely refers to personal belongings or relationships. She has even cleared up a bit of a mystery in my own family. I have an adopted Malagasy son who, when speaking about me to his friends, always uses the plural *papanay*, “our poppa,” rather than *papako*, “my poppa.” As my son is an only child, this always seemed strange to me. To be more specific in his identification of me as *his* father would be to *mieboebo* (show pride).

Keenan points out that it is shameful in the eyes of the Vakinankaratra – and my own experience suggests that this goes across the various ethnic groups in Madagascar – to draw attention to oneself or to any individual within a group.<sup>32</sup> Distinctions based upon ability, wealth or education, are played down. Personal feelings and opinions are kept to oneself. It is considered, for example, highly inappropriate for even married couples to make any public display of affection.

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<sup>31</sup> Keenan, “Conversation and Oratory,” 86.

<sup>32</sup> Keenan, “Conversation and Oratory,” 59.

This gets played out most clearly in the Malagasy oratory mentioned above, *kabary*. As *kabary* can be clearly related to the act of preaching, both being oratorical arts, *kabary* makes a good point of comparison for examination of what happens when words are “whole” and when they are “broken,” “spoken,” rather than “read.”

Richardson produced the most thorough Malagasy-English dictionary to date, even if it is more than 100 years old. He defines *kabary* as follows:

**KABA'RY**, s. A public proclamation, a message from the sovereign or ruler; an assembly convened for public business; business or public speeches; an important matter [Mal. *cabar*, and Ar. *kabar*, news; Swa. *khabari*.]<sup>33</sup>

Paying attention, for a moment, to the possible etymology given in this definition, will move us to an interesting *rendez-vous* with the same Matitanana region mentioned in connection with the word *soratra* and the introduction of reading and writing by Arab immigrants. As Keenan points out,<sup>34</sup> Raymond Kent has postulated that this form of oratory was developed by these same Arab immigrants and their descendants. They moved steadily inland and settled eventually in the central highlands of Madagascar, forming an alliance with the Hova, an ethnic group of primarily Indonesian origin. Kent suggests that these immigrants became known as the *andriana*, or noble class, in Imerina – the central highlands kingdom, which is still an ethnic region of Madagascar today.<sup>35</sup> These Malagasy of Arab – possibly Sufi Muslim – ancestry, were the diviners and wise men of their day. They brought with them an understanding of government that rested on a social contract, a covenant that is clearly borne out in the use of *kabary* as a palaver in which ruler and ruled worked out the details of their

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<sup>33</sup> Rev. J. Richardson, *A New Malagasy-English Dictionary* (Antananarivo: The London Missionary Society, 1885) 307.

<sup>34</sup> Keenan, “Conversation and Oratory,” 124-25.

<sup>35</sup> Raymond E. Kent, *Early Kingdoms in Madagascar 1500-1700* (New York: Holt, Rinehart and Winston, 1970) 228.

governance.<sup>36</sup> In the political sphere, *kabary* is a dialogue, a stylized conversation between the ruler and the ruled in which the ruler lays out his or her program and the people assent verbally with interjections and with a responding speech. Even a monarch, however, when speaking to his or her assembled people, uses the language of equality rather than any *hauteur*.<sup>37</sup> *Kabary* is not limited to royal discourse; it has found its way into various aspects of Malagasy life, associated not only with politics but also with the various rites of passage of which the most developed is the *kabary vodiondry*, or marriage discourse (lit. “oration [concerning] the sheep’s rump”). All these various *kabary* share similarities of structure. One well-known practitioner of *kabary* lists the major parts as follows: *ny fanatsafana* (testing if it is okay to begin speaking), *ny ala sarona* (literally, “the removal of the lid” or introduction), *ny aza fady* (removal of taboo), *ny fialan-tsiny* (removal of blame), *ny hasina sy arahaba ary firarian-tsoa* (the sacred force/holiness, greeting and well-wishes), *ny ranjany* (literally, “the legs of the steer” – the major point in discussion) and *ny fisaorana* (thanksgiving).<sup>38</sup> What interests us in this discussion at the moment is the *aza fady* and *fialan-tsiny*.

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<sup>36</sup> In Islam, the sermon (*khutbah*) at the Friday prayer service follows a fairly rigid structure terminating in the calling down of blessings for and the assurance of allegiance to the reigning sovereign (in a Muslim country). The Prophet Mohammed called for longer prayers and shorter sermons that may have necessitated a strict structure. Books of sermons exist which can be used by the preacher. (See “Friday Sermon,” *Encyclopaedia of Islam*, ed. M. Mukarram Ahmed (New Delhi: Amnol Publications Pvt. Ltd., 2005), vol. 2: Fundamentals of Islam.; Cyril Glassé, “Sermon,” *The New Encyclopedia of Islam*, 3rd ed. (Lanham, Boulder, New York, Toronto, Plymouth, UK: Rowman & Littlefield Publishers, Inc., 2008), vol. ) An intriguing question would be the relationship between *khutbah* and *kabary*. Emphasis upon a formal structure which in the sermon form required, at the end, prayers for and allegiance to the ruling prince, and the oral proclamation of a Malagasy prince designed to gain allegiance may have some linkages, even if tenuous.

<sup>37</sup> Keenan, “Conversation and Oratory,” 134.

<sup>38</sup> Lalao François Rabenandrasana, *Ny Kabary Tsy Ho Mena-mijoro: Tari-dalana sy fanovozan-kevitra ho an'izay te-hikabary* (Mahalavolona-Andoharanofotsy: Imprimerie de la RN.7, 2002) 14-19.

“Ny ‘AZA FADY’ amin’ny kabary izany dia fangatahan-dalana hiteny sady fanomezam-bonihanhitra ho an’ny mpanatrika,” (“The *aza fady* in the *kabary* is the request to open the way to speak as well as showing of honor to those who have come to listen,”) says Rabenandrasana.<sup>39</sup> One dare not begin without permission. Here the person has broached the cultural concern for putting oneself forward. This is more than just getting people’s attention so that the discourse can begin. That was already done in the testing of the crowd prior. This is a formal request to those gathered to be allowed to dare to speak. In a paradoxical way, it emphasizes the speechmaker and the speech to follow.

There is no more critical part to a *kabary*, however, than the *fialan-tsiny*. Keenan notes that the *kabary* cannot proceed at all if the speaker and audience have not agreed to forgo any blame that may fall upon the speaker for either making a structural, cultural or relational *faux pas*.<sup>40</sup> Raholdina, a current *mpikabary* respected enough to have been made a member of the Academie Malgache, puts it this way:

*Ary tsy misy mihitsy olona afaka ny hanome tsiny an’io FAHAIZANA MAMELABELATRA NY FIALAN-TSINY IO, IZAY FOTOTRA IRAY TENA MAHA-KABARY NY KABARY malagasy, satria ny fialan-tsiny dia sady fiarovan-tena ’ilay mpiteny no fanajana ny itenenany. Io ihany koa no anisan’ny mampisongadina ny Mpikabary.*

And there is no one at all who can give blame (*tsiny*) to that **ability to explain the *fialan-tsiny*, which is one basis which truly makes Malagasy kabary kabary**, because the lifting of blame (*fialan-tsiny*) is both self-protection by the speaker and respect for those spoken to. It is also this alone that separates out the *Mpikabary* (orator).<sup>41</sup>

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<sup>39</sup> Rabenandrasana, *Ny Kabary tsy ho mena-mijoro*, 15. My translation.

<sup>40</sup> Keenan, “Conversation and Oratory,” 182.

<sup>41</sup> Raholdina, *Ny Fikabariako: Torolalana ho an’izay te-hahay mikabary* 33. My translation. The emphasis is his.

“Self-protection” and “respect for those spoken to” underline the nature of the speech event. The issue is not simply the receiver or the sender of the message; it is the two in the tension of performance.

The foundation of Malagasy culture shows itself clearly in Raholdina’s definition. *Fihavanana*, or “relationship,” is always the highest ideal held out by Malagasy. It serves as the basis for the culture and the individual’s personality. Dubois comments,

*Avoir de la personnalité, pour un Occidental, c’est savoir, au besoin, se détacher des autres pour affirmer ses opinions envers et contre tout. Avoir de la personnalité, pour un Malgache, consiste à savoir s’unir profondément aux autres, malgré les différences qui naissent nécessairement entre personnes libres. L’Occidental recherche la personnalité dans les qualités individuelles, le Malgache dans ses relations avec les autres.*

To have a personality, for a Westerner, is to know, if necessary, to detach oneself from others to affirm one’s opinions as opposed to and against all. To have a personality, for a Malagasy, consists in knowing to unite oneself profoundly with others, in spite of differences that necessarily arise between free people. The Westerner finds personality in individual qualities, the Malagasy in his relations with others.<sup>42</sup>

Keenan’s central thesis, in her study of oratory and conversation, is that this formalized request for forgiveness and the removal, in advance, of any possible blame, is the central act of the speech community. It is the exchange of *toky* (confidence, trust).<sup>43</sup> It is the basis for the *fihavanana*. It is both the basis for communication and the content of the communication. It establishes relationship, the ultimate goal of the speech act.

If, now, we return to the translation of ἐξ ἀκοῆς as “from preaching” or as “from hearing,” we may have a clearer idea of why the earlier translators, if indeed they were the Malagasy students of the LMS missionaries, chose against the KJV. The issue is not, as a

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<sup>42</sup> Dubois, *Olombelona* 119. My translation.

<sup>43</sup> Keenan, “Conversation and Oratory,” 195.

Westerner might approach it, a stark choice between one side of the equation: sender or receiver. Rather it is a realization that the two are inseparably bound in tension because of the immediacy of the spoken event. *Kabary* is an event that fundamentally involves the active participation of the speaker and the audience. This is signaled not only by the interjections of the audience, but also by the requirement that the speaker be answered. A *kabary* fails if it is not answered at all, or is not answered in a supportive manner.<sup>44</sup> Criticism of what was said or the manner in which it was said is permitted in the response, but not an intentional loss of face for the original speaker.<sup>45</sup>

Are we at any distance then from an oral interpretation of Paul's gospel? Is it possible that the very oral nature of Malagasy culture correctly interprets Paul's thought here in Romans 10:17? Werner Kelber has raised this issue. In his work, *The Oral and the Written Gospel*, he states,

The participatory élan distinguishes the Pauline gospel as a genuine oral proclamation, for behind every successful oral performer lies the ability to make hearers live the message. In short, what is implemented in the Pauline language of participation is the epistemological principle of orality that to know actuality is to participate in it.<sup>46</sup>

Faith is established in the participation in the speaking event, a living word communicating a living Word. Words in biblical language, Kelber says, are "an act inviting participation."<sup>47</sup>

By requiring that the speaker receive a response, Malagasy oratory can be nothing other than a participatory act. Words are whole and unbroken because they are constituted

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<sup>44</sup> Unanswered *kabary* are not universally failures. We will discuss this below.

<sup>45</sup> Keenan, "Conversation and Oratory," 196.

<sup>46</sup> Kelber, *The Oral and the Written Gospel* 150.

<sup>47</sup> Kelber, *The Oral and the Written Gospel* xvi.

by the continuity of the community, both in the presence of the moment and in the remembered traditions of those who have gone before.

The elders of Ampitaneke rightly understood themselves to be disenfranchised by a new technology. Their words are broken by an inanimate object whose power has similarities in their mind to their own *hazomanga*. The printed words in the book are a discontinuity with the community for which a response by the “listener” is not possible both because the medium is unknown and the encoder is no longer present.

### ***Kabary*: Proclamation that is not a Sermon**

When I began the research for this thesis I was sure that I would find that the missions and their Malagasy convert friends had rejected too quickly the oral art of *kabary* for use in Christian preaching. The use of drums and natural Malagasy rhythms, including clapping, was rejected by the missions and then, beginning in the 1980’s, the Lutheran missions began to suggest to the church that it re-capture indigenous musical form for its worship. Was there a reason then to re-examine *kabary* in this light? As has been noted elsewhere in this thesis, Malagasy are natural orators and the exercises of riddle (*ankamantatra* and *ankifidy*) and fairy tale (*angano*) that feed them in their youth, well prepare them for public speaking in adulthood. While the preachers who seemed excellent in the pulpit were also excellent at *kabary*, the linkage may not be in the appropriateness of *kabary* for preaching but in the conditioning that *kabary* gives towards public speaking. We will look at some of the resonances and dissonances in the relationship between Christian preaching and *kabary* below.

We begin with a brief history of *kabary*, its structure and its primary content/purpose.

## The History of *Kabary*

The story persists that the first to use *kabary* in the technical sense was King Ralambo (1575-1610) in Ambohidrabibiby. Through the use of a royal consultation/proclamation (*kabary*), Ralambo introduced beef (*henan-jamoka* or *hen'omby*) into the diet of the Malagasy. He ordered:

*Hatramin'izao, ireo hasoan-kena ireo, dia ny trafony sy ny vodihena dia hatao isan'ny hasina avy amin'ny vahoaka, ho hanina ho an'ny Andrimanjaka ao anatin'ny Tongoamihonkona. Ahy ny lohatringitringiny na ny lohatongoany (araka ny fitenin'ny Ntaolo) izany hoe: ny lohatrafony, fa io no ambony indindra amin'ny omby, ka ahy io, fa izaho no ambony indrindra amin'ny Ambaniandro izao; ary ahy ny vodihena, fa ahy ny faran'ny fanjakana.*

From now on, those good parts of the meat, that is the zebu hump and the rump shall be made part of the tribute from the people so that the King may eat it during the “Come-be-bound-together” celebration. The zebu’s hump or the rump (according to the way the Ntaolo said it, [Ntaolo = collective of ancestors outside of named memory]) that is: the hump, for that is the highest point on the ox and that is mine for I am the highest among the Ambaniandro [lit.: People-under-the-Sun] now; and to me belongs the rump, for to me belongs the ends of the kingdom.<sup>48</sup>

Kabary was then introduced to the High Plateau among the Vazimba, according to the *Tantaran'ny Andriana*, by King Andriandranolava sometime in the sixteenth century.<sup>49</sup>

*Voalazan'ny tantara fa nanontany ny Andriana ny vahoaka (vazimba) nanao hoe: “Inona no kabary?” dia namaly azy ny Andriana nanao hoe: “Tsy izaho no tompon'ny kabary fa Andriandranolava.”*

And the story goes, that the people (Vazimba) asked the Prince, “What is *kabary*?” And the Prince answered the people (Vazimba): “It is not I who am master of the *kabary*, but Andriandranolava who is master of the *kabary*.”<sup>50</sup>

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<sup>48</sup> Michel Rakotondraibe, *Ny Kabary Malagasy: Hanitry ny Fitenin-drazako* (Antananarivo: Trano Printy Fianganana Loterana Malagasy, 2004).

<sup>49</sup> The Rev. R. F. Callet, a Jesuit priest, collected oral histories of the ruling nobility (*andriana*) that were published in 1908 as *Tantaran'ny Andriana (History of the Princes)*.

<sup>50</sup> Rabenandrasana, *Ny Kabary tsy ho mena-mijoro* 9. My translation. See also Keenan, “Conversation and Oratory,” 127. Keenan quotes from Callet’s history.



The structure of the *kabary* was somewhat dialogical. The sovereign would begin with a call to a “consultation.” This gave the speech the air of a dialogue although, in fact, as time wore on, less and less of a dialogue was actually happening. Keenan gives an example of a typical opening of a *kabary*, quoting from *Tantaran’ny Andriana*:

*Miera aminareo ambanilanitra aho, izao no teniko aminareo ierako. Koa manao ahoana ny tokony hiety hifanarahako izaho sy hianareo.*

I consult with you Dwellers-Beneath-the-Sky [Merina]; now these are the words to you about which I wish to consult. And so in what way should you and I agree.<sup>51</sup>

The people were then expected to respond in kind to the monarch and the speech would continue. Royal *kabary* were not only expected to be answered by representatives of the people but by the people themselves, who would regularly respond to the sovereign’s question, “*Fa tsy izay va, ry ambanilanitra?*” (“Is it not so, O dwellers-under-the-sky?”) with “*Izay!*” (“That’s so!”). In this regard, the earliest contacts of Europeans with the court of Andrianampoinimerina (d.1810) led the Europeans to believe that they had stumbled onto a primitive form of enlightened democracy.<sup>52</sup> While Andrianampoinimerina had encouraged honest debate within the walls of his palace – *Ny teny an-dapa tsy mahadiso* (“Words [spoken] in the palace are not taken as a mistake” [that is, “would have no consequence to the

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<sup>51</sup> R.F. Callet, *Tantaran’ny Andriana*, 2 vols. (Tananarive: Imprimerie Officielle, 1908) 288, In: Keenan, “Conversation and Oratory,” 128-29. The translation is mine. Keenan, in her translation, misses the royal ‘I’ used here as a suffix ending to the relative verb. The king never says “We,” (*-antsika*).

<sup>52</sup> Raison-Jourde, *Bible et pouvoir à Madagascar* 50.

speaker”)) – dissent in a public meeting would not be well received.<sup>53</sup> The monarch’s words had power. They could effect what they said.

*[La parole] agit littéralement. “Ny teny manan-jina,” écrit Andriamifidy. La parole une fois émise, articulée...complète (vita), s’accomplit (to)...[Les mots] font adhérer le pensé au reel, le voulu au réalisé.”*

[The word] happened literally. “The word has fruit,” wrote Andriamifidy. The word, once sent, articulated...complete (vita), is fulfilled (to)...[The words] make the thought adhere to the real, the desired to the realized.”<sup>54</sup>

Raison-Jourde recounts in a footnote an extract from an article by James Sibree regarding a Betsileo chieftain.

*“En Betsileo, si quelqu’un a mis le chef en colère et qu’il prononce une malédiction, tous pensent que les mots prononcés sont inaltérables et que sûrement la malédiction s’accomplira.” S’il bénit quelqu’un pour le remercier, “ceux qui ont reçu la bénédiction sont très heureux, car ils supposent que cela aussi s’accomplira. Car les chefs sont supposés posséder un pouvoir en ce qui concerne les mots qu’ils profèrent...un pouvoir comme celui de Dieu; un pouvoir qui agit par lui-même en conséquence de sa vertu inhérente, et non un pouvoir exercé par l’intermédiaire de soldats ou de serviteurs.”*

“In Betsileo, if some one angers the chief and he pronounces a curse, all think that the words uttered are inalterable and that surely the curse will be accomplished.” If he blesses someone in order to thank him, “those receiving the benediction are very happy, for they suppose that this will also be accomplished. Because the chiefs are thought to possess a power in the words which they offer... a power like that of God; a

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<sup>53</sup> Here I disagree with Keenan (“Conversation and Oratory” 129) and take Raison-Jourde’s analysis (*Bible et pouvoir à Madagascar* 50-51). There is here represented the appearance of a consultation, but the monarch is not likely to be opposed significantly. The quotation of the ‘Living Law’ of Andrianampoinimerina is from Keenan. See also Rabenandrasana Lalao François and Rasoazanatsimba Abéline E., *Diary Kanto* (Antananarivo: Imprimerie 2000, 2004) 27: *Nanomboka teo amin’ny andro’Ilaidama dia efa saika fomba fotsiny ilay valin-kabary nifampierana fahiny toy ny tamin’ny andron’ Andriamasinavalona fa izay sitrapon’ny mpitondra na ny manjaka no tsy maintsy toavina.* [“It began in the days of Radama I that the response to the *kabary*/consultation of old as during the days of Andriamasinavalona became a tradition only but the will of the leader or the one ruling was what had to be obeyed.” My translation.]

<sup>54</sup>A communication with J. Ramamonjisoa cited by Raison-Jourde, *Bible et pouvoir à Madagascar* 50-51. My translation.

power that acts by itself in consequence of its inherent virtue, and not a power exercised by means of soldiers or servants.”<sup>55</sup>

We will return below to the issue of the power of words in *kabary*. For the moment, however, it should be noted that royalty held enormous power within the political and social structures of the Merina people of the 19<sup>th</sup> Century. Raison-Jourde states that there was near unanimity on the part of missionaries of the period regarding the total obedience the people showed towards their sovereign, to the point of religious devotion.<sup>56</sup>

The most famous, and perhaps most important culturally, of the *kabary* from the



Figure 6: Andrianampoinimerina by Ramanankirahina, c. 1905

Merina sovereigns are those of Andrianampoinimerina. He is often quoted still and studied by students in school. Some of his *kabary* are collected, along with a selection of those of his successors in a small book entitled *Kabary Malagasy*.<sup>57</sup> Andrianampoinimerina’s tone is paternal. Indeed, he is the only true ‘father’ of the people. As such, the monarch is the only

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<sup>55</sup> James Sibree, “Curiosities of words connected with royalty and chieftainship among the Hova and other Malagasy tribes.,” *Antananarivo Annual* XI (1887), in Raison-Jourde, *Bible et pouvoir à Madagascar* 51. My translation. Sibree himself is quoting a note from Rajaonary.

<sup>56</sup> Raison-Jourde, *Bible et pouvoir à Madagascar* 104-05.

<sup>57</sup> I.e., *Ny Kabary nataon-d Ravalomanjaka momba ny lalàna malagasy*.

one, truly, who can innovate, as evidenced earlier by Ralambo's introduction of beef.<sup>58</sup> A short extract of one of Andrianampoinimerina's speeches will give the reader a sense of the style:

*Izao àry, ry ambanilanitra, fa izaho no toa miteny matetika ary mikabary isam-bolana aminareo ambaniandro: Imerina àry tahaka ny ava-voly, ka izay miava matetika manana ny vokatra; koa izaho no toa miteny matetika ary mikabary isam-bolana, izany. Ka raha tsy atoro anareo izay làlam-be haleanareo, be àry Imerina, kandrao misy mivily ka potraka, ary miringiringy ka lavo. Koa raha tsy ambara aminareo izay fanompoan-katao, andrao mahadiso fanompoana ny mpanompo; ka amoriako anareo Imerina, izany.*

So this is it, O dwellers-under-heaven, for it is I who, as it were, speak often and give *kabary* every month to you dwellers-under-the-sun; Imerina is like weeding the garden, and whoever weeds often has the produce; and so it is I who, as it were, speaks often and give *kabary* every month. And so if you are not pointed to the wide road on which you will go – Imerina are many – lest there are those who turn and so are fallen, and go up to a great height and so fall. And so if that service to be done is not announced to you, forbid it that the servants are mistaken in service; and so that is the reason I gather you, Imerina.<sup>59</sup>

Andrianampoinimerina used *kabary* to govern, as did his predecessors. What Andrianampoinimerina added was a 'distribution system.' In a non-literate society the only way to promulgate new laws and regulations is by word of mouth. He assigned *vadin-tany* ("spouses-of-the-land") whose function was to hear the royal *kabary* and then repeat it in the various markets that he had set up around his realm and/or to the area heads (*ambonin-jato*, lit. "above-a-hundred") who would repeat the *kabary* to others. Early missionaries were impressed by the memories of these *vadin-tany*; they felt that the material was reproduced *verbatim*.<sup>60</sup> One function of a *kabary* was to recite the lineage of the sovereign (*tetiarana fikabariana*). Ranovalona I (1790-1861) had three persons dedicated the recitation of the

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<sup>58</sup> See also Raison-Jourde, *Bible et pouvoir à Madagascar* 104.

<sup>59</sup> *Kabary Malagasy* 7. My translation.

<sup>60</sup> William Ellis, *Madagascar Revisited* (London: John Murray, 1867) 348, cited in Keenan, "Conversation and Oratory," 131-32.

royal lineage as a counter to what she saw as the European royal lineages set up in the Bible.<sup>61</sup> As there would have been no written standard for validating the memories of these orators, it is more likely that the method of oral composition was similar to that described in Chapter 1. This method has survived in the current forms of *kabary* practiced in Imerina and Betsileo.



Figures 7 and 8: Queen Ranavalona III's last *kabary* at Andohalo, Antananarivo, 1895.

While I have found no history of non-royal *kabary* – that is *kabary* for occasions such as marriage (*kabary vodiondry*), for funerals (*kabary am-pandevenana*) or for performance festivals (*hira gasy*) – it is clear that these forms existed in the nineteenth century. With the annexation of Madagascar by the French in 1896 and the exile of Queen Ranavalona III (1863-1917), royal *kabary* necessarily ceased. The ordering of Malagasy society and Malagasy worldview were maintained however in the less obviously politically charged *kabary* for special occasions. Large gatherings were forbidden by the new French colonial administration. As a result the ‘social’ *kabary* were perhaps more important as a means for

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<sup>61</sup> Raison-Jourde, *Bible et pouvoir à Madagascar* 58. In a footnote, Raison-Jourde citing G. Mondain, “Note sur les tout premiers débuts de la littérature malgache,” *Bulletin de l’Académie Malgache* XXVI (1944-45), adds: “Un traditionniste formé ainsi à Namehana, et envoyé au Kabary du Premier ministre en 1885, le répéta entièrement au Résident français, ce qui prit une heure de temps.” [“A traditionalist formed thusly at Namehana and sent to the *kabary* of the Prime Minister in 1885, repeated it entirely to the French Resident, that which took one hour.” My translation.]

perpetuating Malagasy culture and art against the onslaught of colonial hegemony.

Rabenandrasana and Rasoazanatsimba write:

*Na izany aza anefa, dia toy ny sodifafana natsipy an-kady ny kabary ka mainka nitsiry, satria teo no niroborobaon'ny kabary ara-piarahamonina, dia ny ampanambadiana sy ny am-pandevenana ary ny kabary an-danonana, koa ireo indray no sehatra mivelarana sy nivahan'ny lelan-dRamalagasy.*

However, *kabary* is like a sprout leaf plant that has been thrown away in a hole: it germinates with renewed vigor. That is where [in the colonial period] the social *kabary* grew quickly and developed themselves: wedding speeches, the funeral discourse and the ceremonial addresses. Therefore these became the arenas where the Malagasy loosened their tongues again and made it blossom.<sup>62</sup>

Rabenandrasana and Rasoazanatsimba appear to say that these *kabary* became a 'hidden transcript,' to use the language of James Scott.<sup>63</sup> That is to say that these *kabary* became forms of resistance to the colonial power. Examples of these social *kabary*, however, were recorded by Cousins and others in the 1800's, and there does not seem to be sufficient difference among the *kabary* of the pre-colonial period, the colonial period and those of the later twentieth and early twenty-first centuries to merit such a claim. What the social *kabary* do, however, is preserve from one generation to the next a part of the essential Malagasy culture, and in particular, the cultures of Imerina and Betsileo.

Lee Haring has demonstrated that *kabary* is built on the structure of riddling language.<sup>64</sup> There is a precedent and a sequent to the structures of the riddle and subsequently the proverb (*ohabolana*). From these develop *hainteny* (roughly, "poetry" formed by extended metaphor, often based on proverbs) which all are resource to the

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<sup>62</sup> Rabenandrasana, *Diary Kanto* 28. I am indebted to Ravelojaona Olivier, a second-year student at Lutheran Theological Seminary Saskatoon, for his assistance with this translation. *Sodifafana* is a plant also known in English as "Canterbury Bells," among others, and has medicinal properties.

<sup>63</sup> James C. Scott, *Domination and the Arts of Resistance: Hidden Transcripts* (New Haven: Yale University Press, 1990).

<sup>64</sup> Haring, *Verbal Arts in Madagascar* 165-166.

*kabary*.<sup>65</sup> This structure both feeds and reflects the dialogical nature of *kabary*. *Kabary*, especially, the marriage *kabary* (*kabary vodiondry*) is a contest. In the Betsileo version, a *kabary* of any sort (also known as *lahatsa*) requires two speakers.<sup>66</sup> As Haring states, “In Madagascar, oratorical creativity takes place in a setting of contestation and a spirit of conflict.”<sup>67</sup> Two short excerpts of an opening of a *kabary* and a response to the opening of a *kabary* written by Maurice Rasamuël may give the reader a flavor of the conflictual nature of the dialogue. Here the first speaker begins:

*Tsy dia rivotra isika ka hiady fiakarana,  
Tsy rano ka hiady fidinana,  
Tsy toho ka hiady rano,  
Tsy valala ka hiady fandriana.  
Aty tsy omby ka hiady kijana.  
Fa ny teny ifamaliana no mahatsara fihavanana,  
Ary fisaka ny rariny ka saro-tadiavina.  
Koa samia milaza izay fantany.  
Ataovy tera-bary, ka samia mamoaaka ny am-pony.*

We are not the wind to fight for an ascent,  
Nor water to fight for a descent,  
Nor small fish to fight the water,  
Nor locust to fight for a resting place.  
Here are no cattle to fight for folds.  
But the debate is what makes for good relationships,  
And justice is so thin that it is hard sought after,  
And so let each say what he/she knows.  
Make as the ears of rice which begin to appear [in the field], and let each divulge  
what is in his/her heart.

The speaker continues with his own statements about his opponent. Finally, the opponent responds:

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<sup>65</sup> Haring, *Verbal Arts in Madagascar* 152-90.

<sup>66</sup> Lucien X. Michel-Andrianarahinjaka, *Le Système littéraire Betsileo* (Fianarantsoa: Editions Ambozontany, 1986) 273-74.

<sup>67</sup> Haring, *Verbal Arts in Madagascar* 180.

*Raha tsy miteny toa miavona,  
 Ary raha tsy mamaly toa tezitra.  
 Hamaly ny tenin'Andriamatoa ka aza fady.  
 Hay hianao vorontsilozaka raha siahina dia midoroboka;  
     Nosiahiko kely ka dia nidoroboka!  
 Hay hianao volomborona ka raha tsofina dia misavoana;  
     Notsofiko kely ka nisavoana!  
 Hay hianao tandra ka raha terena dia manaikitra;  
     Notereko kely ka dia manaikitra!  
 Ary hay hianao tsy mahalala sangy, fa raha voatohina dia mandaboka;  
     Nosangiko kely ka dia mandaboka:  
 Kanefa ombalahy isangodidina-menarana aho izao,  
 Ka raha ombay ny vavany aho, tonon'androko ny ho laniny.*

If [one] does not speak he/she is seemingly haughty,  
 And if [one] does not respond he/she is seemingly angry.  
 [I] will respond to the gentleman's words and so excuse me.  
 Hey, you are a turkey and if whistled at then it gobbles;  
 I whistled softly and then you gobbled!  
 Hey, you are a feather and if blown then floats in the air;  
     I blew lightly and then [you] floated!  
 Hey, you are pliers and when pulled, bite;  
     I pulled a little and [you] bit!  
 And hey, you cannot take a joke, if slightly jostled then [you] throw down;  
     I joked a little and then [you] threw me down:  
 However I am now a bull wrapped by a serpent,  
 So if I fit in his mouth, the luck of the day will be his.<sup>68</sup>

The riddle-like language is evident in these two excerpts. One can almost hear the questions: “what is not wind rising...what is not water falling...?, etc.” The riddle allows, by its evasive nature, for truth to be spoken to power and for things too difficult for direct speech to be addressed through indirection. So the social *kabary* deal often with rites of passage where contest and conflict, continuity and rupture are inherent: marriage, circumcision, death, etc. Through the contest, which is the formalized dialogue, the destabilized situation is resolved. The use of language is therefore the artful, controlled use of power.

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<sup>68</sup> Rev. Maurice Rasamuel, *Ny Fitenin-drazana, Boky 1 sy 2*, 5th ed. (Antananarivo: Trano Printy FJKM Imarivolanitra, 1986) 13, 14. My translation, with assistance from Ravelojaona Olivier. Rasamuël, an Anglican priest and journalist, wrote six books of *kabary* and stories in the late 1920's and 1930's.



Above we briefly looked at the structure of a *kabary*. It is not my intent here to detail *kabary*. What is clear is that *kabary* is an oral art, adhering in many ways to the descriptions of oral composition discussed in Chapter 1. *Kabary* distinguishes itself from general Western norms of literate composition in the arrangement of the material. Proverbs, poetry, even biblical material, are not arranged in a linear – or to a Western mind, logical – fashion.

Each expression of *teny an-kolaka* [‘winding words’ or ‘indirect speech’] is thought to refer to the theme with equal weight. The meaning becomes clearer as these expressions are ‘stacked.’ It is not that the references have become more and more specific. *Rather, it is that each expression serves to narrow the possible implications of accompanying expressions.*<sup>69</sup>

To use the expression of John Miles Foley, the ‘word-power’ here is once again derived from the register (*kabary*), in the performance arena of a traditional rites of passage (a marriage *kabary* is cited above) with the communicative economy being provided by the metaphoric speech learned from proverbs and riddling.<sup>70</sup> For more detail on *kabary*, the interested reader would find multiple works in Malagasy<sup>71</sup> and Haring’s work in English good starting places. Instead, I would like to focus on the cultural dialogue and transfer from one generation to another represented in its form.

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<sup>69</sup> Keenan, “Conversation and Oratory,” 278. Emphasis is hers.

<sup>70</sup> See Chapter 1.

<sup>71</sup> See among others, Andriamampihatona, *Kabary Betsileo III* (Antananarivo: Trano Printy Fiangonana Loterana Malagasy, 2000), Rabenandrasana, *Ny Kabary tsy ho mena-mijoro*, Raholdina, *Ny Fikabariako: Torolalana ho an’izay te-hahay mikabary*, Raholdina, *Ny Fikabariako: Ny Kabary Malagasy Ankehitriny, Fianarana Mikabary*, Rakotondraibe, *Ny Kabary Malagasy: Hanitry ny Fitenindrazako*, Ramarolahy, *Rakitry ny Elan’ny Ntaolo Malgasy*, vol. 1, 2 vols. (Antanimena, Antananarivo: Imprimerie Catholique, 1972), Rev. Maurice Rasamuel, *Kabary am-panambadiana sy amin’ny fanasana, Fomba fanao raha misy maty Famangiana -- Levenana, Kabary am-pandevenana* (Antananarivo: Trano Printy FJKM Imarivolonitra, 1986), Marie Collette Rasoarinelina, “Ny Kabary ao Anatin’ny Hira Gasy,” *Maitrise ès Lettres Malagasy*, Antananarivo, 1997, Célestine Ravaonarivo, “Ny Fihavanana araka Ny Ahitana Taratra Azy ao amin’ny Kabary am-Panambadiana eto amin’ny Faritr’Antananarivo,” *Maitrise ès Lettres*, Antananarivo, 1989.

In the section known as the *fialan-tsiny* (“request that blame be lifted” or, in English idiom, “request for forgiveness”), an important cultural concept is addressed, explained and bridged. We turn first to several definitions of *tsiny* in order to situate the concept.

Richardson defines the word thus:

**TSI'NY**, s. Blame, censure, fault, imperfection; in the provinces it also means chastisement.<sup>72</sup>

Rajemisa-Raolison defines the word in his dictionary:

*Tsiny a.: Fanamelohan'ny mpiara-monina noho ny hadisoana nataon'ny tena taminy...ota, fahotana...*

: Condemnation by neighbors because of the wrong-doing done by the self to them...sin, sinning.<sup>73</sup>

These definitions, however, do not get at the power and depth of meaning the term has for Malagasy culture. Rajemisa-Raolison's definition does help give us the social character of *tsiny*. *Tsiny* is a relational concept. Richard Andriamanjato's short book on *tsiny* is one of the most helpful. He writes,

*Au fond, le “tsiny” trace les frontières de la condition humaine et délimite pour chaque individu son espace vital. Si vous voulez éviter le “tsiny,” il vous faut rester dans l'espace qui vous est dévolu. Si vous essayez d'en sortir, vous semez le désordre dans le système entier de l'univers et vous en subirez les conséquences.*

Basically, “*tsiny*” maps the frontiers of the human condition and defines for each individual the boundaries of his/her living space. If you would prevent “*tsiny*,” you must remain in the space that you are allotted. If you try to leave, you sow disorder in the entire system of the universe and you will suffer the consequences.<sup>74</sup>

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<sup>72</sup> Richardson, *A New Malagasy-English Dictionary* 706.

<sup>73</sup> Rajemisa-Raolison, *Rakibolana* 994. My translation.

<sup>74</sup> Richard Andriamanjato, *Le Tsiny et le tody dans la pensée malgache*, Edisiona Salohy (Antananarivo: Trano Printy Fiangonana Loterana Malagasy, 2002) 58.

Andriamanjato distinguishes this from fatalism by noting that this is the experience of Malagasy rather than their sense of fate.<sup>75</sup> Furthermore, *tsiny* can have a positive function as that of conscience. There can be good *tsiny*. It causes the speaker to reflect carefully on what he/she is about to do.<sup>76</sup> It is the cosmic sense of *tsiny* that conceptualizes it as a power both interior (as in some sense guilt) and exterior to the person. The *mpikabary* (orator) is obliged to avoid *tsiny* from the outset lest it consume or trip him/her. “*Ka toy ny azo tsapain-tanana mihitsy ny fahafam-pon’ny mpikabary rehefa afany ny tsiny.*” [“And so it is as if one could really touch with hands the satisfaction (literally: freedom of the heart) of the orator when he rids himself of *tsiny*.”]<sup>77</sup> Another extract from a *kabary* will serve to explicate:

*Kanefa na esorin’ny vava aza ny tsiny, ny atao no antony. Raha tsara ny ataontsika, afaka ho azy ny tsiny na tsy alan’ny vava aza. Mandalo fotsiny tahaka ny rano amin’ny lamosin’ny dokotra (miendaka ho azy tahaka ny tain’omby latsaka am-bovo-tany) ka mipetraka aza manaraka hofaohin’ny tany. Ary misaraka ho azy tsy kapaina tahaka ny lanitra sy ny tany. Fa raha tsy mety kosa ny ataontsika, ehe! Na sorohina aza ny tsiny maniry ihany, na lasa anio aza miverina indra rahampitso, rahafakampitso. Tsara hateloana tahaka ny somorina miharatra, ary tahaka ny boka mievina, ka afa-drofy anio, fa mivindana rahampitso. Koa amin’ny atao rehetra tandremo izay tsy hanan-tsiny.*

However, even if the *tsiny* is removed by the mouth, it depends on your behaviour. If what we do is good, the *tsiny* is lifted by itself, even if the mouth does not remove it. It passes simply like the water off a duck’s back (it peels off by itself like cow dung that has fallen in the dust of the earth) and so it even remains it will be swept from the earth. And it separates by itself without being cut like the heavens and the earth. But if what we do is not right, oh! Even if the *tsiny* has been removed, it grows anyway; even if it leaves today, it returns again tomorrow, or the next day. It is good three days like the beard close shaved, and like the leper sneezing, and so “bless you” today, but swollen tomorrow. And so in whatever is done beware not to have *tsiny*.<sup>78</sup>

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<sup>75</sup> Andriamanjato, *Le Tsiny et Le Tody* 59.

<sup>76</sup> Rasoarinelina, “Ny Kabary ao Anatin’ny Hira Gasy,” 48.

<sup>77</sup> Rasoarinelina, “Ny Kabary ao Anatin’ny Hira Gasy,” 48. My translation.

<sup>78</sup> Rasamuel, *Kabary am-panambadiana sy amin’ny fanasana, Fomba fanao raha misy maty Famangiana — Levenana, Kabary am-pandevenana* 15. My translation.

*Tsiny* is a power and is described as having a reality that borders on the physical. A *mpikabary* speaks of removing the *tsiny* and sending it far away but its persistence is strong.

So, some say,

*“Alefa any Ikopa, ho any Betsiboka, hikorisa any amin’i Farahantsana ka tsy hiverina intsony,” dia valian’ny sasany hoe: “Sao tratan’ny tsiny ny mpaka fasika sy ny mpanjono ary ny mpanasa lamba eny amin’ny rano sns., ka manjary miverina indray amintsika nandefa azy tany ny tsiny.*

“Send it to the Ikopa [River], to the Betsiboka [River], slide it along there at Farahantsana [Falls] and it will not return again,” but the others respond, “Lest those gathering sand and the fishermen and those washing clothes there in the water, etc., are caught by *tsiny* and so it happens to return again to us who sent it there.”<sup>79</sup>

Raholdina, quoted immediately above, offers a modern version by suggesting that *tsiny* be placed in a basket and sent to the United States for an atomic bomb to destroy and then he offers the response, as well, that we would be responsible then for the destruction of the environment, just as we are responsible for chemical agents found therein.<sup>80</sup> The resulting picture of *tsiny* seems not far from Christian descriptions of sin, indeed “original sin.”

Here we return to the concept of power in the spoken word. It is the power of public speech – here, *kabary* – to remove and break the power of *tsiny*. Speech then becomes the means for restoring *fiavanana*, “relationship.” Andriamanjato writes: “*Cependant, malgré cette puissance presque illimitée du ‘tsiny,’ l’homme essaie de s’en débarrasser et nous avons vu qu’il le fait par conjuration et par la parole.*” [“However, in spite of this nearly unlimited power of ‘*tsiny*,’ man tries to rid himself of it and we have seen that he does so by

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<sup>79</sup> Raholdina, *Ny Fikabariako: Ny Kabary Malagasy Ankehitriny*, Fianarana Mikabary 15. My translation.

<sup>80</sup> Raholdina, *Ny Fikabariako: Ny Kabary Malagasy Ankehitriny*, Fianarana Mikabary 15. This metaphor must have some common parlance because Rabenandrasana Lalao François, President of the Malagasy Mpikabary Association, also used it in a interview with me. *Kabary*, therefore, as an art is in living development. Interview, Isoraka, Antananarivo, May 20, 2005.

conjunction and by the word.”]<sup>81</sup> As we have seen above, the power of the word to accomplish what it says is a long-standing concept in Malagasy philosophy. It is not surprising then to read a claim for *kabary* that sounds like it came straight from Christian dogmatics:

*Maro no ilàna ny ohabolana sy ireo fitenenana samihafa satria tsy fampihaingoana na fanamafisana teny fotsiny ireo, fa tena mizaka hery miafina mahavariana, ka mampanan-kery ny TENY AMBARA. Ary hitantsika Kristianina koa moa fa ao amin’ny Baiboly aza dia milaza fa miteny Andriamanitra ho: “Misia ny mazava,” dia misy ny mazava sns., noho izany, hita fa manana ny lanjany lehibe ny “fitenenana” satria io no ifandraisantsika samy olombelona, na ifandraisantsika amin’Andriamanitra koa, amin’ny alalan’ny vavaka. Tahaka izany koa ny Mpikabary: mpilaza hafatra, mpandresy lahatra, ary mahavaha olana amin’ny alalan’ny TENY izy fa tsy mbola amin’ny alalan’ny asa akory.*

There are many reasons that proverbs and those other different sayings are needed because they are not decorations or emphatic words only, but they carry amazing hidden power, and they give power to the PROCLAIMED WORD. And we Christians also see that in the Bible even where it says that God speaks, “Let there be light,” and there is light, etc.; because of this, it is seen that “speaking” has its own great importance because on the basis of this we individual human beings communicate, or we communicate with God, too, by means of prayer. The *Mpikabary* is like that, too: a speaker of messages, one who convinces [others], and he solves problems by means of the WORD but not by means of works at all.<sup>82</sup>

While Raholdina makes no secret of his Christian faith, his expression here demonstrates that Christian theology has become a significant overlay or lens for viewing the power understood to be inherent in the spoken word within Malagasy culture. It might be well here also to note that Richard Andriamanjato (1930- ) is also a well-known, ordained minister in the *Fiangonan’ny Jesosy Kristy Eto Madagasikara* (FJKM: The Church of Jesus Christ in Madagascar, a union church formed in 1970 representing the former London Missionary Society, the French Evangelical Churches, and the Society of Friends). He has also been

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<sup>81</sup> Andriamanjato, *Le Tsiny et le tody* 62. My translation and my emphasis.

<sup>82</sup> Raholdina, *Ny Fikabariako: Torolalana ho an’izay te-hahay mikabary* 48-49. My translation. Emphasis his.

heavily active in politics, having served once as mayor of Antananarivo and as head of a major political party.<sup>83</sup>

This interplay between Malagasy culture and Christian theology has roots as old as the nineteenth-century mission effort. A most thoroughgoing analysis of the effects of Christian mission on Malagasy politics and culture can be found in Françoise Raison-Jourde's, *Bible et pouvoir à Madagascar au XIXe siècle: Invention d'une identité chrétienne et construction de l'Etat (1780-1880)*. The reader is referred to that work for a detailed analysis. For our purposes, several highlights will suffice. From 1835 to 1861 Christianity was a banned and persecuted religion. In 1869, Queen Ranavalona II (d. 1885, ruled 1868-1885) announced her conversion to Christianity. During the time of persecution, Bibles and other religious literature were strictly forbidden and burned when found. The persecuted Christian communities memorized texts, each person taking a portion and so worship and preaching were structured around a community sharing of the remembered texts with the most senior members commenting. This method necessarily continued after the legalization of Christianity in 1861. Raison-Jourde writes,

*La situation du moment était ainsi éclairée par un retour au modèle primitif, qui, seul, en l'absence de l'autorité divine déléguée qu'incarnaient auparavant les missionnaires, pouvait autoriser le choix d'une conduite. Le traitement systématique du texte "par analogie" visait donc à en extraire modèles de conduite et de prise de décision, et non pas une meilleure connaissance "in abstracto" de la pensée de ses rédacteurs.*

The current situation was enlightened by a return to the primitive model, which alone in the absence of the divine, delegated authority incarnated formerly by the missionaries could allow the choice of behavior. The systematic processing of the text

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<sup>83</sup> Covell, *Historical Dictionary of Madagascar* 27-28.

"by analogy" was therefore to extract patterns of behavior and decision making, and not to better know "*in abstracto*" the mind of its drafters.<sup>84</sup>

While, Raison-Jourde notes, there was an effectiveness to the evangelistic efforts of these older, formerly persecuted believers,<sup>85</sup> the depth of their appreciation of the text was hampered by the necessity to hold all in memory without the distancing which literate reflection allows. Furthermore, *mpikabary*, who had converted or declared themselves after the lifting of the edict, added their voices to the preaching, often taking a verse from Proverbs or a small portion of another text as their theme, in some cases without any reference to the gospel. The multiplicity of images obscured rather than explained a text. And the multiplicity of necessary respondents to a *kabary* increased congregational conflict.<sup>86</sup> The mission response to this challenge included theological education on a Western model and the publication of sermon outlines that helped guide preachers into following structured themes.<sup>87</sup> For this interaction, the reader is again referred to Raison-Jourde.

What is significant theologically for our consideration is the cultural understanding of the interface between *kabary* and preaching that became more porous after the period of persecution.

*Pour la comprendre, c'est un nouveau regard qu'il faudrait jeter sur l'art de la prédication, importé par les missionnaires, et cette fois-ci en partant de la structure du discours merina. Elle apparaît toujours comme le discours lu par un envoyé (iraka) du Souverain céleste, un kabary dont la seule particularité est qu'on n'y attend pas de réponse, d'où le nom de kabary tsy valiana (kabary sans réponse), qui lui sera donné par les masses populaires après 1869.*

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<sup>84</sup> Raison-Jourde, *Bible et pouvoir à Madagascar* 180. My translation.

<sup>85</sup> Raison-Jourde, *Bible et pouvoir à Madagascar* 180.

<sup>86</sup> Raison-Jourde, *Bible et pouvoir à Madagascar* 565.

<sup>87</sup> Raison-Jourde, *Bible et pouvoir à Madagascar* 566-74.

In order to understand [the rapid changes], we should take a new look on the art of preaching, imported by the missionaries, and this time starting from the structure of Merina discourse. It always appears like the speech read by an envoy (*iraka*) of the Sovereign of heaven, a *kabary* of which the sole peculiarity is that we do not expect an answer, hence the name *kabary tsy valiana* (an unanswered *kabary*) that will be given it by the popular masses after 1869.<sup>88</sup>

When I first began this study, I understood that a *kabary tsy valiana* is a speech delivered with some anger and, therefore, no one would want to respond to it. This clearly was a misreading of the culture. It can be considered angry or received as such because it is an indisputable command. The overlay of colonization adds to the meaning.

*Faha-zanatany no nisian'ny kabary tsy valiana noho ny nanomezan'ireo mpitondra ny didijadona sy ny teny midina zary baiko ka nahatonga ilay fitenim-bazaha lazaina mandraka ankehitriny hoe: "TENY BAIKO."*

It was during the period of colonization when there was the *kabary tsy valiana* because the [governing leaders] gave authoritarian commands and 'top down' words which became orders so that French is spoken of even until today as "ORDER LANGUAGE."<sup>89</sup>

This negative sense is not entirely missing from the pre-colonial understanding. The sovereign and elders have the right to give unquestioned orders. Nor is the positive sense missing from the modern understanding of *kabary tsy valiana*. Raholdina states that as a person ages and learns to speak well in public, he/she becomes *tompon-teny* (master of the word).<sup>90</sup> Quoting Malagasy proverbs, he says,

*"Efa zoky ela niainana no tompon'ny teny." Noho izany dia nanjary nahay niteny ho azy izy ireny, ary rehefa ny lehibe no miteny dia tonga amin'ny hoe: "Ny lehibe tsy mba diso," ka heverina fa ho marina foana ka lasa "kabary tsy valiana" ny teniny.*

"Those who are truly elders having lived long are masters of the word." Because of this they have become capable to speak automatically and when the elders speak then

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<sup>88</sup> Raison-Jourde, *Bible et pouvoir à Madagascar* 179. My translation.

<sup>89</sup> Rabenandrasana, *Diary Kanto* 28. My translation.

<sup>90</sup> There is a play on words in Malagasy between *tompon-teny* (master of the word) and *tompon-tany* (master of the land). Another reason that rulers and elders must be good speakers!



it becomes like the saying, “The elders are never wrong,” and it is thought that they are always right and so their words become “*kabary tsy valiana*.”<sup>91</sup>

This interplay between the language of command and the language of the wise and respected elder, the fact that *kabary* by its nature is dialogical and even conflictual, and the fact that *kabary*'s heavy use of proverbial sources is, in a sense, a reliance on a different canon, these reasons among others, are, in the end, why it could not be accepted either by the nineteenth-century missionaries or Christians of the twenty-first century. These are the limits of inculturation.

It has long been understood that the practice of Christianity occurs in myriad cultural contexts into which its scriptures and rites have been translated.<sup>92</sup> Amidst the inquiries into inculturation questions conducted by its ecumenical partners, the Lutheran World Federation has discussed this question from various perspectives since 1976.<sup>93</sup>

Not only questions of translation in terms of verbal arts, but questions of music and gesture and aesthetics enter into the consideration of developing communication in mission contexts that can faithfully bear the theological, liturgical meanings intended. The communication must be authentic to the historical and incarnational aspects of the Christian confession.<sup>94</sup> But it must also be relevant, that is, meaningful to a given people in a given

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<sup>91</sup> Raholdina, *Ny Fikabariako: Torolalana ho an'izay te-hahay mikabary* 17.

<sup>92</sup> H. Richard Niebuhr, *Christ and Culture* (New York: Harper and Row, 1951).

<sup>93</sup> LWF Studies: “Confessing Christ in Cultural Contexts” (1976-1983); “Significance of the Jewish Heritage for the Task of Contextualization”, 1981; LWF Conferences series from 1978-1983, concluded with the Northfield Consultation; Latin American Lutheran Consultation on Liturgy, Caracas, 1986. Worship and Culture consultations: Cartigny, 1993 and Hong Kong, 1994, culminating in the Nairobi consultation, 1996 with the issuing of the “Nairobi Statement on Worship and Culture: Contemporary Challenges and Opportunities.” For a full discussion of this study series see *Worship and Culture in Dialogue*, ed. S. Anita Stauffer (Geneva: Lutheran World Federation, 1994), *Christian Worship: Unity in Cultural Diversity*, ed. S. Anita Stauffer (Geneva: Lutheran World Federation, 1996).

<sup>94</sup> Eugene Brand, “A Lutheran Agenda for Worship after Dar-es-Salaam,” *A Lutheran Agenda for Worship* (Geneva: Lutheran World Federation, 1979).

culture in a particular time and place. Local and global considerations regarding the communication forms of liturgy and textual translation must be held in coherent tension; that is, contextual or inculturating truths and transcultural truths are two necessary and simultaneous values in the one proclamation of God for the world.

As the culture of the biblical-historic liturgical world enters into a particular social culture a creative process of bridging worlds of meanings must take place. The “marks” of Christian fidelity,<sup>95</sup> a central concept in confessional Lutheranism, must be maintained and yet made coherent in terms comprehensible to the culture being entered. The late twentieth-century LWF studies culminated in a statement setting forth a theory of the dynamics present in the interpretive meeting of Christian worship practices and local cultures, the “Nairobi Statement on Worship and Culture, 1996.” Four ways of relating dynamically to surrounding cultures were identified as necessary to effective inculturation of the message.

First, it is transcultural, the same substance for everyone everywhere, beyond culture. Second, it is contextual, varying according to the local situation (both nature and culture). Third, it is counter-cultural, challenging what is contrary to the Gospel in a given culture. Fourth, it is cross-cultural, making possible sharing between different local cultures. In all four dynamics, there are helpful principles that can be identified.<sup>96</sup> The principle of the contextuality of worship includes two categories of particular interest for the study of the issues of language in liturgy and preaching, “dynamic equivalence” and “creative

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<sup>95</sup> Gordon Lathrop and Timothy Wengert, *Christian Assembly: Marks of the Church in a Pluralistic Age* (Minneapolis: Fortress Press, 2004).

<sup>96</sup> “Nairobi Statement on Worship and Culture,” in *Christian Worship: Unity in Cultural Diversity*, 24.

assimilation”<sup>97</sup>

The category of dynamic equivalence as a means of contextualization is described:

Among the methods of contextualization, that of dynamic equivalence is particularly useful. It involves re-expressing components of Christian worship with something from a local culture that has an equal meaning, value, and function ... it involves understanding the fundamental meanings both of the elements of worship and the local culture, and enabling the meanings and actions of worship to be “encoded” and re-expressed in the language of local culture.<sup>98</sup>

The concept of dynamic equivalence is key for considering the possibility of the inculturation of Christian homiletics in Madagascar through use of the *kabary* forms and characteristics which hold such high cultural place both in terms of Malagasy identity, truth-telling, and the aesthetic oral arts of authority. The process of dynamic equivalence offers a way of discerning the reasons for the apparent rejection of *kabary* as a key homiletical form. Dynamic equivalence is a four-fold process of discernment that involves a complete examination of the values of the historic liturgical elements (including preaching forms potentially) against the horizon of the local symbolical, cultural codes. First, the “theology, history, basic elements, and cultural backgrounds” of the importing rites must be understood so that the second step of determining which aspects of the liturgy are unscathed by cultural “dress” can be accomplished. Third, potential cultural forms for “re-expressing” the Gospel are studied in order to understand, fourth, the pastoral, formational benefit to the worshipping community to so “re-express” the Gospel. The third component is most critical in terms of the necessity of a deep understanding of how the values under consideration for tools of re-

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<sup>97</sup> These categories are the fruit of the seminal inculturation studies of the Roman Catholic scholar, Anscar Chupungco, OSB. He participated in the Lutheran World Federation consultations during the late 1990’s. See Anscar J. Chupungco, *Cultural Adaptation of the Liturgy* (New York/Ramsey: Paulist Press, 1982).

<sup>98</sup> “Nairobi Statement” in *Christian Worship: Unity in Cultural Diversity*, 26.

expression function in the culture.<sup>99</sup> This third step, of assessing the potential of contextual cultural forms for their capacity to authentically and relevantly “re-express” the Christian content, is the key step for assessing the utility assigned to *kabary* for Christian preaching.

The second means of contextualization, creative assimilation, is defined in the Nairobi Statement as follows:

(Creative assimilation) consists of adding pertinent components of local culture to the liturgical ordo in order to enrich its original core ... Unlike dynamic equivalence, creative assimilation enriches the liturgical ordo— not by culturally re-expressing its elements, but by adding to it new elements from local culture.<sup>100</sup>

Such cultural elements borrowed into the Christian practices must necessarily be co-natural to the core meaning of the Christian action, having been critiqued and clarified both scripturally and theologically.

## **Conclusion**

There has been sufficient reason theologically and scripturally to resist *kabary* as an appropriate medium for sermon proclamation. While the missionary emphasis upon the written word of Scripture has too easily been assimilated by Malagasy cultural logic into an equivalency of spiritual technologies (book = *hazomanga*, for example), there is something necessary to Christian theology that words “break.” The Word is not free flowing, without direction or purpose, endlessly enraptured by its own art. Rather the Word is broken at the Cross of Christ that, as we have seen in terms of the literate theology of the Gospel of Mark (see Chapter 3), functions as a canon, a measure, a limit. Endless innovation begins to shift

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<sup>99</sup> For an excellent study, based on several decades of missionary work and reflection on the inculturation of the Gospel in Cameroon, see Thomas G. Christensen, *An African Tree of Life*, American Society of Missiology Series (New York: Orbis Books, 1990).

<sup>100</sup> *Christian Worship: Unity in Cultural Diversity*, 26.

the message and the medium away from its purpose to another. We noted, for example, that King Ralambo introduced *kabary* in order to innovate the diet of his subjects. Today *kabary* acts primarily as a preserving and conserving agent, holding the past and its culture secure against the onslaught of modernity and globalization.

*Kabary*, we have noted, is founded upon the underlying language and thought patterns of riddles, of precedent and sequent that allow truth to be spoken from the safe vantage point of indirection. *Kabary*, in this sense, allows truth to be spoken to power whether that power is the monarch or the nation assembled but reticent, recalcitrant or refusing authority. Sermons, however, are the ultimate power speaking truth. Sermons are an act of confession in which the confessor trusts in the power of the One in whose name he/she speaks to provide protection, even resurrection.

The rites of passage in Malagasy culture are all marked by *kabary* in which the rupture of relationships is restored through the power of the spoken word. Rites of passage certainly mark the Christian life as well (baptism, confirmation, marriage, funeral, and, for the Malagasy, exorcism) and these rites also necessarily involve a spoken word. But the weekly proclamation of the Gospel is more of a reminder to those who have passed through the threshold of the One who has led them through, and a pointing to where they are headed. While one might argue that Christians are permanently liminars, “For here we have no lasting city, but we seek the city which is to come” (Hebrews 13:14), life is not marked in quite the same intensive way as in the perils of specific passages.

Much of the function of a *kabary* is to represent to the community the treasures of its past, the values of Malagasy culture and the importance of social relationships that have historically been framed hierarchically. Initially, *andriana* (nobility) were the orators and

only men *mpikabary*. Today there are women *mpikabary* and the strict system of class has been bridged if not eliminated. From the beginning even a slave could preach. *Kabary* helps Malagasy culture retain its Malagasy-ness and thus serves an important function. In its stricter forms, it may have little to offer the church catholic because of its limited transcultural mobility. Moreover, sermons may be founded upon the record of the past but they are rooted in the future. Sermons call the faithful beyond the horizon; they are fixed more forward than backward.

All this said there is still something that draws our attention. In what way can *kabary*, recaptured by the Malagasy Lutheran Church in the same way that the church might recapture the rhythms of Malagasy indigenous music, serve to promote the gospel in Madagascar and offer something profound to the church catholic?

First, what missionaries saw as a lack of logical sequence and clarity of outline in the nineteenth century and beyond, is really orality's aggregative style. The power to convince the audience lays not so much on the linear logic of the argument but on the weight of examples and the authority of the ancestors, even those ancient witnesses represented by Scripture. We teach in North American Homiletics classes such styles as "a string of pearls" or "the jewel" or "facet" sermon."<sup>101</sup> These are aggregative, cumulative styles favored by oral people. Furthermore, the aggregative style is represented in Scripture. *Kabary* offers a second thought on a style that has been effective for hundreds of years.

Not unimportant is the beauty of language that opens the hearers mind and heart to the message. *Kabary* holds the listener's interest and resonates deep in the soul by skillfully using the proverbs and conventions of speech that elicit memory and give authority to words.

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<sup>101</sup> Thomas Long, *The Witness of Preaching* (Louisville, Kentucky: John Knox Press, 1989) 127.

Sermons are also an art form. The attention paid the art may reap great rewards, particularly for the Malagasy.

The underlying Malagasy philosophy in *kabary* that spoken words have power may help us reclaim our theological roots that speak of a *viva vox evangelii*,<sup>102</sup> a Word that does not return empty (Isaiah 55:11). Westerners, today, may underestimate the power of the Word and of words to shape and form community, to do what the Word says: change the world.

It is with this emphasis on community formation that I would like to end. *Kabary* is communitarian. It expects others to speak. Keenan says of *kabary*, “The entire *kabary* performance ought to consist of a web of *kabary*, in which ideas are reinforced and repeated. In other words, it is important that the sentiments of the speechmaker ought to be *shared* by the community present.”<sup>103</sup> So much preaching, in Madagascar and in the West, has concentrated on the individual’s relationship to God, the individual’s salvation, that there lacks a solid understanding of community. This ‘web of *kabary*’ could help us move away from thinking of a sermon as delivered by an individual to individuals but as a community event where the liturgically situated proclamation leads to response, perhaps liturgically situated but also delivered outside the assembly in the world – to mission. If Malagasy homiletics can recapture this aspect of *kabary*, it will have an important gift to give to the church catholic.

We began by examining the concept that reading, in Malagasy, is represented as ‘breaking words’: *mamaky teny*. When a *mpikabary* begins his/her oration, it is said that

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<sup>102</sup> See Chapter 2, note 146 on page 90.

<sup>103</sup> Keenan, “Conversation and Oratory,” 174. Emphasis is hers.

he/she *mamaky volana*, also ‘breaks words.’ In both cases, the thoughts contained therein are to be pondered.



*Rano tsy androana tsy mahafa-tseroka; ny lamba tsy atafy tsy mahafana; ny vary tsy hanina  
tsy mahavoky; ny raharaha tsy atao tsy mety lavorary.*  
Water not bathed in does not remove grime; clothing not worn does not keep warm; rice not  
eaten does not make one full; work not done cannot be accomplished.<sup>1</sup>

### **Conclusion**

When I was at college studying for my bachelor's degree, I overheard a fellow student speaking to a friend on the phone. During the conversation the languages used changed incessantly – Spanish, French, Italian, German, English, etc. I was amazed and intrigued. Turning to another friend standing nearby, I asked him and he told me that the fellow on the phone was the son of diplomats and had lived abroad for most of his childhood. When the multi-lingual student got off the phone, I asked him why he changed languages so often. He said, “Some things you can just say better in one language rather than another.” I never forgot that and have since found that it is true that some thoughts are better expressed in Malagasy, French, Norwegian or English. Translating classical and Koine Greek has taught me the same. The language itself programs the brain to think in new and different ways.

Eric Havelock describing the difference between Homeric Greek with its controlled poetics and the developing styles of written discourse says:

Control over the style of a people's speech, however indirect, means control also over their thought. The two technologies of preserved communication known to man, namely the poetized style with its acoustic apparatus and the visual prosaic style with its visual and material apparatus, each within their respective domains control also the content of what is communicable. Under one set of conditions man arranges his experience in words in some one given way; under the second set of conditions he

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<sup>1</sup> Houlder, *Ohabolana ou proverbes malgaches* 58. Proverb number 725. My translation.

arranges the same experience differently in different words and with different syntax and perhaps as he does so the experience itself changes.<sup>2</sup>

What I have attempted to demonstrate in this thesis is that not only does control over language derived from its technologies of memory and expression influence thought and experience, such control also governs theological expression. There is a difference in a theology based fundamentally in an oral environment as opposed to a theology based in a more literate environment. This difference is demonstrable in a comparison of Malagasy and Western theologies of homiletics.

We began by looking at the history of the *Fifohazana* (revival or awakening) movement in Madagascar where we saw that a particular theology of the preached Word is expressed by the originally non-literate leaders – especially Rainisoalambo and Volahavana Germaine. Although the *Fifohazana* was born out of the churches planted by nineteenth- and twentieth-century missionary endeavor, it demonstrates a thoroughgoing, orally based understanding of sacred authority active in the Malagasy cultural context.<sup>3</sup> The organizing leaders of the *Fifohazana*, themselves intimately associated with the indigenous religious systems of meaning, either through direct participation or through familial upbringing, have tapped into the power of that culture and its oral foundation.

Rainisoalambo and his Disciples of the Lord (especially those in the independent movement, as characterized by the church-related branch) were not concerned with literary distinctions such as Old and New Testament, preferring rather to view the scriptures as

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<sup>2</sup> Havelock, *Preface to Plato* 142.

<sup>3</sup> “...there is a sense in which the *Fifohazana* has come closer than any other to translating the meaning and power of the Gospel into Malagasy oral culture and idiom. The movement seems to form a bridge between the stark requirements of literacy and the familiar traditional orality of Malagasy society and is playing a significant part in contextualizing the penetrating message of Christianity.” Bouwer, “Relationship between Language and Revival in Madagascar,” 187.

phenomenologically of one plane. The consequence of this holistic reception is the finding that *Fifohazana* adherents do not make academically literary distinctions between the “original” recipients of the scriptures and their current readers. Such totalizing is a mark of the oral nature (‘savage mind’) of the community, as argued in Lévi-Strauss. This same totalizing “power” of the texts permeated the usage of the texts themselves as living powers or talismans in ways parallel to the indigenous use of the *sorabe* texts of the Antemoro. The context of the Christian texts, preached or read, is always immediate, another mark of the oral mindset of the *Fifohazana* movement which does not conceptualize the scriptures as being distanced from the believer in time and space. As such, the text expresses the Christian, living voice of the saints, the equivalent of the indigenous Malagasy concept of the *Ntaolo*: the community of deceased ancestors (*razana*) who are always with us (*Ny razana tsy mba maty*).

Rainisoalambo’s simple yet profound exegesis of the gospels based upon his ‘flat’ horizon of interpretation was aided by the social and historical conditions of his day that were similar to those of Palestine in the first century, C.E. The Soatanana movement, as developed by Rainisoalambo, understands itself as participating in the reality of the scriptural world and its faith-filled, apostolic communities. Both these scriptural communities (*toby*) and the shepherd (*mpiandry*) movement are ontic expressions of the one revelation of God’s Word, preached, read, and passed on in preaching. Thus, the preaching, mission work, and exorcisms of the shepherd movement embody both the indigenous Malagasy understanding of the authority of the oral event and the Malagasy Christian theology of the immediate, eternally present, powerfully active Word of God.

Using the categories defined by Wilson in *Magic and the Millennium* as “responses to

the world,” we were able to classify the *Fifohazana* as having a primarily thaumaturgical orientation, engaging the world with locally based responses to the questions of evil and salvation. The *Fifohazana* movement has attempted to disassociate the exorcisms, based on enacting the healing Word of Christ, from the indigenous, *ombiasa* practices of healing arts. However, the very fact of the Christian mission-rooted church’s care imposed in the work of distinguishing the *Fifohazana* rites from the indigenous rituals of healing speaks strongly to the parallels in meaning-making (cultural resonances) in the dominant oral culture of the Malagasy. The oral hermeneutic of the *Fifohazana* is evident in the preaching and praying used foundationally for the practical implementations of the Word in communal life.

Healing is certainly the central act demonstrating the Word’s effective power for the *Fifohazana*. Each of the revival leaders – Rainisoalambo, Ravelonjanahary, Baba Rajaofera, Rakotozandry Daniel, and Volahavana Germaine – demonstrates a close connection between the preached and powerful word and the works that attend it, especially healing. Volahavana Germaine, Nenilava, born to an *ombiasa* father, commissioned in her vision at Antsirabe by the leaders named above, became the most famous and influential of the *Fifohazana* leaders and, perhaps of all church leaders in Madagascar. Paying close attention to the hagiographic writings that share her story, presumably as she related it, and comparing it also with the events of her time, we have an insight into her “oral” theology of the active Word in preaching and prayer. Nenilava’s authorizing visions, especially those of her appropriating ‘reading’ through the ministrations of Jesus directly with white letters on a white board or a white page in letters running up and down rather than left and right are the quintessential declarations of her privileging the spoken medium. Her experiences, as read through the lens of the cultural anthropological shaman categories of Lévi-Strauss and Eliade, support the

concept that Nenilava's ministry represents a masterful blending of Christian authority in oral, symbolic discourses that operate both out of the "oral culture" ways of reading the Christian scriptures and those of Malagasy indigenous belief structures. Most strongly, Nenilava's theology of the Word keys the evidence of the divine, active power in the spoken Word to the evidence of the effect of the words, changing realities in the here and now. Hence, her movement privileges what biblical critics call the "Longer Ending" of the Gospel of Mark (Mark 16:9-20) and focuses on the action of God in the immediate, local context rather than the larger context of political and social transformation.

Emblematic of the victory of the Malagasy oral mindset in the *Fifohazana*-shaped, Malagasy church are the patterns attendant in the preaching of the so-called "Longer Ending" of Mark which, as noted above, is a canonical text privileged in the Malagasy church's formulation and enactment of their theology of the Word, or homiletic. Using the theories of Werner Kelber, we explored the Markan addendum as an instance of the Church's own attempt, in post-resurrection practice, to reassert the primacy of the oral word over the "literate" theology put forward by Mark's account of the life and passion of Jesus Christ. After considering the various explanations for the enigmatic ending of Mark's narrative with the account that the women fled in fear without delivering their message of Christ's resurrection to the disciples, we turned to Kelber's theory that very written-ness of the Gospel, its medium, is a parabolic re-ordering of the church's theology of the Word which must account more for Christ's seeming absence than for divine presence. Kelber notes that the writing and circulation of the Gospel of Mark denotes a radical change from the previously solely oral medium to the written medium to a symbolic object that can be circulated independently. Taking into account this vital shift from oral to written

communication leads to a distinct hermeneutical perspective in understanding the Markan texts.

Building on Kelber's theory, we then examined the Longer Ending of Mark to demonstrate that there is a primacy of the oral over the literate in the appended Longer Ending. The reassertion of a fundamentally oral theology in the Longer Ending helps explain why this text is privileged in the Malagasy church and the uses which that church both has made of the text in present Malagasy homiletics and liturgical practice. Just as the added-on Markan text is demonstrably an oral response and corrective to the literate "parable of absence" interpretation of the Gospel of Mark advanced by Kelber, so also the Malagasy preaching text is shown to be often an oral response and corrective to the missionary-rooted interpretations of Christ, resurrected and ascended, as being absent in the concrete present.

Through the lens of Kelber's "orality" indices in his study of the text of the Gospel of Mark, we noted that oral theology in the hands of the mimetically trained is maladapted to the *theologia crucis* so central in the faith of the suffering who yearn for reversal and resurrection. Moreover, we found that Kelber shows that the written Gospel of Mark deliberately subverts the oral synthesis that undergirds oral christology and its proclaimers. Oral hegemony yields to a complicated, reflective christology in the main body of the Gospel of Mark. After a close rereading of the second ending and supporting texts, we have shown that the added ending calls not only for commissioned speakers empowered in God's lively name, but promises that their speech will effect the reign of God in the concrete present, even with confirming signs and wonders, and that the risen Christ promises to be fully present in this wonder-confirmed teaching and preaching. Furthermore, we have seen that in the Markan handling of the Ascension accounts, as in the Malagasy interpretation of the same,

this permanent availability of Jesus is assured by the presence of Jesus at the right hand of God who is ubiquitous and, just so, beyond the localized, temporally limited, pre-resurrection Jesus. For this reason, Nenilava privileged this passage, exemplifying the triumph of her oral theology of the Word over the “literate” theologies of the missionaries. For the Malagasy, the present, working Lord does wonders and releases power in the spoken, preached Word.

The theology of presence that emerges under the examinations of the evidence in Chapter 3 becomes explicit in the careful close readings of the sermons prepared for the feast of the Ascension of Our Lord, a day prominent in the Western church historically and in the Malagasy church particularly. We explored the marks of oral or literate theologies as we found them impacting on the exegesis and sermonic content of twenty-four Ascension Day sermons from a cross section of Malagasy Lutheran preachers from all over the Island. Particularly, I began with the question, “Why is the indigenous art of *kabary* not more explicitly present in Malagasy preaching?” and posited that perhaps the impact of literacy made for the effacing of *kabary* arts in the Church. Was the shift a matter of the clash of an oral versus literate mindset or was it a more complex series of influences that were informing the Malagasy homiletic?

Working from the premise that the Longer Ending of Mark is in fact a reassertion of the primacy of oral theology, a primacy that resonates to Malagasy indigenous values, and applying the perspectives I previously led the reader to glean from the Kelber discussion, we examined the sermons prepared for this pericope (Mark 16:14-20). Set next to these sermons, we examined the sermons based on the account of the resurrection, for Easter (Mark 16:1-7), in order to examine both oratorical styles and underlying homiletical theologies. Several unexpected data surfaced. Preachers did not address the expanded texts

as requested but stuck closely to the assigned pericopes. The absence of the additional verses the preachers had each been asked to include for both Easter and Ascension became significant, though in the case of the Ascension Day sermons, not critical. After reviewing the history of the missionary training of preachers in regards to the disputed origins of the Longer Ending, we concluded that the students were well trained, by Western standards, in regards to the issues but were not swayed by this information in the preaching of the text.

For the seminary-trained preachers, the questions of textual status were irrelevant: they understood that the Longer Ending was not Mark's writing yet it remains the Word of God. The authority of the text is not found to be based on textual studies but rather on the use of the community and the authorizing Spirit at work in the preaching and teaching of the contents of the Bible.

We demonstrated from the constituting documents of the *Fifohazana* movement in particular the defining nature of the Longer Ending for the "Work and the Strengthening" (exorcism ritual) of the indigenous missional movement that the *Fifohazana* represents. Thus, while disappointed to discover that the Malagasy *kabary* flair is definitely not a key feature of FLM preaching, nonetheless, we have demonstrated that the sermons exhibit a truly oral theology, hinging on presence, power, contest, and the privileging of the forces of hearing and speech acts. Concrete, sensate expression dominates the language, effacing the use of abstractions or theoretical models. Lastly, the sermons appeal to the understanding of the communal experience, remaining relatively silent regarding the individual personality.

Having analyzed both the Ascension Day and Easter sermons using these characteristics of oral theology, we found that the concretizing of Christ in the practices of the community, especially the work of the *mpiandry*, is a common feature, though we saw



myriad and differing ways preachers accomplish that concretization. Particularly striking were the various means of concretizing the concept of ubiquity. Moreover, we noted the preachers' repeated uses of metonymic reference in the orally catechized, richly scriptural culture of the FLM, whereby the text has so saturated the oral, communal culture of the Malagasy church-goers that it itself is an oral "source" in daily discourse. The language, as Foley states, has 'word-power.' We saw this especially in the use of references to hymnody in preaching. Use of proverbs, dear to Malagasy didactic habit and to *kabary*, features mildly, often using biblical quotations and proverbial sayings as one might use the indigenous proverbs.

One of the most central findings was the clear indication, sermon after sermon, that the presence of Christ is the presence of power. That power comes with signs and wonders, as each sermon clearly asserts. We found further evidence of the understanding of the presence of power, not in the preaching of the Christ attested to in the text only, but also in the powerful presence of Christ revealed by framing the oral accounts and sermon illustrations with scriptural patterns. These scriptural patterns often functioned as the oral culture stylistic formulas for the storytelling of current events. Contrary to Ong's finding that oral cultures fulminate triumphalism, the effects of power displayed in Malagasy preaching demonstrate the triumphant *Word* and that *Word's* subsequent working in the humble hearts and hands of persons. While ample triumphalism occurs, it is rooted in Christ's triumph. The interesting reversals we have highlighted in the sermons show a theology of the cross with a Malagasy innocence that can conceptualize even representing God as choosing the mentally unstable to shame the wise.

Among other orality marks we documented was *copia*. We noted particularly the

homiletical strategy that redundancy is a key tool in Malagasy preaching. Likewise, the rich use of commonplaces and proverbs denotes a similar Malagasy preferred strategy. What we have seen is the clever sermonic use of familiar Malagasy proverbs in many ways that force the hearer to reinterpret the cultural wisdom against the horizon of the Gospel, thus trimming the cultural deposit to fit the purposes of the Gospel.

All these features, both of the oral culture and of the oral theology of the Malagasy church, demonstrate to us that the compositional style of the Malagasy homiletic invites participatory understanding, a more kinesthetic and holistic grasp of the Word acting upon the hearer in community. The hearer is drawn immediately into the activity of the Word in a moment when all time is present. The more prosaic homiletical oratory, eschewing *kabary* flair, nonetheless makes an extraordinary claim consonant with the Malagasy oral world view: the speaker speaks an actively powerful and empowering Word that, when heard, produces real works in real time, making Christ present here and now in the hearing even while resurrected and at the right hand of God.

The second set of sermons examined, the Easter sermons, yielded further evidence of the marks of a Malagasy homiletic with its emphasis on the importance of liturgical context, the catechetical rehearsal of commonplaces, and the infrastructure of inter-textuality, as a key internal dynamic in the oral proclamation of the present Christ. Tackling the problem of the lectionary pericope that skirts the issue of the women's fear at the empty tomb (Mark 16:8), we found a variety of treatments which overturn the "logical" interpretations of fear, recasting this feature of the account by melding it into other accounts or by referring to the fear as being of the nature of shock, awe, joy or being overwhelmed, or by contextualizing the women's reactions by comparing the women to key leaders in the *Fifohazana* movement.

The one sermon addressing the theology of absence was composed by a woman who had, in fact, buried her own youngest daughter. Her proclamation became the incarnate counterpoint to the silence before the gaping grave that ultimately must give way to the bold proclamation of the risen Christ. The key tool for a Malagasy hermeneutic of such difficult texts is the recourse to interweaving of scriptural materials across the lines of separate books of the canon whereby, treating the whole Bible as a self-interpreting speech, the preachers are able to find solutions or explanations within texts beyond the text being preached. The orality of the Malagasy homiletic treats the biblical accounts in a totalizing fashion without concern for literary demarcations in the texts themselves.

We have noted that the attentive, repetitive storytelling of the biblical accounts is the primary material in proclamation in an orally based culture. Moreover, the use of juxtaposition between biblical and local stories maintains the oral quality of “agon.” In this same vein, the didactic reiteration of the meanings of the liturgical context in Malagasy preaching events rehearses and anchors the meaning and presence of God in the preaching event with the lived, current, and meaningful assembly of worshippers. Such tactics are also used to reinforce and lend coherence to the identity of specific communities in the *Fifohazana*. As in the example of the *famadihana* (turning of the bones of the dead ancestor) being addressed in Malagasy culture and recast according to Christian practices, we found evidence of preachers using indigenous materials to support discussion of the text critically or to distinguish Protestant practice from cultural norms. The use of the spoken word in assembly as a primary means of forming and reforming community and identity is a chief oral marker throughout the Malagasy sermons. Malagasy proclamation is “presence,” both in Malagasy oral culture and in the Malagasy theology of the Word; thus a theology of absence

in the Markan texts is not tolerated however correct Kelber's thesis may be. The evidence from the orally based culture of the Malagasy church strongly supports my theory that the Longer Ending of Mark is a deliberate attempt to mute Mark's theology of absence with an oral theology of presence.

Moving from the demonstrated oral theology of presence exhibited in the Malagasy sermons, we examined a representative survey of homiletic textbooks in order to establish the possible external sources of and influences for the Malagasy homiletic. Literary issues of style, clarity and order of writing, and particularly Ciceronian rhetorical form, undergird the concerns explored in these Western textbooks. Surveying the debate over orality and literacy as it relates to the Roman orator Cicero, we concluded that, at their base, the structures presented in the manuals are the mental structures of a literary-format mind, both in preparation and in delivery methods. Looking at the available four Malagasy homiletic textbooks, three from the 1990's, we found the Western manual format abbreviated and translated for the Malagasy audience. Of these, the earliest, from 1877, by a Malagasy pastor working with the London Missionary Society, uses its brief 15 pages to summarize an appeal for a somewhat more literate approach by the orally attuned indigenous preachers. We demonstrated that the author's examples work to pull Malagasy oratorical and contextual experience into line with the categories of the classic Western manuals.

Further evidence of the strong impact of literate theologies of interpretation and preaching were gleaned from our survey of historic sermons on the Markan texts whereby we found the overriding high literate mindset that surely influenced the missionary homiletic of the nineteenth and early twentieth centuries. Using the insights of Tex Sample, we noted that Malagasy Lutheran preaching offers a unique instance of a living traditional oral hermeneutic

in which sharp attention is focused on the present Christ in the interweaving of scriptural worlds and local contextual worlds. Moreover, this Malagasy homiletic that presses the preacher to proclaim a present and “agonistically” engaged God in and for the world offers to the wider Church a fresh opportunity to reclaim the immediate and urgent quality of preaching Christ that so distinguishes Malagasy, orally based communities of preaching. The strength of the Malagasy orally based reality in resistance to the uniform and consistent pressure of the Western, literary homiletic witnesses to the power that oral culture unleashes in its practice. This urgency and the reviving power of the Malagasy approach to preaching is an expression of the Church which bears further examination from the ecumenical and oft times lackluster “first world” Lutheran preaching academy.

Having established the uniquely urgent sense of the presence of a powerful Christ in the Malagasy culture of preaching, we examined my original question regarding the choices made in the use or disregard of indigenous Malagasy *kabary* rhetoric. Through the frames of establishing the meanings and associations attendant on the Malagasy technologies of reading and writing in the *sorabe* texts and the technology of *kabary*'s formal aesthetics, we discerned that the forms and habits of the high arts of Malagasy cultural communication do not lend themselves inherently to the goals of the Malagasy church's preaching. While showing that the Malagasy privilege the book of Christians over the indigenous inheritance of the teachings of the ancestors and the rites of the *hazomanga*, nonetheless, we saw that the Malagasy reception and use of the scriptures is indeed orally structured. Writing is objectified as a powerful presence in its own right, hence the reverence for Bibles can be seen to be parallel to the respect earlier given to *sorabe*.

We documented that the Malagasy language and contextual explanations of reading

represent reading as breaking the symbols open to see what is inside, to apprehend. Building on the insights of Pier Martin Larson, we discovered that the Malagasy homiletic emerges out of a culture that adapted to the centrality of the book in the missionary presentation of Christianity but did not lose its own, distinctly oral base. A significant written literature has not emerged in Malagasy, yet the profoundly oral people have taken the missional task of preaching to heart, even to the indigenization of revival into the core life of the Protestant churches that dominate the Island.

Noting the Malagasy “idiom of selflessness” and the attention to faith and preaching as orally based events in Malagasy scriptural translation, we closely analyzed *kabary* history and forms in order to show that a defining mark of Malagasy rhetorical arts is the communal nature of oratory as true discourse. Relationship is central and upheld in Malagasy speech; so also in scriptural assertions regarding the hinging of faith and preaching. As our analysis of *kabary*’s history reveals, the cultural resonances of *kabary* practice, with its origins in royal governance and dialogical deference, preclude the direct import into preaching of *kabary* style and practice. Nonetheless, the features of Malagasy identity and the power of the spoken word inherent in the oratory excellence embedded in the resistant forms of *kabary* that emerged for communal occasions such as marriage and performance festivals are important values that adhere to Malagasy preaching.

The close readings of the sermons exposed the fact that the fluency of Malagasy imagination in the riddling, proverbial, and *hainteny* structures of the *kabary* “canon” is retained in the poetic, juxtaposing and totalizing of scriptures and the urgent immediacy of the community-building, identity-catechizing preaching. We have demonstrated that the cultural interface between *kabary* and preaching became more elastic after the nineteenth-

century period of persecution of Christians. Ultimately, however, *kabary*'s chief marks of dialogical, conflictual, governing, and proverb-based underpinnings disallowed its direct import into Christian homiletical practice. *Kabary* failed the tests of inculturation, at least directly, in the eyes of Malagasy Christian preachers. *Kabary* cannot be used to re-express the Christ of the biblical and sacramental canon directly. Yet its high arts call the wider church to re-imagine the tasks of preaching as an oral, creative, and local art form. Moreover, its emphasis on the communitarian nature of preaching enlivens the Malagasy church and could also prophetically enrich the global church. Chiefly, the insight that the Malagasy culture of preaching calls outsiders to witness their understanding that words "break" and that, for Christians, words break at the foot of the Cross of Christ which announces the limit of human innovation and the threshold of the self-declaring, self-speaking and present God.

The very nature of Malagasy rhetoric as communal and powerful and identity-forming resonates to the preached good news that the hearer who receives the saving greeting of God, risen and bringing in the dominion of God, is brought into a new community, indeed into a new being, and lives powerfully into this identity by enacting the Word in ordinary, daily contexts where Christ is present in love of neighbor and worship of God.

The Western church, engaged and engrossed in the technologies of the written word that have brought it deep reflection, needs now the witness of those engaged and engrossed in the living world of sound, speaking and listening to each other and to God that the church might be brought to passionate action.

## Appendix 1: Questionnaires

### Questionnaire on Preaching

Fanontaniana:

1. Rahefa manomana toriteny ianao inona avy no ampiasainao matetika:
  - a. Baiboly
    - Teny Malagasy \_\_\_\_\_
    - Teny Grika sy Hebreo \_\_\_\_\_
    - Teny Frantsay \_\_\_\_\_
    - Teny Anglisy \_\_\_\_\_
    - Teny hafa \_\_\_\_\_
    - Misy fehezanteny? \_\_\_\_\_
  - b. Commentaire
    - Commentaire biblika vita printy \_\_\_\_\_
    - Cahier-n'ny STPL/SALT \_\_\_\_\_
    - Mitoria Ny Teny (I-II-III) \_\_\_\_\_
    - Hafa \_\_\_\_\_
  
2. Rehefa manao toriteny ianao dia manoratra ve...
  - Manuscript \_\_\_\_\_
  - Noty fotsiny \_\_\_\_\_
  - Tsy manoratra \_\_\_\_\_
  
3. Inona no tanjon'ny toriteny ataonao matetika?
  - Fampiononana \_\_\_\_\_
  - Fampianarana
    - etika \_\_\_\_\_
    - dogmatika \_\_\_\_\_
    - fanazavana baiboly \_\_\_\_\_
  - Famporisihina
    - hamoaka demonia \_\_\_\_\_
    - hitory teny \_\_\_\_\_
    - hanao tafika masina \_\_\_\_\_
    - hafa \_\_\_\_\_
  
4. Tao amin'ny STPL na teto amin'ny SALT, efa nianatra ny momba ny Marka toko faha-16 fa misy ny manam-pahaizana be izay tsy mino fa Marka no mpanoratra 9-20?
  
5. Iza no mpitoriteny mahay indrindra renao? Inona no antony itiavanao ny toriteny nataony?



6. Inona no fahasamihafana amin'ny toritenin'ny Pastora/teolojiana sy ny mpiandry araka ny hevitrao?
7. Mahazo “feedback” amin'ny toriteny ataonao ve ianao? \_\_\_\_\_ Raha eny dia miseho ahoana ilay feedback?

**Fanazavana:**

Mahaliana ahy be dia be ny fahazoanao ny teksta Marka 16:1-8 sy Marka 16:9-20. Amin'ny Perikopan'ny FLM dia Paska sy Andro Niakarana Taona I ireo saingy andininy faha-8 tsy ao ary adininy faha-9 hatraminy 14 tsy ao. Safidin'ny mpanandamina ny Perikopa izany ary inoana fa nisy antony ara-teolojia izany. Sarotra, ohatra, adininy faha-8.

Satria mpianatra SALT ianao dia inoana tokoa fa manam-pahaizana be ihany ary vonona “hanao ringa” amin'ny Tenin'Andriamanitra. Mitady toriteny 2 aho. Ny voalohany hatao amin'ny Mk. 16:1-8. Tokony hanazava amin'ny toriteny ny dikan'ny adininy faha-8 koa. Inona no dikan'izany ho antsika Kristiana. Tsy maintsy misy satria Tenin'Andriamanitra! Inona no dikan'ny fangingingan'ny vehivavy amintsika? Nahoana tsy nanatanteraka ny commission nomen'ny anjely azy izy ireo?

Mitovy amin'izany dia ataovy torieny amin'ny Mk 16:9-20. Tokony hiseho ao koa ny momba 9-14. Nahoana, ho an'ny mpanoratra (na Marka na olon-kafa) i Maria Magdelana no nahazo ny fitsidihan'ny Tompo voalohany? Inona no maha-sarobidy ny famoahana demonia, fanasitranana, fisotroana poizinina, sns?

Rehefa vita ireo toriteny (iray isaky ny face) dia mba omeo ireny amin'ny Gestionairen'ny SALT. Misy fisaorana kely homeny anao koa avy amiko.

**Fifanekena:**

Azoko fa manampy an'i Pastora Kevin A. Ogilvie, misioneran'ny ELCA eto Madagasikara amin'ny fikarohana ataony hahazoany ny marim-pahaizana dokotora. Noho izany dia omeko azy alalana hampiasa ny toriteny sy renseignements na amin'ny these na amin'ny boky na amin'ny artikla mety hosoratany aty aorina.

Hoy,

\_\_\_\_\_   
sonia ambony

Daty\_\_\_\_\_

anarana amin'ny soratra mazava

[translation]

Questions:

1. When you are preparing a sermon what are all the (resources) which you use?

- a. Bible
  - Malagasy \_\_\_\_\_
  - Greek/Hebrew \_\_\_\_\_
  - French \_\_\_\_\_
  - English \_\_\_\_\_
  - Other \_\_\_\_\_
  - Chain reference \_\_\_\_\_
  
- b. Commentaries
  - Biblical commentaries in print \_\_\_\_\_
  - Seminary notebooks \_\_\_\_\_
  - Preach the Word I, II or III \_\_\_\_\_ (Known preaching resource)
  - Other \_\_\_\_\_

2. When you prepare a sermon do you write...

- Manuscript \_\_\_\_\_
- Only notes \_\_\_\_\_
- Do not write \_\_\_\_\_

3. What, often, is the goal of your sermon?

- Comfort \_\_\_\_\_
- Teaching
  - Ethical \_\_\_\_\_
  - Dogmatic \_\_\_\_\_
  - Biblical explanation \_\_\_\_\_
  - Exhortation \_\_\_\_\_
  - Exorcism of demons \_\_\_\_\_
  - Preach \_\_\_\_\_
  - Do evangelism \_\_\_\_\_
  - Other \_\_\_\_\_
  - \_\_\_\_\_

4. At the regional seminary or at the graduate seminary, did you study Mark 16, for there are professors who do not believe that Mark is the writer of 9-20?

5. Who is the best preacher you have heard? Why do you like his/her preaching?

6. What, in your opinion, is the difference between a pastor or woman theologian's preaching and a shepherd's?

7. Do you get feedback on the sermons you preach? \_\_\_\_\_ If yes, how does it appear?

**Explanation:**

I am very interested in your understanding of the texts Mark 16:1-8 and Mark 16:9-20. In the Lectionary of the MLC these are Easter and Ascension Day, Year I except verse 8 is not there and neither are verses 9-14. This was a choice of those who arranged the Lectionary and it is believed there was a theological reason for it. For example, verse 8 is difficult.

Because you are students at the Graduate Lutheran Theological School, you are believed to have strong abilities and so are ready to “wrestle” with the Word of God. I am looking for two sermons. The first (sermon) is to be done on Mark 16:1-8. The meaning of verse 8 should be explained in the sermon. What does it mean for us Christians? There must be [an explanation] because it is the Word of God. What is the meaning of the silence of the women for us? What stopped them from completing the assignment the angel gave them?

In the same way, prepare a sermon on Mark 16:9-20. Verses 9-14 should appear. Why for the writer (Mark or another) did Mary Magdalene receive the first visit from the Lord? What makes the exorcism of demons, healing, drinking poison, etc., important?

**Agreement:**

I understand that I am helping Pastor Kevin Ogilvie, missionary of the ELCA here in Madagascar, in his attempt to get a doctoral degree. Therefore, I give him permission to use the sermons and the information either in his thesis or in a book or article that he might write afterwards.

Says,

\_\_\_\_\_  
Sign above the line

\_\_\_\_\_  
Date

\_\_\_\_\_  
Name printed clearly

### Questions for Preachers

1. What is your method of preparation?
2. Do you have access to commentaries, school notebooks, *Mitoria ny Teny*?
3. I am struck by your emphasis upon signs and sermons. Can you give me some insight into your thinking? What place does exorcism have in the validation of preaching? What about snakes and poison?
4. How do you integrate the rest of Mark 16?

**Appendix 2: Release**

Agreement regarding the reception of a radio/cassette

I understand that I am helping with research regarding sermons in the Malagasy Lutheran Church. Pastor Kevin Ogilvie, a missionary of the ELCA in Madagascar, is researching the ways the Word of God is preached here in Madagascar. He is interested in the use of the lectionary for Easter, year 1 [Mark 16:1-7(8)], and Ascension Day, year 1 [Mark 16: (9-13) 14-20]. In order to help him in the research he is doing I accept the following:

1. To preach on Easter and Ascension Day on the assigned lectionary texts in the manner that I am used to.
2. To use the radio/cassette given me to make a recording of the sermons I preach on those days.
3. To send to Pastor Kevin Ogilvie the cassettes when the sermons have been done on those days.
4. To give him permission to use the sermons I do in the writing of his thesis and in the research he is doing to receive a doctorate or in a book or article he may write thereafter.
5. I understand that by respecting the above conditions then the radio cassette given me is mine.

According to the above, I certify that I have accepted the agreement and have received these things:

- 1 radio/cassette, mark AIWA model: CS P500
- 2 cassette tapes, Memorex 90 min.
- 8 AA batteries

Says,

\_\_\_\_\_  
Sign above the line

Date: \_\_\_\_\_

\_\_\_\_\_  
Print name clearly

Place: \_\_\_\_\_

Signature and seal of Pastor Kevin A. Ogilvie:

\_\_\_\_\_

for appendices 3-5 (Ascension Day and Easter sermons), please see Volume II

## Appendix 6: Annual Meeting Sermon

**Mama Volahavana Germaine, *Nenilava***<sup>4</sup>

August 2, 1976

Izay hanoharana, izay hitsarana ny namana no hitsaran'Andriamanitray, hitsaran'i Jesosy eo anoloan'ny fitsarana, tsy maintsy amin'ny andro fotoana tsy hangatahan'andro hanamelohana izay rehetra manameloka ny namany ka tsy afaka hivavaka ho azy.

Ry rahalahy amin'ny Tompo, ireo izy, tsy afaka hitantara be ny fitsaranay satria fantatrao tsara, voadinikao tsara ny fitsarana dia ho an'ny olona mirehareha, olona miavonavona manandra-tena, milaza tena ho zavatra milaza tena hoe ambony, milaza tena hoe izaho no izy kanjo tsy izy ka sinagogan'ny satana; sinagogan'ny satana, hitany fantatry Jesosy izany. Tsarovy ny fitsaranao ny namanao, esory io ny fanamelohanao ny namanao, esory io! nitsangana izy, inona no hevitrao amin'ny hanatrehanao an'i Jesosy amin'izay andro izay, ho avy anie Izy, ho avy Izy, ho tonga eo anoloanao Izy, ho tonga eo an-tokatranonao izy, ho tonga amin'ny lalan-kalehanao amin'ny fitoriana ny filazantsara Izy, ho tonga amin'izay alehanao rehetra amin'ny fanambarana ny tenin'Andriamanitra Izy. Raha mpianosy, raha ohatra ianao mpiteny ratsy, raha ohatra ianao mpiteny fa izay tena miteny ratsy ny naman'ny namanao no hoe ity no mpanota ity, ianao koa efa voatsaran'Andriamanitra miaraka amin'izay. Inona no tian'i Jesosy? Fitiavana. Hoy Izy koa: aza omena ny alika, iza izany alika lazain'i Jesosy, iza? Oharin'ny amintsika eto alohantsika, iza io alika lazain'i Jesosy io, iza? Iza io kisoa lazainy io? Ataony amin'izay teny izay tena mamparikoriko tanteraka ny Malagasy io, mampaharikoriko azy ny hoarina amin'ny alika, nefa nataon'i Jesosy tamin'ny rahavehivavy hoe: tsy mety raha ny nofon-jaza no omena ny amboha kely, nampanao ny amboha kely mba hanetry tena hialan'ny fanandratan-tena, heverin'i Jesosy iza io alika io, iza? ataontsika hoe ny tsy mino ny alika, tsy izany no hevitra Jesosy, ataontsika hoe ny tsy mahalala ny alika, tsy izany velively fa izao tsarovy indrindra, eo anoloanao Izy, eo anoloanao Izy tadidio, iza ary izany eto anoloako izany? Iza izany eto anoloako izany? Iza io? Io lahy mitoritry foana, miteniteny foana, aza miteniteny foana ny anaran'i Jehova Andriamanitrao io... satria eny an-dalana ianao dia mibebaha, mba fantatrao ve Jesosy, mba mahalala an'i Jesosy ve ianao; tsy tiako re izany filazantsara izany; tarito mora fa izany no nataon'i Jesosy tamin-dravehivavy samaritana tsy nanozongozona an-dravehivavy samaritana Izy fa nanambitamby, nanorokoroka sady niteny tanteraka Izy ampahendrena. Ianao dia efa mahita ny namanao sahady, faizo any izay tsy mino ka fongory any izay tsy manana ny fanahin'Andriamanitra ka, io dia tena olona ambany saina mihintsy, io dia tena olona tsy manam-pahalalana; tsy izany no ilain'i Jesosy, tsy izany, tsy mitady ny marina i Kristy fa mitady ny olona mpanota, mpanota no ilainy, olona mietry, olona mahatsiaro tena tanteraka fa ambany nohon'ny namany izy, io no ilain'i Jesosy, io no ilainy. Tsarovy fa terena koa ianao hangataka ampahendrena, tsy hangatangataka foana zavatra tsy antonina anao ianao, izao aho dia hangataka hoe izaho dia te mba ho misionera aho, tsy mangatam-poana ve izany? Raha olona tahaka izany no hilaza izany zavatra izany! Izaho te ho president, tsy olona mangalatra ny voninahitr'Andriamanitra ve izany? Izaho kosa toy izao sy toy izao! Tsy ilain'i Jesosy fa ny fangatahanao dia tsotra: omeo ahy ny

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<sup>4</sup> Volahavana Germana, "Annual Meeting Day sermon", Ankaramalaza, August 2, 1976 as recorded on Fankalazana Faha-60 Taona Tobilehibe Ankaramalaza (1941-2001), Cassette recording, Hira & Filazantsara, 2001.

fahamarinana, omeo ahy ny fahamasinana, omeo ahy ny fanetren-tenanao Jesosy, omeo ahy ny fanahinao, omeo ahy ny voninahitrao, Kristy, raha mety Izy dia hanome anao; ny asan'i Jesosy ny asany, izany no ilaiko, izany no hangatahako; raha hangataka zavatra hoe izaho tsy maintsy, toy izao no ilaiko, tsy maintsy omem-boninahitra; ianao izay manandra-tena no hahetry any amin'ny farany ambany tanteraka. Mangataha dia omena hoy Izy, izay tianao hangatahana amin'i Jesosy, harena ve? Vola be? Voninahitra? zaza tsy misy? inona no angatahana? Ny angatahako aminao Jesosy dia ny fahendrena, ny fahendrena aloha no ilaiko aminao hahazoako mitory ny anaranao amin'ny fahendrena, io no angatahiko, fitiavana, fandeferana izany no ilaiko, izany no angatahako aminao Jesosy, mitomany an'izany isan'andro aho Jesosy ô!mitoloko amin'ny Tompo isan'andro hoe omeo ahy io fitiavana io, omeo ahy io fanetren-tena io, omeo ahy io Jesosy tsy voninahitra no ilaiko, tsy ilaiko izany; raha manamboninahitra aho dia miavonavona amin'ny namako, iza no tahaka ahy? raha misy zavatra vitako amin'ny fiangonana, iza no tahaka ahy? ....Tsy izany no ilain'i Jesosy, fa ianao handondona, raha mandondona Jesosy, izay rehetra mampandroso Azy dia hiaramisakafy aminy aho hoy Jesosy, hiara- monina aminy aho, hiara- mipetraka aminy Aho, hiara-manjaka amiko izy, izany no nataon'i Jesosy. Raha mandondona Izy ka mangataka marina fitiavana ianao....mandondona satria lany tanteraka ny finoany.....nohon'ny nataony, maty ny afony, maty ny heriny, maty ny finoany; ilay niambina kosa tsy nanandrana fahotana, tsy nanandrana faharatsiana, tsy nanandrana na inona na inona, lainga sy fitaka; niara-niditra tamin'ny fanjakan'i Kristy izy, io Jesosy no mitarika azy, izany mihintsy, noroahana ilay virijiny ...., tsy mendrika ny hiditra aty fa maloto, tsy mendrika ny hiditra aty fa ratsy, tsy mendrika ny hiditra aty fa manandra-tena, tsy mendrika ny hiditra aty fa milaza ny tenany ho zavatra, tsy mendrika hiditra ho ilay manana fahefana teo anatrehan'ny lanitra dia ny mpitsara marina dia i Kristy tsy nampiditra azy nefa nantenainy, nanantena foana izy satria tsy nisy zavatra tokony hataony eo amin'i Jesosy. Tsarovy, izay mahay zavatra mangataka aminao ny zanakao: omeo mofo aho ry dada kanjo inona, vato no nomenao azy, tsy mpamitaka ve izany? hatramin'ny zanakao naterakao ka fitahinao omenao vato; omeo zavatra tokony ho haniny, hena na inona na inona, menarana no omenao azy! izany ve no fanirahana izay lazaina...tsy afaka manome menarana an'ny olona mangataka an'i Jesosy ianao. Omeo ahy Jesosy, aza omena lainga izy, aza omena fitaka izaho no menarana, aza omena zava-dratsy izy, na teny foana, na teny ratsy, aza omena azy izany fa tsy zakan'i Jesosy! tsarovy ary, izao no ataon'i Jesosy aminao amin'izao ankehitriny izao: ianao impiry nangataka taminao ny havanao vao nanome ianao? impiry nangataka taminao ny rahalahinao vao nanome ianao na dia ny ankanjo eny ankoditrao? ny zavatra anankiray koa ny fanajana ny ankanjo masina, aza atsipy ho an'ny alika ny ankanjo masina; izao, ny alika dia ny devoly ao anatin'ny olona izay tena mamiravira ny tenin'Andriamanitra, manao tsinontsinona an'i Jesosy Kristy, aza atsipy izany ny ..., ny fahadisoanareo aiza? ... ianao ve mba mino? ianao ve mba mpanompon'Andriamanitra? ianao ve mba mahalala an'i Jesosy? tsy maintsy am-panajana amin'ny fanomezam-boninahitra no hitaomanao ny olona fa tsy teny havonavona, tsy teny fanandratan-tena, teny tsinontsinona fa izao: « fitiavana, fahalemem-panahy », fahalemem-panahy no hitambatambazanao azy dia tsy hifotra izy fa hanaiky tanteraka an'i Jesosy mpamonjintsika. Tsarovy ary ry ilay antokolahy, ho anao ny teny, ho anao ho ahy ny teny; voatsara aho ankehitriny! asa ianao raha mieritreritra hoe voatsara aho! amin'ny foko, amin'ny saiko, amin'ny fieritreretako dia izao: matoky ve fa an'i Jesosy ianao ahy va Jesosy Tomponay, ahy va? ahy? Ahy tanteraka ve? Ahy amin'ny foko ve? Ahy amin'ny fieritreretako? Ahy amin'ny fiainako? Ahy amin'ny fijoroako ve? Ahy amin'ny fitenenako ve Kristy? An'iza Izy? Raha ny hafa no mipetraka ato amiko dia very mandrakizay aho, very tanteraka, tsy misy famonjena ho ahy raha ny devoly no ao, raha satana no ao, raha ny fiavonavonana sy ny fanandratan-tenan'ilay maizina no ao dia ho faty aho ka tsy hahita ny lanitra, tsy hahita, tsy hahita ny lanitra tanteraka, azo antoka izany fa tsy hahita aho, tsy hahita aho! raha ny fitiavana kosa no ao dia midanadana ho anao ny lanitra! avia ilay notahian'ny Raiko mandova fiainana mandrakizay. Hoy Jesosy tompon'ny fiadanana: « ho antsika rehetra anie ny herin'ny Tompo, ny fahasoavan'i Kristy, ny fiadanana satria olona nandray ny famelankeloka Izy kanefa na dia voatsara aza dia hoy Jesosy hoe voavela ny helokareo rehetra, aza matahotra hoy Izy, momba anareo aho mandrapahatongan'izao tontolo izao », zava-dehibe izany, takatry ny saintsika ve ny



fahataperan'izao tontolo izao? Ho anao tokonain'i Jesosy. Anio dia hanompo anao aho mandrapahatongan'ny fahataperan'izao tontolo izao, raha misy manohitra ny tenin'Andriamanitra dia manohitra ny vato mikodiadia hatrany amin'ny tendrombohitra izy, izay hianjerany dia toro sy mongo, mongo tanteraka; sao misalasala ianao amin'ny fonao io, amin'ny sainao io, amin'ny fieritreretanao io, amin'ny fiainanao, tsarovy fa Jesosy niteny: « Aza matahotra fa homba anao Aho »..

Andriamanitra masina ô, Andriamanitra mahery ô, Andriamanitra azo antoka ô, Andriamanita Tomponay ô, Andriamanitra foton-tsaina ô, tsarovy ireto mpivory Andriamanitra ô mba tsy hody maina ka ho mangatsiaka ny fony ka hilaza izy hoe: « Tsy nahazo Jesosy tamin'ity toerana ity aho », feno fahantrana samy olona izany, feno fahantrana izy, feno halahelo, feno fahoriana! Avoty izy Jesosy ho masina ho masina, masin'ny hery, omeo azy ny fanahy masina Krsity ô, omeo azy izany Tompo ô, omeo azy, tsaboy ny fony ry Tompo ô, hafanao amin'ny afo masina izy mba handray ny famelankeloka, mba handray ny fitiavana handray ny faharetana, tsarovy ireto olonao Andriamanitra ô hatsiaro hivavaka ho an'ny anarany, hatsiaro hivavaka ho an'ny rahalahiny, hatsiaro hangataka ho an'ny anabaviny, hatsiaro hangataka ho an'ny ray aman-dreniny, hatsiaro hangataka ho an'ny tokantrano tsirairay ho an'ny olon'ny Madagasikara eto Jesosy, ho an'ny olona andafin'ny ranomasina omeo azy manontolo hangatahanay hisarihanay hivavaka ho amin'izany Jesosy ô! ampio Kristy ô fa ianao no efa manokana ary mitondra sy mitantana ny mino anao rehetra, mpamonjy ô tsy maintsy tonga ianao sao matory ianao ka variana, tsy maintsy mangataka satria tsy manana. Ry Kristy ô, momba anay, mitahia, manomeza hery ho voninahitry ny anaranao irery, sarony ny fahamasinanao izahay mba handray ny herinao, amin'ny anaran'i Jesosy no hangatahanay izany hatramin'izao ka ho mandrakizay, Amen.

**Mama Volahavana Germaine, *Nenilava* (Translation)**

August 2, 1976  
Matthew 7:1-11  
*My translation*

The one who compares himself, who judges a friend is the one who will be judged by our God, (who) will be judged by Jesus there before the judgment, one must await the time without asking for (extra) days condemning everyone who condemns their neighbor and cannot pray for him.

O brethren in the Lord, look at them that are not able to tell to themselves that judgment, because you know well and you have well considered the judgment of those who brag, people who are haughty, put themselves up, who say they are something, say they are really above, who say of themselves, "I am it" but they are not, rather they are a synagogue of Satan; a synagogue of Satan. Jesus sees that; knows that.

Remember your judgment of that neighbor of yours, that condemnation of your neighbor bears witness, it stands there. What do you think about your approach to Jesus on that day? He will come! He will come! He will come next to you. He will come to your household. He will come on the way that you travel for your preaching of the gospel. He will come on every way that you go to announce the Word of God. If you are for example a speaker of curses, if you are a speaker of evil, if you are one who says that the one who really speaks evil to a neighbor saying "that sinner" I gave "this word," then you too are already judged by God along with that.

What does Jesus love? Love! Love! He said also: "Don't give to the dogs..." Who is that dog Jesus speaks about? He's making an example of us, here in front of us. Who is the dog that Jesus speaks of, who? Who is that pig he speaks of? He uses the word that causes Malagasy to be completely disgusted, it causes them to be disgusted this example of the dog! But Jesus said to that woman, "It is not right to give the children's bread to the puppies." He said puppies in order to humble, to leave self-aggrandizing. Who does Jesus think is that dog? Who? We think that it is because the dog does not believe. That is not the idea of Jesus. We think it is because the dog knows nothing. It is not that at all. Here it is: fully remember that he is there in front of you, there in front of you. Remember who is it that is in front of you? Who is that in front of you? Who is it? You preach in vain, you speak in vain: Do not take the name of the Lord your God in vain! For Jehovah considers those who take his name as not having blame: because you are on the road then "O repent! Do you know Jesus? Are you acquainted with Jesus?" That's not preaching the gospel. Lead gently for that is what Jesus did for the Samaritan woman. He didn't shake that Samaritan woman but coaxed, kissing her and at the same time speaking completely with wisdom... You already see your friend: "Ah! That one doesn't believe!" That one up there doesn't have the Spirit of God," "That one really has a low mentality." "That one truly has no understanding." That's not what Jesus needs, not that, Jesus does not seek for the righteous but for sinners, sinners are who he needs, humble people, humble people, people who understand themselves to be lower than their friends, that is what Jesus needs, that is what he needs.

Remember, I am also obligated, you, I ask with wisdom; do not ask in vain for something that is not suited for you. Do I ask saying, "I am not very capable so make me a missionary?!" Isn't that begging in vain? If someone like this asks that thing, "I would like to be president." Isn't that someone who steals the glory of God? "I would like to be like this or like that." Jesus doesn't need it

but your request should be simple. “Give me your righteousness; give me your holiness; give me your humility, Jesus; give me your Spirit; give me your glory, Christ. If he is willing, he will give it to you.

The work of Jesus, that is my own, that is what I need, that is what I ask for. If I ask for something saying, “I must be like this, that is what I need, I must be given glory!” You who put yourself up will be humbled there at the last lock up. “Ask and you shall receive,” he says. What you want to ask from Jesus is wealth? Lots of money? Glory? A child you don’t have? What is being asked for? What I ask for from you Jesus is wisdom; wisdom first is what I need from you so that I can preach your name with wisdom. That is what I ask, love. Patience that is what I need, that is what I ask from you Jesus. I cry for that every day, O Jesus! I groan to the lord every day saying, “Give me this love, give me this humility, give me this, Jesus. I don’t need glory. I don’t need it. If I have honor then I am haughty with my neighbor, “ Who is as high as I am? Who? Who is like me? If someone has something to give, who is like me? If there is something I can accomplish in the church, who is like me? If I am not there, then the church won’t finish all its business..no one else will,” says the person to all the elders, those who lead, the secretaries of the church. Jesus doesn’t need this but you will knock, if Jesus knocks, whoever bids him welcome then “I will come and dine with him,” says Jesus, “I will live with him; I will reside with him. He will reign with me.” That is what Jesus says, if he knocks and you ask truly for love.

But now remember those five foolish virgins and five wise; they knocked because their faith was completely exhausted. Lazy people? Lazy people? There is nothing they should hope for from Jesus, they run in vain to the door of heaven but they don’t get in because of what they did, their fire went out, their strength died, their faith died. And those who waited? They did not sample sin, they did not sample evil, they didn’t sample anything, lies and deceit. They entered together into the kingdom of Christ. Behold Jesus leads them. That’s how it is.

He threw out those five foolish virgins. They were not worthy to enter there for they were dirty. They were not worthy to enter there because they were evil. They were not worthy to enter there because they puffed themselves up. They were not worthy to enter there because they said they were something. “Not worthy to enter! Not worthy to enter!” said the One who has all the power in heaven, that is the true judge, that is Christ who would not let them in as they hoped. They hoped in vain because there is nothing that they had to do there for Jesus. Remember, even you, he said, who know how to do things: your child asks you, “Give me bread, Dad.” Then what? You give him stone? Isn’t that one a deceiver? Even up to your child to whom you gave birth and who is your blessing, you give stone! You give him something to eat, meat or something else. You give him a serpent? That’s the sum of your of your ancestors until now? They ate that?

Please consider this, those of you about to be set apart [as shepherds in the awakening movement]: you cannot give serpents to people who beg to you for Jesus! Give them Jesus, don’t give them lies! Don’t give them deception. That is the snake. Don’t give them bad things or empty words or bad words. Don’t give them that for God cannot abide it!

Remember then, this is what Jesus is doing to you right now here. How many times did your relatives ask of you and you gave? Huh? How many times did your brother beg and you gave? Even clothes off your back? Huh? That’s it!

Now another thing: respect for your holy clothing [robes used by the shepherds]. Do not throw to the dogs the holy clothes. Now, the devil is a dog, there inside the person, that truly tears the Word of God, making nothing of Jesus Christ.

“Do not throw to the pigs your gems,” he said. He tears. He shoots you if you speak idly saying: “Do you believe? Do you believe? Are you a servant of God? Do you know Jesus?” It must be with respect with the giving of honor that you lead the people but not with haughtiness, not words

of puffing up yourself, not with meaningless words but this: Love, gentleness of spirit, with gentleness of spirit you can coax them for then they will not be turned the wrong way but able to accept completely that Jesus is our savior. Remember, then, you who are about to be set apart. The Word is for you; for you, for me is the Word. I have been judged today. I wonder if you think about it if you might say, "I have been judged today, in my heart, in my mind, in my thoughts, then this: Do you trust that Jesus is yours? "Is Jesus the Lord of life mine? Mine? Me? Mine completely? Mine in my heart? Mine in my thoughts? Mine in my life? Mine in my witness? Is Jesus mine in my speech?" Or whose is he? If I remain with another then I am lost forever, completely lost. There is no salvation for me if it is the devil who is there; if Satan is there; if haughtiness and the puffing up of the dark one is there. Then I will die and not see the heaven fulfilled. I can trust that I will not see it! I will not see it! But if love, on the other hand, is there then the heavens are wide open to you. "Come, O blessed of my Father, inherit eternal life!" says Jesus the Lord of Peace.

The strength of the Lord, the grace of Christ, and his peace are for all of us, because we are people who have received forgiveness today, even if we have been judged Jesus says, "Your sins are forgiven." Consider that! "Don't be afraid!" he says, "I am with you until the end of the age."

This is a great thing. Can our minds imagine the end of the world? For you? A promise given by Jesus? Today then forgive until the coming of the end of the world. If there is one who would oppose the Word of God then he opposes a stone rolling down a mountain, the one on whom it falls will be smashed and crushed, utterly crushed. Lest you hesitate in your heart, in your mind, in your thoughts, in your life, remember that Jesus says, "Don't be afraid, I am with you."

O holy God, O powerful God, O trustworthy God, O Lord our God, O God the root of our understanding, remember these meeting here. O God, lest they go home dry and their hearts grow cold and they say, "I didn't get Jesus in this place," each person is full of poverty, they are full of poverty, full of sadness, full of grief! Redeem them, Jesus to be holy, to be holy, in the strength of holiness. Give them the Holy Spirit, O Christ. Give them that, O Lord. Give to them. Nurse their heart, O Lord. Warm them with holy fire that they might receive forgiveness, that they might receive love, receive endurance. Remember these your people, O God. Remember to pray for their names, remember to pray for their brothers, to beg for their sisters, to remember to ask for their elders, to remember to ask for each of the households of the people of Madagascar here, Jesus, for the people across the sea. Give them all that we ask. We busy ourselves with prayer for that, O Jesus. Help us, O Christ! For it is you who already sets apart and carries and oversees all who believe you. O Savior, you must come lest you sleep and are distracted, must beg because you don't have. O Christ, be with us, bless, give strength to the glory of your name alone. Wrap us in your holiness that we might receive your strength. In the name of Jesus we ask that now and forever. Amen.

## Appendix 7: Appropriation of Cultural Symbol – *Nenilava*

In August 1983, the members of the Ankaramalaza branch of the *Fifohazana* movement followed Nenilava's descriptions of how she said Jesus saw her. They sewed vestments and made a crown of silver and, at a special service, she appeared before the congregation so



Figure 7: The "Setting Apart" of Volahavana Germaine. Unknown photographer.

The last monarch of an independent Malagasy state was Queen Ranavalona III. She reigned from 1885 to 1896. Note the Bible prominently displayed at her right hand.

arrayed. The picture to the left is of that occasion. According to Rabehatonina James, there was great controversy around the crown, especially the money spent on it. The vestments, according to him, were to be reminders of an Old Testament High Priest.

Silver is often the royal precious metal in Madagascar.



Figure 8: Queen Ranavalona III (NMS Archives)

## Glossary

<b>ala sarona</b>	introduction in an oration
<b>andriana</b>	noble class
<b>angano</b>	fairy tale
<b>ankafidy</b>	riddle
<b>ankamantatra</b>	riddle
<b>apostoly</b>	apostle
<b>asa sy famaherezana</b>	lit.: work and strengthening, exorcism
<b>aza fady</b>	removal of taboos
<b>Baiboly</b>	Bible
<b>fady</b>	taboo
<b>fafy</b>	lit.: sprinkling, or sacrificial ritual
<b>famadihana</b>	lit.: turning, ritual of the turning of the ancestors' bones
<b>famaky</b>	axe
<b>fanampoana</b>	forced labor or service
<b>fananana</b>	possessions, belongings
<b>fanatsafana</b>	testing to see if one can begin a speech
<b>fatidrà</b>	blood-brother' ritual
<b>feon'ny polipitra</b>	pulpit tone
<b>fialan-tsiny</b>	removal of blame
<b>fiangonana</b>	church, assembly
<b>fifohazana</b>	lit.: awakening, or revival
<b>fihavanana</b>	relationship
<b>fitia-tsy-mba-hetra</b>	contribution
<b>fivavahana</b>	prayer
<b>hainteny</b>	poetry based upon proverbs
<b>hasina</b>	sacred power, holiness, respect
<b>hazomanga</b>	sacred post for sacrifice
<b>hen'omby</b>	beef
<b>henan-jamoka</b>	beef
<b>hetra</b>	tax
<b>hira gasy</b>	public, traditional exhibitions of song, dance, and oration

<b>iraka</b>	messenger or figuratively: apostle
<b>kabary</b>	formal public oration
<b>kabary vodiondry</b>	lit.: sheep's rump oration, marriage discourse
<b>katibo</b>	scribe writing Arabic script
<b>kitapo</b>	pouch for holding important papers, money
<b>lagaly</b>	scabies
<b>laissez-passer</b>	French: permit, visa
<b>mahay</b>	able, capable
<b>mamaky</b>	to chop
<b>mamaky teny</b>	to read
<b>Marambasia</b>	courtier to the kings of Isandra, Betsileo
<b>Matitanana</b>	valley on the central east coast of Madagascar
<b>mibebaka</b>	to repent
<b>mieboebo</b>	to show pride
<b>migogogogo</b>	to sob
<b>mitomany</b>	to cry, weep
<b>mpaminany</b>	prophet
<b>mpanjaka</b>	king or queen, ruler
<b>Mpianatry ny Tompo</b>	Disciples of the Lord, specifically of Soatanana revival
<b>mpiandry</b>	lit.: one who waits, or shepherd
<b>mpikabary</b>	orator
<b>mpimasy</b>	traditional healer, medicine man
<b>mpino</b>	believer
<b>mpisikidy</b>	diviner
<b>mpivavaka</b>	lit.: one who prays, adherent to Christianity
<b>Ntaolo</b>	Community of ancestors outside named memory
<b>ody</b>	talismán, traditional medicine
<b>ohabolana</b>	proverb
<b>ombiasa</b>	traditional healer, medicine man
<b>papa -ko, -nay</b>	father (my) (our)
<b>ray aman-dreny</b>	lit.: father-and-mother, elder
<b>razana</b>	ancestor(s)
<b>resaka</b>	ordinary conversation
<b>sikidy</b>	divining instruments, lots
<b>solompitandrina</b>	pastoral associate, catechist
<b>sorabe</b>	Malagasy written in Arabic script

<b>soratra, (var.: soratsy)</b>	writing
<b>Tantaran'ny Andriana</b>	History of the Nobles
<b>teny an-kolaka</b>	winding words, indirect speech
<b>theologia crucis</b>	Latin: theology of the cross
<b>theologia gloriae</b>	Latin: theology of glory
<b>tobilehibe</b>	main revival center
<b>toby</b>	lit.: encampment, or revival center
<b>toady</b>	lit.: return home, cosmic justice
<b>toky</b>	confidence, trust
<b>tompon-tany</b>	master of the land
<b>tompon-teny</b>	master of the word
<b>tsindrimandry</b>	vision
<b>tsiny</b>	blame, censure
<b>vadin-tany</b>	lit.: spouse of the land, governor or royal agent
<b>Vakinankaratra</b>	Southern section of Imerina, northern Betsileo
<b>vazimba</b>	ancient inhabitants of Imerina
<b>viva vox evangelii</b>	Latin: living voice of the gospel



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**BREAKING WORDS:  
TOWARDS A MALAGASY ORAL THEOLOGY OF HOMILETICS**

**By**

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Mama Volahavana Germaine, *Nenilava*..... **Error! Bookmark not defined.**

Mama Volahavana Germaine, *Nenilava* (Translation)..... **Error! Bookmark not defined.**

### **Appendix 3: Ascension Day Sermons with Translation**

#### **1. Raharison**

Ho aminareo anie ny fahasoavana sy fiadanana avy amin'Andriamanitra Ray sy Jesosy Kristy tompontsika. Amen.

Rehefa nosamborina Jesosy, dia niara-maty tamin'izany fisamborana an'i Jesosy izany ny finoan'ny mpianatra. Ary rehefa nitsangana tamin'ny maty Jesosy dia izao ny zavatra nataony voalohany: ny hiverenan'ny finoan'ny mpianany azy. Nasehony tamin'ny famakiana ny mofo tamin'ny fomba fanatrehany azy izany rehetra izany, ary dia nino tokoa ny mpianatra fa ny Tompo io. Efaolo andro no nisehoan'i Jesosy tamin'ny mpianany, ary rehefa izany dia tonga amin'ny fotoana lazain'ny tenin'Andriamanitra ity isika, dia ny niakaran'i Jesosy any an-danitra. Mazava ny amin'ny niakaran'i Jesosy any an-danitra araky ny episitily novakiana tao amin'ny Asan'ny apositoly toko voalohany andininy faha-9. "Ary rehefa nilaza izany Jesosy, dia nakarina izy." Ary raha mbola nijery izy ireo, ary nisy rahona nitondra azy ka tsy hitan'ny maso intsony izy. Izay ny fomba fiakarana, tsy tokony hikaroka zavatra lalina sy samihafa intsony isika fa io no mazava, nisy rahona nitondra azy ary tsy hitan'ny maso intsony izy. Eto ary dia miharihary fa ny fiarahana amin'i Jesosy dia tsy arabatana intsony, satria tsy hitan'ny maso intsony izy fa amin'ny ara-pinoana. Finoana no ahitana an'i Jesosy ary izany indrindra no nahatonga an'i Jesosy nanome tsiny ny mpianany noho ny tsy finoany, sy ny hamafin'ny fony. Tsy nino ireo rehefa nahita azy, maika moa amin'ny tsy fahitana azy intsony. Ity finoana ity mantsy dia fitaovana sy fototry ny fiainan'ny mpianatra amin'ny fanarahan-dia an'i Jesosy tao aorinan'ny nitsanganany ka niakarany any an-danitra.

Ny tsy tokony ho hadino amin'izao tenin'Andriamanitra izao, rehefa nandeha Jesosy dia nametraka hafatra, dia ny hafatra naniraka ireto mpianatra ireto amin'izao tontolo izao ka hitory ny filazantsara, tsy amin'ny sokajin'olona na andian'olona vitsivitsy, fa amin'ny olombelona rehetra. Nambara amin'izany fa tsy natao hitazana fotsiny ny lanitra ny mpianatra raha niakatra Jesosy fa handeha hitory ny filazantsara amin'ny olombelona rehetra. Ary teo dia nomen'i Jesosy famatarana ny mpianatra mba ho fantany fa momba azy Jesosy. Ireto izany famatarana izany: "hamoaka demonia amin'ny anaran'i Jesosy ny mpianatra, hiteny amin'ny fiteny izay mbola tsy hainy izy, handray menarana izy, ary na dia hisotro zava-mahafaty aza izy, hoy ny tenin'i Jesosy, dia tsy hampaninona azy izany, hametra-tanana amin'ny marary izy dia ho sitrana ireny. Dia lasa ny mpianatra nitoriteny teny tontolo eny, ary nasehon'i Jesosy fa miaramiasa aminy izy tamin'ny fanamarinana ny teny izay momba azy." Ry kristianina malala, Jesosy nakarina any an-danitra, ny mpianatra dia manaraka an'i Jesosy hatramin'ny niakarany any an-danitra amin'ny finoana. Tsy amin'ny fahitana an'i Jesosy intsony fa amin'ny finoana.

Ary io finoana io no toriana, ny finoana an'i Jesosy ho maty ary efa nitsangana tamin'ny maty ary niakatra ho any an-danitra. Izany no zavatra nataon'ny mpianatr'i Jesosy rehefa lasa nakarina any an-danitra Jesosy. Ny mpianatra dia lasa ka" nitoriteny eny tontolo eny." Tsara raha tsy adinontsika kristiana eto Andranovaky izany. Ny zavatra mahazo ny fiangonana ankehitriny dia ny fanadinoana fa ny handeha hitory ny filazantsara amin'ny olombelona rehetra no asan'ny fiangonana. Izay no mariky ny fahaveloman'ny fiangonana. Raha ny fiangonana no tsy mitory ny filazantsara dia hanambara fahafatesan'ny fiangonana izany. Ny tsy tokony ho hadino koa amin'ity tenin'Andriamanitra ity izao, tenin'Andriamanitra noraisin'ny fiangonana Loterana malagasy hanorenana ny asa sy fampaherezana, teny hain'ny mpiandry "pli vava" hoy ny fiteny na recitation. Hain'ny mpiandry ity ary tokony ho hain'ny mpiandry koa ny fandaharana sy ny fampiharana ny mpianatra ity hafatry Jesosy ity. Ny mpianatra dia lasa nitoriteny teny tontolo eny. Ny "mission"

voalohan'ny mpianatra dia mandeha mitory ny filazantsara amin'ny olombelona rehetra, ary any ampitoriana ny filazantsara no anamarinan'i Jesosy azy ireo amin'ny teny tamin'ny famatarana izay momba azy. Inona no zava-mitranga aty amin'ny fiangonantsika ankehitriny? Lasa voalohany ny famatarana ary mila tsy hanan-toerana ao amin'ny fiangonana intsony ny fandehanana mitory ny filazantsara amin'ny olombelona rehetra. Ka dia na ilay fifohazana heverina ho mpitarika eo amin'ny fitoriana ny filazantsara aza dia indrisy dia lasa voafehin'ny rindrina efatra ka miantso olona toy ny dokotera hotsaboina ao am-piangonana, fa tsy mandeha mitory ny filazantsara hiaona amin'ny marary eny tontolo eny. Ity tenin'Andriamanitra ity no manambara amintsika mivantana fa ny asantsika fiangonana dia ny fitoriana ny filazantsara.

Ary izany fitoriana ny filazantsara izany dia mapiorina ny finoantsika. Fantantsika tsara ao amin'ny Romana fa ny finoana dia avy amin'ny toriteny, ary raha malemy ny finoantsika dia tokony hazoto hitory sy hihaino toriteny isika. Ary raha hitantsika fa toa malemy finoana ny mpianatra na ny namantsika dia tsy misy afa-tsy ny toriteny ihany, ny fitoriana ny tenin'i Kristy ihany, io no fanafody manasitrana ny tsy finoana. Aza adino fa manahirana an'i Jesosy Ilay hinoantsika ny tsy finoana, ary io no misakana antsika tsy hanao ny asan'i Jesosy. Tsarovy, ry fiangonana malala, fa olona mino an'i Jesosy isika, ary ny olona mino an'i Jesosy dia izao ny asany: mitory ny filazantsara. Raha jerentsika ny Lioka toko faha-4 adininy faha-18-19, dia fitoriana no miverimberina ao." Mitory fanafahana ho an'ny malahelo, mitory ny taona ankasitranan'i Jehovah," izay no tena asan'i Jesosy. Manao izany ve isika?

Mampieritreritra ankehitriny ny fiainana Kristianina. Toa tsy tsaroany fa asa ny fitoriana ny filazantsara. Indray mandeha raha tonga aho hanatanteraka ny fampanaisana ny fanasan'ny Tompo toy izao ataoka anareo aty Andranovaky izao, dia somary mbola nantsoina ny Kristiana sasantsasany. Ny antony, misy fahafatesana eo an-tanana. Rehefa nanontany aho hoe mba Kristianina ve ilay olona? Dia hafahafa ny valin-teny henoko: Jentilisa poka! Dia napetrako ihany ny fanontaniana: "ka efa mba nitory teny taminy ve ianareo havany izay tonga izao manatrika ny fahafatesany izao? Tamin'ny andrompahavelomany ve ianareo efa mba nitory ny filazantsara taminy satria olombelona io? Tsy nanan-kambara ary tsy nanan-kavaly ireto olona ireto. Ny sary lehibe asehon'izany dia izao: tsy mampaninona ny Kristiana ny fahafatesan'ilay Jentilisa manodidina azy. Tsara anefa ho fantary ny fiangonana fa ny olona Jentilisa iny dia napetrak'Andriamanitra teo akaikiny indrindra mba hitoriana ny filazantsara. Tokony tsy hieritreritra ny maha Jentilisa poka azy ny fiangonana fa hiheritreritra ny fitiavan'Andriamanitra azy ka ho tonga zanany malalany hanana fiainana mandrakizay tahaka azy Kristiana.

Tsy misy adivevitra fa mba efa niserana tao an-tsain'io olona io ny tsy fihetezan'ny zavatra ataony, tsy misy adivevitra, ary tsy misy hery ety ambanin'ny masoandro afaka mampatsiahy io olona io fa tsy mety ny ataony raha tsy Andriamanitra. Ary dia toa mampisalasala ny miteny fa ny Kristiana tsy sahiran-tsaina eo amin'ny fahafatesan'ny Jentilisa manodidina azy. Dia iharan'ny tenin'Andriamanitra ao amin'ny Ezekiela 3:18 izany: "ary hoy aho amin'ny ratsy fanahy, ho faty amin'ny fahotanao ianao nefa ianao tsy manao teny hananatra ny ratsy fanahy dia ho faty amin'ny fahotany ihany izy fa adiniko aminao ny rany." Io dia tokony ho tsarovan'ny Kristiana, hadinin'Andriamanitra amintsika ny ran'ireny olona Jentilisa manodidina antsika maty amin'ny fahotana ireny noho isika tsy nitory taminy. Zava- dehibe ny fahatsiarovana fa mpitory ny filazantsara isika, io no nametrahan'i Jesosy antsika ety, ary izaho dia manaiky fa sarotra ny fitoriana ny filazantsara. Raha ny mianjady amin'ny evanjelisitra antsika ankehitriny any amin'ny faritra avaratra dia mbola tsy raisin'ny fiarahamonina izy. Ny tanàna ohatra Antanamarina dia mamaly tsotr'izao tsy handray na tsy hamela ny evanjelisitra hipetraka ao. Alaim-panahy ny tompon'andraikitra hoe azo toriana amin'ny fanjakana anie izy e! Satria zon'ny malagasy ny mipetraka eran'ny tanin'ny Madagasikara, nefa tsy filazantsara izany, fa ny fiaretana sy ny faharetana dia zavatra nataon'i Jesosy izany teo amin'ny fiainana, amin'ny fitoriana ny filazantsara. Koa dia mametraka toky isika ary mivavaka mba hampalemy ny hidin-tanàna, hidin-tanàna, hoy aho, ka ahazoan'ny filazantsara miditra

ao. Sarotra ny fitoriany ny filazantsara nefa aza adino fa Jesosy momba, Jesosy miara-miasa amin'ny mitory ny filazantsara. Jesosy maneho famatarana amin'ny mino fa miara-miasa aminy izy. Rehefa narary ny evanjelisitra anankiray dia efa natao ho faty ary dia navoakan'ny olona sendra niantra azy hivoaka ny trano mba tsy ho faty ao an-trano, dia efa nahelin'ny olona tsy Kristiana fa vonoindreo longondreo amin'io Jesosy Jesosindreo io, ary dia lasa resa-be teo an-tanàna izany. Ny Kristiana amin'izany, ny vadin'ilay evanjelisitra sy ny olona roa mba mpivavaka teo an-tanàna dia tsy nitomany fa niohoka niantso ny anaran'i Jesosy nifandimby nivavaka. Rehefa nifandimby nivavaka teo ireo dia hoy ny fanozonan-tenan'ny tsy Kristiana ery an-tsisiny: "hivavaka aho lereo raha velona i Pasitera Laba io," fa izay moa no mba ataon'ireo fiantsoana ilay evanjelisitra, "hivavaka aho raha velona io." Akory ny hagagany fa tao aorinan'ny adin'ny telo nitoloman'ireto olona vitsy amam-bavaka hanehoan'i Jesosy ny voninahiny, hanehoan'i Jesosy fa miara-miasa aminy izy dia nierikerika i Evenja. Nody ny ainy dia niaiky ny fiarahamonina ary misy miditra ankehitriny mivavaka. Zava-dehibe io ary tokony ho tsampantsika mpitory fa tsy misy mahatahotra ny fitoriana satria Jesosy miara-miasa amintsika. Ary raha nankarina any an-danitra Jesosy, araka ny fanekempinoantsika, dia hitsara ny velona sy ny maty rehefa avy eo.

Aza adino, ry Kristiana, malala fa hitsarana antsika ny tsy nataontsika. Iza indridra no nitranga tamin'ireo olona nihaona tamin'i Jesosy: "raha tany an-tranomaizina aho tsy novangianareo, noana aho tsy nomenareo hanina." Tsy ny zavatra nataontsika no hitsarana antsika fa ny tsy nataontsika. Raha tsy mitory filazantsara isika dia tsaraina amin'izany, koa tokony hataontsika vaimandrahara ny asa fitoriana filazantsara. Nisy amin'ny fiangonana sasany izay vangiaiko dia manao hoe "raha vao io Pasitera Raharison io no mitory teny, tsy misy afa-tsy ny hoe mandehana mitory ny filazantsara, io no mba averemberiny". Eto dia tena voatsindry tsara fa hafatr'i Jesosy voalohany ity: "mandehana mitory teny amin'ny olombelona rehetra," tsy hiasa irery ianareo, hoy Jesosy, fa hisy famantarana hahafantaranareo fa miara-miasa aminareo aho: hivoaka ny demonia, hiteny amin'ny fiteny tsy hainareo ianareo, na "misotro zava- mahafaty aza ianareo dia tsy hampaninona aza izany." Ity itondrako tantara kely: Rehefa nandeha ny tafika masiny tamin'iny faritra Madirovalo iny dia nisy olona tafara-dalàna tamin'ireto mpanao tafika masina ireto, fa mbola dia an-tongotra moa tamin'izany, ary dia niara- nitoby teo amoron- drano anakiray ka nikarakara ny sakafo. Faritra be filao moa iny faritra Ambatoboeny iny, koa tilapia vaventy indridra no laoka tamin'izay. Rehefa masaka ka nantsoina ny mpihinana dia mba te hampiseho ny fahaizany ity lehilahy ity satria tsy fantatr'ireto fa mpimasy io lehilahy io, dia natao ny vavaka dia nisakafo izy rehetra. Rehefa nojeren'ilay mpimasy ilay olona nokendreny indridra ho kenda araka ny fankatovana nataony teo amin'ny fanafodiny, dia gaga izy fa tsy kenda ilay olona. Rehefa namporisihina hihinana izy, hihinana ny anjara variny izay tsy misy velively fanafody mahafaty, akory ny hagagany fa vao nihinana indray sotre monja izy dia kenda. Rehefa kenda izy dia tsy tara moa ny mpanao tafika masina fa avy hatrany dia niasany, ary rehefa niasany dia nipitika ny taolan-trondro mahery efa feno rà avy any am- bavany. Rehefa afaka iny taolana iny ka nahateny tsara ny lehilahy dia hoy izy: "mahery tokoa ny Andriamanitrareo; poizina mihitsy no nataoko tamin'ny varin'io lehilahy io ka nankaty amiko ny loza." Izany no famantarana ataon'i Jesosy amin'ny mpianany mitory ny filazantsara mandeha mankany amin'izao tontolo izao. Izany ny fomba anehoan'i Jesosy fa miara-miasa amin'ny mpianatra, miara-miasa amin'ny fiangonana, miara-miasa amin'ny olona irahiny izy. Jesosy "tsy miova omaly anio ary mandrakizay," Jesosy nanasitrana, Jesosy nanome izay ilaina ary Jesosy miaro amin'ny loza. Izany no Jesosintsika, miara-miasa. Koa inona no hafatra omena anareo eto Andranovaky amin'izao andro niakarana izao? Tsy misy afa-tsy ny hoe aza adino fa ity no andro nametrahana i Jesosy hafatra, hoe "mandehana amin'izao tontolo izao ka mitoria ny filazantsara," ry Kristiana. Io no asa voalohan'ny fiangonana. Aza matahotra fa dia hiara-miasa amintsika izy. "Indro izaho momba anareo mandrakariva mandrapahatongan'ny fahataperan'izao tontolo izao," "mandehana mitoria ny filazantsara amin'ny olombelona rehetra" fa izany no antom-pisian'ny fiangonana.

Izany no antony nilazan'i Apostoly Petera hoe: "ianareo kosa," mantso an'i Kristy na mantso ny fiangonana, "ianareo kosa dia taranaka voafidy, firenena masina, fanjakam-pisoronana, olona nalain'Andriamanitra hamoy ny tenany mba hilazanareo ny hatsaran'ilay niantso anareo niala tao amin'ny maizina ho ao amin'ny fahazavana." Ny olona mandeha mitoro ny filazantsara dia tsy voatery hahay soratra masina be dia be, fa milaza ny nataon'Andriamanitra taminy. Raha misy milaza fa tsy mahay mitoro ny filazantsara izy dia tsy mahatsapa ny soa nataon'Andriamanitra taminy, aza adino izany. Koa amin'izao andro niakarana izao dia sady mametraka hafatra aho mba tsy hohadinoinareo fa andro lehibe eo amin'ny fiangonana izany. Araka ny dinidinika nataoko tamin'ny katekista mantsy dia hoy izy hoe: "tsy nieritreritra ny hivavaka mihintsy izahay tamin'ity andro ity fa ianao niteny hoe ho avy aty aho alohan'ny andehana any Benikotro, dia io no niomananay hoe hivavaka isika fa hisy fandraisana izany satria handalo eto ny tonian'ny tafika masina." Izany hoe dinganin'ny fiangonana eto Andranovaky ny Perikopa mifanandrify amin'ny andro niakarana. Raha dinganina izany dia hadino ny maha eo ankavanan'Andriamanitra Ray ny finoantsika an'i Jesosy, adino ny baikon'i Jesosy maniraka antsika hoe "mandehana amin'izao tontolo izao ka mitoria ny filazantsara amin'ny olombelona rehetra," adino fa rehefa miasa amin'izany fitoriana ny filazantsara izany isika dia Andriamanitra manamarina antsika amin'ny famantarana izay tandrify izany asa izany. Koa dia ilay Andriamanitra Jesosy naniraka antsika no hamelona ny finoantsika satria izy ihany no mpanome finoana sy mpampitombo izany araka ny hataky ny Apositoly hoe: "ampitombo ny finoanay;" ary izy anie amin'izany herin'ny finoantsika izany, hampatsiahy antsika ka tsy ho tafandry mandry isika fa handeha hitory ny filazantsara amin'ny olombelona rehetra.

Voninahitra anie ho an'Andriamanitra Ray Zanaka ary Fanahy Masina izay hatramin'ny taloha indrindra ka ho mandrakizay Amen.

## 1. Raharison (Translation)

Grace and peace to you from God our Father and from our Lord Jesus Christ. Amen.

When Jesus was arrested then the faith of the disciples died along with that arrest of Jesus, and when Jesus rose from the dead this is the first thing he did: he returned the disciples faith to them, showing himself in the breaking of the bread in the manner he established all that, and so they really did believe that this was the Lord. For forty days Jesus showed himself to his disciples, and when this time came, as it is said in the Word of God then Jesus ascended into heaven. The ascension of Jesus is clear according to the epistle [lesson] just read from Acts chapter one verse nine. “And when Jesus said this, he was lifted up. And while they still were watching, there was a cloud that carried him and they no longer saw him.” That is the way of ascension, we shouldn’t research it deeply and in various ways as this is clear, there was a cloud that carried him and they didn’t see him any longer. Here it is clear that being with Jesus is no longer in the body because they didn’t see him with their eyes but with faith. Faith is the way to see Jesus and that indeed is what brought Jesus to give blame to his disciples because of their disbelief and their hardness of heart: they didn’t believe when they saw him how much more so when they don’t see him. This faith therefore is the tool and root of the life of the disciples in the following, [this faith] in Jesus after his resurrection and ascension into heaven. What should not be forgotten in the word of God: when Jesus left he gave a message and the message sent these disciples into the whole world to preach the gospel not to a certain few types of people or certain few classes of people but to every person. It was announced with that that the disciple shouldn’t just gape at the sky when Jesus ascended but go and preach the good news to all people. And there Jesus gave signs to the disciples by which they would know that Jesus was with them. These are the signs:

- The disciples will drive out demons in Jesus’ name;
- they will speak in languages that they don’t yet know;
- they will handle snakes and even if they drink something poisonous, says the word of Jesus, it won’t affect them;
- they will place their hands on the sick and they will be healed.

So the disciples went and preached in the world and Jesus demonstrated that he worked with them by making true the words concerning him.

Dear Christians, Jesus ascended into heaven, the disciples followed Jesus from the time of his ascension into heaven by faith, not by seeing Jesus anymore but by faith and that faith they proclaimed, the faith in Jesus who died and was raised from the dead and ascended into heaven.

That was what the disciples of Jesus did when Jesus left and ascended into heaven. The disciples went and preached in the world. It is well if we Christians here in Andranovaky do not forget that. That which has caught the church today is forgetting that going and preaching the gospel to all people is the work of the church. That is the mark of a living church. If the church does not preach the gospel, that announces the death of that church. What also we should not forget from this word of God, the Word of God received by the Malagasy Lutheran Church establishing the ‘work and strengthening’<sup>1</sup>, the words that the shepherds<sup>2</sup> know ‘by heart’ as the saying goes or by recitation.

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<sup>1</sup> Service of exorcism and laying on of hands for blessing.

Shepherds know this and the shepherds should know the ordering and the performance by the shepherds of this message of Jesus. The disciples went and preached the word to the whole world. The first mission of the disciples was to preach the word to every person and while they were preaching the gospel Jesus would validate them in their word with the signs that they were with him.

What happens now here in our church today, the signs go first and there is almost no place for the preaching of the gospel to all people. And even the revival which is thought to be the leader in the preaching of the gospel is bounded by the four walls and calls people in to be treated as if they were a doctor treating in the church but don't go out to preach the gospel meeting with the sick in the world. This word of God announces to us directly that our work in the church is the proclamation of the Gospel. And that preaching of the Word of God causes our faith to be founded. We know well that it says in Romans that faith comes by preaching, and if our faith is weak then we should be eager to preach and listen to sermons, and when we see that the disciples or our friends' faith is somewhat weak then there isn't anything but sermons, the preaching of Christ alone, that is the medicine which will heal disbelief. Do not forget that disbelief troubles the Jesus in whom we believe and this prevents us from doing the work of Jesus. Remember, dearly assembled, that we are people who believe in Jesus, and this is the work of people who believe in Jesus: preaching the Gospel. If we look at Luke chapter 4 verses 18-19, then preaching repeats there: preaching freedom to the poor, preaching the word of Jehovah's favor, that is the real work of Jesus. Do we do this?

The Christian life is cause for thinking these days. It is as if they don't remember that preaching is work. Once when I was coming to administer the Lord's Supper like this here in Andranovaky, I was still called by several other Christians. The reason: there was a death in the town. When I asked if the person were a Christian, this is the answer I got, "a detested Gentile!"<sup>3</sup> So I put a question, did you, his relatives who have come to attend the death, already preach to him the gospel during the days in which he was still alive? Did you preach to him because he is a person? They didn't speak nor did they respond. The big picture which this shows is this, the death of the Gentiles around them means nothing to Christians. It is well that the Church know that the Gentiles were placed close to them by God so that they might be preached to. The church ought not to think of what makes a "despised Gentile" but consider the love of God for him and he will become a child beloved by him having eternal life like the Christian. There is no argument that the bad things that this person did fled through the mind of this person and there is no argument that there is no strength under the sun that can remind this person of the wrong he has done but God. And so I am somewhat hesitant to speak for these Christians were not troubled there by the death of Gentiles around them. And so the word of God in Ezekiel 3:18 is clear: "and I say to the evil ones that you will die in your sins anyway but you who do not advise the evil ones will die in their sins anyway but I will reckon their blood to you." This Christians should remember, God will reckon to us the blood of these Gentile people around us who died in their sins because we didn't preach to them. It is a big thing that we remember we are preachers of the Gospel. This is why Jesus placed us here and I indeed accept that preaching the gospel is difficult. When it happens that we have an evangelist in the northern region the neighbors still don't accept him. The town like Antanamarina responds simply, "we won't receive or allow the evangelist to live here." The person responsible is tempted saying he can be reported to the government because it is the right of Malagasy to live anywhere in Madagascar, but that is not the gospel but endurance and perseverance done by Jesus in life and the preaching of the gospel and so we place our trust and pray to make the locks on the town soft, the locks on the town I say, and the gospel can enter there. The preaching of the gospel is difficult but don't forget that Jesus is along, Jesus works with the preaching of the Gospel. Jesus shows signs to

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<sup>2</sup> Trained lay leaders in the revival movement who vest and are usually the presiding ministers at an exorcism.

<sup>3</sup> "Gentile" is the word used by Malagasy Christians, in general, to speak of those who are not Christian.



the believer that he works with him. When one of the evangelists was sick and was thought to be about to die the people spoke out and advised him to leave the house so he would not die in the house, then the person not Christian had already accepted that their family were killed by them with that Jesus of theirs, and so there was a big discussion in the village. With that the Christians, the wife of the evangelist and two Christians<sup>4</sup> in the town did not cry but kneeled and called upon the name of Jesus taking turns praying. When they had taken turns praying there then those cursed by the non-Christians themselves along the side, “I will pray. See if Pastor Laba is alive,” (for that is what they called that evangelist,) “I will pray this one alive.” Well imagine their astonishment when after three hours of wrestling by these few people in prayer Jesus showed his glory, Jesus showed that he worked with them and as like gentle rain the life of the evangelist returned so the neighbors accepted and there are those today who have entered to pray. This is big thing and we preachers should sense that there is nothing to fear in preaching because Jesus works with us and if Jesus is ascended into heaven according to our creed to judge the living and the dead afterwards. Do not forget, O beloved Christians, we will be judged by what we did not do. This is indeed what happened to those people who met with Jesus, “I was in prison and you didn’t visit me; hungry and you did not feed me.”<sup>5</sup> It is not what we have done for which we will be judged but that which we did not do. If we do not preach the gospel will be judged for that, so also we should do as the person-in-charge the work of preaching the gospel.

There were in the portion of churches I visited those who say that where that Pastor Raharison is concerned, he doesn’t do anything but go around and preach the gospel, that is what they repeat. Here the message of Jesus is clearly underlined, “go preach to the word to everyone, you will not work alone, says Jesus, “there will be signs by which you will know that I work with you, drive out demons, speak in unknown languages, or drink deadly things even, nothing bad will happen.”

I offer a small story:

When going to do evangelism<sup>6</sup> in the region of Madirovalo there was a person lagging behind among those doing evangelism for we were still going by foot then, and together camped next to a water source and prepared the food. This region of Ambatoboeny has a lot of fish, and so a big tilapia was the meal then. When the meal was ready and those eating called then this person showed his ability because they knew that this fellow was a diviner.<sup>7</sup> Then the prayer was said and everyone ate. When the diviner looked at the person he intended to have choke according to the carrying out of orders which he given regarding the ‘medicine,’ he was surprised because the person did not choke. When he was encouraged to eat, eat the portion of rice that was his, there was no deadly ‘medicine’ at all. To their astonishment, he took just one bite and choked. When he choked those doing evangelism did not hesitate but worked immediately. When they worked a strong bone of the fish popped out, [the fellow’s] mouth was already full of blood. When the bone was free, the man was able to speak well saying, “your God is truly strong. I put poison in that man’s rice and the disaster came here to me.” That is the sign that Jesus does for his disciples who preaching the gospel go into this world. This is the way in which Jesus shows that he works with the disciples, he works with the church, he works with the people he sends. Jesus does not change yesterday today or ever.<sup>8</sup> Jesus healed, Jesus gave what was needed to protect from disaster. That is our Jesus; he works with us.

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<sup>4</sup> Literally, ‘pray-ers.’

<sup>5</sup> Matthew 25:41-46

<sup>6</sup> Literally, ‘holy war.’

<sup>7</sup> Literally a *mpimasy* or one who makes things holy, one who knows about potions and poisons.

<sup>8</sup> Hebrews 13:8

So what is the message given to you here in Andranovaky on this Ascension Day? None other than not to forget that this is the day that Jesus left a message, go into the world and preach the Gospel, O Christians. This is the first work of the gospel. Don't be afraid for he works with us. "Behold I am with you always to the close of the age,"<sup>9</sup> "go preach the gospel to all the people"<sup>10</sup> for that is the reason for the church, that is the reason spoken by the Apostle Peter, "you on the other hand' – in Christ, in the Church – "are a chosen race, a royal priesthood, a holy nation, a people chosen by God for himself, in order that you might proclaim the goodness of him who called you out of darkness into his incredible light."<sup>11</sup>

The people who go to preach the gospel do not need to be experts in Holy Scripture, but say rather what God did for them. If there is one who says that he is not good at preaching then he does not sense the good God has done for him. Don't forget that. And so on this Ascension Day I both leave a message so that you will not forget that this is a church day. According to the discussion I had with the catechist, he didn't think we would have services today at all but you said "But you will come here on your way to Benikotro, and so we prepared to pray because there would be Holy Communion because the Secretary of Evangelism would pass by. That is to say the departure point of the church here in Andranovaky, the Pericopes were arranged for Ascension Day. When considered then it was forgotten what brought Jesus to the right hand of God, our belief in Jesus. Forgotten was the command of Jesus sending us into the world to preach the gospel to all people. Forgotten was [the fact] when we work in the preaching of the gospel God validates us with signs consonant with that work. And so that God Jesus sent to us to enliven our faith because only he is the one who gives and increases faith according to the prayer of the Apostles, "increase our faith"<sup>12</sup> and may he with the strength of that faith encourage us not to sleep but to preach the gospel to everyone.

Glory to the Father and to the Son and to the Holy Spirit, as it was in the beginning is now and will be forever. Amen.

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<sup>9</sup> Matthew 28:20b

<sup>10</sup> Mark 16:15

<sup>11</sup> 1 Peter 2:9

<sup>12</sup> Luke 17:5

## 2. Loubiens Fidinantenaina Claudias

Ny voalohan-teny, ry havana, amin'izao alakamisy maraina andro ankalazan'ny fiangonana ny niakaran'i Jesosy any an-danitra izao, dia faly miarahaba antsika rehetra eto amin'ity fiangonana Anosifasika ity. Miarahaba antsika rehetra noho ny fitahian' Andriamanitra ka mahatafavory antsika eto androany. Andro lehibe ho an'ny fiangonana ny andro niakaran'i Jesosy any an-danitra. Ny mampalahelo anefa dia vitsy ny fiangonana mankalaza izany, angamba noho ny tsy fahafantarana ny maha zava-dehibe ny antony niakaran'i Jesosy any an-danitra, fa raha mba fantany izany dia tsy ho tapaka nidera an'Andriamanitra amin'ny andro niakarana ny kristianina rehetra. Tsy alahady maraina ity androany ity fa alakamisy, hoy izaho teo, kanefa misaotra ny Tompo isika rehetra fa tafavory eto midera sy manome voninahitra azy ary mangataka aminy koa amin'izay rehetra tadiavintsika, na aranofo na ara-tsaina, indrindra indrindra ny ara-panahy. Koa ny tenin'Andriamanitra izay ajarantsika amin'izao andro niakarana alakamisy maraina androany izao dia hiarahantsika mianakavy maneho eto amin'ny filazantsara araka ny Marka ny toko faha- 16, Marka toko faha-16, filazantsara araka ny Marka toko faha-16, vakiana manomboka ny andininy faha-14 izany hatramin'ny faha-20. Marka toko faha-16 vakiana manomboka ny andininy faha-14 hatramin'ny andininy faha-20. Rehefa mahita ary isika dia toy izao no vakin'ny teny amin'ny anaran'i Jesosy Tompontosika: "Rehefa afaka izany, dia niseho tamin'ny iraka ambin'ny folo lahy Jesosy, raha nipetraka nihinana ireo; ary izy nanome tsiny azy noho ny tsi-finoany sy ny hamafin'ny fony, satria tsy ninoany ireo efa nahita Azy, rehefa nitsangana Izy. Ary hoy Izy taminy: Mandehana any amin'izao tontolo izao ianareo, ka mitoria ny filazantsara amin'ny olombelona rehetra. Izay mino sy atao batisa no hovonjena; fa izay tsy mety mino no hohelohina. Ary izao famantarana izao no hanaraka izay mino: hamoaka demonia amin'ny anarako izy; hiteny amin'ny fiteny izay tsy mbola hainy izy; handray menarana izy; ary na dia misotro zava-mahafaty aza izy, dia tsy hampaninona azy izany; hametra-tanana amin'ny marary izy, dia ho sitrana ireny. Ary Jesosy Tompo, rehefa niteny taminy, dia nampiakarina ho any an-danitra ka nipetraka eo an-kavanan'Andriamanitra. Fa izy ireo kosa dia lasa ka nitori-teny eny tontolo eny, ary ny Tompo niara-niasa taminy ka nanamarina ny teny tamin'ny famantarana izay nomba azy. Amena."

Ry Ray masina ô manamasina anay amin'ny fahamarinana amen!

Ry fiangonana malala ho aminareo rehetra anie ny fahasoavana sy fiadanana avy amin'Andriamanitra Raintsika sy Jesosy Kristy Tompo. Amen.

Andro ankalazan'ny fiangonana ny niakaran'i Jesosy any an-danitra no mahavory maro antsika eto amin'ity maraina ity. Hoy izaho tany am-piandohana : mampalahelo fa vitsy dia vitsy ny olona, vitsy dia vitsy ny Kristianina izay mamoha fiangonana amin'ity fankalazana ny andro niakaran'i Jesosy ity, ary izy io matetika tsy mifanandrify amin'ny andro alahady fa antenantenam-potoana, ka maro ny olona no manao ny asa andavanandro, mankany an-tanimbary, mitady vola sns...ka manadino ny andro niakaran'i Jesosy any an-danitra ity. Maro no mety ho anton'izany : ao ny tsy fahalalana ny maha-zava-dehibe ny niakaran'i Jesosy any an-danitra ka anaovana ho ambanin-javatra ity andro niakarana ity. Ao koa ny mieritreritra azy hoe rehefa tsy alahady dia tsy dia zava-dehibe loatra ka manao azy ho tsinontsinona. Tsy fahalalana no anton'izany, fa isika eto amin'ity maraina ity dia misaotra an'Andriamanitra, isan'ny mankalaza sy midera an'Andriamanitra noho ity andro niakaran'i Jesosy any an-danitra ity. Tsy zava-baovao amintsika fa mankalaza sy midera an'Andriamanitra isika amin'ny andro Krisimasy izay ankalazantsika ny nahatongavan'i Jesosy ho olombelona teto an-tany ary na ny ankizy madinika aza dia mankalaza izany fa antsoina ho fetin'ny ankizy madinika ny Krisimasy. Rehefa tonga ny Paska dia tena fety lehibe ho an'ny fiangonana io, eny fa na dia tonga aza ny Paska faharoa amin'ny alatsinainy dia fety ho an'ny fiangonana io, fa ny iray fitandremana manotolo midera mankalaza an'Andriamanitra. Ny andro Pantekosta rahateo dia andro lehibe ho an'ny fiangonana fa andro andraisana ireo Kofirimanda Katekomena ho isan'ny mambran'ny fiangonana amin'ny fandraisana ny fanasan'ny Tompo, fa ny mialohan' izany ny andro niakarana

saika nataon'ny maro tsinontsinona noho ny tsy fahalalana. Eto ary ampahafantarina antsika ny mahazava-dehibe izany andro niakaran'i Jesosy any an-danitra izany. Voalohany indrindra raha mijery ity teksta ity isika dia ny nisehoan'i Jesosy tamin'ny mpianatra 11 lahy, satria Jodasy tsy teo intsony fa efa namono tena tsy nibebebaka. Fa raha mba nibebebaka manko izy dia ho voavela heloka ihany. 11 lahy no sisa ary niseho tamin'izy ireo i Jesosy raha nivory niara-nihinana izy ireo.

Tsy dia fantantsika loatra ny antony nivoriany fa nisaintsaina amin'ny zava-misy ny amin'ily Jesosy na dia maty tamin'ny hazo fijaliana, na dia nalevina aza dia nitsangana tamin'ny maty ka naharesy ny fahavalo farany indrindra dia ny "fahafatesana". Mivory izy ireo, nisaintsaina izany indrindra, mivory izy ireo mbola ao anatin'ny tebiteby, mbola ao anatin'ny tsy fahasahiana,, mbola ao anatin'ny tahotra ny fanjakana Romanina fa Jesosy aza sahiny nomboana, mainka va fa isika? Eo indrindra no nisehoan'i Jesosy amin'izy ireo matetika. Raha mandinika ny teksta isika dia ao anatin'ny 40 andro no nisehonan'i Jesosy tamin'ireto mpianatra taorinan'ny nitsanganany tamin'ny maty. Eto anefa, moa fisehoan'i Jesosy hita vantana farany amin'ireo mpianatra 11 lahy ireo mialoha ny niakaranany any an-danitra. Ary eto koa no anomezan'i Jesosy fahefany ny mpianatra hanirahany azy handeha hitory ary hanao asa maro amin'ny anarany. Ary tsy teny hafa, ry Havana, no mitarika ny misionera maro na ny avy any Amerika na ny avy any Norvezy eran'izao tontolo izao, mitety izao tontolo izao, mizara ny filazantsara amin'ny olombelona rehetra. Tsy teny hafa izany fa ity Marka toko faha-16 ity, dia ny andininy faha-15 izay baikon'i Jesosy nomena ireto mpianatra 11 lahy ireto, ka hoy izy hoe: "mandehana any amin'izao tontolo izao ianareo ka mitoria ny filazantsara amin'ny olombelona rehetra ka izay mino sy hatao batisa no vonjena fa izay tsy mety mino no hohelohina". Io baikon'i Jesosy talohan'ny niakaranany any an-danitra tamin'ny 11 lahy io no vy miaina nanesika ny Apositoly nandeha eran'izao tontolo izao tokoa ka isany nahazo izany isika eto Madagasikara, mino an'I Jesosy na dia tsy nahita maso aza ka hoy ny Tompo manao hoe: "sambatra izay tsy mahita nefa mino". Sambatra lavitra mihoatra ny Apositoly isika, ry Havana, fa na dia tsy nahita maso an'i Jesosy aza dia mino fa velona mandrakizay any ary ao ankavanan'Andriamanitra izy, mifona isan'andro ho antsika. Ny teny fanombohana amin'ny teksta anjarantsika eto dia teny izay mampiasa saina, mampiady hevitra ny maro tokoa ny amin'ity baiko izay nomen'i Jesosy ny Apositoly 11 lahy ity. Tsy ny mpianatra rehetra izay omban'ny vehivavy na ny olona rehetra izay mpanara-dia an'i Jesosy maro dia maro no nomena ity baiko ity fa ny 11 lahy mazava tsara araka ny teksta. Hiadiana hevitra tokoa fa raisin'ny olona maro izay mbola mandrara ny vehivavy tsy ho azo hatao Pasitora, raha tsy hilaza afa- tsy izany aho, indrindra isika eto Madagasikara, eto amin'ny fiangonana Loterana Malagasy izay mbola mandà mandraka izao ny fanaovana ordinasiona ny vehivavy. Ny antony dia hoe ny baiko izay nomen'i Jesosy hampianatra, hanao batisa, dia ny 11 lahy no nomena an'io, tsy nisy vehivavy tao. Anisan'izay anankinantsika fiangonana Loterana Malagasy ny tsy hanaovana ordinasiona ho Pasitora ny vehivavy ity teny ity na dia mahavita fianarana teolojika ary ireo vehivavy ireo ary mbola hiadian,kevitra izany mandraka ankehitriny. Na dia mitaky ny hatao ordinasiona ny vehivavy vita fianarana amin'ny fiangonana Loterana Malagasy, tsy mbola manaiky izany isika. Tsy ny hamaha izany no tiako hambara amin'ity teny ity, tsy fantantsika marina ary tsy azo itompoan-teny fatratra ny amin'izany. Inona marina no tian'i Jesosy ambara amin'ireo 11 lahy, ary moa ve fanavahana ny vehivavy tokoa ny hoe eo amin'ny 11 lahy Jesosy vao nilaza ity teny ity ka tsy nisy vehivavy tao? Tsy fantantsika ny tena marina. Iza no azo antoka raha izaho manokana. Hoy Jesosy tamin'ny mpianatra: "mbola manana zavatra maro lazaina aminareo aho, hoy Jesosy, saingy mbola tsy zakanareo izany ankehitriny fa ho avy ny fotoana izay andefasako ny Fanahiko aminareo, ary izy no hampianatra anareo. Amin'izay vao ho fantatrareo ny tiako hambara, izany hoe mbola tsy tonga ny Fanahy, mbola tsy tonga ny Fanahy Masina. Maro ny zavatra izay tian'i Jesosy hambara tamin'ny mpianatra, ary voalaza koa aza fa raha nosoratana daholo izay rehetra nampianarin'i Jesosy, na izao tontolo izao aza tsy ho omby ny boky voasoratra. Ny hany tiako hambara dia izao: raha sitrapon'Andriamanitra tokoa, raha sitrapon'i Jesosy tokoa ny hahatanteraka izany zavatra izany, izany fanaovana ordinasiona ny vehivavy izany, dia hotanteraka io sahala amin'ny efa nahatanteraka izany amin'ny fiangonana maro misy eran'izao tontolo izao. Ny azo

antoka tokoa dia ity: matoa miroborobo ny fiangonana eran'izao tontolo izao dia tsy noho ny asann'ny lehilahy ihany, fa indrindra indrindra ny vehivavy. Fa raha izaho manokana dia hita ary tsy takona afenina ny hafanampon'ny vehivavy eto amin'ny fiangonana Loterana Malagasy, fa raha tsy ao ny fikambanam- behivavy, hanao ahoana lahy ity fiangonana Loterana Malagasy ity? Na tiantsika na tsy tiantsika, ireo vehivavy izay lazaina ho tsinontsinona ka tsy inoana ny teniny ireo dia mitory ny tenin'Adriamanitra, manambara ny tenin'Andriamanitra, mitaona ny namany, eny, mahavita be mihoatra noho ny lehilahy aza ka manomboka mihamihena , manomboka mihamaivan-danja ny filazana ny vehivavy ho tsy mahavita n'insonina sy tsy inoana ny teniny. Koa izay tsy zakantsika fahiny, araka izay nolazain'i Jesosy hoe manana zavatra maro holazaina aminareo aho izay mbola tsy zakanareo ankehitriny fa ho avy ny fotoana izay hahafantaranareo ny tena marina. Ry Havana malala, ity fotoana izay ankalazantsika ny niakaran'i Jesosy any an-danitra ity dia fotoana iomanantsikaka koa amin'ny fiandrasana ny Pantekosta izay nandefasan'i Jesosy ny Fanahy Masina ka nampahafantatra ny Apositoly ny sitrapon'i Jesosy rehetra sy ny sitrapon'Adriamanitra rehetra. Miandry izany isika, hankalaza izany tsy ho ela isika. Mbola eto amin'ny fotoana izay ankalazana ny niakaranana anefa isika izao ka miverina amin'izany teksta izany. Nanome fahefana ny Apositoly Jesosy hitory teny, hanambara ny toriteny, hanambara ny filazantsara amin'ny olombelona tsy hankanavaka na lahy na vavy na Jiosy na Jentilisa na inona na inona, na mainty hoditra na fotsy hoditra, hilazana hanambarana ny tenin'Andriamanitra ary tsy ferana intsony ny toerana andehananana fa manerana an'izao tontolo izao. Ao anatin'izany koa ny didy nomen'i Jesosy ny mpianatra handroaka devoly ka mahagaga ny fiangonana sasany izay mandà ny fahefana amin'ity fandroahana devoly ity. Fa isika fiangonana Loterana Malagasy kosa dia io no anisan'ny herin'ny fiangonana ka hantsointsika hoe asam-pifohazana. Koa matoa mifoha isika, matoa lazaina fa ny fiangonana Loterana Malagasy no haingam-pitombo indrindra eran'izao tontolo izao dia noho ny asam-pifohazana, ry Havana.

Niakatra any an-danitra Jesosy rehefa avy nanome fahefana feno ireo Apositoly ireo. Inona no tiana ambara amin'izany niakaran'i Jesosy any an-danitra izany? Midika ho inona izany? Voalohany indrindra ny fiakaran'i Jesosy any an-danitra, ry Havana, dia manambara fiverenana amin'ny maha Andriamanitra feno azy, fiverenana amin'ilay voninahitra niarahany nanana tamin'Andriamanitra Ray. Amin'izo fotoana izao tsy Jesosy anjakan'olombelona intsony, tsy Jesosy noharabian'ny Romanina, nororan'ny Romanina intsony ity Jesosy any an-danitra sy ankavanan'Andriamanitra ity fa Jesosy mipetraka amin'ny voninahiny lehibe, tsy hain'ny vavan'olombelona tantaraina ary tsy mbola misy afaka mitantara ny halehiben'ny voninahitr'i Jesosy amin'Andriamanitra mandraka ankehitriny. Iza anefa no tiako hambara aminareo Havana: raha mijery ny filazantsara araka ny Jaona toko faha 14 ianareo, eny hatramin'ny toko 17 aza, izay hivavahan'ny Jesosy ho an'ny mpianatra, dia tsy tazominy ho azy samirery fa omeny ahy sy omeny anao koa, hampanantenainy ahy sy hampanantenainy anao koa, ary efa anao, efa antsika noho izaho sy ianao efa zanak'Andriamanitra tao amin'ny batista, efa antsika izany toerana izany ary ny asa izay ataon'i Jesosy ao amin'io ankavanan'Andriamanitra io dia mamboatra fitoerana ho ahy sy ho anao. Efa nambaran'i Jesosy tamin'ny mpianatra io raha nampahery azy ireo izy ka nilaza hoe: “izaho anie handeha” ianareo anie hilaozako; kanefa na izany aza, efa handefa mpananatra aho, raha “handeha aho hamboatra fitoerana ho anareo ary izay hitoerako no hitoeranareo” koa, izay ho voninahitro no ho voninahitrareo koa. Ary raha mipetraka ho zanak'Andriamanitra be voninahitra indrindra Jesosy, ry Havana, isika rehetra hiara-manana izany voninahitra izany aminy koa.

Manaraka izany, ny fiakaran'i Jesosy any an-danitra sy ny fipetrahanany eo an-tanana ankavanan'Andriamanitra , izao koa no dikany iray faharoa: Andriamanitra raha nandefa an'i Jesosy tety ambonin'ny tany, Jesosy raha tety ambonin'ny tany dia nandehandeha araka ny maha olombelona azy, nandehandeha nitety tany maro, avy ao Jerosalema izy dia nandeha nankany Betania, dia nandeha nankany Galilea; noteteziny io Palestina rehetra rehetra io, noteteziny ary nanaovany asa. Ny dikan'izany dia izao: rehefa any Galilea Jesosy dia tsy mahita azy ny ao Jerosalema, rehefa tany Betania Jesosy ka nanangana an'i Lazarosy tamin'ny maty dia tsy nahita azy

ny tany Betlehema na ny tany Galilea na ny toeran-kafa, fa izay nisehoany sy izay nanaovany asa ihany no nahita maso azy ka afaka nandray tanana, nikasi-tanana azy satria mbola nipetraka amin'ny maha olombelona azy koa Jesosy, na dia Andriamanitra zato isan-jato aza. Fa izao kosa niakatra any an-danitra Jesosy, izao no dikany: tsy ho an'olon-tokana ihany, tsy ho Andriamanitry ny any Jerosalema ihany, tsy ho Andriamanitry ny Galilea izay toerana naha-lehibe azy ihany, fa izao: ho Andriamanitr'izao tontolo izao. Ka na iza na iza no “miangona amin'ny anarany dia eo afovoany izy” ary fiasa mahagaga ho an' Andriamanitra izany. Amin'izao isika mitory ny tenin'Andriamanitra eto Anosikapoka izao dia eran'izao tontolo izao koa Jesosy, eto afovoantsika izy ary ao am-ponareo tsirairay izy, saingy izao, manerana izao tontolo izao koa Jesosy satria Andriamanitra efa niakatra any an-danitra, mipetraka amin'ny maha Andriamanitra feno azy, ka izay rehetra miantso ny anarany dia any izy. Tombotsoa lehibe ho antsika, ry Havana, ny niakaran'i Jesosy any an- danitra, fahafahan'ny tsirairay mivavaka miantso ny anarany ary hahazoana valim-bavaka ary hahazoan'ny rehetra valim-bavaka miaraka aminy izany. Koa tsy tokony hataontsika ambanin-javatra ity andro niakarana ity.

Manaraka izany, raha niakatra any an-danitra Jesosy dia voalazan'ny tenin'Andriamanitra eto fa nipetraka eo ankavanan'Andriamanitra, inona no tiana ambara amin'izany ? Mipetraka eo ankavanan'Andriamanitra. Ny Tanana ankavanan'Andriamanitra, ry Havana, no hipetrahan'ily teny hoe “Jehovah Andriamanitra no ilay tsy toha, ilay tsy resin'iza n'iza, mandresy ny fahavalo rehetra ary mandresy hatramin'ny fahafatesana. Ka ny hoe Tanana ankavanan'Andriamanitra eto, amin'ny lafiny ilany, tsy milaza ny tanana toy ity tanana anananko ity, fa milaza ny herin'Andriamanitra tsy hay tohaina, milaza ny maha Andriamanitra tsy toha azy. Ary tsy hafa izany fa ilay Jesosy ilay eo ankavanany, ny Tanana ankavanan'Andriamanitra. Tsy izany tokoa va ny zava-misy iainantsika Kristianina ankehitriny? Jesosy no tanana ankavanan'Andriamanitra, miasa manorotoro ny herin'i satana, manasitrana ny aretina, manafaka ny olana misy amintsika isam-batan'olona, isan-tokatrano, satria Jesosy ilay mipetraka eo ankavanan'Andriamanitra no hery iasan'Andriamanitra feno ka hanehoany ny maha tsy toha azy. Ary aza diso hevitra isika fa Jesosy irery ihany fa ianao izay nomen'i Jesosy fahefana koa, izaho izay nomen'i Jesosy fahefana koa, sahala ny nanirahany ny mpianatra, toy ny anjarantsika eto, sady hitory, handroaka devoly, hanitsaka menarana sns..., fahefana efa nomen'i Jesosy ny Apostoly io, ary tsy ny Apositoly ihany fa nomena ahy sy nomena antsika tsirairay, nomena antsika rehetra. Ka raha nolazaina fa nipetraka eo ankavanan'Andriamanitra Jesosy, ka lazaina fa herin'Andriamanitra tsy toha Jesosy satria Tanana ankavanan'Andriamanitra, izaho sy ianao koa dia hery iasan'i Jesosy eto ambonin'ny tany, sady mampiely ny tenin'Andriamanitra no miasa manorotoro ny herin'ny satana. Ka mandraka ankehitriny, raha ny anaran'i Jesosy no tononina, satana iza, herin'ny maizina manao ahoana no tsy ho resy sy hiala?

Ry havana malala, aza atao tsinontsinona manomboka izao ny fankalazana an'Andriamanitra amin'ny andro niakarana, fa raha tsy niakatra any an-danitra Jesosy dia ho nijaly isika fa izay manambola handehanana raopilanina ihany, angamba hoe aiza ianao Jesosy izao, izy izay angamba mety any Paris, andao isika ho any aminy any fa misy marary ato hositrana Aiza Jesosy izao ? Ah! Jesosy izay any Amerika izy izay, ah! Andao isika ho any Amerika any amin'i Jesosy fa misy tsy salama ato, misy zavatra angatahana aminy ity. Raha tsy niakatra Jesosy, angamba izany no mety zavatra niseho saingy izao kosa, niakatra any an-danitra Jesosy mba tsy ho an'olona irery. Fa na iza na iza miantso ny anarany dia ho tonga izy, mamaly vavaka ho an'izay miantso sy mitalaho aminy. Koa aza ho isan'izay tsy mino intsony, aza ho isan'izay manambany sy manao tsinontsinona ny andro nikarana intsony, ary aza ho isan'izay tsy sahy mangataka toy ny Apostoly talohan'ny nilatsahan'ny Fanahy Masina, fa na ny andro Pantekosta izay ankalazana ny nilatsahan'ny Fanahy Masina aza efa fahatsiarovana sisa no ankalazantsika izany, fa efa nanome Fanahy ho antsika rehetra Andriamanitra, ka izay rehetra angatahintsika amin'Andriamanitra dia omeny antsika, azontsika. Ka aza ho isan'izay tsy mino, aza ho isan'izay tsy sahy mangataka fa angataho izay rehetra tianao angatahana amin'Andriamanitra fa omeny anao izany satria Jesosy efa niakatra any an-danitra sady eo ankavanan'Andriamanitra koa manatanteraka ny asa dia ilay asa farany sady asa ataon'i Jesosy mandrakizay ihany koa eo ankavanan'Andriamanitra, dia tsy inona izany fa ny fifonana ho ahy sy ho

anao isan'andro isan'andro eo amin'Andriamanitra. Matoa ny helotsika isan'andro, ry Havana, voavela, matoa ny tsy fahamarinantsika isan'andro adinon'Andriamanitra, matoa izay rehetra angatahantsika amin'Andriamanitra valiany soa amantsara dia tsotra ny antony: ao koa Jesosy misolo vava ahy sy anao amin'izy niakatra ka nipetraka eo ankavanan'ny Rainy io. Dia hoe Pasitera Claudias ve? Tsia, efa maty nisolo voina ho ahy ianao, efa maty noho ny fahotana aho , efa nanadio ny ràny aho, ahy io ka tsy azon'ny devoly ampangaina intsony. Ary tsy izaho irery izany fa isika rehetra, isika tsirairay. Raha manana ota noho ny fahalemena amin'ny maha-olombelona ara-nofo dia izao, niakatra any an-danitra Jesosy, nipetraka eo ankavanan'ny Rainy Jesosy, nifona ho ahy sy ho anao eo amin'Andriamanitra isan'andro isan'andro. Izany no voka-tsoa ny amin'ny niakaran'i Jesosy any an-danitra. Manana Avocat isika , manana mpisolo vava isika noho Jesosy niakatra any an-danitra ka eo ankavanan'Andriamanitra. Madio aho, voavela ny heloko, madio ianao, madio isika rehetra, voavela ny helotsika rehetra satria ilay nahafoy ny ainy sy nandatsaka ny ràny indrindra no misolo vava ho antsika eo amin'Andriamanitra. Koa rariny sy hitsiny raha hifaly, hidera hanome voninahitra ho an'Andriamanitra isika noho ity andro niakaranana ity, ka tsy ho hadinointsika mandrakizay ny fankalazana izany andro niakaran'i Jesosy izany satria tombon-tsoa lehibe ho antsika rehetra izany andro izany, ry Havana.

Ary farany, ny fiakaran'i Jesosy any an-danitra dia satria ny hiakarako sy hiakaranao any an-danitra koa ka sahalan'ny niakaran'i Jesosy, nentin'ny rahona, hoy ny teny teto, toy izany koa ny hiakarako sy ny hiakaranao, hiakarantsika rehetra izay mino azy, nodioviny tamin'ny ràny masina. Satria niakatra any an-danitra Jesosy dia hiakatra any an-danitra koa isika rehetra, na izay efa maty ka nalevina, na dia efa lasa vovoka aza mbola hitsangana toy ny nitsanganan'i Jesosy ary hiakatra any an-danitra toy ny niakaran'i Jesosy any an-danitra koa ka hipetraka miaraka amin'i Jesosy eo ankavanan'Andriamanitra. Inona lahy no atakalontsika an'I Jesosy noho izany? Tsy misy na inona na inona. Enga anie isika rehetra izay nosavain'i Jesosy lâlana nialohavany mialoha tany an-danitra mba hitanjozotra hanara-dia azy, ka na dia miantso sy mikatsaka antsika isan'andro isan'andro ny herin'ny satana avy any ankavia sy ankavanana, eny avy ao aoriana hampivily ny lâlantsika dia izao: Jesosy no mialoha lâlana ahy sy anao. Isika rehetra izao dia hiakatra ho any an-danitra hidera sy ankalaza an'Andriamanitra mandrakizay mandrakizay, miara-mipetraka amin'i Jesosy Kristy noho ity andro niakaranana ity.

Voninahitra anie ho an'Andriamanitra irery ihany izay hatramin'ny taloha indrindra ka ho mandrakizay amen.

## 2. Loubiens Fidinantenaina Claudias (Translation)

The first word, brothers and sisters,<sup>13</sup> on this Thursday morning, the day on which the church celebrates the ascension of Jesus into heaven, I am happy to greet all of us here in this church of Anosifasika. I greet us all because of God's blessing which causes us to assemble here today. The day of the ascension of Jesus into heaven is a big day in the church, what is saddening however is that few churches celebrate it, perhaps because they don't know what makes it an important matter, the reason that Jesus ascended into heaven for if they knew that then Christians would not cut off the praise of God on the Day of Ascension. Today is not a Sunday morning but Thursday I said there, but we all thank the Lord for we are gathered here to praise and give glory to Him and request from him too all that we seek whether bodily or mentally and especially spiritually. And so the Word of God which is our portion on this Day of Ascension Thursday morning today we will all together reveal here in the Gospel according to Mark, chapter 16, beginning at the 14<sup>th</sup> verse to the 20<sup>th</sup> verse. When we have found it we should read it in the Name of Jesus our Lord: [Text is now read here.] O, Holy Father sanctify us in the truth, your word is truth. Amen.

Dearly assembled, the grace and peace that comes from God our Father and the Lord Jesus Christ be with you all. Amen.

The celebration of the day of the ascension of Jesus into heaven is what gathers the many of us here this morning. As I said in the beginning it is said that very few people, very few Christians open the church on this celebration of the day of the ascension of Jesus, and it is often not connected to a Sunday except occasionally, and so many are the folk who do their daily work, go to their rice fields, look for money, etc. and forget this Day of the Ascension of Jesus into heaven. There may be many reasons for this – there is the ignorance of what makes the ascension of Jesus into heaven a major thing and so they make light of this Day of Ascension. There too are those who think when it is not a Sunday then it is not very important and so they make it as nothing. Ignorance is the reason for this but we here this morning thank God every time we celebrate and praise God because of this day of the ascension of Jesus into heaven. It is not a new thing for us to celebrate and praise God on the day of Christmas when we celebrate the reason for the coming of Jesus as a human being here on the earth and even the small children celebrate it calling Christmas the festival of small children. When Easter comes then it is a truly big festival of the church, yes for even when Easter Monday comes it is a festival for the church for it is one that the entire parish<sup>14</sup> praises and celebrates God. The Day of Pentecost also is a great day for the church as the day in which we receive those confirmands and catechumens as members of the church and to the reception of the Lord's Supper, but before that, is the day of ascension which almost is made by many into nothing because of ignorance.

Here we are in learning what makes the day of the ascension of Jesus into heaven important. In the very first place, if we look at this text then Jesus shows himself to the eleven male disciples because Judas is not there any more but had already killed himself without repenting. But if he had repented, you know, he would have been forgiven. Eleven men are what is left and Jesus showed himself to them when they gathered together to eat.

We don't really know much about the reason that they met together but we can consider the circumstances – about that Jesus who even though he died on the cross, even though he was buried

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<sup>1</sup> *Ry havana* is better translated as “family” but doesn't work well in English. I will make a consistent translation of “brothers and sisters.”

<sup>14</sup> *Fitandremana* I translate as parish, literally, “that which is cared for [by the pastor]”. Generally pastors care for more than one congregation within their *fitandremena*.



then he rose from the dead and so conquered the very last enemy which is death. The next, they cogitated this indeed, they met still in the pounding of the heart, still unable to risk, still in fear of the Romans, “they dared to crucify Jesus, what about us?” There indeed Jesus appeared to them often. If we consider the text then we are in the forty days during which Jesus showed himself to those disciples after his resurrection from the dead. Here, however, is the last appearance of Jesus in the flesh to these eleven male disciples before he ascended into heaven. And here too, Jesus gives authority to the disciples sending them to go and preach and do many works in his name. And there is no other word, brothers and sisters, that lead the many missionaries to come from America and from Norway around the world, to traverse this whole world, sharing the Gospel with all people. It is not another word but this one in Mark 16 and the 15<sup>th</sup> verse where Jesus orders are give to these eleven male disciples, saying, “Go into all the world and preach the good news to all people and those who believe and are baptized will be saved but those who are not willing to believe will be condemned.” That is the command of Jesus before his ascension into heaven, to the eleven men. This is what was the spring that pushed the apostles truly to go into the world and among those who have received that are us here in Madagascar. Believe in Jesus even with not seen with the eyes, and the Lord says, “Blessed are those who do not see and yet believe.”<sup>15</sup> Brothers and sisters we are blessed way more than the apostles for even though we have not seen Jesus with our eyes we believe that he is alive there at the right side of God interceding for us everyday.

The words at the beginning of this text which is our portion here are words that should engage our minds, cause many to dispute really, this order given by Jesus to the eleven male apostles. It was not to all the disciples along with the women or all the many people who went along with Jesus who were given this order but the eleven men which is clear in the text. There will be a great discussion surely for many still receive this as forbidding women to become pastors, for example, if I don't say [anything but] this, especially us here in Madagascar, here in the Malagasy Lutheran Church which still forbids even until now the ordaining of womn. The reason, supposedly, is the order given by Jesus to teach, baptize which was given to the eleven men and at this there were no women present. Among the things we find for support in the Malagasy Lutheran Church for not ordaining women as pastors is this word even though these women have finished theological education and we still argue over it right up to today, even though these women who have finished their education in the Malagasy Lutheran Church demand to be ordained. We still do not accept it. It is not to solve this that I bring it up with this word, we do not yet truly know and we can not pronounce finally on this. What truly does Jesus want to say to these eleven men, and is it really discrimination against the women that saying that Jesus gave the order to these eleven men because the women were not there? We do not know the truth. This can be trusted if it is up to me. Jesus said to his disciples, “I still have many things to say to you but you cannot bear it yet right now but the time will come when I send my Spirit to you and he will teach you, and then you will know what I want to say.”<sup>16</sup> That is to say, the Spirit has not yet come, the Holy Spirit has not come. There were many things that Jesus wished to announce to his disciples and it is said too that even if they were all that Jesus taught were written even this entire world would not be big enough to containe all the books written.<sup>17</sup> This only is what I want to say, if it is the will of God, if it is truly the will of Jesus to accomplish this thing, this ordaining of women, then it will be accomplished as it has already been accomplished in many churches around the world. What we can trust is this, on the one hand the church has truly expanded around the world not because of the work of men alone but really because of that of women. But in my opinion alone, then it is clear that the service of women here in the

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<sup>15</sup> John 20:29

<sup>16</sup> John 16:12

<sup>17</sup> John 21:25

Malagasy Lutheran Church is not covered, hidden away, but rather if it were not for the women's organization, what would the men do in this Malagasy Lutheran Church? Whether we like it or not, those women who are said to be nothing and their word cannot be believed still preach the Word of God, proclaim the Word of God, lead their friends, yes accomplish even more than the men even so that they even begin to shrink back, begin to make light of the speech of women that they don't accomplish anything and don't believe their word, - so that we cannot bear from a long time back what Jesus says, I have many things to say to you that you are not yet ready to bear today but that time will come when you will know the truth." Dear brothers and sisters, this time in which we celebrate the ascension of Jesus into heaven is the time we will prepare ourselves for the awaiting of Pentecost when Jesus sent the Holy Spirit and caused the apostles to know all of Jesus' will and the entire will of God. We await that. We will celebrate that shortly now and will return to that text.

Jesus gave authority to the apostles to preach, to proclaim the sermon, to proclaim the gospel to people without discrimination whether man or woman, Jew or Gentile, whatever, whether black skinned or white skinned,<sup>18</sup> speaking the proclamation of the Word of God and no longer were the places to which they would go limited but into the entire world. Within this, too, was the commandment Jesus gave to the disciples to exorcise devils and it is a wonder that half the churches refuse the authority for this exorcism of devils. But for us in the Malagasy Lutheran Church, on the other hand, this is one of the strengths and what we call the work of the awakening, and if we have really awakened it is because it is said that the Malagasy Lutheran Church is the fastest growing in the world because of the work of the awakening, Sisters and Brothers.

Jesus ascended into heaven after he gave full authority to the apostles. What does this mean concerning the ascension of Jesus into heaven? First, the ascension of Jesus into heaven, brothers and sisters, announces the return to what makes him truly God, the return to that glory which he had shared with God the Father. At this time he is no longer the Jesus ruled over by human beings, no longer the Jesus derided by the Romans, spit on by the Romans – this Jesus in heaven and at the right side of God but Jesus sitting in his great glory. The mouths of human beings do not know how to tell and there is still no one free to recount the grandeur of the glory of Jesus even until today. But this is what I want to say, brothers and sisters, if you look at the Gospel of John chapter 14 to chapter 17 even, where Jesus prays for his disciples. That glory which Jesus has along with his Father he will not hold for himself alone but that he gives to me and gives to you also, he causes me to hope and causes you to hope too and it is already yours and already ours because now you are already a child of God in baptism, that place is already ours and the work that Jesus does there at the right side of God is to build a place for me and a place for you. Jesus already proclaimed that to the disciples when he encouraged them and said, "I must go, I must leave you but even still I will send you an Advocate, if I go to prepare a place for you and where I reside you also will reside, what my glory is will be your glory, too."<sup>19</sup> And if Jesus resides as Son of God in greatest glory, brothers and sisters, we all will share in that glory with him too.

Following that, the ascension of Jesus into heaven and his sitting at the right hand of God, this is its second meaning: God when he sent Jesus here on earth, Jesus when he was here on earth went about in a human manner, he went about visiting many places. He came from Jerusalem and went to Bethany then went on to Galilee. He crisscrossed Palestine all over, he wandered and he did work. The meaning of this is thus: When Jesus was in Galilee the people in Jerusalem did not see him. When Jesus was in Bethany and raised Lazarus from the dead those in Bethlehem and Galilee or any other place did not see him or what he did but those who saw him with their eyes and could shake

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<sup>18</sup> Galatians 3:28

<sup>19</sup> John 14:2

his hand, touch him with their hands because Jesus still remained in what made him human even though God one hundred percent. On the other hand, Jesus ascended into heaven, this means thus: he is no longer for an individual alone, he is not God of Jerusalem alone, not God of Galilee alone, but God of the entire world and so wherever folk gather in his name there he is in the midst of them<sup>20</sup> and this is a wondrous work of God. Now we preach the Word of God here in Anosikapoka and Jesus is around the world, too. Jesus is here in our midst and in your hearts individually but Jesus is still throughout the world because God already ascended to heaven remaining in what makes him God-Spirit fully, and to all those who call upon his name then he he is there. This is a great profit to us, brothers and sisters, the ascension of Jesus into heaven that is, freedom for each to pray, to call upon his name and to receive an answer to prayer, for all to receive an answer to prayer together with that. And so we should not make light of this day of ascension.

Following this, when Jesus ascended into heaven then the word of God says here that he sat at the right side of God. What does this want to say: “Sit at the right side of God?” The right hand of God, brothers and sisters, is where that word will sit, Jehovah God it is that there is none like, the one whom no one beat, the one who conquered every enemy and conquered even unto his death, and so the “right hand of God” in the one sense, does not mean the hand at the side like this hand I have here but it speaks of the power of God which no one knows how to resist, it speaks to what makes God incomparable and there is none other but that Jesus who is at his right side, at the right hand of God. Isn’t that truly the condition we Christians live in today? Jesus is the right hand of God, working to crush the power of Satan, healing disease, freeing us from the problems each person has, each household because it is Jesus, the one who sits at the right hand of God, who is the full strength of God working and by this shows that there is no one like him. And let us not be mistaken but this is only Jesus. But you to whom Jesus gave authority too, me to whom Jesus gave authority too like his sending the disciples as seen in our portion here will preach, will exorcise devils, will trample serpents, etc., ... authority already given by Jesus to the apostles, that is not for the apostles only but given to me and to each one of us, given all of us and if it is said that Jesus sits at the right hand of God and it is said that power of God unlike Jesus because Jesus is God’s right hand...you and I too are the strength of Jesus here on earth at the same time spreading the Word of God and working to crush the power of Satan. And so until today when the name of Jesus is pronounced, Satan who? The power of darkness, how? Will he not be defeated, no leave?

Beloved brothers and sisters, do not make light beginning now celebrating God on Ascension Day, for if Jesus had not ascended to heaven we would have suffered. For those who have money alone go in airplanes. Perhaps they would say, “Where did you go, Jesus?” Maybe he went to Paris. “Hey, let’s go to him there for there are sick to be healed. Where is Jesus now? Ah! Jesus is in America. Ah! Let’s go to America there to Jesus because there are those not well with us here, there is something to ask him for. If Jesus had not ascended, perhaps that is what would have happened but now on the other hand, Jesus has ascended to heaven so that he is not only for one person but whoever calls upon his name then he will come and answer prayer for the one who calls and pleads to him. And so don’t be like those who disbelieve any longer. Don’t be like those who make light and put down the Day of Ascension any longer and don’t be among those who do not dare beg like the apostles before the falling of the Holy Spirit for even if the Day of Pentecost where we celebrate the falling of the Holy Spirit even is already the remembrance remaining that we celebrate that to us God has already given his Spirit for all of us, for whatever we ask of God he give us, we receive. So don’t be among those who do not believe, don’t be among those who do not dare ask but ask whatever you wish to ask for from God for he will give you that<sup>21</sup> because Jesus already has ascended into heaven

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<sup>20</sup> Matthew 18:20

<sup>21</sup> 1 John 5:14

and sits at the right side of God too accomplishing that work which is that last work and work Jesus does eternally too there at the right side of God which is nothing else than interceding for me and for you every day, every day before God. If it happens that our sins are forgiven every day, brothers and sisters, it is because our unrighteousness is forgotten by God every day, it is because everything we we ask of God is answered well and good and the reason is simple: there is Jesus also advocating for me and for you as he has ascended and sits at the right side of his Father. So Pastor Claudias says this? No. He already died to replace me in calamity. I was already dead in sin. I am already cleansed by his blood. That is mine and can not be had by the devil who really cannot accuse anymore and not me alone but all of us, each of us individually. If we have sin because of the weakness of what makes us human in the flesh then here: Jesus ascended into heaven and sits at the right hand of his Father, interceded for me and for you to God every day, that is the advantage in the ascension of Jesus into heaven. We have an advocate, we have a spokesperson because Jesus ascended to heaven and the right hand of God. I am clean. My sin is forgiven. You are clean. We all are clean. All our sins are forgiven because the one who gave up his life and shed his blood indeed is our advocate before God. And so it is right and good that we should be joyous, praise and give glory to God because of this day of ascension and we will not forget to celebrate always that day of ascension by Jesus because it is a great profit to us all that day, brothers and sisters.

And finally, the ascension of Jesus into heaven is like my ascension and your ascension into heaven, too and so like the ascension of Jesus, it is possible to go along, says the word here, so like that is my ascension and your ascension, all of us will ascend who believe in him. He cleansed by his holy blood. Because Jesus ascended into heaven, then we all too shall ascend into heaven, even those who have already died and are buried, even if they have turned to dust, they will still be resurrected like the resurrection of Jesus and ascend into heaven like the ascending of Jesus into heaven and will sit with Jesus at the right hand of God. What then shall we trade to Jesus for this.<sup>22</sup> There is nothing. Let us all for whom Jesus cleared the way, he wrestled with the horns before into heaven, so that we can flow in continous stream traveling with him. And so even if the power of Satan calls and searches for us every day coming from the left and right, yes coming from the back to make us turn our way, then here it is: Jesus it is who goes before for me and for you. We all shall ascend into heaven to praise and celebrate God forever and ever, sitting with Jesus Christ because of this day.

Glory to the Father and to the Son and to the Holy Spirit as it was in the beginning, is now and shall be forever. Amen.

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<sup>22</sup> I sense here a reference to the hymn 499: *Inona re no hatakaloko...* “What then shall I exchange...”

### 3. Georges

Hivavaka isika! Misaotra anao izahay Tompo noho ny fitiavanao izay nahavita ny asam- pamonjena teto amin'izao tontolo izao, nahazoanay ny fiainana. Niakatra any an-danitra ianao ankehitriny haneho fa Andriamanitra ianao, ary haniraka anay koa hanohy ny asa, fa mitohy ny asan'ny fanjakanao. Tahio ny teninao hotoriana amin'izao andro fankalazana ny andro niakarana izao. Amen.

Vakiantsika ny tenin'Andriamanitra ao amin'ny Marka toko faha 16 andininy faha 14 ka hatramin'ny andininy faha 20. Toy izao ny fivakian'ny teny amin'ny anaran'i Jesosy rehefa miaramahita isika. "Rehefa afaka izany, dia niseho tamin'ny iraika ambin'ny folo lahy Jesosy, raha nipetraka nihinana ireo; ary izy nanome tsiny azy noho ny tsi-finoany sy ny hamafin'ny fony, satria tsy ninoany ireo efa nahita Azy, rehefa nitsangana Izy. Ary hoy Izy taminy: Mandehana any amin'izao tontolo izao ianareo, ka mitoria ny filazantsara amin'ny olombelona rehetra. Izay mino sy atao batisa no hovonjena; fa izay tsy mety mino no hohelohina. Ary izao famantarana izao no hanaraka izay mino: hamoaka demonia amin'ny anarako izy; hiteny amin'ny fiteny izay tsy mbola hainy izy; handray menarana izy; ary na dia misotro zava-mahafaty aza izy, dia tsy hampaninona azy izany; hametra-tanana amin'ny marary izy, dia ho sitrana ireny. Ary Jesosy Tompo, rehefa niteny taminy, dia nampiakarina ho any an-danitra ka nipetraka eo an-kavanan'Andriamanitra. Fa izy ireo kosa dia lasa ka nitori-teny eny tontolo eny, ary ny Tompo niara-niasa taminy ka nanamarina ny teny tamin'ny famantarana izay nomba azy. Amena."

Ray masina ô manamasina anay amin'ny fahamarinana fa ny teninao no fahamarinana. Amen.

Eto, ry Havana, dia fankalazana ny andro niakarana. Niakatra any an-danitra Jesosy, inona moa no fototry ny niakarany any an-danitra izany? Vita ny asa izay nanirahana azy teto amin'izao tontolo izao, dia ny asa izay nataony tamin'ny nanolorany ny ainy teo amin'ny hazo fijaliana ho faty hisolo ny helok'izao tontolo izao, ka hahazoan'izao tontolo izao famelankeloka sy fiainana amin'izany fisandàna izany. Tanteraka ny sitrapon'Andriamanitra Ray. Satria vita ny sitrapon'Andriamanitra Ray dia nomena azy ny fahefana any an-danitra na ety ambonin'ny tany. Rehefa feno 40 andro Jesosy, 40 andro izay niverimberenany niseho tamin'ny mpianatra, 40 andro nanomanana ny mpianatra, 40 andro nampianarana ny mpianatra satria ny mpianatra no handimby asa amin'ny fomba hita maso, nofo eto ambonin'ny tany fa Jesosy kosa dia hiakatra any an-danitra, haneho fa Andriamanitra izy. Na dia any an-danitra izy dia eto amin'izao tontolo izao, na dia any an-danitra izy dia tompon'ny fahefana rehetra araka ny teny teo hoe "na any an-danitra na ety ambonin'ny tany." Hiakatra ho any amin'ny Ray izy, hipetrahanany ny toerana maha-Andriamanitra azy. Izany no ahafahany tokoa araka izay nolazainy teto fa ny fiangonana dia olona mandeha amin'ny finoana.

Finoana no handehanantsika, fiangonana amin'ny asa fitoriana izay atao satria ny fitsanganana tamin'ny maty ny fototra toriana sy ambara, izany no fitaovana araka ny teny hoe "raha asandraotra hiala amin'ny tany aho dia taomy ny olona rehetra hanaraka ahy". Koa dia fitaomana ny olona rehetra hanantona an'i Jesosy ny fisandratany hiala amin'ny tany handehanany ho any an-danitra, ho any amin'ny fiainana mandrakizay. Koa toriana amin'ny olona rehetra ny fanjakany, toriana amin'ny olona rehetra ny anarany ka hahatonga ny olona rehetra hanantona azy. Ka manantena fa hiakatra any an-danitra koa isika. Ny fiakarana any an-danitra dia fiakaran'i Jesosy any an-danitra antoky ny hiakarantsika ho any amin'ny fiainana mandrakizay any amin'izay hitoerany, ary ny fiakarany any an-danitra dia antoka ho antsika fa ny fiverenany izay any an-danitra dia mamporisika antsika hisaintsaina sy hanantena fa ho avy izy, hiverina amboninahitra handray antsika koa. Ny fiakarany any an-danitra dia famporisihana antsika mba hino an'i Jesosy ary izany no nahatonga azy niteny tamin'ny mpianatra satria mbola tsy nino ny mpianatra, mbola niasala ny mpianatra na dia lazaina fa nitsangana tamin'ny maty izy. Ka dia ny andininy faha 14 anatra noho ny tsy finoan'ny mpianatra ary anatra koa mba ho velona amin'ny finoana ny mpianatra. Satria ny asa

ataony asa atao amin'ny finoana, koa dia “izay mino ahy”, hoy Jesosy, “ny asa ataoko no ataony koa”.

Ary misy famantarana ho porofo fa miaraka amin'ny mpianatra Jesosy, dia ny famantarana izay anehoany ny fiarahany amin'ny mpianatra eto an-tany, na amin'ny fomba hita maso amin'ny maha Andriamanitra azy, dia ny famantarana amin'ny famoahana demonia izay anehoany fa ny fanjakan'Andriamanitra izay aoriny dia mandrava ny fanjakan'ny ratsy. Koa dia misy ny fandroahana, misy ny fanesorana ny fanjakan'ny satana. Izay ny baiko nomena ny mpianatra: avoahay ny demonia, atsangano ny maty, diovy ny boka, famantarana lehibe fa ny Tompo no manao ny asa, na dia ny mpianatra no miasa. Koa dia voavoaka ny asan'ny ratsy rehetra, miala ny fanahy maloto ao anatin'ny olona, miala ny fanahy osa ao am-pon'ny olona noho ilay Andriamanitra niasa ao amin'ny mpianatra, araka ny teny hoe, “indro aho momba anareo mandrakariva ambarapahatongan'ny fahataperan'izao tontolo izao”.

Noho izany fitsanganana sy fiakarana any an-danitra izany dia miandry isika ny ampanantenana ny fiavian'ny Tompo am-boninahitra ho avy indray. Ny lalana alehan'i Jesosy ho any amin'ny fiainana any an-danitra dia lalana ho alehantsika koa, ary ny lalana alehantsika ho amin'ny fanantonana azy voalohany dia ny fibebahantsika sy ny finoantsika azy ary ny fahazoantsika hanao ny asan'ny Tompo, ka hahazoantsika mandova ny famonjena ho fiainana mandrakizay. Koa manàna finoana an'i Jesosy fa na dia any an-danitra izy dia eto amintsika koa. Izay no mahatonga azy mampanantena ny mpianatra fa ho tafiana hery izy amin'ny andro handatsahana ny Fanahy Masina. Ary 10 andro aorian'izao ny andro Pantekosta, ny andro handatsahana ny Fanahiny hanafiana hery ny mpianatra ho amin'ny asa nanirahana ny mpianatra dia ny hitory ny filazantsara ho amin'izao tontolo izao. Voninahitra anie ho an'Andriamanitra Ray Zanaka fanahimasina izay avy tamin'ny taloha indrindra ka ho mandrakizay. Amen.

### 3. Georges (Translation)

Let us pray. We thank you Lord for your love, which has accomplished the work of salvation here on the earth, by which we have received life. You ascended into heaven at this time to show that you are God and to show us too, to point out the work for your kingdom will continue. Bless the word to be preached on this day of celebrating Ascension. Amen.

[Text is read]

Here [we are at], dear friends, the celebration of the Day of Ascension, Jesus ascended into heaven. What is the root of this ascension into heaven? The work for which he was sent here on earth was finished, that is the great work he did offering his life on the Cross to die in the place of the world's sin and by which the world has received forgiveness and life in this precious exchange.

The will of the father is accomplished. Because the will of the father has been accomplished then the authority of heaven and earth was given him.<sup>23</sup> When the forty days were full, Jesus ... forty days in which he returned often showing himself to the disciples, forty days for preparing the disciples, forty days teaching the disciples because the disciples would succeed [him] in the work in the way that can be seen by the eyes, flesh here on earth but Jesus on the other hand would ascend into heaven, to show that he is God. Even though he is in heaven he is the Lord of all authority, as it is said, 'in heaven and on earth.' He will ascend to the Father in order to sit in the place that makes him God. This it is which frees him as it was said here for the church is people who go by faith. It is by faith that we go. The church in the work of the preaching of the gospel to be done because the resurrection from the dead is the base to be preached and proclaimed. It is this which is the tool as the word says, "When I am raised up to leave the earth then I will draw all people unto me."<sup>24</sup> And so a drawing of all people to approach Jesus is this lifting of him up to leave the earth and go to heaven, to everlasting life. And so his kingdom is preached to all people, his name is preached to all people and this causes all people to approach him and so we hope to be lifted up to heaven, too.

The ascension into heaven, that is the ascension of Jesus into heaven is the promise our our ascension there to eternal life in the place where he is, and the ascension into heaven is a promise for us that he will return from heaven, encouraging us to think about and to hope that he will come, return in glory to receive us too. The ascension to heaven is the encouragement of us to believe in Jesus and that is what caused him to say to the disciples, because the disciples still didn't believe, the disciples still hesitated even though it was said that he was raised from the dead and so in verse 14 counsel because of the disbelief of the disciples and counsel for the disciples to be living in the faith because the work they do is work in faith and so, "He who believes in me," says Jesus, "the work I do he will do also and there are signs for proof that Jesus goes along with the disciples, that is signs by which he shows that he goes along with the disciples here on earth in a way which can be seen what makes him God. Signs as the exorcism of demons which show the kingdom of God which here after destroys the kingdom of evil and so there is exorcism, the removal of the kingdom of Satan.

And so this is the order given to the disciples: drive out demons, raise the dead, cleanse lepers, great signs that it is the Lord who does this work even if the disciples perform it and so all the work of evil is driven out, the dirty spirits in people leave, the spirits that cling in the hearts of people

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<sup>23</sup> Matthew 28:20

<sup>24</sup> John 12:32

leave because of this God who works and with the disciples as said, “Behold I am with you to the close of the age.”<sup>25</sup> That resurrection and ascension we await, this causing of our hope in the return of the Lord in glory to come again. The road which Jesus took into the life of heaven, we also shall take and the way we go to approaching him first is repentance and believing in him and the ability to do the work of the Lord and so we are able to inherit salvation for eternal life.

And so have faith in Jesus for even though he is in heaven he is here with us too. This is what brought him to enliven the hope of the disciples that they would be clothed with power on the day of the descending of the Holy Spirit ten days after this. The day of Pentecost is the day on which the Spirit descended, on which the disciples were clothed with power in order to be sent into the work. The disciples would preach the gospel to the whole world.

Glory to the Father and to the Son and to the Holy Spirit, as it was in the beginning, is now and shall be forever. Amen.

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<sup>25</sup> Matthew 28:20



## 8. Dada Rajosoa

Filazantsaran'i Marka toko faha 16 ny andininy faha 14 ka hatramin'ny faha 20. Toy izao ny fivakin'ny teny amin'ny anaran'i Jesosy: "Rehefa afaka izany, dia niseho tamin'ny iraka ambin'ny folo lahy Jesosy, raha nipetraka nihinana ireo; ary izy nanome tsiny azy noho ny tsi-finoany sy ny hamafin'ny fony, satria tsy ninoany ireo efa nahita Azy, rehefa nitsangana Izy. Ary hoy Izy taminy: Mandehana any amin'izao tontolo izao ianareo, ka mitoria ny filazantsara amin'ny olombelona rehetra. Izay mino sy atao batisa no hovonjena; fa izay tsy mety mino no hohelohina. Ary izao famantarana izao no hanaraka izay mino: hamoaka demonia amin'ny anarako izy; hiteny amin'ny fiteny izay tsy mbola hainy izy; handray menarana izy; ary na dia misotro zava-mahafaty aza izy, dia tsy hampaninona azy izany; hametra-tanana amin'ny marary izy, dia ho sitrana ireny. Ary Jesosy Tompo, rehefa niteny taminy, dia nampikarina ho any an-danitra ka nipetraka eo an-kavanoan'Andriamanitra. Fa izy ireo kosa dia lasa ka nitori-teny eny tontolo eny, ary ny Tompo niarania taminy ka nanamarina ny teny tamin'ny famantarana izay nomba azy. Amena."

Ry Ray Masina ô, manamasina anay amin'ny fahamarinana fa ny teninao no fahamarinana, Amen.

Ry fiangonana malala, ho aminareo anie ny fahasoavan'i Jesosy Kristy sy ny fitiavan' Andriamanitra Ray.

"Mandehana any amin'izao tontolo izao ianareo ka mitoria ny filazantsara amin'ny olombelona rehetra, izay mino sy atao batisa no hovonjena fa izay tsy mety mino no hohelohina, ary Jesosy Tompo rehefa niteny taminy dia nampikarina ho any an-danitra ka nipetraka eo an-kavanoan'Andriamanitra". Izany no teny noraisintsika amin'Andriamanitra horenesin'ny fiangonana amin'ity andro niakarana ity. Rehefa nitsangana tamin'ny maty Jesosy ka niseho tamin'ny mpianatra efapolo andro tao aorian'ny Paska dia niakatra ho any an-danitra Izy. Alohan'ny niakarany ho any an-danitra dia izao teny izao no nanafarany ny Apositoly: "mandehana any amin'izao tontolo izao ianareo ka mitoria ny filazantsara amin'ny olona rehetra, izay mino sy hatao batisa no hovonjena fa izay tsy mety mino kosa no hohelohina". Amin'izany dia ambaran'ny tenin'Andriamanitra fa vita ny famonjena natao'i Jesosy ho an'ny olona rehetra. Teo amin'ny hazo fijaliana izy dia nilaza hoe "vita", tanteraka ilay nolazainy ao amin'ny tenin'Andriamanitra ao amin'i Jaona toko voalohany. Nolazain'i Jaona mpanao batisa hoe: "indro ny zanak'ondrin'Andriamanitra izay manaisotra ny fahotan'izao tontolo izao". Iny izy, fa tsy hitany, homboana amin'ny hazo fijaliana. Iny no hanesorany ny fahotan'izao tontolo izao, mba hoe hoentiny Andriamanitra ao amin'ny Romana. Natolotra noho ny fahadisoantsika izy, ary natsangana indray ho fanamarinana antsika satria hita ny famonjena teo amin'ny fanolorana azy teo amin'ny hazo fijaliana. Ary dia natsangana tamin'ny maty izy hampisehoany fa vita ny fisoloany ny olombelona rehetra ka ny fahamarinany no omeny izay mino azy. Iza no nolazainy hoe: "izay mino sy hatao batisa no hovonjena". Raha tsy mino, mandray ny famonjena vitan'i Jesosy teo, na dia vita aza ny fanomezana famonjena azy dia ho very ihany izy satria heveriny fa maty foana Kristy satria tsy nisolo azy. Koa ny olona rehetra izay manaiky, mibebaka eo anatrehany satria ny fahotany no nanolorany azy teo amin'ny hazo fijaliana dia voavela ny helony. Izay vao tonga ny andro lehibe hilazana hoe: "mandehana any amin'izao tontolo izao ianareo ka mitoria ny filazantsara amin'ny olombelona rehetra". Ny filazantsara dia i Kristy, maty noho ny fahotantsika, nitsangana tamin'ny maty noho ny fanamarinana antsika. Filazana famonjena mihezinezina satria nafahana tamin'ny ota sy ny fahafatesana ary ny fanjakan'ny demony ny olombelona noho ny fahafatesan'i Jesosy Tompo, mpanonitra ny ditrantsika. Koa dia filazana sahadry izany, atao amin'ireny olona tsirairay ireny na aiza na aiza misy azy, na any amin'ny nosy lavitra any, na any lavitra any na ao amin'ny hopitaly na ao amin'ny lapa be izay misy ny mpanota ireny, samy ilazana izao filazantsara izao. Ianao izay ao amin'ny lapa be dia afaka mamongotra ny fahafatesana ary ny fanjakan'ny devoly noho ny finoana. Koa mitondra ny filazantsara ho an'izay olona mihevitra fa efa miadana izy, izy no miadan-dratsy sahala ny boka miteny; miteny ny boka, misotro ronono nefa

ny . . .vavany hafa. Miadan-dratsy sahala amin'ny boka miteny ny olombelona izay afa-po amin'ny lapa be mampirapiratra, tahaka an'ny mpanan-karena niara-belona tamin'ny Lazarosy, nihinam-be isan'andro, niankajo volom-parasy. Kanjo tao aoriana kely dia maty ary nivarina tany amin'ny fahaverezana. Tapitra hatreo ny fihinanam-be ary tsy nahavonjy ny fanahiny fa nahavery azy. Rendrarendran'izao tontolo izao ihany izany, mandalo ihany fa tsy maharitra. Ny andron'izao tontolo izao dia tsy maintsy ho lefy, tsy maintsy ho lo satria halevina any am-pasana. Fa tsy afaka amin'ny ota, tsy afaka amin'ny fahafatesana izy ka dia miadan-dratsy ao. Izay no mahalehibe ny miventy indray izao hafatra izao hoe: “ilazao ny olona rehetra fa noho i Jesosy dia afaka izy”.

Izay mino anefa dia hovanjena fa ny tsy mety mino kosa dia ho avy ny andro sy ny fotonana izay hanamelohana azy. Efa nambara tamin'ity Alahady ity, tsy dia ela loatra izay ny hoe raha tonga ny Fanahy Masina dia hampihaiky an'izao tontolo izao ny fahotana, ny fahamarinana sy ny fitsarana; ka i Salomè dia nilaza hoe ny fitsarana satria ny handrarezin'izao tontolo izao dia efa voatsara, voaheloka mandrakizay dia ny devoly izany. Tsy misy fibebahana intsony ho an'ny devoly fa efa voasazy, efa voaheloka mandrakizay mandrakizay koa ilazao ny olona mba tsy hiaraka voasazy amin'ity devoly ity. Koa dia maniraka anareo Apositoly, ny mpianatra ao amin'ny Jesosy, ilazao ny olona fa ny devoly anie efa voatsara e! Ka izay olona tsy manaiky handroahana demony, tsy manaiky hialan'ny demony ao aminy, hiara-meloka aminy mandrakizay mandrakizay.

Koa ny raharaha lehibe izay lazain'i Jesosy fa ataon'ny mino dia ny asan'i Jesosy ihany: “izay mino ahy ny asa ataoko no ataony koa”, izany hoe ny famonjena vitan'ny Jesosy saingy haterina ho an'ny olona tsirairay avy izany, izany no mitory ny filazantsara. Koa alohan'ny hitorian'ny olona ny filazantsara ka hanatanterahana io adidy lehibe io dia omen'i Jesosy ny Fanahy Masina araka ny vavaka izay nataontsika teo amin'ny alitara hoe: “omeo anay ny fanahinao mba hahazoanay fiangonana mpampianatra marina izay tsy manam-petra”. Koa ny olona manana ny Fanahy Masina no alefa hitory teny. Izay mandray ny teny sy manambara an'i Jesosy, mino azy fa tsy ny heviny na ny sainy no hahazany mino an'i Kristy Tompo na manambara azy. Fa ny Fanahy Masina no miantso azy tamin'ny filazantsara sy manazava azy tamin'ny fanomezana ary manamasina ny finoana ny Ray tamin'ny finoana marina. Koa ny olona manana ny Fanahy Masina no mpitory teny, mahay manambara an'i Jesosy, izany no hanendrena ireto mpitory ireto tsy hiala ao Jerosalema raha tsy efa tafiana hery avy any ambony dia ny Fanahy Masina. “Hahazo hery ianareo amin'ny filatsahan'ny Fanahy Masina aminareo ka ho vavolombelona eto Jerosalema sy Jodia ary Samaria hatrany amin'ny faran'ny tany”, hoy Jesosy. Koa misaotra ny Tompo isika noho izany hafatra lehibe napetraka tamin'ny Apositoly izany; ary dia nandrasany teo, dia tonga ny Fanahy Masina folo andro taorian'ny nitenenan'i Jesosy izao hafatra izao ka dia niorina ny fanjakan'Andriamanitra ny fiangonana Kristianina manerana izao tontolo izao, izay tonga aty amintsika koa. Koa dia misaotra ny Tompo isika fa noho ireo mpitory teny mahatoky ireo, tsy nitandro hasasarana, tsy nitarain-tana-mihapaka fa niezaka tokoa no na ohatr'inona na ohantr'inona lany, na toa inona na toa inona fahoriana fa dia mino ity tenin'i Jesosy ity hoe: “momba anareo mandrakariva aho ambaram-pahatongan'ny fahataperan'izao tontolo izao”.

Ka inona no toriana voalohany? Ny zavatra voalohany izay ambara dia ny maha mpaminany an'i Jesosy, Jesosy Kristy dia mpaminany. Izany hoe Izy ilay tenin'Andriamanitra, Izy ilay fiainana. Hoy ny Apositoly: “hankany amin'iza moa izahay, ianao no manana ny teny fiaianana mandrakizay”. Efa naseho anay ny fiainana, efa hitan'ny masonay izany, efa notsapan'ny tananay ny amin'ny fiainan'i Jesosy Kristy izay efa nohirahinao. Koa handinihantsika ity tenin'Andriamanitra ity, ny filazantsara, ny baiboly dia manolotra fiainana amin'ny olona izay hitoriantika teny isika. Io no ilazan'ny tenin'Andriamanitra hoe: “Ry rahalahy malala, miorena tsara, aza miova, mahavita be mandrakariva amin'ny asan'ny Tompo”. Raha mahita izao Kristianina maro be izao, midera an'Andriamanitra andro aman'alina ireny mpitory teny efa nandany vola be ireny, nandany ny ainy, ny fahaizany, ny androny dia ho mazava aminy tokoa fa “tsy foana tsy akory ny fikelezanareo aina ao amin'i Tompo”. Tonga ao amin'ny fiagonana ny fiainana; heverina fa manana toerana mandrakizay,

hoy Jesosy, raha ny Apositoly satria tenin'Andriamanitra aho. “Izay mino Ahy”, “izay tia ahy dia mitandrina ny teniko izy, ary ny Raiko ho tia azy”, “hankao aminy izahay ka honina ao aminy”. Koa dia zava-dehibe ny maha mpaminany an'i Jesosy, mitondra ny teny fiainana eto amin'izao tontolo izao ary mametraka izany eo ambavan'ny mpitory teny rehetra.

Ambara faharoa amin'ny tori-teny dia ny maha mpisoronabe an'i Jesosy. Jesosy tsy mpaminany ihany fa mpisorom-be koa izy; ny mpisoronabe dia ilay efa fantatsika fa ilay mitondra, ilay manolotra fanatitra, manatitra fanatitra, misolo ny fahotan'ny olombelona izay mivavaka eo anatrehan'Andriamanitra. Ka ny mpisoronabe taloha, ondry ny azy no nateriny, vorona, zava-manitra hafa nodorana. Tandindon'ny nanaperan'i Jesosy Kristy aina teo amin'ny hazo fijaliana, tsy mba kivy. Izany no tena mpisoronabe “manaisotra ny fahotan'izao tontolo izao”, dia Jesosy Kristy. Tsy misy famonjena hafa, tsy misy fianarana hafa ambanin'ny lanitra izay hahazoan'ny olona famonjena afa tsy Jesosy Kristy irery ihany. Ka hoy ny teny izay nambarany tamintsika teo amin'ny alitara hoe: “minoan an'i Jesosy Tompo dia ho vonjena ianao sy ny ankehonanao”, voavela ny helokao amin'ny anaran'i Jesosy. Hoy indray ny mpametra-tanana nirahin'i Jesosy hanao izany asa izany: “izao famantarana izao no hanaraka izay mino: hamoaka demonia amin'ny anarako izy, hiteny amin'ny fiteny izay tsy mbola hainy izy, handray menarana izy, hanasitrana ny marary izy”, hanao izay asa soa rehetra ireny mino ireny satria Jesosy efa namela ny heloky ny olona. Ka izay heloka avelan'ireny dia ho voavela; miala ho azy koa ny devoly satria Jesosy tonga amin'ny olona. Koa tsy zavatra haitraitra, tsy noforonin' olombelona ireny fandroahana demony, fanasitrana ny marary ireny fa tian'Andriamanitra ao amin'ny olona manontolo ny filazantsara manontolo. Tsy ny fanahy ihany no olona fa ny olombelona dia tena sy fanahy, koa tian'Andriamanitra ho sitrana avokoa ny olona manontolo. Ka dia ny filazantsara manontolo no hotoriana ho an'ny olona manontolo sy ny olombelona rehetra. Izay no mahatonga antsika handray vahiny, ary izany fandraisam-bahiny izany tsy hahafahan'ireo madinika ireo izay tsy inona fa tian'i Jesosy koa ny tena, tsy ny fanahy ihany. Koa hita ao amin'ny tenin'Andriamanitra fa tsy ny tena ihany no olona fa ny fanahy koa. Sorona velona izy ary izy no hamelan'Andriamanitra ny helok'izay mibebaka, ny helok'izay mahatsiaro fa diso izy; ka izy no hanao ny asan'i Jesosy. Ary Jesosy no homba azy izay eo an-kavanan'Andriamanitra Ray Tsitoha ary dia hamelan'Andriamanitra ny helok'izay mibebaka.

Farany, ny teny izay ambaran'ity tenin'Andriamanitra androany ity: nampiakarina Jesosy, mipetraka eo an-tanana ankavanan'Andriamanitra Ray Tsitoha Masina ny anarany, toerana masina sy avo no onenany Hamelona ny fanahin'ny manetry tena sy hamelombelona ny nofo ny Tompo. Rehefa nampiakarina Jesosy dia tonga any amin'ny avo indrindra, dia any amin'ny toerana avo sy manerinerina, any no mipetraka, tsy misy olona mahatakatra izany. Ao ambanin'ny tompony avokoa ny fahavalony rehetra. Tsy azo samborina intsony izy, tsy azo vonoina intsony izy, efa mipetraka any amin'ny avo sy manerinerina. Dia ho ny salamo faha 110, izao no nolazain'i Jehovah tamin'ny Tompo: mipetraka eto amin'ny tanana ankavanako “mandram-panaoko ny fahavalonao ho fitoeran-tongotrao”. Ny fahavalony dia ao ambanin'ny fitoeran-tongony. Ny dikan'izany dia izao: Mpanjaka Jesosy, Mpanjakan'ny Mpanjaka izy, ary dia marina ilay teny nolazaina hoe: “efa nomena ahy ny fahefana rehetra any an-danitra sy ety an-tany”, ahy ny fahefana rehetra. Koa amin'izao niakaran'i Jesosy ho any an-danitra izao dia mibaribary ny maha mpanjaka azy, izy no tompon'izao rehetra izao. Fa ho avy ny andro sy ny fotoana hanangonany ny olona rehetra ary hiankohaka eo anatrehany ny olona rehetra, ary hita hatreo ny olona mino, miaiky ny fahotany ary voavela tokoa ny helony; omeny ny voninahiny ireo ka ataony hoe: avia ianareo izay nanda ny ratsy, mandovà ny fanjakana izay efa voahorina ho anareo. Misy koa ireo ilazany hoe: “miala amiko ianareo” mpanao ratsy tsy mety mino ireo koa dia hovelomina miaraka amin'ilay anjelin'izao tontolo izao. Koa ezaho, ry fiangonana, manaova ny aina tsy ho zavatra, ry mpanompon'Andriamanitra voahositra hitory ny tenin'Andriamanitra, ao amin'ny filazantsaran'ny famelan-keloka izao. Fa na iza na iza mino fa Jesosy no nisolo azy, olona meloka izy, ho avy ny andro sy fotoana hahazoany milaza hoe: “indreto aho sy ireo zaza nomena ahy” sy ireo zaza mino ny filazantsara izay notorianao taminy. Tena voavela heloka tokoa ny olona. Hoy ny nolazain'ny salamo: hahazo famelankeloka tokoa ny olona, fa

teny tsy mamitaka, “toky tsy mamitaka” izao tenin’Andriamanitra izao. Tsy izaho no mamitaka anareo araka ny Marka io, fa dia hahazo famelankeloka tokoa ianareo.

Manaraka izany, izay ilainareo ho entina mampandroso izany fanjakan’Andriamanitra izany dia homen’Andriamanitra, “na inona na inona angatahinareo amin’ny anarako”, hoy Jesosy amin’ity fety masina ity, dia hataoko izany. Koa marina ny teny voalaza teto fa “ny Tompo niara-niasa taminy ka nanamarina ny teny tamin’ny famantarana”, famantarana izay nomen’ Andriamanitra antsika hampandrosoany ny fanjakany; fa ny finoana no ilain’Andriamanitra amintsika fa an’i Jesosy ny asany ary izy no mpanolotra, mpanolotra izay rehetra hoentiny manatanteraka izany. Azontsika tsapain-tanana eto amin’ity toby lehibe eto an-tanàna ity izany. Fa ny hataontsiaka aza anie, izay mbola hataontsika dia tsy fantatsika rehefa vita ny 17 Septembre. Atolotr’i Jesosy ny baiko marina ny zavatra rehetra: “indro aho momba anareo mandrakariva mandrapahatongan’izao tontolo izao”. Mipetraka eo amin’ny avo indrindra Jesosy ary mampandroso ny fanjakany.

Voninahitra anie ho an’Andriamanitra Ray sy Zanaka ary Fanahy Masina izay Azy hatramin’ny taloha indrindra ka ho mandrakizay, Amen.

## 8. Dada Rajasoa (Translation)

[Recording begins with citation of text, reading and greetings prescribed by the liturgy.]

“Go into the whole world and preach the gospel to all people. Those who believe and are baptized shall be saved but those who do not believe will be condemned.” And Jesus, when he had spoken to them, was lifted up into heaven and seated at the right side of God.”<sup>26</sup> This is the Word the church receives from God to be heard on this Ascension Day. After Jesus rose from the dead and appeared to the disciples forty days after Easter then he ascended into heaven. Before his ascension into heaven then this word he left with the apostles: “Go into the whole world and preach the gospel to all people. Whoever believes and is baptized shall be saved but whoever does not believe will be condemned.” With that the Word of God announces that the salvation made by Jesus for all people was accomplished. There on the cross he said, “finished”.<sup>27</sup> “Accomplished” is what he said. There in the Word of God in John chapter 1, John the Baptist says, “Behold the lamb of God who takes away the sin of the world.”<sup>28</sup> There he was, but he did not see [was not recognized?], crucified on the Cross where he removed the sins of the world, so that he might be carried to the Romans. He was offered for our offenses, and raised for our righteousness<sup>29</sup> because salvation was seen there with the offering of him on the cross. And he was raised from the dead in order to show that his replacing of all human beings was accomplished and so he gave his righteousness to all who believe in him. This is what he says now, “Whosoever is baptized will be saved. But the one who does not believe,”<sup>30</sup> does not receive the salvation that Jesus accomplished there, even though their salvation was accomplished there, “will be lost” because that one believes that Christ died in vain and did not substitute for him. And so all the people who accept and repent in front of him because his sin it was that was offered there on the cross, that one’s sin is forgiven.

Now we come on the great day saying, “Go into the world and preach the gospel to all people.”<sup>31</sup> The gospel is Christ, dead because of our sin, raised for our righteousness.<sup>32</sup> A separate statement of salvation because it liberates people from sin and death and the dominion of demons because of the death of the Lord Jesus, the opposer of our faults, and so then a statement that is already made to each person wherever they are, whether on the furthest island or in a distance place or in the hospital or in a large palace wherever there are sinners, all are told this gospel. You who are in the great palaces are free to pull up death and the dominion of demons by the roots because of faith. And so he carries the gospel to those who believe themselves already at peace. It is a poor peace like a leper milking.<sup>33</sup> The leper milks, drinks milk but some goes to his mouth. The person

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<sup>26</sup> Mark 16: 15,19

<sup>27</sup> John 19:30

<sup>28</sup> John 1:29

<sup>29</sup> Romans 4:25

<sup>30</sup> Mark 16:16a

<sup>31</sup> Mark 16:15

<sup>32</sup> Romans 4:25

<sup>33</sup> Malagasy proverb: *Miadan-dratsy ohatra ny boka mitery* (Rajemisa, *Rakibolana Malagasy*, p. 653) or *Miadan-dratsy hoatra ny boka mitery omby* (Houlder, *Ohabolana ou proverbes malgaches*, p. 174). Both versions essentially translate as “In a poor peace like a leper milking (a cow).” Houlder takes this to mean that because the leper’s hands are slippery, nothing comes of the work. Rajemison notes that it means that although the person is in great distress, they have a sense of ease.

who is self-satisfied in the shining palace too is in a poor peace like the leper milking, like the rich man who was living with Lazarus.<sup>34</sup> He ate much every day, he was attired in purple but a little after that he died and fell over the precipice into the place of the lost. Cut off he was then from eating a lot and he didn't save his spirit but lost it. This world is ostentatious but it is fleeting, it doesn't last. The days of this world must become insipid, they must become rot because they will be buried in the grave and are not free from sin, they are not free from death and so they are in a poor peace there. That is what makes so important the leading in speaking<sup>35</sup> of this message, "Tell all the people that because of Jesus they are free." "He who believes will be saved but the one who doesn't believe then will come the day of his condemnation."

It was already said last Sunday, it won't be very long before the Holy Spirit will come and cause the world to accept sin, righteousness and judgment and so death. Judgment because the *Andrarezina*<sup>36</sup> of this world has already been judged, eternally condemned – that is, the devil. Those who have no longer repented are for the devil for they are already penalized, already eternally condemned and so tell people so that they don't go along with this devil. So you are sent, O apostles, O disciples<sup>37</sup> of Jesus, tell the people that the Devil has already been judged! And so those people who do not accept the exorcism of their demons, that don't accept to leave the demons possessing them, shall be condemned with them forever. This is an important thing that Jesus says here that the believers in Jesus will do his work too: "He who believes in me, the work I do he shall do also."<sup>38</sup> That is to say, the salvation accomplished by Jesus will be returned to each person at that time. That is preaching the gospel. And so before people preach the gospel, [before] the accomplishment of this great commandment is the bestowing by Jesus of the Holy Spirit according to the prayer which we said there at the altar, "Give us your Spirit that we the church might have true teachers that have no bounds."<sup>39</sup> And so the people who have the Holy Spirit are those sent to preach. The one who receives the Word and proclaims Jesus, I believe, but not his own opinion or his own mind is the one who knows how to believe in the Lord Christ or to proclaim him but the Holy Spirit calls him with the Gospel<sup>40</sup> and explains with the gifts and sanctifies the faith in the Father in order to be a righteous person. And so the person who has the Holy Spirit is the preacher, able to proclaim Christ. This is what caused those preachers not to leave Jerusalem before they were clothed with strength from on high, that is the Holy Spirit. "You will yet hear the falling of the Holy Spirit upon you and you will be witnesses here in Jerusalem and Judea and Samaria, even to the ends of the earth,"<sup>41</sup> said Jesus.

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<sup>34</sup> Luke 16:17-31

<sup>35</sup> Translators note: "to lead in speaking" has the same connotation as to 'lead in singing,' that is, "to conduct", as in a choir.

<sup>36</sup> Name of a tree considered the tallest in the forest which leads to a proverbial comment, *Lavo ny andrarezina* (the *andrarezina* is tall) meaning "one famous and high-positioned person is dead." (Rajemison, p. 77).

<sup>37</sup> Here 'apostles' and 'disciples' refer to consecrated 'sent ones' and the community in the Soatanana Awakening movement and not to the biblical apostles and disciples.

<sup>38</sup> John 14:12

<sup>39</sup> From the collect for Ascension Day, however he is loosely quoting. The actual quote is, *Iraho ho aty aminay ny Fanahinao Masina, ka omeo mpampianatra marina, izay mitana ny teninao ny fiangonana*. "Send to us here you Holy Spirit and give us true teachers, that your church may lay hold of your word." (*Perikopa fanao amin'ny Fiangonana Loterana Malagasy*, 4<sup>th</sup> Edition, 1985), 128.

<sup>40</sup> Loose quote of Luther's explanation to the 3<sup>rd</sup> Article of the Creed in the Small Catechism.

<sup>41</sup> Luke 24:49; Acts 1:8.

And so we thank the Lord for this great message placed with the apostles. And they waited there and ten days after Jesus spoke this message the Holy Spirit came and so the kingdom of God, the Christian Church around the world, has come to us here too. And so we thank the Lord that because of the reliable preachers “that didn’t care for tiredness, that didn’t complain of blistering hands”<sup>42</sup> but really gave effort at whatever price to be paid, whatever the type of suffering, believing this word of the Lord, “I am with you always to the close of the age.”<sup>43</sup>

And so what was first preached? The first thing which was proclaimed was what made Jesus a prophet. Jesus Christ is a prophet. That is, he is that Word of God. He is that Life. As the Apostle said, “To whom shall we go, you have the words of eternal life.”<sup>44</sup> He has already shown us life, we have seen it with our eyes, we have touched with our hands the life of Jesus Christ, for which you have been sent [as a messenger].<sup>45</sup> And so we will consider this Word of God, the gospel, the Bible which offers life to the people to whom we preach the Word. This is what the Word of God says, “Dear brothers, be well established, do not change, always accomplish a lot for the work of the Lord.”<sup>46</sup> When we see these many Christians, preachers praising God day and night who have already expended much money, expended their lives, their abilities, their days then it will be clear to them surely that “there is no loss at all in their great effort in the Lord.”<sup>47</sup> Life has come to the church. It is believed to have an eternal place, said Jesus, when he advised the apostles because the Word of God says there: “He who believes in me, he who loves me will keep my word and my father will love him and we will come to him and dwell with him.”<sup>48</sup>

And so what makes Jesus a prophet is important, carrying the Word of life into the world, placing it into the mouths of all preachers.<sup>49</sup>

The second thing announced in this sermon is what makes Jesus the high priest. Jesus is not only a prophet but also the high priest. The high priest, we all know, is the one who carries, who offers sacrifice, prepares sacrifice, in the place of the sins of people, who prays before God. And for those high priests previously, sheep were what they offered, birds, incense to be burned. Shaded by the end of the life of Jesus Christ there on the cross, there are no worries. This is the true high priest who takes away the sins of the world – Jesus Christ. There is no other salvation, there is no other lesson under heaven by which people can achieve salvation but Jesus Christ alone.<sup>50</sup> And so, as the word which he announced to us, there at the altar: “Believe in Jesus Christ and you will be saved, you and your family.”<sup>51</sup> Your sin is forgiven in the name of Jesus. And again those who lay on hands, sent by Jesus to this work: these are the works that will follow those who believe, they will drive out demons in my name, they will speak in languages they don’t yet know, they will receive

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<sup>42</sup> Common expression: *tsy nitandro hasasarana, tsy nitarain-tanamiepaka.*

<sup>43</sup> Matthew 28: 20.

<sup>44</sup> John 6:68.

<sup>45</sup> 1 John 1:1

<sup>46</sup> 1 Corinthians 15:58a.

<sup>47</sup> 1 Corinthians 15:58b

<sup>48</sup> John 14:23

<sup>49</sup> Jeremiah 1:9; see also Luther’s Works WA 37, p. 381: “The mouth of every pastor is the mouth of Christ.”

<sup>50</sup> Acts 4:12

<sup>51</sup> Acts 16:31 as it is quoted in the absolution found in the Sunday morning liturgy of the Malagasy Lutheran Church (1970 revision).

snakes, they will heal the sick,<sup>52</sup> they will do every good work because Jesus already has forgiven the sins of the people, and the sins forgiven by them are forgiven, and the devil leaves of his own because Jesus comes to the person. This is not a fanciful thing, the exorcism of demons is not something invented by human beings, the healing of the sick but God loves the whole person, the whole gospel. People are not just spirit but body and spirit.<sup>53</sup> And so God wants the healing of the whole person, and so the entire gospel will be preach to the entire person and all people. What brings us to receive guests, and that welcome of guests purified by these little ones is nothing other than that Jesus loves the body, not only the spirit. And so we see in the Word of God it is not the spirit only that [makes a] person but the body, too. He is a living sacrifice and he is the reason God forgives the sins of those who repent, the sins of those who remember that they are wrong and it is he who will do the work of Jesus and Jesus is with him there at the right side of God the Father almighty and God will forgive the sins of those who repent.

Last of all, the words which announce the Word of God today, that lifted Jesus up, seated at the right hand of the God the Father Almighty, holy is his name, a place holy and high where he lives, giving life to the spirit of the humble and the Lord gives life to the flesh. When Jesus was ascended then he came to the Highest of the High, to the place that is high and central, there he sits, there no one can reach him. All his enemies are underneath the Lord. He cannot be caught any longer. He cannot be killed any longer but sits at the place high and central. And so says Psalm 110: “This is what the Lord said to the Lord: sit at my right hand until I put all your enemies under your feet.”<sup>54</sup> His enemies are under his feet. This means that Jesus rules. He is king of kings and the truth of that word which says, “All authority in heaven and earth has been given me, all authority.”<sup>55</sup> And so now with the ascension of Jesus into heaven it is evident what makes him king, the Lord of the whole world. For the day is coming when he will gather all the people and all the people will kneel before him, and the people who believe will be seen there, accepting their sin and their guilt forgiven and he will give them his glory and say to them, “Come you who were lead by evil, inherit the kingdom prepared for you.”<sup>56</sup> And there are also those to whom he will say, “Away from me you doers of evil that would not believe and lived with that angel of this world.”<sup>57</sup>

And so make effort, O church, don't make life into a thing, O servants of God annointed to preach the Word of God there in the forgiveness of sins. For whoever believes that Jesus took his place – people judged guilty – then the day and time will come when he will be able to say: “Here I am and those children you gave me and those children<sup>58</sup> who believed the gospel you preached to them.” Truly forgiven are the sins of these people. As the Psalm says, “The people will receive forgiveness,”<sup>59</sup> for the word does not deceive, the promise does not deceive, this Word of God. “It is not I who deceives you,” according to Mark, but you will truly receive forgiveness.

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<sup>52</sup> Mark 16:17-18

<sup>53</sup> This is a critique of the proverb, *Fanahy no maha-olona*. “Spirit is what makes a person.”

<sup>54</sup> Psalm 110:1

<sup>55</sup> Matthew 28:18

<sup>56</sup> Matthew 25:34

<sup>57</sup> Matthew 25:41

<sup>58</sup> Isaiah 8:18; Hebrews 2:13.

<sup>59</sup> Psalm 85:2



Following that, that which you need to make the kingdom of God progress will be given by God, “whatever you ask in my name,” says Jesus on this holy festival, “I will do that.”<sup>60</sup> And so the word is true which is said here that the Lord “will work with them demonstrating the word by signs”<sup>61</sup>, signs given by God to us to make his kingdom grow. It is faith that God needs from us for the work is Jesus’ and he is the one who offers, offers everything we need to accomplish it. We can touch this with our hands<sup>62</sup> here in the Revival Center<sup>63</sup> in this town. For what we do we still do and we don’t know how it happens each September 17<sup>th</sup>.<sup>64</sup> Jesus offers the true command about everything: “Behold, I am with you to the close of the age.”<sup>65</sup> Jesus sits in the highest place and prospers his kingdom.

“Glory to the Father and to the Son and to the Holy Spirit. As it was in the beginning is now and ever shall be. Amen.”<sup>66</sup>

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<sup>60</sup> Matthew 21:22; Mark 11:24

<sup>61</sup> Mark 16:20

<sup>62</sup> John 20:24-28

<sup>63</sup> translates *toby lehibe*.

<sup>64</sup> Date of the annual meeting of the Soatanana Revival where thousands of guest come from around the island and the members of the local revival provide all the food and lodging.

<sup>65</sup> Matthew 28:20

<sup>66</sup> The *Gloria Patri* is prescribed in the Liturgy for the end of all sermons.

## 10. Rakotonomenjanahary Danielson

Aoka hivavaka isika rehetra: Ry Andriamanitra masina sy tsara indrindra ô, misaotra sy midera anao izahay, ary ny fanavotana efa nataonao taminay, ny fitsangananao tamin'ny maty, ny fiakaranao any amin'ny voninahitrao dia samy toky nomenao anay, nomenao ny mpianatra fahizay, nomenao ny fiangonana mandraka androany. Koa misaotra sy midera anao izahay fa izany lalana nodiavin'ny Zanakao lahitokana izany dia nataonao indrindra hampahery anay amin'izao fiainana izao satria olona ho faty koa izahay, olona hody; kanefa tsy hody fe hody ka ho levin'ny tany mandrakizay, fa amin'ny alalan'ny Zanakao dia atsangananao handova ny fiainana mandrakizay izay ombain'ny fahasambarana lavitry ny sento sy tomany. Misaotra anao izahay satria efa maro tokoa ny fitahiana nataonao taminay na dia amin'izao tany sarotra izao aza, ary izany fitahiana izany dia anehoanao aminay famantarana fa momba anay ianao, miaraka aminay mandrakariva ianao. Koa mandrapihavin'i Jesosy eny amin'ny rahon'ny lanitra dia tehirizo ho feno ao anatinay izany finoana izany, ary amin'ny Anarany koa no hangatahanay sy hanirianay izany rehetra izany. Amen.

Ny tenin'Andriamanitra izay anjarantsika amin'ity fotoana ity izay fotoanan'ny fifohazana dia ny Marka toko faha 16 ny andininy faha 14 ka mijanona amin'ny andininy faha 20 manao hoe amin'ny anaran'i Jesosy: "Rehefa afaka izany, dia niseho tamin'ny iraka ambin'ny folo lahy Jesosy, raha nipetraka nihinana ireo; ary izy nanome tsiny azy noho ny tsi-finoany sy ny hamafin'ny fony, satria tsy ninoany ireo efa nahita Azy, rehefa nitsangana Izy. Ary hoy Izy taminy: Mandehana any amin'izao tontolo izao ianareo, ka mitoria ny filazantsara amin'ny olombelona rehetra. Izay mino sy atao batisa no hovonjena; fa izay tsy mety mino no hohelohina. Ary izao famantarana izao no hanaraka izay mino: hamoaka demonia amin'ny anarako izy; hiteny amin'ny fiteny izay tsy mbola hainy izy; handray menarana izy; ary na dia misotro zava-mahafaty aza izy, dia tsy hampaninona azy izany; hametra-tanana amin'ny marary izy, dia ho sitrana ireny. Ary Jesosy Tompo, rehefa niteny taminy, dia nampiakarina ho any an-danitra ka nipetraka eo an-kavanana'Andriamanitra. Fa izy ireo kosa dia lasa ka nitori-teny eny tontolo eny, ary ny Tompo niara-niasa taminy ka nanamarina ny teny tamin'ny famantarana izay nomba azy. Amena."

Ry Ray Masina ô manamasina anay amin'ny fahamarinana fa ny teninao no fahamarinana.

Ry fiangonana malala, ho aminareo rehetra anie ny fahasoavana sy ny fiadanana avy amin'Andriamanitra Raintsika sy Jesosy Kristy Tompo. Amen.

Rehefa jerena ny filazantsaran'i Marka, indrindra mialoha ity teksta izay anjarantsika androany ity, dia tsy fantatry ny mpianatra Jesosy rehefa niseho taminy. Ny antony dia mety ho lafiny roa. Ny anankiray na efa tsy finoana mihitsy fa nitsangana tamin'ny maty izy ka tsy nino fa efa Jesosy io eo io. Mety mahazo ny olombelona tokoa mantsy izany; raha misy zavatra efa latsaka an'eritreritra mafy ka miseho iny zavatra iny. Ohatra: olona anankiray, ka raisintsika an'ohatra ilay sambo rendrika tany Mahajanga, SAMSON, dia maro no maty tao. Ka raha amin'ireny olona noheverina ho maty ireny izao no misy mipoitra any amin'ny fianakaviny dia tsy hino ny havany satria efa andro maromaro izay. Izay no anankiray. Ny faharoa, mety koa amin'ny fomba hafa no nisehoan'i Jesosy ary izao no voalaza teo alohan'ity teksta ity. Raha niaraka tamin'ny roalahy tany an-tsaha izy, hoy i Marka, dia endrika hafa no nisehoany. Izany hoe tsy ilay fahitana an'i Jesosy amin'ny mahazatra fony izy fahavelony, ka dia tsy fantany izy. Io dia hamafisina ao amin'ny soratra hafa amin'ny soratra masina, tamin'ilay roalahy nankany Emaosy izay niara-dalana tamin'ny Jesosy tamin'izany nitsangana ny andro Alahady, dia niresaka eny an-dalana izao kanefa tsy nahalala azy. Ireo izany ny lafiny anankiroa mety tsy nahafantarana an'i Jesosy. Kanefa ny lafiny faharoa no toa lazain'ny soratra masina fa niova endrika na hafa ny fahalalana an'i Jesosy sy ny fahitana azy amin'ny fotoana sasany. Fotoana sasany, hoy aho, satria tamin'izany niseho tamin'ny mpianatra dia tonga dia fantatra, teo amin'ny trano. Nolazaina tamintsika tamin'ny Paska izany. Tsy voatery ho izany anefa Jesosy, izany hoe tsy voatery ho amin'izany toerana na voafaritry ny saina ho amin'ilay nahitana azy ihany Jesosy. Raha jerena ny

filazantsara araka ny Marka, ka rehefa niseho tamin'ny 11 lahy izy, satria Jodasy tsy teo intsony fa efa maty nomono tena, dia izao: mbola nihanahana ny mpianatra teo am-pisakafoanana, nihanahana izy dia io vokatry ny efa latsaka ao anaty saina ny hoe efa tena nalevina, nidina tao anaty fasana tamin'ny rarivato mafy ka dia sarotra ny hino. Noho izany dia nanome tsiny Jesosy, nanome tsiny izy. Ny fanomezan-tsiny dia mahazo lafiny maro teo amin'ny tantara niarahana. Ny voalohany dia efa niteny izy alohan'ny nanomboana azy sy alohan'ny nahafatesany fa hitsangana izy amin'ny andro fahatelo. Rava izany rehefa tonga tokoa ny tokoa, rava tsy nipetraka. Rehefa nilaza tao ireto vehivavy tahaka an'i Maria Magdalenina fa nitsangana ny Tompo dia toa nofy amin'ny sasany, toa neken'ny sasany ihany, ary Tomasy moa no voasingana ho anisan'ny tena tsy nino rehefa niseho tamin'ny mpianatra 10 lahy Jesosy indray andro, ka dia nasain'i Jesosy nikasika ny tenany mihitsy. Misalasala ary ny finoana araka ny efa voalaza matetika hoe “izy marina ary ve ity sa ahoana no tena fandehany”, ny fipetraky ny raharaha hoe “izy marina ve ity”?

Izay fanontaniana izay no valiana ka mba hahamarim-pototra ny eritreritra sy hialan'ny fisalasalana dia niteny Jesosy. Niteny Jesosy naniraka ny mpianany: “mandehana any amin'izao tontolo izao ianareo ka mitoria ny filazantsara amin'ny olombelona rehetra”. Didin'i Jesosy izany: “mitoria ny filazantsara amin'ny olombelona rehetra”. Manamafy ny finoan'ny mpianatra izany, satria matoa asaina toriana ny filazantsaran'ny fahavelomana, izay efa nambara imbetsaka sy miverimberina, dia manamafy fa tena tsara tokoa izy. Ka dia manome baiko izy ny handehanan'ny mpianatra. “Olombelona rehetra”: eto dia misy manahirana kely amn'ny toetr'andro fa raha miteny hoe “olombelona rehetra” Jesosy dia tsy manavaka ny sokajin'olona ara-pirenena sy ara-tsosialy ary koa ara-taona, tsy manavaka fa na dia zaza ao an-kibo aza dia afaka mandray ny hafatra. Izao no zavatra efa voalazan'ny maro ary azontsika mba hadihadiana amin'ireny dokotera ireny. Raha fatra-pihirahira ny reny mitondra ny zaza ao an-kibony dia te- hihira ny zaza; raha olona saro-po ny reniny fony nitondra azy dia saro-po io zaza io. Ny dikan'izany dia izao: afaka mandray hafatra na dia mbola any an-kibo aza ny olombelona. Koa raha mihirahira ao amin'ny fihirana mandritra ny fitondrana vohoka dia efa hafatra tafita ao amin'ny zaza ao ankibo sahady izany, ka mahafoka ny atao hoe olombelona rehetra hatramin'izay hevirintsika sy fara-takantsika hoe hatraiza ny olombelona no olombelona ao ankibo: hatrany dia efa azon'ny filazantsara hidirana. Tsy ny fampitana amin'ny alalan'izany ihany fa ny heno koa dia efa misy tafita ao amin'ilay zaza ao ambohoka. Maika moa rehefa tonga ety ambonin'ny tany tanteraka izy, dia be dia be ny zavatra azon'ny zaza, izay mbola am-pikarohana ny ankabeazany, izay tsy heverintsika Ray aman-dReny, tsy heverintsika olon-dehibe ho mahazo ny zaza satria mbola tsy afaka miteny, tsy afaka maneho ny hevitra araka ny maha lehibe ka misy fifandraisany izay efa tomombana ataon'Andriamanitra ara-pahariana ao. Izany no mahatonga ny dinika ao amin'ny batisa manao hoe zaro ento miangona ny zaza, ary zaro mivavaka ny zaza fa izany dia zavatra tandrify azy\_ary raha maha Kristianina dia zory. Dia amin'ity no manamarina ny famakiana ny hoe tsy mahay mino ny zaza. Tsy misy moa fahalalana ny mino sy ny tsy mino amin'ny zaza, fa araka izany voalaza izany dia izao: nomen' Andriamanitra finoana ny zaza, nomen'Andriamanitra finoana ny zaza raha toriana amin'ny olombelona rehetra ny filazantsara. Tsy azo atao ary ny manilika ny ankizy na ny zaza ho tsy mahalala na inona na inona eo amin'ny fotoampivavahana fa misy zavatra tafita ao aminy ao, fa rahatrizay hiseho miharihary izy. Dia hifandaharana moa izy mino sy hatao batisa, nalahatra ny teny, “mino” aloha vao “atao batisa”. Dia araka izay voalazako izay: tsy azo tsaraina ho tsy mino *mihitsy ny zaza noho izany dia hanakanana ny batisa kanefa* tsy naverina eo amin'ny manaraka ny hoe “atao batisa” ka izay “tsy mety mino no hoheolohina”.

Rehefa vita batisa isika dia tsy maintsy mitoetra ao amin'ny finoana. Tsy majika ny zavatra natao amintsika fa ny finoana nomena tamin'izany batisa izany sy ny zavatra entina ao aminy, nentin'Andriamanitra ao aminy, izany no tsy hanamelohana antsika koa. Inona moa no mariky ny tsy finoana ho antsika izay vita batisa? Ny anankiray, ny fisalasalana amin'ny fanompoana an'Andriamanitra izay toriana ato amin'ny fiangonana ka manao zavatra roa. Ny faharoa, ny fahalainana ka heverina hoe vitavita ho azy ny fifandraisana amin'Andriamanitra sy ny fiainana

andavanandro na toa ka tsy mandeha miangona aza. Efa aretina mikiky ny finoana izany ary tena hitarika amin'ny tsy finoana. Noho izany dia ny finoana izay nataon'Andriamanitra, tahaka azy nitsangana tamin'ny maty, izay Jesosy hitantsika eto, ny finoana azy, izany no tsy hanamelohana; ny finoana ny asa-pamonjena amin'ny alalan'ny fitoriana ny filazantsara sy ny batisa, izany koa no tsy hanamelohana. Na izany aza anefa dia tsy nitsahatra teo Jesosy fa misy "famatarana", hoy izy, "hanaraka izay mino". Ity dia teny fandrentsika isaky ny fifohazana eto: "hamoaka demonia amin'ny anarako izy, hiteny amin'ny fiteny izay mbola tsy hainy izy, handray menarana izy, ary na dia hisotro zava-mahafaty aza izy dia tsy hampaninona azy izan, hametratanana amin'ny marary izy dia ho sitrana ireny". Famatarana ho an'izay mino. Dia ato amin'ny fiangonana moa isika dia misy ny atao hoe mpiandry, misy ny tsy mpiandry dia anjara raharahan'ny mpiandry io. Raha ara-minisitara dia marina izany. Ary ity teny ity no anisan'ny anankiray koa tsy mampifanara-kevitra eo amin'ny fiangonana vaovao sy ny antsika satria hoy izy rehefa tsy manao an'ireo dia tsy mino, rehefa tsy manao an'ireo dia tsy mino. Tsy izany anefa fa izay rehetra mino dia manaraka azy ireo famantarana ireo. Ka raha manaraka azy ireo famantarana ireo izany dia tsy nataon'Andriamanitra ho didy tsy mantsy hisy fa fanehoana ny voninahitr'Andriamanitra eo amin'ny asa fitoriana ny filazantsara. Ny didy tsy maintsy misy manko dia izao: rehefa ohatra izany ka misy nametrahan-tanana ka tsy sitrana ny olona tamin'ny fotoana anankiray tamin'iny dia entina hilazana fa io olona io dia tsy manana ny fahefana avy amin'Andriamanitra ohatra. Fa izao no fipetraky ny hevitra Jesosy ity: ny Kristianina rehetra mino ny fitsanganan'i Jesosy ary miorina mafy amin'izany dia maharoaka devoly, tsy maharoaka aza moa fa mandroaka devoly. Tsy miandry mpiandry ihany vao afaka mandroaka devoly ny Kristianina anankiray, fa afaka mandroaka devoly ny Kristianina anankiray. Tsy miandry mpiandry ihany vao afaka hiteny amin'ny fiteny tsy fantatra ny olona anankiray, fa hiteny amin'ny fiteny tsy fantatra izy raha izay no hitarihan'ny fanahy azy: "famantarana ho an'izay mino". Ny tsy hitovizana mihitsy dia izao: efa hain'ny devoly koa ny mampiditra fiteny tsy fantatra eo amin'ny olombelona sy ny fiangonana. Koa dia efa hita, efa nandalovana izany hoe devoly mampiteny amin'ny fiteny tsy fantatra. Izay ilay lazaiko hoe: izy ity tsy zavatra filamatra tsy maintsy ho tanterahina. In-telo ny zavatra natreha-maso fa ny anankiray no lazaiko. Nivavaka izahay indray andro, efa elaela ihany izay, roapolo taona lasa izay na mahery aza, dia niteny amin'ny fiteny tsy fantatra teo, koa satria tsy sakanana izany fa tonga ho azy eo. Ka tamin'io fotoana io sendra nisy Norvezianina teo ary rehefa teo izy dia fiteny Norvezianina izany no nitenenany, notenenin'ilay olona. Vita ilay fotoam-bavaka dia izao no nolazainy mantsy ny mpiandraikitra: "teny maloto daholo no noteneniny teo", hoy izy fa fiteny Norvezianina no nolazainy, teny maloto, izay. Ka ny faniriana te-hibedibedika foana tsy amin'ny antony te- hampiseho fa mino aho na ohatra izany, tsy fantatro ny ao anatin'ny olona, dia izao: fandrika ihany koa ary azo fehezina ny fiteny tsy fantatra. Na izany na tsy izany, ao amin'ny fampiofanana ao amin'ny fiangonana Loterana izay tsy manao ambanin-javatra ny saina dia izao: izany fiteny tsy fantatra izany koa dia mety ho hay amin'ny alalan'ny fandratoana ka mety Malagasy hiteny amin'ny fiteny Norvezianina tahaka ireny hitantsika teo ireny, mety Amerikanina hitory teny amin'ny fiteny Malagasy, teny Afrikanina na teny Rosianina. Izany hoe tsy fantatry ny firenentsika kanefa dia nomena, miasa amin'ny alalan'ny saina ihany koa ny fanahy ka afaka miteny na mitory teny amin'ny fitenim-pirenena maro samihafa ny olona mino. Tsy azo avela koa izany ary tsy azo atao ambanimbiana izany fa fitaovan'Andriamanitra, ampiasain'Andriamanitra hampitana hafatra. Noho izany tsy dia ilay boredika tsisy fantatra iny ihany akory no atao hoe miteny amin'ny fiteny tsy fantatra fa na isika izao aza raha mahay tenim-pirenena maro, raha hiteny amin'ny teny Alimanina aho izao, dia tsisy fantatry ny maro anie izany, dia efa tsy fantatra izany fa Alimanina no mahafantatra an'izany. Tenim-pirenena maro hoy ny filazan'ny Lioka ihany, koa dia mifameno ireo. Na izany na tsy izany koa anefa dia misy fifanohizan-teny maromaro ao anatin'ny fiteny tsy fantatra, ka indraindray ao anatin'ny vavaka anankiray dia mifangaro ao ny fitenim-pirenena tsy latsaky ny folo na ohatr'izany, fiteny tsy fantatra ihany koa izany. Famatarana omena izay mino, izay no nolazain'i Jesosy. Izy roa dia samy fanamafisana ny fitsanganan'i Jesosy tamin'ny maty.

Ary eto koa na dia “hisotro zava-mahafaty azy dia tsy hampaninona azy izany”. Tsy teto amintsika angamba fa tamin’ny fifohazana fileovana no nitantarako an’ity. Ity tsy zavatra fampisehona na “demonstration” fa zavatra voatery tsy maintsy nirosoana, tsy maintsy natao, tsy nisy safidy ka dia nisotro zava-mahafaty. Izaio ilay ohatra izay nolazaiko izay. Vao tsy ela, fa ny toerana no somary manadino aho hoe taiza marina moa, tao Mandakibo, hoy aho, nisy mpiandry tamin’ny fotoan’androny dia nahandro vary sosoa amin’ny atoandro. Saika fanaon’ny any aminany amin’ny faritra andrefana iny moa ny vary sosoa amin’ny atoandro. Rehefa naroso ny vary sosoa dia nisy ohatran’ny vola angamba izy izay, ariary roa tamin’ny fotoan’androny. Dia hoy ilay mpiandry namany: aza mihinana anio fa misy poizina io. Tsia! “na dia hihinana zava-mahafaty aza aho dia tsy hampaninona ahy izany”. Dia nihinana izy; maty, maty. Izy ilay hoy aho hoe tsy fampisehoana na fanaovana demonstration. Hono indray ity, tao Ambohitsorohitra, hono, indray andro nisy mpivavaka nosamborin’ny fanjakana dia tonga tao dia nomeny zavatra mahafaty, miala tsiny fa tsy hoe manenjika fanjakana, tsy fantatro na tamin’iza na tamin’iza aloha fa hono hono, hoy aho, ka mety marina mety tsy marina fa lazaiko ihany ilay izy mba hahafahantsika mieritreritra. Voa nandray ilay vera fotsiny ilay olona dia izao, vaky teny an-tanany ilay vera, tsy nosotroiny izany; endrika mety hisehoan’ity zavatra ity izany; fa ny tiako omena dia izao: amin’ny fotoana fitoriana ny filazantsara amin’ny toerana maro samihafa sy firenen-drehetra, tsy hilaozan’izay tsy ho tia, fahavalon’Andriamanitra. Fahavalon’ny devoly ny mpitondra ny filazantsara, mety hisotro zava-mahafaty kanefa tsy mahafantatra. Nefa tsy hampaninona azy izany. Izany no fipetrak’ity teny ity, ka ity dia hananarana lafin-javatra roa. Ny voalohany dia hoe: aoka tsy ho sahisahy foana ka hihinan-javatra efa fantatra fa mahafaty dia manjary lazaina fa Andriamanitra no manjary tsy mamonjy. Aoka koa tsy hahatahotra ny amin’ny zavatra izay mety hihatra, ho anao, izay mitondra ny filazantsara. Fa na inona na inona akaikin’eo, na inona na inona haroso anao eo dia izao: Jesosy efa miaro anao. Betsaka ihany ny tantara mikasika an’izy io, dia hita amintsika Malagasy izay malaza amin’ny-, inona moa ny filaza azy?—famorihana”. Malaza amin’ny famorihana manko isika Malagasy ary izay no mbola aloka mandindona sy manindry ny toe-tsaina maha-Malagasy maro ka mahatonga azy hanompo sampy aza. Efa nisy pasitora natao izany tsy maty, efa nisy mpiandry natao izany tsy maty. Ary ny halalana fa nisy izy dia ilay olona no niverina indray mifona mangataka famelankeloka fa nataony ilay zavatra, izay no halalana ary ilay olona nihinana tsy nahalala, tsy nahalala ka ao ny miaiky manao hoe miaiky anao aho, ao ny manao hoe mifona aminao aho. Ka na dia “hisotro zava-mahafaty aza izy dia tsy hampaninona azy izany”. Famatarana omena ny mino.

Ry Havana hatreo no entina manambara amintsika sy hanamafisana amintsika fa Jesosy velona no miaraka amintsika fa tsy Jesosy maty, Jesosy velona ary ny endrika tsy nahafantarana azy tahaka ny indray mandeha tamin’izy mbola niaraka tamin’ny mpianany talohan’ny nahafatesany dia anankiray ihany koa entin’i Jesosy maneho fa eo amintsika isan’andro isan’andro izy na dia tsy hita maso aza ary mety tsy ho fantatsika koa na dia miseho vatana aza. Dia nahita lehilahy anankiray misaringotra mitomany eny amoron-dalana, dia izay no mahasamihafa ny fanomezam-pahasoavana moa, dia rehefa nandalo izy dia nahalala fa Jesosy io: “Ary ianao maninona eto, fa maninona ianao no mitomany ohatran’ity, fa maninona eto ianao, inona no ataonao eto?” Dia izao no navaliny: “malahelo mafy aho”, hoy izy, “fa tsy mety mibebaka ny fiangonana, ny Kristianina ka dia mbola mahantra mandrakizao”. Tantara moa ka lazaina amintsika ihany ny zavatra heno. Izay no entina manambara amintsika koa manao hoe mety tsy ho fantatsika koa anefa Jesosy na miseho amintsika, amin’ny maha antsika izao mety tsy ho fantatsika. Tsy tahaka ilay endrika mampirapiratra izay mety andrasana sy antenaina, na ilay miankanjo ankanjo fotsy lava be tahaka ny sary hita etsy sy eroa, mety tsy izay ny fisehon’i Jesosy. Ary na ianao aza mety efa niresahany fa tsy fantatrao. Izay izany Jesosy amin’izao androntsika izao. Amin’izao androntsika izao, noho izany fisehoan’i Jesosy amin’ny alalan’ny endrika maro samihafa izany dia maneho ihany koa fa tsy mitana ny maha hoe Jiosy azy fotsiny Jesosy rehefa tena vita ny famonjena. Koa diso ny fampianarana milaza hoe an’ny Jiosy ihany, diso koa ny fampianarana manao hoe lehilahy ihany io, fa amin’izao fomban’i Jesosy izao, izy velona izao izany mety miseho amin’ny endrika vehivavy aza raha ilaina ny amin’izany. Dia hoy

isika hoe: ka izany ve Jesosy tsy manohitra ny teny hoe “tsy miova omaly anio ary mandrakizay”?. Ny fomba fisehoan’i Jesosy dia miova, fa izy tsy miova, tsy miova ny fitiavany, tsy miova ny famonjeny, tsy miova ny fampitany hafatra fa dia mijanona mandrakariva amin’ny teniny izy, fa anehoany amin’ny olombelona rehetra fa ny olombelona rehetra eran’izao tontolo izao no vonjeny. Dia mety hiseho amin’ny endrika Alemanina izy, Malagasy izy, Afrikanina izy sy ny maro samihafa, izay Jesosy. Amin’ny episitilin’ny Petera na Hebreo dia voalaza fa “mazotoa maka vahiny fa efa maro tamin’ireny no nampian-trano Anjely izay tsy fantany akory”.

Ry Havana, amin’izao endrika fisehoan’i Jesosy izao dia tsy mba fampitahorana fa tena fampiononana, mpanome hery hilaza ny fitiavan’Andriamanitra Ray, mpaneho amintsika fa isika dia tsy foiny amin’izao fiainana mandalo izao. Ary izy rehefa niteny ka niteny, raha arahina ny soratra dia izao: teo izy dia niakatra any an-danitra. Niakatra ho any an-danitra izy amin’izay fotona izay. Dia naneho azy ny mpanao sarimihetsika sy ny karazany dia arakaraka izay eritreriny eo, fa ny fantatra aloha dia izao: Jesosy tamin’izy niakatra ho any an-danitra dia hitann’ny mpianatra tokoa ny niakarany. Tamin’ny filazantsaran’i Marka hoe nipetraka eo ankavanan’ Andriamanitra hoy izy. Io dia tsy mbola misy mahalala loatra, na handàla toy inona aza, ny hoe aiza marina moa ny lanitra izany fa niala teto amin’ity tany ity izy. Raha vao miala ny tany isika dia tsy maintsy miakatra raha ohatra ka te-hohita maso, velona. Fa raha ohatra isika ka miala amin’ny tany ka midina any ambany any dia mazàna fahafatesana. Ka niala tamin’ny tany izy, tsy nanan-kery taminy ny herin’ny tany mihazona ny tongotsika, dia lasa nipetraka eo ankavanan’ Andriamanitra izy. Izay no nosoratan’ny filazantsaran’i Marka. Inona moa izany no milaza fa Jesosy ilay miaraka amintsika mandraka androany, ilay maniraka mandraka androany, dia izao: eo ankavanan’Andriamanitra mandrakariva. Ka raha eo ankavanan’Andriamanitra dia izao: isika dia mahalala fa ny olona eo an-tanana ankavanan’Andriamanitra dia olona mahatoky ary ny soratra masina dia efa maneho fa ity Jesosy ity dia mahatoky an’Andriamanitra indrindra. Voalaza imbetsaka izany, na tamin’ny batisa, na tamin’ny soratra hafa. Ka rehefa nampiakarina any an-danitra izy, nifona ho antsika.

Aiza ary Jesosy amin’izao? Sady eo ankavanan’Andriamanitra izy no eto amintsika, izay ny amin’i Jesosy. Misy fitenintsika Malagasy izay mba mahalasa ny saina ihany manao hoe: “tsy izay mamirapiratra dia kintana, tsy izay rehetra ilain’ny fo dia faritana, tsy ny be resaka no manana ny marina, tsy ny mitoka-monina no miala ary tsy adalan’ny akoho loatra akory ny hitoerany any atsimom-patana fa noho ny toeram-boazara; ka tsy hiady vitana aho fa an’ny any ambony ny fandaharana”. Jesosy, ry Havana, araka izay nolazaiko teo izany dia nasandratra ho avo, nasandratra ho avo, ary vokatry ny fanetren-tenany no nanandratan’Andriamanitra azy. Voasoratr’i Paoly koa izany. Dia mbola mamerina amintsika ihany koa fa tsy izay rehetra miseho ho marevaka sy toa tsara fa hitan’ny maso sy amin’ny fahavelomana, tsy izany mandrakariva akory no atao hoe tsara. Tsy izay rehetra manerinerina na manao ny toerany ambony, tsy izany akory no atao hoe hahazon’ny lanitra. Fa ao amin’Andriamanitra dia ao amin’izay manetry tena indrindra no hisehon’ny voninahiny. Izao no hafatra ho antsika amin’izao tantara izay naverin’ny filazantsaran’i Marka izao. Voalohany, mbola anjarantsika mandraka androany ny “mandehana mitoria ny filazantsara amin’ny olombelona rehetra”. Ka dia aza tezitra ihany na sorena raha ohatra ka tsy isika no hita eny an-tsena na eny andalambè fa ny fiangonana hafa. Fa anjarantsika tokoa ny mitoria ny filazantsara amin’ny olombelona rehetra, kanefa izao: ny antsika Loterana dia any amin’ny tany mbola tsy nitoriana no hanambarana fa tsy any amin’ny tany efa nandre. Izay no mahasamihafa kely. Isika tsy mitoria eny amin’ny tsehan’ny Sabotsy intsony satria Antsirabe iray vohitra dia heverina fa efa nandre ny filazantsara. Fa handeha isika ho any amin’ny faritra Bemaro, ohatra . na any amin’ny faritany atsimo ambony ohatra izay misy tsy mahalala mihitsy izany filazantsara izany. Izany no programan’ny fiangonana Loterana, hanirahana antsika izany, mandehana hoy izy.

Manaraka an’izay, rehefa mandeha dia ny marina ihany koa hoe entina, ilay fanazavana ery amin’ny voalohany. Arakaraka ny hitoriana ity filazantsara ity koa anie re olona no manamafy ny finoana e! “Tahaka ny mitsongo anamamy ka arakaraka ny angalana ny raviny no hiroboany”. Izay

koa ny finoana, fa” ny finoana tsy miasa maty”, hoy Jakoba. Ka raha mararirary ny fiangonana, tsy dia mitombona loatra, be olana isan-karazany dia noho ny tsy fitoriana no hita voalohany indrindra. Indrindra ho anay mpandinika, ny tsy fandehanana mitory. Ka irahina ny vita batisa rehetra hanao izany fa arakaraka ny hitoriana izay no mahamatotra ny finoana ary raha tsy nitory ny mpianatra, tsy matotra koa ny finoany. “Mitoria ny filazantsara amin’ny olombelona rehetra”, ka dia tsy ny mpiandry ihany na ny Evanjelisitra ihany fa ny Kristianina rehetra eto amin’izao tontolo izao. Tantara izay fantatsika loatra fa tany Norvezy dia efa ho arivo taona mahery izao no nitondrana ny filazantsara. Ny antsika vao tsisy 150 taona. Fa rehefa tao izy mianankavy, tao, tao dia teraka amin’izay ny hoe andao hanitatra ny filazantsara. Dia tonga taty Madagasikara ry zareo, ny Angilisy, ny Norvezianina, dia tonga koa ny Frantsay nitondra ny filazantsara.

## 10. Rakotonomenjanahary Danielson (Translation)

Let us pray. O, holy and infinitely good God, we thank and praise you and the redemption you have already made for us, your resurrection from the dead, your ascension into heaven...are all promises you have given us, that you have given your disciples from the past, you have given your church up until today and so we thank and praise you for that is the way your only Son cleared and so you made it to strengthen us indeed in this life because we are people who will die, people who will go home but not going home limited by going home and so forever buried in the ground but because of your Son resurrected when eternal life comes in order to be blessedness far from mourning and crying. We thank you that the blessings you have made for us are already many in order to show us the signs that you are with us, go with us always. And so until Jesus comes again on the clouds of heaven hold that life fully inside us and so in His name we ask and wish this. Amen.

[text is cited and read]

If we look at the Gospel of Mark just before this text which is our portion today then the disciples did not recognize Jesus when he appeared to them.<sup>67</sup> There might be two reasons for this. The one is that they may not have believed in the resurrection from the dead at all and so they didn't believe that Jesus was this one. This really is something that can get people if there is something that falls into their thoughts deeply and so that thing shows. For example, one person we all heard compare that shipwrecked boat in Mahajanga, <<Samson>><sup>68</sup>, many were dead there. And so if among those who were thought to be dead now there was one who appeared to his family, his friends wouldn't believe it, because it has already been several days. That is the one. The second might be in a different manner where Jesus shows himself and that is what is said here just before this text when he went with the two men in the field, says Mark, then he showed himself in a different form, that is not the normal appearance of Jesus to which was normal when he was still living and so they didn't know him. This is underlined in other writings in Holy Scripture where those two went to Emmaus who traveled with Jesus when he rose on Sunday and then they spoke on the road but they didn't know him. These are the two reasons that they might not have known Jesus, however it is the second reason where Holy Scripture seems to say that the recognition of Jesus changed to another appearance. The appearance of him at different times, other times I say because when he appeared to the disciples then he came and was recognized there in the house spoken about on Easter. Jesus isn't required to be like that, that is to say, Jesus is not required to be in that place or limited by the mind to that appearance alone. If we look at the Gospel of Mark, when he appeared to the eleven disciples because Judas wasn't there anymore but had already killed himself, then...the disciples still were panting there eating, they were panting as a result of what had already fallen into their minds that is truly buried, lowered into the grave with hard masonry and it was hard to believe. Because of this Jesus gave them blame, he blamed them. The giving of blame acquires many aspects in the story we're following. The first that he already spoke before his crucifixion and before his death that he would rise on the third day. That was ruined when the events, ruined not remaining. When the women like Mary Magdalene spoke that the Lord is risen it was like a dream to some, and some believed anyway. And Thomas it was who was singled out among those who truly did not believe when Jesus showed himself to the

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<sup>67</sup> Mark 16:9-13 is what he seems to be citing however it was not those to whom Jesus appeared who did not recognize him, it was the disciples who did not receive the reports. Otherwise he may be conflating this with other gospels.

<sup>68</sup> A recent event at the time of the sermon.



ten one day and was invited by Jesus really to touch his person.<sup>69</sup> Faith hesitates according to the way things are, saying, “Who is this really or how is this really happening?” The standing of the question really is who really is this? It is this question which is answered in order to strengthen the base of the thoughts and to have hesitation leave so that Jesus speaks. Jesus speaks sending the disciples, “Go into the world and preach the gospel to all people.” This is Jesus’ command, “Preach the gospel to all people.” This strengthens the faith of the disciples because if commanded to preach the life-giving gospel that has already been announced and repeated many times it is because it reinforces that he is truly very good and so he gives the command for the disciples to go out to all people. Here is something that is a little upsetting in the mood of the day if Jesus said to go to all people. That is, there is no discrimination of the type of people according to nationality and social position and also according to age. There is no discrimination even if it is a child in the womb then they can receive the message. Here is the thing that has already been said by many and we have understood to be researched by those doctors: if the mother carrying the child in her womb is often singing the child will want to sing. If the mother is violent while carrying him then the child will be violent. The meaning of this is as follows: people can receive a message even while still in the womb and if sung to from the hymnal during the time it is carried in the womb then there is already a message that has been delivered to the child in the womb already. That is what covers in a broad-brush what is said as “all the people” from what we think and the furthest our minds can reach that is from where are people – even people in the womb – from there has the gospel even been able to enter. It is not the laying ahold of this by this means only but that which is heard also has made it over to the child in the womb. So when he/she arrives here on earth he/she<sup>70</sup> is already born, the things that a child learns are very many which are still being researched which we parents haven’t even thought of, which we adults believe that a child cannot learn because they still cannot speak, they cannot display their thoughts in an adult manner and so there is their communication which is already accomplished by God in creation there. That is what brings us to the consideration in baptism, that is, from the child here in coming to church and from the child in prayer for that is the thing for which they are suited, and if that makes him/her Christian then follow. So with this the reading is justified which says the child is not capable of believing, there is no understanding of belief and disbelief in children but as that which has been said then: the child is given faith by God, the child is given faith by God if all people are preached the gospel to. It is not possible to shove aside children either the child who still knows nothing of worship for there is something which gets through to them for sometime in the future it will show clearly. Then the believing and baptizing are arranged together, the word is spoken, believe first then be baptized as I have said it, you cannot distinguish the child who does not believe because of this. So the baptism will be prevented but they don’t return the next time and the one who is not willing to believe will be condemned.

When we are baptised then we must rest in the faith. It is not magic which is done to us but faith which is given to us at that time and what is carried with it, carried by God with it and that is what would condemn us. What then are the marks of disbelief for those of us baptized? One is hesitation in serving God who is preached here in church. The second is laziness and thinking that the relationship with God is something done of itself and daily life even if you don’t go to church. This is the disease which gnaws at faith and would like to lead to disbelief. Because of this the faith which is made by God like the raising from the dead; Jesus whom we see here, the belief in him, this is what does not condemn, the faith in the work of salvation by means of the preaching of the gospel and baptism, these too are not reasons for condemnation. Even that however Jesus does not stop there

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<sup>69</sup> John 20:24-29

<sup>70</sup> Malagasy has only one 3<sup>rd</sup> person singular pronoun which is gender neutral. Unless the speaker makes a specific choice and demonstrates it by clarifying words, the listener is unable to determine gender.

but there are signs he says will follow the believer. This is the word we hear everytime we have an awakening service here, “ he will drive out demons in my name, he will speak in languages he yet does not know, he will handle snakes, and even if he drinks something with poison it will not mean a thing; he will place hands on the sick and they will be healed. Signs for the believers.

So we are here in the church where there are what we call shepherds, (there are those who are not shepherds) and so the shepherds have a ministerial role which is true. And this word one among others that that causes us not to get along with the new churches and ourselves because they say that if we don't do [these signs] then we don't believe, if we don't do these signs, we don't believe. This is not it, however. For whoever believes then these signs follow him/her and if these signs follow then it is not because God commanded them to be but for the display of the glory of God in the work of preaching the gospel. The command there must be so when for example there is a laying on of hands and the person is not healed at that time then that is used to say that this person does not have authority from God – for example. But here is the way Jesus put the idea: all Christians believe who the resurrection of Jesus and well established in this can exorcise devils, even those not able to exorcise devils exorcise devils, don't wait for a shepherd for a shepherd alone can exorcise deviles but a single Christian can exorcise a devil. Don't wait for a shepherd before a person can speak in unknown tongues but he will speak in the unknown language if that is how the Spirit leads him: a sign for those who believe. What does not make this the same is this: the devil already knows how to make people and the church speak in an unknown language, and so it has already been seen, already experienced that is the devil causing the unknown speech. This is why I say that this not something that is a measuring edge for what has to take place. Three things I have seen with my own eyes but I'll tell you one. We were worshipping one day, a while back, more than twenty years ago, and were speaking in unknown languages there, because it was not stopped but came on its own. And at that time there happened to be a Norwegian there and when he was there Norwegian is what was spoken, spoken by this person. When the service was over this is what the leader said: all dirty words is what he said, the [leader] told but Norwegian just the same, dirty words! And so the desire to prattle foolishly without meaning is not for the reason of showing that I believe or anything like that. I do not know what is in the person so it is just a trap, and so glossalalia can be limited. Whether this or not here in the training in the four churches where we don't make light of the mind, this glossalalia might be known by means of study so perhaps it is a Malagasy who speaks Norwegian like we saw there, perhaps it is an American preaching in Malagasy, African or Russian, that is one that our country does not know but it is given, the Spirit working by way of the mind too. And so the person who believes can speak or preach in the languages of many different countries. This cannot be left out and cannot be made light of but an instrument of God used to get his message across. Because of this it is not that this bleating of sheep of which no one knows anything that can be said to be the speaking of unknown languages for even us right now if able to speak many other languages, if I speak in German now, many would not know it, they don't know that it is German but a German would know it. Many national languages, the way Luke says it, and so they fill what is lacking in the other. Whether this is it or not however there are there is the joining together of many words within the glossalalia. And so occasionally in one prayer there might be not less than ten languages mixed up together. And that is an unknown language, too. A sign given the disciples, that is what Jesus said. These two are both a reinforcement of the resurrection of Jesus from the dead.

And here too is the drinking of a poison which won't have any effect. Perhaps not here among us but the district which I tell about in this story. This is not a piece of theatre or a demonstration but a thing which must proceed, that must be done where there is no choice and so drink something that is deadly. Here is the example that I said: not very long ago but I somewhat forget the place, where it really was, in Mandakibo I say there was a shepherd at that time cooking rice porridge at noon, which is the way we do it where I'm from in the western region – rice porridge at noon. When the rice porridge was served there was something like money, two ariary at that time, then his shepherd friend said, “Don't eat that today for there is poison!” “No! Even if I eat something

that is poisonous it won't do anything to me." And so he ate. He died. He died. That is what I meant by a piece of theater or a demonstration. Supposedly once at Ambohitsirohitra there was one day a Christian [literally, a pray-er] who was arrested by the government and brought there and made to drink poison. (I apologize but not during the persecution. I don't know when but supposedly and so it may be true, it might not but I tell the story that we might think about it.) That person having just taken the glass then suddenly the glass broke in his hand. He didn't drink it. That may be how these things appear. What I would like to give now is that during the time of the preaching of the gospel in many places and every nation, he will not leave one unloved, an enemy of God, The one who carries the gospel is an enemy of the devil and perhaps will drink something deadly but he won't know it and it won't affect him. That is what this word means and this advises two sides of things: first, don't be daring in an empty way to eat deadly things for it makes it seem as if God seemingly doesn't save. Also not be afraid of the things that might happen to you who carry the gospel for what ever is near you there, whatever happens to you, Jesus will protect you. There are a lot of stories touching on this which are seen here among us Malagasy. What is the way it said, "meetings". We are famous for our meetings, we Malagasy and there is still darkness round about and piques the conscience of what makes many of us Malagasy and brings people to worship idols even. There was already a pastor who did this and didn't die, there was already a shepherd who did this and didn't die and how we know this is because there was that one person who returned once and repented, begging forgiveness for he had done this thing. That is how we know that the person ate without knowing, without knowing. And so there is the accepting, that is, "I accept you." There is what is called "I apologize to you." And so even if he drank poison it didn't affect him. A sign given to those who believe. Dear friends, to this point it is to announce to us and to strengthen us that Jesus is alive and travels with us.

Not a dead Jesus but a living Jesus and the appearance is not how he was known like once when he still went with his disciples before his death and so one alone was the way that Jesus appeared but even to us every day though we do not see him with our eyes and perhaps we are unaware of it even if he were to show his body. There was a man seen by the side of the road in disarray crying – and here is what makes the difference – the gift of grace is that when he passed by he knew that was Jesus. And you, what about you here? Why is it that you cry like this? Why are you here? What are you doing here? This was his response: "I am very sad," he said, "because the church will not repent and so it is poor even until now." It's just a story and the thing is told among us what was heard which is to say that we, too, would not recognize Jesus if Jesus appeared to us. In what makes us like that perhaps we wouldn't know. It wouldn't be in that form that shines which we might be waiting for or hope nor in that long white clothing that we see in the pictures here and there. Perhaps that is not how Jesus would appear. And even if he spoke with you you might not know him. That is what Jesus is in our day, in these days now because of Jesus showing himself in many different guises and that shows as well that he doesn't hold on to what makes him a Jew only. Jesus when he really accomplished salvation. And so it is a mistake to say that he is a Jew only. And it is a mistake to say that he is only a man. Because in this manner of Jesus now, he being alive now he might show himself as a woman even, were he to need to. And so we say, "Hey, doesn't that oppose the word that says, he doesn't change yesterday, today and forever?"<sup>71</sup> The way in which Jesus shows himself changes but he doesn't change; his love doesn't change; his salvation doesn't change; his delivering the message doesn't change. He remains forever in his word but shows himself to all people, all people in this world it is whom he saves. So he might show up as a German, as a Malagasy as an African and many others. That's Jesus.

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<sup>71</sup> Hebrews 13:8

It says in the Epistle of Peter or Hebrews, “Be eager to receive guests for already many have brought angels into their homes without knowing it at all.”<sup>72</sup> Dear friends, in this form of Jesus’ appearance now there is nothing frightening but only comforting. A giver of strength to speak the love of God the Father, revealer to us that we he will not abandon as this life passes. And he when he spoke, spoke, if we follow what is written then, there he ascended into heaven. He ascended into heaven at that time and the film makers have shown their idea of how that might have looked, but what we know is this, that the disciples really saw him ascend into heaven. And in the Gospel of Mark it says he sat at God’s right hand. There really isn’t yet anyone who knows well or can consider what it is like, that is where truly is heaven but he left this earth. If we are just leavin the earth then we must ascend if we, for example, wish to be seen, alive. But if we leave this earth and descend there below then often that is death. And so he left the earth and that force which holds our feet had no power over him and so he went to sit at the right side of God. That is what is written in the gospel of Mark.

What is it that says that Jesus is with us even until today? It is that until today Jesus is at the right hand of God eternally. And if he is at the right side of God then we know that the person at the right side of God is trustworthy and Holy Scripture shows that this Jesus is the one trusted by God the most. It is said often, at the baptism<sup>73</sup> and in other writings. And so when he ascended into heaven he intercedes for us. Where is Jesus now? He is both there at God’s right side and here with us. That is how it is with Jesus. There is a saying among us Malagasy that makes us think, “Not everything that shines is star; not everthing the heart needs is marked out; it is not the talkative one who has the truth; it is not the one living alone who leaves and it is not the craziness of the chicken to sit south of the cooking fire but because it is the place assigned to it; so I won’t argue fate because it is aranged above.” Jesus, dear friends, according to what I said there, has been lifted on high, lifted on high and it is the result of humility that God lifted him up. Paul has written this too and it still is repeated to us for it is not everything that appears or is showy and seems good to the eye and in living, it is not that at all that can be said to be good, not everything that is central and has a place on high, not that at all which is reached by heaven but with God those who are humble reveal glory.

This is the message for us from this story which the gospel of Mark reminds us. First, It is still our portion even today to go and preach the gospel to all people. And so don’t get angry or vexed if it is, for example, not us seen there in the market or there in boulevard but another church for our portion is to preach the gospel to all people. Now here: Our portion, we Lutherans, is to preach there where there has not been preaching, there we will proclaim but not in the lands which have already heard – that is a small difference. We don’t go and preach in the Saturday Market<sup>74</sup> because the whole area of Antsirabe, it is believed, has already heard the gospel. But we will go to the area of Bemaro, for example or to the area in the upper south, for example, where there are some who have no knowledge at all of the gospel. That is the program of the Lutheran Church. It will cause us some grief. Go, he says.

Following this when we go then the truth alone will be carried, that explanation there in the beginning. According to the preaching of this gospel also may the faith of people be strengthened! Like picking spinach,<sup>75</sup> as the leaves are taken, it will grow larger. That too is faith but faith without works is dead, says James.<sup>76</sup> And so if the church is a bit sick, it doesn’t accomplish much. There are

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<sup>72</sup> Hebrews 13:2

<sup>73</sup> Mark 1:11; Matthew 3:17; Luke 3:22; 2 Peter 1:17-18;

<sup>74</sup> The very large market that meets in Antsirabe – one of the largest markets on the island.

<sup>75</sup> *Anamamy* is a green leafy vegetable much like spinach.

<sup>76</sup> James 2:26

many different problems because of the lack of preaching seen firstly, firstly to us who consider it: the lack of going to preach. And so all the baptised go together to do that for according to the preaching that makes faith powerful and if not preached then their faith is not powerful. Preach the gospel to all people – not just the shepherds or just the evangelist who are sent but all the Christians here in this world. We all know this story well for there in Norway more than a thousand years ago was the gospel first carried but for us it is not yet 150 years. But when there the family, there was born at that point the “go extend the gospel and so they came here – the English, the Norwegians and also the French carrying the gospel. [Recording ends here as the tape ran out.]

## 14. Rakotoniaina Jean de Dieu

Amin'izao andro niakarana izao, ny tenin'Andriamanitra izay voalahatra ho antsika dia ny filazantsara araka ny Marka toko faha 16, ny andininy faha 14 ka hatramin'ny faha 20, mivaky toy izao amin'ny anaran'i Jesosy Tompo: "Rehefa afaka izany, dia niseho tamin'ny iraika ambin'ny folo lahy Jesosy, raha nipetraka nihinana ireo; ary izy nanome tsiny azy noho ny tsi-finoany sy ny hamafin'ny fony, satria tsy ninoany ireo efa nahita Azy, rehefa nitsangana Izy. Ary hoy Izy taminy: Mandehana any amin'izao tontolo izao ianareo, ka mitoria ny filazantsara amin'ny olombelona rehetra. Izay mino sy atao batisa no hovonjena; fa izay tsy mety mino no hohelohina. Ary izao famantarana izao no hanaraka izay mino: hamoaka demonia amin'ny anarako izy; hiteny amin'ny fiteny izay tsy mbola hainy izy; handray menarana izy; ary na dia misotro zava-mahafaty aza izy, dia tsy hampaninona azy izany; hametra-tanana amin'ny marary izy, dia ho sitrana ireny. Ary Jesosy Tompo, rehefa niteny taminy, dia nampiakarina ho any an-danitra ka nipetraka eo ankavanan'Andriamanitra. Fa izy ireo kosa dia lasa ka nitori-teny eny tontolo eny, ary ny Tompo niarania taminy ka nanamarina ny teny tamin'ny famantarana izay nomba azy. Amena."

Ray Masina ô, manamasina anay amin'ny fahamarinana fa ny teninao no fahamarinana. Amen.

Ry fiangonana malala, ho aminareo rehetra anie ny fahasoavana amam-piadanana avy amin'Andriamanitra Raintsika sy Jesosy Kristy Tompo. Amen.

Raha jerentsika ny filazantsaran'i Marka 16 izay hamaranany ny filazantsarany dia mizara roa lehibe izany: ny andininy valo voalohany no hanatrehantsika ny fanambarana ny zava-miseho tamin'ny andro voalohany tamin'ny herinandro manaraka ny nanomboana an'i Jesosy sy nandevenana azy izany. Rentsika tamin'ny Paska izany fa foana ny fasana, ny Anjely no manambara fa nitsangana tamin'ny maty ny Tompo ary vavolombelon'izany tantara izany ireo vehivavy izay nandeha tany amin'ny fasana vao maraina alina. Ny tapany faharoa amin'izany filazantsara izany ao amin'io toko faha 16 io dia misy andininy 12 izay mitantara ny zava-miseho na zava-nitranga efaolo andro taty aorian'izany fasana foana izany ka nanambara ao amin'ny tapany faharoa izany ny amin'ny niakaran'i Jesosy any an-danitra. Ary ao amin'ny andininy farany dia nilaza ny tohin'ny fiainan'ny fiangonana na ny mpianatra aorian'izay nitsanganan'i Jesosy tamin'ny maty izany; dia voalaza fa nandeha nitori-teny ireo mpianatra ireo ary voalaza fa niara-niasa tamin'ireo mpianatra ireo Jesosy ka ny tori-teny izay nataon'izy ireo no nohamarininy tamin'ny famantarana izay nampomban'i Jesosy azy. Be dia be ny mpandinika na mpandalina ny soratra masina no milaza fa raha ny tena amin'ny filazantsara fototra amin'ity Marka ity dia mijanona eo amin'ny andininy faha 8. Eo no tena soratra tena nataon'i Marka fa ny fiangonana no nanampy manomboka amin'ny andininy faha 9 ka hatramin'ny faha 20. Fa mihantona fotsiny, hoy izy ireo, ny amin'izany tantaran'ny Paska izany koa dia ampidiriny ao izao tantara hananantsika anjara amin'ity andro nikarana ity.

Ny zava-dehibe banjinina ao amin'izany Marka toko faha 16 izany moa dia ny amin'ny fitsanganan'i Jesosy tamin'ny maty, fitsanganany tamin'ny maty izay tsy azo porofoina na amin'ny inona na amin'ny inona afa-tsy amin'ny finoana ihany. Tsy azo porofoina na ara-pitaovana izany na araka ny kajy samihafa izany na araka ny fahendrena samihafa izany, tsy azo porofoina amin'izany fa ny finoana ihany no hany porofo velona manambara fa tena nitsangana tamin'ny maty Tompo. Ny Apositoly dia nanoratra fa "raha manaiky amin'ny vava ianao fa Andriamanitra efa nanangana an'i Jesosy tamin'ny maty ary raha mino amin'ny fo tokoa dia hovonjena ianao". Zava-dehibe ny finoana ny amin'ny resaka hoe fitsanganana amin'ny maty. Ny finoana no afaka maneho fa nitsangana tamin'ny maty ny Tompo. Tsy zavatra azon'ny olona porofoina amin'izay ataony sy ny fahalalany ny fitsanganana kanefa koa tsy azon'ny olona lavina mihitsy izany fahamarinany sy ny fisian'izany. Ka dia tsy azo asehon'ny fahalalana izany no tsy azo lavina amin'ny fahalalana kanefa tsy maintsy ekena. Ny fisehoan'i Jesosy taorian'izany fitsanganana izany, izay voalaza eto, dia tena tantara tsy azon'ny olona lavina fa tantara marina tsy azo isalasalana. Ny fandavan'ny olona izany tantara izany

dia fandavana izay rehetra niseho tamin'ny fiainan'i Jesosy, ny nisehoany tamin'ny mpianatra ka tsy azony esorina ao anatin'izany tantara-piainana izany.

Eto amin'izao tenin'Andriamanitra izay anjarantsika izao dia ny fiangonana no resahina mivantana, ny fiangonana izay asaina mitory, asaina manambara ny amin'izany fitsanganana izany. Izany raharahan'ny fiangonana izany, dia ny fitoriana ny filazantsara izany, io no porofo farany ho an'izao tontolo izao fa tena nitsangana tamin'ny maty tokoa Jesosy Tompo. Tsy misy fomba na lalana hafa na fihetsika hafa afa-tsy izany fitoriana ny filazantsara izany. Koa izay ataon'ny fiangonana ary amin'ny fanatanterahana izay baiko nomen'i Tompo izao dia tsy inona fa fanaporofaona eo amin'izao tontolo izao fa tena nitsangana tamin'ny maty tokoa ny Tompo. Ary izany fitsanganana amin'ny maty izany indrindra mantsy no ivon'ny raharaha Kristianina rehetra na ny raharahan'Andriamanitra eto amin'izao tontolo izao. Izany fitsanganana izany no fototry ny fanambarana rehetra na tamin'ny andron'ny Apositoly izany, na ny fiangonana voalohany izany na ny fiangonana ankehitriny, io no heviny. Izany fitsanganana izany no iankinan'ny fampianarana rehetra na ny fampianarana tamin'ny andron'ny Apositoly izany. Koa raha foanana ny fitsanganana, raha mampisalalala ny fitsanganana, raha tsy ekena ny fitsanganana dia foana daholo ny zavatra rehetra nambaran'ny Apositoly; foana koa na ny finoana aza, eny tsy misy famonjena ho an'ny olona.

Eto amin'izao teny omena ny fiangonana izao aza dia zavatra roa lehibe no azo sintonina ao: voalohany dia baiko avy amin'i Jesosy ny hoe "mandehana", mandehana any amin'izao tontolo izao ianareo. Io no anehoana fa Jesosy ilay nitsangana tamin'ny maty ka velona mandrakizay, inoan'ny fiangonana sy eken'ny fiangonana dia mahatonga fahavelomana ao amin'ny fiangonana ka dia velona ny fiangonana; porofo amin'ny fahaveloman'ny fiangonana ny fandehanana mitory ny filazantsara amin'izao tontolo izao. Tsy azon'ny fiangonana lavina izany baiko izany raha mbola fiangonana Kristianina koa ny fiangonana, ary izany fandehanana izany dia haseho amin'ny endrika maro samihafa: ao ny tena mandeha ara-bakiteny, ao izay tsy afaka mandeha ka maniraka iraka amin'ny alalan'ny fanohanana azy amin'ny lafin-javatra maro samihafa, ny vola, eny, ny zavatra azo hanohanana ny asan'Andriamanitra izany. Voalaza eto fa tsy misy fetra Andriamanitra amin'izay alehany; izany hoe sokafan'Andriamanitra ny toerana rehetra, ny sehatra rehetra ho azon'ny fiangonana haleha hanambarana izany fitsanganan'i Jesosy tamin'ny maty izany. Io no sary ao anatin'izao tontolo izao izay voalaza eto hoe: "mandehana any amin'izao tontolo izao", izany hoe tsy mahazo mifidy toerana ny fiangonana fa tsy maintsy toriana ny sehatra rehetra ary tsy misy afaka misakana ny fiangonana satria Andriamanitra no efa manokatra ny lalana, manokatra izany toerana izany, hidiran'ny fiangonana, hanambarany ny fitsanganan'I Jesosy tamin'ny maty. Ny zavatra atao voalaza eto dia hoe "mitoria ny filazantsara", ka amin'izay dia tsy izay an'ny fiangonana na ny maha izy azy, na ny fahalalana na ny fahendrena no entina amin'ny fandehanana eo amin'izao tontolo izao fa ilay famonjen'Andriamanitra ao amin'i Jesosy Kristy izay mifototra indrindra amin'izany fitsanganana tamin'ny maty izany. Ka na inona na inona fanambarana atao ivelan'ny fitsanganan'i Jesosy tamin'ny maty dia ambara fa toy ny mololo ihany izany. Ny tori-teny rehetra, ny asa maneho fitoriana rehetra, ny fanambarana rehetra raha tsy ao amin'izany fototra izany, dia ny fitsanganana tamin'ny maty, dia zava-poana izany. Eny na ny asa izay ateraky ny finoana rehetra, na asa inona na asa inona ka tsy mifototra amin'izany fitsanganana amin'ny maty izany dia zava-poana ihany izany rehetra izany. Koa ny fiangonana velona, ny fiangonana izay efa manana izany fahavelomana izany satria efa velona ny Tompony, efa niakatra any an-danitra, dia fiangonana miasa, eny fiangonana mitory sy manambara izany famonjen'Andriamanitra izany. Ary dia asehony sy aharihariny amin'ny asa izay ataony izany. Noho izany, efa ao amintsika izany fitsanganana izany, izany fahavelomana izany, efa napetrak'Andriamanitra ho antsika izany izay andrasan'Andriamanitra amintsika. Izaon'ny fanatanterahan ireo baiko ireo: tsy maintsy ataon'ny fiangonana izany fa tsy mampisafidy ny fiangonana hoe raha te hanao izy dia manao, raha tsy te hanao izy dia mijanona, tsia! Fa arakaraka ny hanaovan'ny fiangonana, hanatanterahany an'izany baiko izany no maha-velona azy; fa ny tsy fanaovana izany no mitarika azy amin'ny fahafatesana; dia "tsy maintsy miasa isika", hoy ny Tompo, raha mbola atoandro ny andro fa ho avy ny alina izay tsy azo hanaovana izany intsony fa dia ny

mbola atoandro dia mandehana. Ny Tompo anefa izay maniraka mampandeha ny fiangonana dia voalaza tsara eto fa manana ny andraikiny koa izy. Tsy hoe maniraka fotsiny ihany fa milaza izy eto fa hametraka ny fahefana ao amin'izay hirahiny; momba izay hirahiny izy mba handresen'ny iraka sy ny fahefana rehetra izay tsy misy eto amin'izao tontolo izao ka misakana azy tsy hahatanteraka izany asa fanirahana izany; ka dia mandresy izy. Tsy vitan'izany ihany fa apetrany sy omeny izay hirahiny ihany koa ny hery sy ny fahefana rehetra hahavitany izany zavatra tsy vitan'ny nofo amin'ny maha-olombelona, ka dia hainy, ary io no nolazain'i Jesosy hoe: hain'ny mino ny zavatra rehetra ka dia mahay manao izany isika fiangonana.

Ary ny farany, hery lehibe izay tokony ao amin'ny fiangonana, eo anatrehan'ny aza izay atao amin'ny maha-fiangonana azy dia ny fahalalany sy ny fahafantarany fa tsy misaraka aminy ny Tompo fa “momba azy mandrakariva ambara-pahataperan'izao tontolo izao”. Ary tahaka an'i Jesosy izay efa niakatra velona any an-danitra dia tsy maintsy hanaraka azy koa ny fiangonana rehefa vita izany asa hanirahan'ny Tompo azy izany. Koa mahereza tompoko, tanteraho avokoa ny adidy izay efa napetraky ny Tompo amintsika fiangonana mba handrenesantsika ilay teny fahasoavana “efa natokytamin'ny kely indrindra ka dia Hotendrena ho mpanapaka lehibe. Midira amin'ny fifalian'ny Tomponao”.

Dia ho an'Anriamanitra irery anie ny voninahitra izay efa azy hatramin'ny taloha indrindra ka ho mandrakizay!

Raiso ny fitahiana: ny fahasoavan'i Jesosy Kristy Tompo sy ny fitiavan'Andriamanitra Ray ary ny firaisana amin'ny fanahy masina, ho aminareo rehetra anie hatramin'izao ka ho mandrakizay. Amen.



## 14. Rakotoniaina Jean de Dieu (Translation)

[Recording begins with citation of text, reading and greetings prescribed by the liturgy.]

If we look at the Gospel of Mark chapter 16 which ends the gospel, it divides into two big sections: the first eight verses which brings us to the announcement of what happened on the first day of the week after the crucifixion of Jesus and his burial. We heard this on Easter that the tomb was empty. It was the angel which proclaimed that the Lord was risen from the dead and those women who went to the tomb early in the morning while it was still dark were the witness of this story. The second part of this gospel here in chapter 16 there are 12 verses which tell the story of what happened forty days<sup>77</sup> after the empty tomb and so this announces in the second half that concerning the ascension of Jesus into heaven. And there is the last verse that speaks to the life of the church or the disciples after the resurrection of Jesus from the dead. It says that these disciples went and preached and it is said that Jesus worked with these disciples and so it was the sermons which they made which Jesus verified with signs which Jesus caused to have covered them. There are many commentators and researchers of Holy Scripture who say that if we consider the base of this gospel of Mark then it stops here at the 8<sup>th</sup> verse. To there is that which Mark truly wrote but the church added beginning at verse 9 to verse 20 for they say that the story of Easter just hangs there and so the story which we have of ascension is just added.

The important thing carefully looked at in this chapter 16 of Mark is the resurrection of Jesus from the dead. His resurrection from the dead which cannot be proved by anything but faith alone, which cannot be proved either by tools or other measurements nor by other wisdom; which cannot be proved but for which faith alone is the sole living proof which announces that the Lord is truly raised from the dead. The Apostle wrote that if you accept with the mouth that God raised Jesus from the dead and believe with the heart then you will be saved.<sup>78</sup> The conversation about the resurrection from the dead is important for the faith. It is faith which can show that the Lord is risen from the dead. It is not something that people can prove by what they do and with their understanding. The resurrection, however, also cannot be dismissed at all by people, its truth and existence. It is because it is not demonstrable by understanding that it cannot be erased by understanding but must be accepted. The appearance of Jesus after that resurrection that is spoken of here is a story that people cannot erase for it is a true story that cannot be doubted, the rejection of this story by people is a rejection of what appeared during the life of Jesus, his appearance to the disciples and it cannot be removed from that story of life.

Here in the word of God which is our portion the church is spoken to directly, the church which is called upon to preach, called upon to announce the story of the resurrection. That business of the church is the preaching of the gospel. This is the final proof for the world that Jesus is truly raised from the dead. There is no other way or manner or move that can be done except that preaching of the gospel. And so what the church does in accomplishing this command from the Lord is nothing other than proving to the world that Jesus is truly risen from the dead and that resurrection from the dead is truly central in the business of all Christians or the business of God here in this world. This resurrection is the base of all the proclamation whether during the time of the apostles or the first church, that is, or the church today, this is its one thought. That it is resurrection upon which all the teachings rest or all the teaching from the days of the apostles. And so if the resurrection is erased, if the resurrection causes hesitation, if the resurrection is not accepted then everything the

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<sup>77</sup> The Mark 16 text makes no reference to 40 days. The preacher is supplying information from Acts 1:3.

<sup>78</sup> Romans 10:9

Apostle proclaimed is nullified as well,<sup>79</sup> for faith is nullified as well. Indeed, there is no salvation for people. Even here in this word given the church there are two important things that can be drawn together: first, the command of Jesus saying, “Go, go into all the world.” This is the way of revealing that Jesus, the one raised from the dead and alive forever, believed in by the church and accepted by the church has become the source of life for the church and so the church lives. The going to preach the gospel to the whole world is the proof of the living nature of the church. The church cannot put this command aside if it is still the Christian church and thus the church. And that going out will be demonstrated in many different forms: there is the going literally, there are those who cannot go and so send messengers by way of supporting them in many different ways – money, yes those things that can support the work of God. It says here that there is not yet a limit to God as to where he can go, that is all places are opened by God – all places, all venues so that the church can go proclaim this resurrection of Jesus from the dead. This is the picture here in this world spoken of here: “Go into the world.” That is to say, the church cannot choose the place but must go preach in every venue and there is nothing which can block the church because God it is who has already opened the road, opened that place so that the church can enter proclaiming the resurrection of Jesus. The thing to be done, spoken of here is the proclamation of the gospel and so with that it is not of the church or what constitutes it or knowledge or wisdom which is carried in this going out into the world but the salvation of God in Jesus Christ based especially in that resurrection from the dead. And so whatever proclamation is made outside of the resurrection of Jesus from the dead then a proclamation like a piece of straw. All the sermons, all the work demonstrating the preaching, all the proclamation if it is not based in the resurrection from the dead then it is nothing. Yes, even all the work born of faith, whatever it is, which is not based in that resurrection from the dead is null and void. And so the living church, the church which already has what gives it life is because of its living Lord who has already ascended into heaven. So the church works, yes, the church preaches and proclaims that salvation of God, and it displays and makes it clear with the work that it does. Because of this the resurrection is already here among us, that life-giving-ness. It is already placed with us by God for us, that is, for whom God waits, for us now is the accomplishment of these commands. The church must do this for the church has not been given a choice whether she wants to do it and so does or doesn’t want to do it and so stops. No! For according to the way the church will accomplish this command will it be made alive but not doing it will lead it to death. So we must work, says the Lord, while it is still day for the night will come when one cannot work anymore.<sup>80</sup> It is still day, so go. The Lord however, who sends and makes the church go, it says here, has his responsibility too. He does not send only but he will say here that he will place authority with those he sends, be with those he sends in order that the messengers will conquer all the powers and authority which there are here on earth and blocks it from accomplishing the work for which it is sent and thus it wins. This is not done but he will place with and give those he send all the power and authority it needs to finish that thing which cannot be done by flesh in what makes it human – and he knows this – and that is what Jesus said here: the believers know all things and so we the church can do it.

Lastly, a great strength this is to the church, there before the work which is to be done in what makes the church the church that is the knowledge and understanding that the Lord will not separate from it but is with it forever until the close of the age.<sup>81</sup> And so as Jesus who already ascended living into heaven then the church must also follow him when that work which the Lord has sent it is done. And so, be of good strength, ladies and gentlemen, accomplish well the orders that the Lord has

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<sup>79</sup> 1 Corinthians 15:12-14

<sup>80</sup> John 9:4

<sup>81</sup> Matthew 28:20

placed with us the church so that we might hear that word of grace already shared with the smallest and also intended for the great rulers: “ Enter into the joy of the Lord.”<sup>82</sup>

Glory be to God the Father and to the Son and to the Holy Spirit as it was in the beginning, is now and will be forever. Amen.

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<sup>82</sup> Matthew 25:21

## 17. Rasolonahary Rodin Emmanuël

Aoka hivavaka isika:

Ry Jesosy Tomponay ô, misaotra Anao izahay noho ny fanehoam-pitiavana lehibe izay nasehonao taminay tamin'ny niaretanao ny tsy fitiavana sy ny fankahalana tamin'ny nivahiniananao teto amin'izao tontolo izao. Ankehitriny dia hody any amin'ny Rainao Ianao. Dia misaotra satria tsy nandeha fotsiny amin'izao Ianao fa namela hafatra maro izay nampitony ny tebiteby rehetra ao anatinay ao. Fa na dia any an-danitra aza Ianao dia mbola miaraka aminay ihany eto amin'izao tontolo izao. Koa dia misaotra Anao satria na dia efa eo amin'ny voninahitra sy ny fahasambarana aza Ianao dia fantatray sy mahatoky ny fonay fa akaiky dia akaiky anay Ianao, ry Jesosy. Isaorana Ianao amin'ny ahafahanay mankalaza izany fotoan-dehibe izany, dia ny nampakarana Anao any an-danitra. Ary dia manantena sy mino izahay, araka ny teny izay napetrakao, fa ho avy tokoa Ianao, mbola handray anay eto amin'izao tontolo izao, hampiakatra anay ho any an-danitra ihany koa. Fa hoy Ianao: izay hitoeranao no hitoeran'ny mpanomponao. Dia tahio ary ny teninao izay hambara amin'ity fotoana ity. Misaotra ry Tompo ô. Amen.

Horenesintsika izao ny tenin'Andriamanitra voasoratra ao amin'ny Marka toko faha 16:14-20 amin'ny anaran'i Jesosy: “Rehefa afaka izany, dia niseho tamin'ny iraka ambin'ny folo lahy Jesosy, raha nipetraka nihinana ireo; ary izy nanome tsiny azy noho ny tsi-finoany sy ny hamafin'ny fony, satria tsy ninoany ireo efa nahita Azy, rehefa nitsangana Izy. Ary hoy Izy taminy: Mandehana any amin'izao tontolo izao ianareo, ka mitoria ny filazantsara amin'ny olombelona rehetra. Izay mino sy atao batisa no hovonjena; fa izay tsy mety mino no hohelohina. Ary izao famantarana izao no hanaraka izay mino: hamoaka demonia amin'ny anarako izy; hiteny amin'ny fiteny izay tsy mbola hainy izy; handray menarana izy; ary na dia misotro zava-mahafaty aza izy, dia tsy hampaninona azy izany; hametra-tanana amin'ny marary izy, dia ho sitrana ireny. Ary Jesosy Tompo, rehefa niteny taminy, dia nampiakarina ho any an-danitra ka nipetraka eo an-kavanan'Andriamanitra. Fa izy ireo kosa dia lasa ka nitori-teny eny tontolo eny, ary ny Tompo niara-niasa taminy ka nanamarina ny teny tamin'ny famantarana izay nomba azy. Amena.”

Ry Ray Masina ô! Manamasina anay amin'ny fahamarinana fa ny teninao no fahamarinana, Amen.

Ry fiangonana malala! Ho aminareo rehetra anie ny fahasoavan'Andriamanitra sy ny fiadanana avy amin'Andriamanitra Raintsika sy Jesosy Kristy Tompo. Amen.

Efapolo andro katroka tao aorian'ny nitsanganany tamin'ny maty no mbola nitoeran'i Jesosy teto amin'izao tontolo izao sy nisehoany tamin'ny mpianatra vao nakarina tany an-danitra Izy. Ary izany vaninandro lehibe eo amin'ny tantaran'ny famonjena izany no tsiahivintsika amin'ity andro alakamisy ity, dia ny nampakarina ny Tompo Jesosy ho any an-danitra. Dia tapitra hatreo ny andro nivahinianany tety. Tsy mora anefa ny lalana nomban'i Jesosy vao tonga hatreo fa tsy maintsy nisedra zava-tsarotra tokoa Izy, dia ny fankahalana izay teo amin'izao tontolo izao. Ka ny lalan'ny fihatrehana sy ny fijaliana tsy maintsy nombany mba hahatonga Azy ho mpandresy, fa nihanika ny havoana aloha sy nandalo an'ny Gologota dia vao nandova ny voninahitra. Tao anatin'izany rehetra izany dia ny fitiavana no zava-dehibe taminy. Fa nihazona hatramin'ny farany ny fahatokiana ny Rainy Izy, fa ny Rainy dia tia Azy ka tsy handao na hahafoy Azy: izany no atao hoe “mahatoky hatramin'ny fahafatesana”. Hafa noho izany no hitany tamin'ny mpianatra, hafa satria raha nosamborina Izy dia samy nitsoka nanavotra aina izy ireo afa-tsy i Petera izay nambaran'ny soratra masina fa nanaraka Azy teny lavidavitra teny, nefa dia nandà ho tsy mahafantatra sy tsy nanampifandraisana taminy akory. Raha teo anatin'ny fangirifiriana sy fanaintainana Izy dia irery tena, lavitry ny mpampionona, ary fahoriana tsy misy ohatran'izany, eny fa na dia hatramin'ny Rainy aza dia noheveriny fa nanary Azy ka niantsoantso Izy nanao hoe: “Andriamanitra ô, Andriamanitra ô! Nahoana no dia mahafoy Ahy Ianao?” Fa manonja ny manjo raha hoentina irery lahy, fa ny entan-

jaray no mora zaka. Ankoatra an'i Jaona sy ireo vehivavy, ny mpianatra sisa dia samy nilefa sy nisitrisitrika avokoa.

Ary amin' izay indray, rehefa nitsangana tamin'ny maty Jesosy ka nampahafanatarina ny vaovao marina izy ireo fa nitsangana ny Tompo, dia tsy taitra loatra izy raha tokony hifaly. Tahaka izany, rehefa tonga ka niseho taminy Jesosy, dia tsy mba nihoraka akory, niholomay sy nitsena Azy izy fa gagagaga fotsiny ihany, nihanahana, tsy taitra. Nanohina ny fon'i Jesosy izany, izany no antony nanomezany tsiny azy satria tsy nino Azy. Amin'izao, ary araka ny norenesintsika novakiana teo, dia tonga ny tsotsori-mamba hisarahana, tsy ho tana intsony Jesosy, ary ny mason'ireo mpianatra dia nahita ny fandehan-javatra rehetra. Dia mbola ho mafy fo sy tsy hino ihany ve izy ireo eo am-pahitana izany? Jesosy anefa efa niteny fa vetivety foana dia hahita Ahy ianareo, fa ho hitanareo indray Aho dia ho faly ny fonareo, tsy misy manaisotra ny fifalianareo aminareo. Teo amin'ny nisarahana tamin'i Jesosy no voalaza, araka izay hitantsika ao amin'I Lioka toko faha 24,52, fa vao nifaly indrindra izy ireo teo amin'ny fisarahana; tsy hafahafa ve izany? "Lasa vao Ramalala"? Amin'izao ankehitriny izao no taomina isika fiangonana malala hino ka hankao aminy, mankasitraka sy midera ary mankalaza azy. Ary ho fisaorana sy ho fankasitrahantsika azy noho izay zava-dehibe efa nataony tamintsika dia tanteraho ny hafany; fa maniraka ny mpianatra handeha izy, hitory ny filazantsara sady maniraka antsika koa. Ny fitiavan'Andriamanitra ny mpanota no hotoriana, Jesosy nanolotra ny ainy hisolo heloka ny mpanao ratsy no hambara, Izy no mamela heloka, Izy no manamarina, Izy no tompon'ny fiadanana sy ny fiainana mandrakizay. Tsy laviny izay rehetra manantona Azy, ary mihantra sy mamonjy Izy. Manome mihoatra noho izay angatahina Aminy izy, soa sy fitahiana no arotsany amin'izay mino sy matoky Azy. Ny olom-bonjena dia tsy mahazo mitoetoe-poana fa tsy maintsy manompo, ary Jesosy momba sy mitahy izay manao ny asan'Andriamanitra araka ny teny fampanantenana nataony. Ka ny valisoa izay homeny ny tsara fiasa sy mahatoky amin'ny fitandremany, amin'ny raharahany dia hanana ny anjara toerany ao amin'Andriamanitra izy amin'ny farany. Ary dia izao: Jesosy dia manome toky fa ho eo anilan'ny mpianany mandrakariva izay miasa manao ny asan'Andriamanitra.

Nefa tsy izany ihany fa nilaza izy fa haniraka ny Fanahy Masina ho amin'izao tontolo izao, ho amin'ny mpianatra. Ka na dia asa lehibe sy sarotra aza ny fitoriana ny filazantsara dia tsy ho irery ireo ary tsy ho irery koa isika. Faniraka, mpananatra, hoy Izy, ary dia tonga ny Fanahy Masina nonina tamin'ny mpianatra ary monina amintsika koa. Koa dia ny hamantaran'ny olona marimarina kokoa ny sitrapon'Andriamanitra, araka izay ambaran'I Jesosy ao amin'ny Jaona toko faha 6 ny andininy faha 39 ka hatramin'ny 40. Izany no asan'ny Fanahy Masina eo amin'ny mpianatra izay manao ny asan'ny Tompo. Izao no voalaza ao amin'ny andinin'ireo soratra masina ireo, ary izao no sitrapon'izay naniraka ahy dia ny tsy hamelany hisy very izay rehetra nomeny ahy fa hatsangako indray amin'ny andro farany izy. Fa izao no sitrapon'ny Raiko dia ny hahazoan'izay rehetra mijery ny zanaka ka mino Azy fiainana mandrakizay ary Izaho ananganana azy amin'ny andro farany. Ny Fanahy Masina no mampianatra antsika ny sitrapon' Andriamanitra mba handehanan'ny olona rehetra araka izay atorony, ary ny handehanantsika mitory an'Andriamanitra amin'ny fanambarana ny teniny sy ny fitoriana Azy amin'ny tenantsika sy ny fiainantsika ary ny handraisany sy hinoany an'i Jesosy Kristy ho Mpamonjiny.

Ry Havana malala ao amin'ny Tompo, rehefa mazava amintsika tahaka izany aza izay nataon'i Jesosy tamin'ny farany nitoerany tety, talohan'ny nampakarana azy ho any an-danitra, rehefa mazava amintsika ny hafany mandidy antsika hanao ny asan'Andriamanitra dia izao: mitsangana ary sy mandehana fa maniraka ny Tomponao. Amen.

Voninahitra anie ho an'Andriamanitra Ray Zanaka ary ny Fanahy Masina izay hatramin'ny taloha indrindra ka ho mandrakizay. Amen.

Raiso ny fitahiana: Ny fahasovan'i Jesosy Kristy Tompo sy ny fitiavan'Andriamanitra Ray ary ny firaisan'ny Fanahy Masina, ho aminareo rehetra hatramin'izao ka ho mandrakizay. Amen.

## 17. Rasolonanahary Rodin Emmanuël (Translation)

Let us pray:

O Lord Jesus, we thank you for your demonstration of great love which you revealed to us in your remaining with us in your suffering, in your love and understanding when you visited here on earth. Now you will return to your Father so thank you because you did not only leave at this time but you left many messages which has calmed the fear and trembling within us. For even if you are in heaven you still go with us anyway in this world. And so thank you because even if you are there in glory and blessedness we know and our hearts trust that you are closest to us, Jesus. You will be thanked for our freedom to celebrate this great day, your ascension into heaven. And so we hope and believe according to the word you left that you will come for sure, still to receive us in this world, lift us to heaven as well. For you said, where you dwell there will your servants dwell.<sup>83</sup> So bless your word to be proclaimed at this time. Thank you, Lord. Amen.

[The text is cited and read and the liturgical formulae are pronounced.]

Forty days exactly after his resurrection from the dead it was that Jesus remained here in this world and appeared to his disciples before ascending into heaven. And at that great appointed time in the story of salvation which we remember on this Thursday the Lord ascended into heaven and so his days of sojourn here ended. The path of Jesus before he came to this point was not easy however he had to be tested by many difficult things, the hatred here in this world. And so the road of humility and suffering were required for him to pass through before he could become the victor. First the wounding and then he passed by Golgota before he inherited glory. Within all this love was the great thing for him for he held tightly to the end his trust of his Father for his Father loved him and would not abandon or leave him and that is what we mean by being faithful unto death.

Something different was seen with the disciples, different because when he was captured the each fled to save their lives except Peter who, Holy Scriptures say, followed him a ways but then disavowed knowing him or having any relationship with him at all. There in the bitterness and stinging he was really alone, far from the comforter and there was never suffering like that. Yes for he even thought that his Father had abandoned him and he cried out saying, “O God, O God! Why have you abandoned me?”<sup>84</sup> Why is it that you abandon me for what befalls rises up like waves if a man carries it himself, carrying it with someone makes the load lighter. Other than John and those women, the rest of the disciples each ran away and hid and again when Jesus rose from the dead and they made the true news known that Jesus was risen from the dead they were too surprised where they should have rejoiced. It was like that when Jesus appeared to them. They did not shout at all, run and greet him but the but they were somewhat amazed only, out of breath and surprised. This touched the heart of Jesus. This is the reason he gave them blame, because they didn’t believe. And now, as we have listened to read, we have come to the [tsotsoromamba?] to part, Jesus will not be held any longer and the eyes of the disciples saw how everything happened. And were they still hard of heart and would not believe anyway on seeing him? Jesus had already said, however, that in a little while you will see me, but you will see me again and your hearts will be happy.<sup>85</sup> There is nothing that will take away your joy. There in their parting from Jesus it was said according to what we see in Luke chapter 24:52, for they had just had the greatest joy there on their parting. Isn’t that a bit strange? The loved one has just left. And it is now at this time that we beloved church are enticed to believe and go to

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<sup>83</sup> John 14:3

<sup>84</sup> Matthew 27:46; Mark 15:34 (cf. Psalm 22:1)

<sup>85</sup> John 16:16

him, appreciate and praise and celebrate him, and for thanking and for appreciating him because of that great thing he has done for us then do what he left as a message. He sends his disciples to go and preach the good news and sends us too. The love of God for the sinner is what is to be preached. Jesus offered his life in place of the sin of the evil doers is what is to be proclaimed. He it is who forgives sin. He it is who justifies. He it is who is Lord of peace and eternal life. He will not push away all who approach him. And he advises and saves. He gives more than what is asked of him. Good and blessings he adds to those who believe and trust him. The people saved cannot sit around doing nothing but must serve and Jesus is with and blesses those who do the work of God according to the word of hopefulness he gave and so the reward which he gave those doing good work and reliable in their service, in his business will have a portion, a place in God at the end. And so here it is: Jesus gave his word that he would be at the side of his disciples always. The one who works does the work of God. But not this alone but he sent the Holy Spirit into the world, for the disciples, and so even if the work of preaching the gospel is great and hard then we would not be alone. "I will send the adviser," he says, and the Holy Spirit came and resided with the disciples and resides with us, too. And so it is for people to know in truth better the will of God according to what Jesus says in John chapter 6, verses 39-40. That is the work of the Holy Spirit with the disciples who do the work of the Lord. This is what is said in those verses of Holy Scripture and this is the will of the one who sent me that he will not allow any of those given me to be lost but I will raise him up on the last day. For this is the will of my Father – the getting eternal life for all who see the Son and believe in him and the raising of him up on the last day. The Holy Spirit teaches us the will of God so that all people will go the way he shows and we will go and preach God by the proclamation of the Word and the preaching of it with ourselves and our lives and their reception and their faith in Jesus Christ as their savior.

Dear friends in the Lord, when it is even clear among us like this what Jesus has done here at the end of his sojourn before his ascension into heaven, when the message commanding us to do the work of God is clear then, rise up and go for your Lord send you. Amen.

Glory to the Father and to the Son and to the Holy Spirit, as it was in the beginning, is now and will be forever. Amen.



## 21. Randrianirina Dieu Donné

Soatanana Anniversary: Text Mark 16:15-20

Ny Marka toko faha 16, andininy faha 15 ka hatramin'ny faha 20, vakiana amin'ny anaran'i Jesosy. “Ary hoy Jesosy tamin'ny mpianany: Mandehana any amin'izao tontolo izao ianareo, ka mitoria ny filazantsara amin'ny olombelona rehetra. Izay mino sy atao batisa no hovonjena; fa izay tsy mety mino no hohelohina. Ary izao famantarana izao no hanaraka izay mino: hamoaka demonia amin'ny anarako izy; hiteny amin'ny fiteny izay tsy mbola hainy izy; handray menarana izy; ary na dia misotro zava-mahafaty aza izy, dia tsy hampaninona azy izany; hametra-tanana amin'ny marary izy, dia ho sitrana ireny. Ary Jesosy Tompo, rehefa niteny taminy, dia nampiakarina ho any an-danitra ka nipetraka eo an-kavanoan'Andriamanitra. Fa izy ireo kosa dia lasa ka nitori-teny eny tontolo eny, ary ny Tompo niara-niasa taminy ka nanamarina ny teny tamin'ny famantarana izay nomba azy”.

Ry Ray Masina ô, manamasina anay amin'ny fahamarinana fa ny teninao no fahamarinana, Amen.

Ho aminareo rehetra anie ny fahasovana sy ny fiadanana avy amin'Andriamanitra Raintsika sy i Jesosy Kristy Tompo.

Araka izay efa nohazavaina teo, izay efa niarahantsika namaky, ny Marka toko faha 16, ny andininy faha 15 ka hatramin'ny faha 20, izay tsy hafa fa ilay nosoratan'i Matio ao amin'ny Matio toko faha 28 ny andininy faha 18 ka hatramin'ny faha 20, dia tsy hafa fa anisan'ny anankiray amin'ny teny hafatra farany izay napetraky ny Tompo tamin'ny mpianatra mialoha ny nialany teto amin'izao tontolo izao ka niakarany tany an-danitra, araka izay nambaran'ny teny ao amin'ny andininy faha 20. Rehefa hafatra, raha teny farany, dia miara-manaiky isika fa mirakitra zava-dehibe izany satria azo lazaina koa fa fehin'ny fanambarana rehetra, fehin'ny fampianarana rehetra, ho fehin'ny asa rehetra izay nataon'i Jesosy fony izy tety ambonin'ny tany, ka apetraka mazava tsara mba hotohizan'ireo mpianatra, fehin-teny apetraky ny Raiamandreny mba hazoto hiasa ny mpianatra. Koa hijery takelaka amin'ireo hafatra lehibe izay napetraky ny Tompo isika.

Ao anatin'ireo hevitra maro izay mety tiana hambara ao anatin'izany hafatra farany apetraka izany, dingana anankiray lehibe ho fanomezana tori-marika ny amin'ny fanirahana. Fanirahana, io no anankiray amin'ny lohahevitra lehibe izay apetraky ny Tompo amin'izao hafatra farany ataony izao: “fanirahana”. Ary na eo anatrehan'ireo tenin'Andriamanitra izay manerana ny Baiboly aza dia io no anarana nomena ity andalan-tsoratra masina ity hoe: “ilay fanirahana lehibe”, (“la grande commission”). Ka dia foto-kevitra anankiray lehibe ao anatin'ny tenin'Andriamanitra, hafatra apetrak'i Jesosy ity izany hoe “fanirahana” izany. Mazava ho azy fa Andriamanitra no maniraka satria Jesosy no miteny eto. Jesosy izay tsy hafa fa ilay fanambarana feno nomen'Andriamanitra izay tanteraka sy niseho teto amintsika olombelona, ilay ambaran'i Jaona hoe: “ilay teny tonga nofo ka niara-nonina tamintsika”. Izany hoe ilay fomba nahafantarantsika mazava tsara, mazava kokoa an'Andriamanitra, dia tsy misy lalana hafa fa ao amin'ny Jesosy. Izy no mpaniraka. Ary izao teny nomena antsika izao dia manondro tsara koa izay nirahina dia tsapa fa ny 11 lahy izay nambaran'ny tenin'Andriamanitra eto fa anisan'ireo izay nisehonan'i Jesosy matetika taorian'ny nitsanganany tamin'ny maty.

Ary amin'izao fotoana izao dia fotoana efa vita nifanaovana teny ambony tendrombohitry i Oliva izao, ka dia izy 11 lahy nialan'i Jodasy izao ametrahana hafatra izao, izany hoe ny Apostoly. Ny Apostoly dia manana anarana manokana, manana andraikitra manokana, tsy manam-paharoa io, izy 11 lahy nampiana an'i Jodasy sy nampiana an'i Paoly, ireo no Apostoly satria misy fe-petra ny asan'izany atao hoe Apostoly izany. Ka ny Asan'ny Apostoly no jerentsika ao amin'ny toko faharoa. Fa ny fe-petra takiana amin'ny olona azo atao hoe Apostoly dia ireto: ny olona izay vavolombelona nahita ny asan'i Jesosy hatramin'ny nanaovan'i Jaona batisa Azy, ny asa rehetra nataony, ny fahafatesany, ny fitsanganany tamin'ny maty ary izy niakatra any an-danitra. Io no lazaina amin'izany

fe-petra izany, izay no antsoina hoe Apostoly. Ary misy antony manokana io satria tsy hafa fa amin'ny maha vavolombelona nahita azy, dia ireo no nandray, ireo no tahaka ny kitapo, ireo no tahaka ny vatsy izay nandray am-pahafenoany ny hafatra rehetra, ny fampianarana rehetra izay avy amin'i Jesosy, izay tsapa fa avy amin'Andriamanitra Ray ihany koa. Ka izany indrindra no maha hafa manokana izany Apostoly izany satria ny Apostoly no nandray am-pahafaliana ny fampianarana sy ny toro-marika rehetra izay nomen'i Jesosy.

Ary izany asan'ny Apostoly izany, izany fisian'ny Apostoly izany, ny sehatra nanatanterahan'ny Apostoly ny asany dia tsy hafa fa ny fiangonana izay ananantsika izao. Ao amin'ny Apostoly no misy ny fanorenana ny fiangonana satria ny fampianarana nataon'ny asan'ny Apostoly, azo tamin'i Jesosy Kristy Tompo, izay tsy hafa fa Andriamanitra tenany, izay no fampianarana ataon'ny fiangonana. Ka izay no maha Apositolika ny fiangonana, ary izay koa no anavahana ny fiangonana amin'ny karazana fikambanana, amin'ny karazana fivoriana samihafa eo amin'ny tontolon'ny fiangonana, dia ny fampianarany tsy manaraka ny an'ny Apostoly, satria ny Apostoly no azo antoka fa nandray am-pahafenoana ny fampianarana nataon'i Jesosy. Ka raha Jesosy ary no mpaniraka, na Andriamanitra no mpaniraka, ary raha ny Apostoly no irahina dia tsapa izany fa Andriamanitra no maniraka ny fiangonana. Andriamanitra no maniraka ny fiangonana, Andriamanitra no miteny amin'ny fiangonana. Hanao inona?

Hitory ny filazantsara, hanambara ny filazantsaram-pamonjena, ny asam-pamonjena izay ataon' Andriamanitra tamin'ny alalan'i Jesosy Kristy. Io no zavatra ambarany. Ka tsy isalasalana ny milaza fa ny vontoaatin'ny fampianarana ataon'ny Apostoly, ny vontoaatin'ny tori-teny ataon'ny Apostoly dia izao: miorina amin'ny fanambarana ny fitsanganan'i Jesosy Kristy tamin'ny maty. Jesosy raha miteny dia mitondra ny olona hahafantatra io fahatsaran'Andriamanitra io, nitondra ny olona hahalala, nitarika ny olona hino an'izany fanjakan'Andriamanitra izany. Fa efa napetraka tamin'ny Apostoly ny fomba hanatanterahana ny fahazahoako an'io, hitondra sy hizoran'izany fanjakan'Andriamanitra izany dia tsy hafa fa ao amin'i Jesosy Kristy izay nitsangana tamin'ny maty. Io no filazantsara, io no fahatanterahan'ny famonjena ka dia io no ivon'ny fanambaran'ny Apostoly. “Torio izany filazantsara izany, ambarao ho fantatr'izao tontolo izao izany fitoriana ny filazantsara izany”, Andriamanitra mametraka andraikitra amin'ny Apostoly. Na mba hampahazavazava kokoa amin'izao vanim-potoana misy antsika izao: Andriamanitra miteny amin'ny fiangonana, maniraka ny fiangona, milaza amin'ny fiangonana mba hanambara ny filazantsaran'ny famonjena, mba hanambara ny asan'Andriamanitra nataon'i Jesosy Kristy noho ny fahatanterahan'izany famonjena izany, hahazoan'ny olona mandray izany famonjena izany, ka hahazoany koa miditra ao amin'ny fanjakan'Andriamanitra.

Dia mbola hahafantarantsika sy andraisan'ny fiagonana izany asa fanirahana ny amin'ny fitoriana ny filazantsara izany eto, dia misy zavatra anakiray lehibe izay tsy maintsy fantatry ny fiangonana, ary efa nambaran'ny tori-teny teto, dia ny fahefana hahazoana manao izany asa izany, ny fahefana hahazoana manatanteraka izany asa izany, araka izay efa ambaran'i Jesosy ihany koa amin'ity teny ity araka ny anoratan'i Marka azy eto hoe: hisy “famantarana” izay homba azy, “hitory teny eny tontolo eny”, ary “ny Tompo niara-niasa taminy ka nanamarina ny teny tamin'ny famantarana izay nomba azy”. Na dia ny fiangonana aza no hirahina, na dia ny fiagonana aza no hanatanteraka ny asa, dia tsy maintsy tsarovan'ny fiangonana fa fahefana avy amin'ilay zanak'Andriamanitra izany. Satria izany asa fanirahana hanambarana ny famonjen'Andriamanitra izany dia asan'Andriamanitra izany, asan'Andriamanitra apetrany amin'ny fiangonana, asan'Andriamanitra hanirahany ny fiangonana, asan'Andriamanitra ametrahany fitokisana amin'ny fiangonana. Koa raha handeha araka ny toromarika omeny ny fiangonana, hanerana an'izao tontolo izao hanambara izany tenin' Andriamanitra izany, dia tsy maintsy ao am-po mandrakariava ny fahafantarana fa an'Andriamanitra io teny io. Tsy maintsy fantatry ny fiangonana koa ny fomba ho entina manatanteraka izany fanirahana izay apetrak'Andriamanitra eo aminy izany. Ary satria

Andriamanitra no mpampiasa, Andriamanitra no mpaniraka, ary satria Andriamanitra no mikendry ny tanjona ny amin'ny izany asa fanirahana ataony izany, dia ny hamonjena an'izao tontolo izao.

Mba hanehoany ny fahalebiazan'izany asa izany eo amin'ny fiangonana, mba hanehoany eo anatrehan'ny fiangonana fa Azy izany asa izany, mialoha ny nanirahany ny fiangonana, dia Izy tenany mihitsy no naniraka ny tenany, Andriamanitra mihitsy Ilay tompon'ny asa, Andriamanitra mihitsy Ilay mpaniraka, Izy Tompo no tonga ho irahina, ary izany no maha Andriamanitra Azy. Raha mijery ny Trinitè isika, raha nampianarina ny Trinitè isika dia matetika ny hahafantarantsika ny Trinitè dia ny maha Andriamanitra fitiavana Azy, ilay fiaraha-monina tsara izay misy ao amin'ny Ray sy ny Zanaka sy ny Fanahy Masina. Ilay fiaraha-monina izay fehezin'ny fifankatiavana, fifanohanana, io no hahafantarantsika ny Trinitè. Fa amin'izao asa misiona, asa fanirahana ataon'Andriamanitra amin'ny fiangonana izao, ka asehony amin'ny tenany, dia anankiray amin'izay hahafantarana ny Trinitè Masina ihany koa ny fifanirahana. Andriamanitra maniraka ny tenany. Raha hamonjy an'izao tontolo izao Andriamanitra dia Izy mihitsy no naniraka ny tenany ka dia nitsangana ny Ray sy ny Fanahy Masina haniraka ny Zanany ho tonga nofo ety an-tany. Nirahana ny Zanany izay tsapa fa Andriamanitra tonga nofo eto an-tany, ary ny mpaniraka ny Zanaka dia tsy hafa fa ny Ray sy ny Fanahy Masina. Araka ny tenin'Andriamanitra maro izay hitantsika ary ambarany manokana izany ao amin'ny Jaona toko faha 3 andininy faha 16: “fa toy izao no nitiavan'Andriamanitra an'izao tontolo izao, nomeny ny zanany lahy tokana mba tsy ho very izay rehetra mino Azy fa hanana fiainana mandrakizay”.

Araka ny nambara teo, Andriamanitra amin'izany andalan-tsoratra masina izany dia tsy hafa fa ny Ray sy ny Fanahy, ary izay hirahina dia tsy hafa fa Andriamanitra tenany ihany koa, dia ny zanany. Andriamanitra maniraka ny tenany mialoha ny hanirahany ny fiangonana, dia ny tenany mihitsy no manao izany asa izany, ny tenany mihitsy no manatanteraka izany asa izany. Ka dia asan'Andriamanitra ny famonjena, tsy mitady zavatra hafa Andriamanitra amin'izany fanatanterahana izany fa ny tenany no irahiny, ka dia ny Fanahy sy ny Ray maniraka ny Zanany. Ary rehefa vita ny asam-pamonjena izay nataon'ny Zanany tety an-tany, nidina tety an-tany Izy, nandalo zava-tsarotra maro, eny nihatra aman'aina aza izany asa nataony izany, rehefa vita izany araka ny teny nomeny antsika eto, niakatra any amin'ny Ray, niverina any amin'izay naniraka Azy Izy. Ary izany dia hitantsika ao amin'ny vavaka lehibe izay nataon'i Jesosy ao amin'ny Jaona toko faha 17: ny fanolorany ny Ray ny asa izay nanirahana Azy, manolotra izany amin'ny Mpaniraka Izy, tanteraka soa aman-tsara izany. Ary izany Jesosy izay nanaiky ho irahiny na dia Andriamanitra izany, rehefa niakatra teo amin'ny voninahiny, nipetraka eo ankavanan' Andriamanitra, dia sanatria tsy handao an'izao tontolo izao sy handao ny asa izay efa natao. Andriamanitra tsy mandao izay mino ny asa izay efa natombony, fa ny Ray sy ny Zanaka naniraka ny Fanahy Masina, ka hilazan'i Jesosy hoe: “tsy hamela anareo ho kamboty Aho”, fa rehefa tonga ny fotoana dia hirahiko ho any aminareo ny Fanahin'ny Fahamarinana izay hampahafantatra anareo ny zavatra rehetra, hampahatsiahy anareo, hampiorina anareo. Satria na dia vitan'Andriamanitra aza ny asam-pamonjena, na dia notanterahan'i Jesosy aza izany, na dia nasainy notanterahan'ny lalana maro samihafa handresy lahatra aza izany, ary na dia nisy aza vavolombelona nahita ny fitsanganany tamin'ny maty, dia betsaka ny olona tsy nandray, betsaka ny olona tsy nanatrika teo. Tsy zavatra raisina amin'ny saina, tsy raisina amin'ny fanahy maha olombelona izany asan'Andriamanitra ho famonjena izany. Fa raha tsy ny Fanahin'Andriamanitra no manolotra izany, raha tsy ny Fanahin'Andriamanitra no manome izany, raha tsy ny Fanahin'Andriamanitra no mamelona izany ao anatin'ny olona dia tsy afaka handray izany ny olona. Tsy ny fahendrena, tsy ny fahalalana, tsy ny fahaizana, tsy ny fiezahana no hahazoana izany fa Andriamanitra izay Tompo, Izy ihany koa no afaka manolotra izany.

Ka mba hahazoana mandray izany asam-pamonjena nataon'i Jesosy Kristy, nataon'Andriamanitra tamin'ny alalan'ny Zanany izany, dia irahin'ny Zanaka sy ny Ray ny Fanahy Masina. Hanao inona? Hanao fiterahana vaovao ety an-tany, ka ilazan'i Jaona ao amin'ny toko faha 3 hoe: “tsy misy hahita ny fanjakan'Andriamanitra raha tsy hateraka indray, fa izay ateraky ny nofo dia

nofo, izay ateraky ny fanahy izany no zanak'Andriamanitra, izay ateraky ny Fanahy. Ka na dia vitan'i Jesosy aza ny asa, na dia feno aza ny fanantanterahan'Andriamanitra Ray ny asam-pamonjena, dia ny Fanahy no mipetraka ao amin'ny olona indray. Ary mba hahazoan'ny olona hipetraka ao amin'ny Fanahy ka hahazoany indray ny famonjena, mba hahazoany mitombo eo amin'ny sehatry ny fibebahana, dia nirahin'ny Ray, nirahiny ny Fanahin'ny Ray sy ny Zanaka sy ny Fanahy Masina hanatanteraka izany asa izany. Nirahiny ny Fanahy Masina ary dia nanaiky ny Fanahy Masina. Ary tsy kely ny asan'ny Fanahy Masina na dia lehibe tokoa aza ny asa nataon'i Jesosy fa nivavaka Izy hoe ity fanirahana nataon'Andriamanitra ity dia hoy ilay olona hoe “toa misy fanambakana ao amin'Andriamanitra izany”, hoy izy, “satria ny zanany atao mafimafy ny asa nanirahana ny zanany”. Tsy kely ny asan'ny Fanahy Masina! Ary ny anehoan'i Jesosy izany dia ity: raha misy olona miteny ratsy ny Ray, raha misy olona miteny ratsy ny Zanaka, mbola mety hahazo famelan-keloka. Fa raha misy olona miteny ratsy ny Fanahy, tsy hahazo famelan-keloka! Koa raha mihevitra isika fa moramora ny asan'ny Fanahy, hampanaovina ny Fanahy daholo izay fiterahana indray, fa ny asan'ny Zanaka no mafimafy kokoa satria nihatra aman'aina teo ambony hazo fijaliana? Tsy izany, tsy izany... Lehibe ny asa nataon'Andriamanitra tamin'ny famonjena noho ny fanolorany ny Zanany, fa lehibe koa ny asa nataon'Andriamanitra tamin'ny alalan'ny Fanahy ka anirahan'ny Zanaka sy ny Ray ny Fanahy Masina hitondra fiteraham-baovao amin'izao tontolo izao. Nirahina ny Fanahy Masina, nanaiky Izy an'izany iraka izany.

Ary izany fampahafantarana izany asan'Andriamanitra iasan'ny Fanahy fa tsy amin'ny alalan'ny fahendrena na ny fahafantaran'olombelona izany, izany indrindra no isehoan'ny mahalehibe ny asa ataon'Andriamanitra. Eny fa na dia ny Ray izay mendrika hohajaina, araka ny fanetren-tena izay ataon'i Jesosy hoe: “ny Ray dia lehibe noho Izaho”, dia mbola irahina ihany koa ny Ray, satria ny Fanahy Masina sy ny Zanaka dia maniraka ny Ray ka manolotra an'izao tontolo izao izay efa nitsangana ho fahavalon'Andriamanitra. Rehefa vita ny famonjena, rehefa vita ny fiterahana indray, atolotr'Andriamanitra indray ny Ray mba hitsabo an'izao tontolo izao. Ny Ray izay efa fahavalon'izao tontolo izao ary efa nanangana ny fahatezerany, naneho ny fahatezerany tamin'ny fikapohana an'i Jesosy Kristy teo ambony hazo fijaliana, noho ny fahotako sy ny fahotanao izay mendrika homboana teo amin'ny hazofijaliana. Ary satria tsy mendrika ny fahasinan'Andriamanitra, ary satria tsy mendrika ny fahasinan'ny Ray izany dia nokapohina Jesosy, nolefonina Jesosy, novonoina Izy, tena fahavalon'Andriamanitra izao tontolo izao noho ny fahotako sy ny fahotanao. Nefa noho ny fahavitan'ny asam-pamonjena, nefa noho ny fahavitan'ny iraka nataon'ny Fanahy Masina tamin'ny fiteraham-baovao, teren'ny Fanahy sy ny Zanaka ny Ray hihavana amin'izao tontolo izao. Izany no hahazoantsika afaka miantso hoe “Aba Ray ô!” raha mivavaka isika. Izany no hahazoantsika miteny raha hivavaka ka manao hoe: “Rainay ô izay any andanitra”. Fa raha tsy izany asan'ny Fanahy sy ny Zanaka izay nanery ny Ray hihavana, naniraka ny Ray hihavana amin'izao tontolo izao izany, tsy misy azontsika manoloana izany satria eo anatrehan'Andriamanitra dia fahalovana sy fahavetavetana ny asantsika olombelona ka tsy mendrika ny voninahitr'Andriamanitra na dia iray akory aza, hoy i Paoly Apostoly, ao amin'ny Romana toko faha 3: “tsy misy mendrika ny voninahitr' Andriamanitra satria samy efa nanota avokoa isika rehetra”. Nefa noho ny asa fanavaozana nataon'ny Fanahy sy ny asam-pamonjena nataon'Andriamanitra, nataon'ny Zanaka, dia manery ny Ray ny Zanaka sy ny Fanahy mba hahazoanay mihavana amin'izao tontolo izao. Dia nanaiky ny Ray ary nandray antsika ho zanaka, ary izay no maha-zava-dehibe ny hoe “mitoria ny filazantsara”, “izay mino sy hatao batisa” no mandray an'i Jesosy ho Zanaka noho ny asan'ny Fanahy sy ny fiteraham-baovao, noho ny asam-pamonjena izay efa nataon'ny Zanaka. Mandray izany ny Ray, dia manaiky antsika ho zanaka amin'ny alalan'ny batisa, hoy ny fanambarana ny filazantsaran'ny famonjena izay efa nataon'Andriamanitra tamin'i Jesosy Kristy.

Koa amin'izay ary dia hitantsika fa Andriamanitra dia naniraka ny tenany, Andriamanitra dia Izy mihitsy no nanao izao asa fitoriana ny filazantsara izao. Andriamanitra no nanolotra izany asa fitoriana ny filazantsara izany, Andriamanitra no nanatanteraka, ary rehefa vitany amin'ny

fahafenoana izany, dia nanolotra izany tao amin'ny fiangonana Izy ka manerana ny fiangonana. Ka izay tsy maintsy heverin'ny fiangonana dia ny hoe: asan'Andriamanitra ny asa fanirahana ary nampiharina'Andriamanitra tamin'ny tenany izany. Koa amin'izay ny fiangonan'Andriamanitra rehefa hanao, hanatanteraka izany asany izany dia tsy maintsy manao tahaka ny fomba nanaovan'Andriamanitra azy. Tsy naniraka Jentilisa ny fiangonana raha nitory ny filazantsara. Tsy asa soa izany. Tsy naniraka olona ivelan'ny fiangonana ny fiangonana raha hanao izany asa izany, raha haniraka, fa ny fiangonana no hirahina, nefa ny fiangonana ihany koa no tsy maintsy mitondra. Ny fiangonana no mpaniraka, nefa ny fiangonana ihany koa no tsy maintsy tokana hirahina. Ary rehefa ny fiangonana izay irahin'Andriamanitra, hametrahan'Andriamanitra andraikitra sy adidy izany ho hitsangana ho mpaniraka indray, iza ary no hirahina? Izaho, ianao; ianao, izaho, isika ato anaty fiangonana no manao ny asa tahaka ny nataon'ny Trinitè. Isika no mifaniraka, isika no mifampivavaka, isika no mifampahery araka ilay tori-marika izay efa nomen'i Jesosy Kristy napetrany tamin'ny Apostoly ary nambaran'ny Apostoly tamin'ny fanorenana ny fiangonana, tamin'ny fampianaran'ny Apostoly. Dia nifaniraka ny fiangonana, dia niara-niasa ny fiangonana, dia nifanohana tamin'izany asa fanirahana izany ny fiangonana. Fa, averina indray mandeha, tsy mbola iverenan'ny fiangonana ny rafi-piangonana sao ho sodoka isika, ary misy jentilisa, ary misy ombiasy hirahina hanao tafika masina. Matoa izy jentilisa, matoa izy ombiasy, mbola tsy nandray izany asam-pamonjena izany izy ireo fa ianao fiangonana, ianao izay efa nantsoina ho zanaka, ianao izao efa ao anatin'ny fanjakan'Andriamanitra, izany no ipetrahan'izao hafatra izao.

Ary izao faha 110 taona izay nipetrahantsika izao, izao ananantsika izao, dia 110 taona nifandimbiasana izany asan'Andriamanitra napetrany amin'ny fiangonana, izany asan'ny fiangonana mandefa olona ho iraka izany. Ary endrika anankiray isehoan'izany ny asa fiantsoana olona manokana amin'ny alalan'ny asa manokana, andraikitra manokana. Ary raha ity jobily faha 110 taona ity no jerena dia miantso anao hatrany, hanao inona? Ary izay no ananantsika anjara, izay no ananantsika anjara na amin'ny anarana na amin'ny asa maha Apostoly antsika; fa ny tena Apositoly dia ireo olona ireo. Fa noho ilay andraikitra izay mitohy amin'ny fanaovana azy, noho ilay andraikitra fanirahana izay tanterahina eo amin'ny sehatry ny fiangonana, noho ilay fampianarana tsy miova fa ilay fampianaran'ny Apostoly no mbola tazomina mandraka ankehitriny, izay asan'i Jesosy dia notohizan'ireo Apostoly ireo. Ireo Apostoly ireo no notendrena mivantana hoe: “mandehana any amin'izao tontolo izao” ianareo “ka mitoria ny filazantsara amin'ny olombelona rehetra”. Mba hanao inona? Mba hahazoana mandray ny famonjena, mba tena hinoan'ny olona izany teny izany satria ny tenin'Andriamanitra no miteraka finoana ho antsika, ary ny fandrenesan'ny olona izany tenin'Andriamanitra izany dia miankina be dia be amin'ny fisian'ny olona izay mety hirahina. Araka ny nambaran'i Paoly ao amin'ny Romana toko faha 10 andininy faha 15 hoe atao ahoana no hino olona izay tsy fandreny, ary atao ahoana no handre raha hisy fanambarana, ary atao ahoana no hanambara raha tsy hirahina izy? Io no asan'ny Apostoly, io no hafatra nomena ny Apostoly tamin'izany fotoana izany io no tonga ao amin'ny sofintsika tsirairay, no tonga mivantana ho antsika tsirairay, noho ny fampianaran'ny Apostoly izay tsy miova, noho ny asan'Andriamanitra izay nataon'ny fiangonana ary ny fiangonana ihany koa manatanteraka izany asa izany amin'ny alalan'ny fifanarahana ataony ao. Ka ny kendrena amin'izany dia tsy hafa fa ny fitoriana ny filazantsara, ny handraisan'ny olona finoana ary hahatanteraka izany finoana izany ho amin'ny famonjena ny fanahin'ny tsirairay.

Ary izay mampahery, ry Havana, ary izay mahafaly ny olona amin'izao fety izao, tsy mba tahaka ny mpaniraka efa fantatsika Andriamanitra, tsy mba tahaka ny mpaniraka rehetra izay miala ny andraikitra fa dia mametraka ny andraikitra feno amin'izay irahiny Andriamanitra ka mametraka izany asa izany ho antsika tsirairay avy. Fa ambarany tokoa fa “indro Izaho momba anareo mandrakariva ambara-pahatonga ny fahataperan'izao tontolo izao”, raha hain'ny olona ny manaraka azy. Fa hoy i Marka kosa eto, ary izany asa fanirahana atao izany dia tena porofoin'Andriamanitra fa miara-miasa aminy, miara-miasa amintsika izy, miara-dia amintsika izy ary asehony amin'ny fomba maro samihafa izany amin'ny alalan'ny fampaherezana, amin'ny fahagagana maro samihafa. Io no

mampifaly indrindra, Andriamanitra tsy mamela ny iraka ho irery, Andriamanitra tsy mamela ny mpanompony ho irery, fa na dia “amin’izao tontolo izao aza no ahitanareo fahoriana”, hoy izy, “matokia fa izaho efa nandresy izao tontolo izao”. Ary izany fandresena efa nananany izany, izany fandresena efa nandreseny an’izao tontolo izao izany, izany koa no omeny anao, izany hery izany no atafiny anao, izany hery izany no andefasany anao sy anirahany anao hahazoanao manatanteraka izany asa masina izany.

Koa dia mahafaly izany fa raha manao ny asa isika dia tsy manao ny asa irery, fa raha manao ny asa isika dia teo anatrehan’ny asan’Andriamanitra, koa dia omban’ny heriny sy ny fitahiany ary omban’ny fahefany koa amin’izay rehetra ataontsika. Koa ifaliantsika izany, indrindra fa amin’izao faha 110 taona izao, fa sady handinihantsika tena ny amin’izay efa nataontsika tany amin’ny lasa no tombanantsika koa, hitafiantsika hery vaovao hahazoantsika miatrika ny 110 taona manaraka. Ary izany dia mba hananan’i Tompo fifaliana rehefa tonga izy hijery ny asa ka hamantatra izay nataontsika, dia mba hioty vokatry amin’izany fitsenana lehibe ataontsika izany. Koa isika koa afaka hiteny eo anatrehan’ny hitondra tafa mahafinaritra hanao hoe: “Tompo ô inty aho sy ny olona rehetra, ny zanaka maro efa nomenao ahy”.

Voninahitra anie ho an’Andriamanitra Ray sy ny Zanaka sy ny Fanahy Masina izay efa azy hatramin’ny taloha indrindra ka ho mandrakizay, Amen.

## 21. Randrianirina Dieu Donné (Translation)

[The text is cited and read and the liturgical formulae are announced.]

As has already been explained, that which we already read together, Mark 16:15-20 is none other than what Matthew wrote in Matthew chapter 28 verses 18-20 which is none other than one among the last messages which the Lord placed with his disciples before his departure from this world and his ascension into heaven as the word announces in verse 20. When it is a message then we all together accept that it preserves an important thing because it can be said also that the proclamation has come to a close, all the teaching has come to a close, all the work that Jesus did here on earth has come to a close and so it [the final message] is placed very clearly so that it is continued by the disciples – a closing word put by the Elder in order that his disciples might be zealous in working. And so we look at a sheet from those great messages the Lord placed with us. Inside those many ideas which one might like to proclaim, inside that last message placed, one great step for a gift of underlining is that of sending. Sending, this is one great subject placed by the Lord in this last message he place: ‘sending.’ And even there before the word of God throughout the Bible, this is the name given this piece of Holy Scripture: “That great sending (commission)” “la grande commission.” And so it is a great subject in the Word of God, that is, a message placed by Jesus, the sending.

It is clear in and of itself that it is God who sends because Jesus speaks here. For that full proclamation given by God accomplished here among us humans, that which John proclaimed, that “word became flesh and dwelt among us,”<sup>86</sup> that is that manner in which we have come to understand very clearly, even clear from God is that there is no other way but in Jesus.<sup>87</sup> He is the one who sends. And this word given us now shows well also the reason for the sending, one senses that the eleven men to whom this Word of God was proclaimed here were among those to whom Jesus revealed himself often after his resurrection from the dead. And at this time it is over, the meeting here on the Mount of Olives is already over. And so these eleven men less Judas, appointing them as apostles. The apostles have a special name, have a special responsibility, and there is none like it. These eleven with Judas and with Paul, these are the Apostles because there is a restriction on that work called “apostle.” And so the work of the apostle we will look at in the second chapter. But the restriction sought after in the person who can be called an apostle are these: the person who is a witness who saw the work of Jesus from his baptism by John, all the work he did, his death, his resurrection from the dead and his ascension into heaven. This is what is said in the restrictions, what we call an apostle. And there is a special reason for this which is none other than what makes him an witness who has seen, those who have received, those who are like a brief case, those who are like the food for the journey who receive fully all the messages, all the teachings that come from Jesus, which we believe to come from God as well. And this indeed is what makes this apostle very special because the apostle receives with the joy all the teaching and the suggestions that Jesus gave.

And that work of the apostles, the existence of the apostles, the field in which the apostles accomplished their work is none other than the church which we have now. There with the apostles is the foundation of the church because the teaching which was done by the work of the apostles, received from the Lord Jesus Christ is none other than God himself. That is the teaching done by the church and that is what makes the church apostolic and that too is what distinguishes the church from the kinds of organizations, from the kinds of different meetings here in the world of the churches their teachings which do not follow the that of the apostles because the apostles are trustworthy because they received fully the teaching that Jesus did. And if Jesus is the sender or God is the sender and if

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<sup>86</sup> John 1:14

<sup>87</sup> John 14:6

the apostles were sent then it is felt that God it is who sends the church. God it is who sends the church. God it is who speaks to the church, to do what? Preach the gospel, proclaim the good news of salvation, the work of salvation which God has done in Jesus Christ. This it is which they proclaim and there is no reason for hesitation for the center of the teaching made by the apostles, the center of the preaching done by the apostles is this: founded upon the proclamation of the resurrection from the dead of Jesus Christ. Jesus proclaims, Jesus when he speaks carries the people, makes known the goodness of God, carries the people to know, leads the people to believe in that kingdom of God for the accomplishment of my understanding of it has been placed with the apostles, to carry and share the kingdom of God which is none other than that Jesus is there always, he who was raised from the dead. This is the gospel, this is the promise of that salvation and so that is the level of the proclamation of the apostles. Preach that gospel. Proclaim so that the whole world will know this preaching the gospel. God placed the responsibility with the apostles so that it would be clearer at the appointed time which we are in now. God speaks to the church, sends the church, says to the church in order to proclaim the gospel of salvation, in order to announce the work of God done by Jesus Christ because of the accomplishment of salvation so that people can receive that salvation and so that they can also receive entry into the kingdom of God. And we will yet know and the church will yet receive that work for which it is sent by preaching the gospel here. And there is therefore one important thing which the church must know. And it was already proclaimed by sermons here: the authority received to do this work, the authority received to accomplish this work according to what Jesus already proclaimed before in this word according to the writing of Mark, that is: "there will be signs with it, preach the word in all the world and the Lord worked with them and confirmed the word with signs accompanying them." Even if it is the church which is sent, even if it the church which is sent, even if the church completes the work the church must remember that it is authority which comes from the Son of God because that work sending to proclaim the salvation of God is God's work, the work of God placed by him with the church, the work of God for which he sends the church, the work of God for which he placed his trust in the church. And so if it goes according to the conditions given by the church to go about the entire world to preach that word of God then the knowledge of this word from God must be in the heart eternally. The church must know also the way in which this work is to be accomplished which God placed with it. And because God is the employer, God is the sender, and because God is the who who has set the goal concern this work of sending which he does – the salvation of the whole world, the demonstration of the enormity of the work in the church, in order to demonstrate before the church that this work is his before he sent the church, then he himself indeed sent himself, God indeed is the lord of the work. God indeed is the sender. He the Lord it is how came to send and that is what makes him God.

If we look at the Trinity, when we teach about the Trinity that often we would understand the Trinity in what makes God love, that good community which there is in the Father and the son and the Holy Spirit, that community which is bound by love, mutual support, that is how we understand the Trinity. But in this work of mission, work commission by God to do in the church and revealed in his being then one among them by which we know the Trinity also is sending. God sends himself. When God would save the world he sent himself and so then the Father and the Spirit stood and sent the Son to become flesh in the world. The Son was sent who is felt to be God made flesh here on earth and the sender of the Son is none other than the Father and the Holy Spirit. According to the many words of God which we will see and proclaim specifically is that which is found in John chapter 3 verse 16: "For God so loved the world that he gave his only Son that he who believes in him will not die but have eternal life." As is said here, God with this portion of Holy Scripture is none other than the Father and the Spirit and the one sent is none other than God himself that is his Son. So God sends himself before he sends the church, so it is himself indeed who does this work, himself indeed who accomplishes this work; and so salvation is God's work. God does not seek another thing in the accomplishment of this but he himself he sends and so the Spirit and the Father send the Son.



And when the work of salvation was done by the Son here on earth, he descended here to earth, he passed through many trials, yes even his life was taken for this work, when it was finished according to the word he gave us here, he ascended to the Father, he returned to the one who sent him and that we will see in the great prayer that Jesus made in John chapter 17. The beginning by the Father of the work for which he sent him was accomplished well and good and Jesus accepted the sending of Yahweh God when he ascended into his glory, and sat at the right side of God not at all because he wanted to escape this world and escape the work which was done, god does not abandon the believers, the work which he has already begun but the Father and the Son sent the Holy Spirit and so Jesus says, "I will not leave you orphaned but when the time comes I will send you the Spirit of Truth which will make known to you all things, comfort you, cause you to be strong in your faith."<sup>88</sup> Because even if God had finished the work of salvation, even if Jesus had accomplished it, even if he had ordered the various prophets to accomplish it, and even if there were many witnesses to the resurrection from the death, many people still didn't receive it, many people did not approach. This is not something received by the mind, not something received by the human spirit, that which God has don in salvation. But if it is not the Spirit of God which offers, if it is not the Spirit of God which enlivens that in people then they are not able to receive it. It is not wisdom, it is not understanding, it is not ability which get this but God who is Lord. He alone it is who can do this. And in order to receive that work of salvation done by Jesus Christ, done by God by means of his Son then the Holy Spirit was sent by the Son and the Father to do what? To preach the news here on earth and which John says in chapter three, "one one will see the kingdom of God if they are not born again for what is born of the flesh is flesh and what is born of the Spirit is"<sup>89</sup> a child of God. "That which is born of the Spirit..." and so even if Jesus finished his work, even if God the Father's accomplishment of with work of salvation was full, the Spirit places in a person again and so the person is able to remain in the Spirit and is getting again salvation inorder to increase the field of repentance so he sent the Spirit of the Father and the Son to accomplish this work. He sent the Holy Spirit and the Holy Spirit accepted and the work of the Holy Spirit is not small even if the work of Jesus was greater for he begged that this commision made by God is said there is something like a fraud in God he said because his Son did fairly hard work but, it is said, that he doesn't know the work of the Spirit. And the revealing of this by Jesus: "If there is some one who speaks ill of the Holy Spirit they will not receive forgiveness of sin."<sup>90</sup> And so if we think that the work of the Holy Spirit is somewhat easy, the Spirit is made to do all which accomplishes the responsibility for the work of the Son was harder because it ended there on the cross, right? Great is the work which God did in salvation in offering his Son but great, too, is the work that God has done by way of the Spirit and the Holy Spirit will be sent by the Son and the Father to carry the preaching of news to the world. The Holy Spirit was sent, he accepted that commission. And that accomplishing of the work of God will be worked by the Spirit for it is not God alone or the understanding of humans, that which is delineated greatly in the work of the proclamation made by God. Yes for even if the Father who is worth of respect according to the humbling which Jesus performed saying, "The father is that one of great love, then still sent also is the Father, because the Holy Spirit and the son send the Father and offer to the world what has already stood up to the enemy of God. When salvation was accomplished, when the new birth was done, offered by God again, they sent the Father to treat this world who is already the enemy of the world and already raised up his anger, showing his agner in the striking of Jesus Christ there on the Cross. And because the holiness of God is not worthy and because the holiness of God is not worthy then Jesus was struck, Jesus was speared, he was killed. The real enemy of God is this world because

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<sup>88</sup> John 14:26

<sup>89</sup> John 3:6

<sup>90</sup> Matthew 12:32

of my sin and your sin. However, because of the accomplishment of the work of salvation, however because of the accomplishment of the messenger made by the Holy Spirit in the new birth, required by the Spirit and the Son and the Father in order to reconcile with this world, that we will be able to cry out saying, “Our relative” when we pray. That frees us to say when we pray saying, “Our father in heaven,” for if not work of the Father and the Son which required the Father to reconcile, sent the Father into the world to reconcile, there is nothing which we would get from it because before God our human work is rotted and loathsome and is not worthy of the glory of God, not even one, says the Apostle Paul in Romans chapter 3: “There is no one worthy of the Glory of God because all of us have sinned.” But because of the work of renewal done by the Spirit and the work of salvation done by God, done by the Son the Son and the Spirit force the Father so that we receive reconciliation in the world. Then the Father accepts and received us as children, and that is what makes such a big thing out of preaching the gospel, “those who believe and are baptized” will receive Jesus as Son because of the work of the Spirit and the new birth, because of the work of salvation which the Son has already done. The Father receives that so accepts us for children by way of baptism. As the proclamation of the gospel of salvation which is already done by God in Jesus Christ. And so with that we see that God sent himself. God it is who offered that work of preaching the gospel. God it is who accomplished it and when he finished he offered it to the Church and around the church. And that the church must understand as the work of God, the work of commissioning and accumulated by God by himself. And so the church of God will do, will accomplish that work of his and so must do like the way God does the work. The church did not send non-Christians when it preached the gospel. That is not good work. The church did not send people from outside the church when it did this work. If sending, the church it is which is sent, but the church alone must carry, the church must be the sender, but the church alone must be sent. And the church which is sent which is sent by God, having the responsibility being placed by God and the command will stand up as senders again, who is it that is sent? Me, you, me, us here in the church are those who do the work like that done by the Trinity. We send each other, we cause each other to be prayed for, we strengthen each other according the example given by Jesus Christ, placed with the Apostles and announced by the apostles at the foundation of the church. From the teaching of the apostles, the church agreed, the church worked together, the church mutually supported in that work of the commission. To repeat again, the church didn’t consider the order of the church lest it be false again, and there are non-Christians, there are *ombiasa*<sup>91</sup> sent to do evangelism. If by chance he is a non-Christian, if by chance he is a *ombiasa*, they have not yet accepted that work of salvation but you the church, you who have already been called children, you who are already now a part of the kingdom of God, upon you is the messaged placed.

And now is the 110<sup>th</sup> year of our being here, this time we have now is 110 years of successive work of God, the work of God given by the church, that work of God sending messengers. And one aspect revealed by that is the work of calling special people by way of the special work, special responsibility. And if at this 110<sup>th</sup> anniversary is looked at then you are called already, to do what? And for that reason we have a role, we have a role in the work of what makes us apostles for the real apostles are those people. For because of the responsibility which is specially in the making of it because of the responsibility of the commission, accomplished in the field of the church, that teaching which does not change – the teaching of the Apostles which is still held on to until today, that work of Jesus which those apostles continued. Those apostles were appointed directly saying, “Go into the world and preach the gospel to all people,” to do what? In order that salvation might be received, in order that people would truly believe that word because the world of God brings forth faith for us and the hearing by people of that word of God rest largely on there being people willing to be sent. As is proclaimed by Paul in Romans chapter 10 verse 15: “How will people believe in him who they do not

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<sup>91</sup> Traditional healers, medicine men.

know and how are they to believe in one whom they have never heard and how are they to hear without someone to proclaim him?"<sup>92</sup> That is the work of the apostle, this is the message given the apostles at that time which has come to each of our ears, we comes directly to each of us, because of the teaching of the apostles which doesn't change, because of the work of God done by the church and the church alon accomplishes this work by the agreement to work together and it is what it aims at in that is nothing other than the preaching of the gospel, the receiving by people of faith and the accomplishment fo that faith for salvation and holiness. And what encourages the other, according to what makes people happy at this festival now, God is not like the sender we already know, not like the commissioners who abandon their responsibility but he places full responsibility in those he Sends and places that work also for us individually for he proclaims that he is by our side until the close of the age<sup>93</sup> when it is known by people to follow him. For Mark says here, on the other hand, his is that commission to be done. And God proves this really for he works with him, works with us, journeys with us and he reveals that in many different ways by means of the strengthening, with many different miracles. This is his weakness, God will not allow his messengers be alone. God will not leave his servants alone but even if my suffering was given for this world, believe that I have already saved this world. That is true faith. That word which he counsels you and makes you set apart in order that you can do this holy work. And so this make us happy for if we do the work we do not do the work alone but if we do the work he is there before the work of God and so with his strength and his blessing and with his authority too is all that we do. And so we will be happy indeed on this 110<sup>th</sup> anniversary for and we will also consider what we have done. The Holy Spirit will accomplish us too, clothe us with new strength so we can attend the 110 years following. And that is in order that we might have by the Lord joy wehne he comes to to see the work and examine what we have don, in order that he may pick the fruit and that great greeting we do. And so we also may speak before him, carry a beautiful conversation saying, "Lord here I am and all the people, the many children you gave me."

Glory to the Father and to the Son and to the Holy Spirit, as it was in the beginning is now and will be forever. Amen.

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<sup>92</sup> The text is quoted freely and is really from Romans 10:14.

<sup>93</sup> Matthew 28:20

### 30. Raharinomenjanahary Léonie Charline

MK 16:9-20 Side B

Anisan'ny andininy mampiady hevitra ny mpandinika ny soratra masina ity perikopa eto ity. Maro no milaza fa tsy i Marka no nanoratra azy fa soratra nanampy taty aoriana izany. Toa nisy fikendrena tokoa ny nanampiana ireto andinin-tsoratra masina ireto, satria raha nijanona tao amin'ny andininy faha 8 ny filazantsaran'i Marka dia tsy ho niely ny filazantsara satria tsy sahy nilaza ireto vehivavy, tsy nisy rahateo fanirahana ny mpianatra satria mbola tsy nihaona tamin'i Jesosy izy ireo ary tsy misy rahateo ny filazana ny amin'ny fiakaran'i Jesosy Kristy any an-danitra. Raha mijery ny andininy faha 9 ka hatramin'ny faha 20 tokoa isika dia toa nanamarina ny maha olon-kafa ny nanoratra io perikopa io ny zavatra voalaza ao, fa toa manolotra tantarana Paska hafa tsisy ifandraisany amin'ny voalaza teo aloha. Ary toa mifanohitra mihitsy aza ny zavatra voalaza ao amin'ny teksta ao aloha, dia ny andininy voalohany ka hatramin'ny faha 8, sy ity teksta anjarantsika eto ity. Ny famaranana ny perikopa eo ambony, ny zavatra ambarany ao amin'ny andininy faha 8 dia ny fahanginan'ireo vehivavy tsy nety nanambara ny vaovao mahafaly ary anisan'izany i Maria Magdalena. Eto amin'ny andininy faha 9 anefa, izay hanombohana ny anjarantsika, dia toa nalatsaka ho azy, na "parachuté", ny filazana fa rehefa nitsangana Jesosy Kristy dia niseho tamin'ny Maria Magdalena, dia ilay Maria Magdalena ao amin'ny perikopa voalohany ihany, ilay tsy nahita azy fa nilazan'ny Anjely fotsiny ihany niaraka tamin'ny namany ary anisan'ny nandositra amin-kovitra ary nangina noho ny tahotra. Fa eto kosa izy dia sahy nilaza tamin'ireo nomban'i Jesosy, araka ny andininy faha 9 ka hatramin'ny faha 10. Raha tomorina akaiky izany io perikopa io dia fandravonana ireo voalazan'ny filazantsara telo hafa taorian'ny fitsanganana amin'ny maty ho famenoana izay tsy voalaza ao amin'ny tapany voalohany amin'ity perikopa ity. Ndeha ary hojerentsika tsirairay izy ireo.

Ny andininy faha 9 ka hatramin'ny faha 10 eto dia mampahatsiaro antsika izay voalazan'i Jaona ao amin'ny toko faha 20 andininy faha 16 ka hatramin'ny faha 18 sy ny Lioka toko faha 24 ny andininy faha 9 ka hatramin'ny faha 10; ny andininy faha 11 indray dia mitovy amin'ny voalaza ao amin'ny Lioka toko faha 24 andininy faha 11 ihany koa; ny andininy faha 12 ka hatramin'ny faha 13 dia misy hitovizany amin'izay voalazan'i Lioka ao amin'ny toko faha 24 ny andininy 13, 15,32 ary 35; ny amin'ny andininy faha 14 dia ambaran'i Lioka amin'ny fomba tsy mivantana ao amin'ny toko faha 24 ny andininy 33,38 ary 43; ny andininy faha 15 ka hatramin'ny faha 20 indray dia nambaran'ny mpanoratra fa nirahina ireo mpianatra hitory ny vaovao mahafaly, hanao batisa ary hanasitrana ary efa nampanantenain'i Jesosy fa tsy avelany irery ireo mpianatra ireo eto amin'izao tontolo izao; ary faranany amin'ny fampakarana an'i Jesosy ho any an-danitra izany sy ny fanatrehan'ny mpianatra tamin'ny asa rehetra izay nataony, izany dia fahita koa ao amin'ny Matio toko faha 28 andininy 18 ka hatramin'ny faha 20 sy ny Lioka toko faha 24 andininy 48 sy ny 51. Raha nijanona teo amin'ny andininy faha 8 tokoa ity filazantsaran'i Marka toko faha 16 ity dia mbola ho niondrika tamin'ny fahoriany mandrakariva ny mpianatra satria tsy fantatra mazava izay niafaran'i Jesosy. Koa dia natao hameno izay tsy voalaza tokoa ity perikopa ity. Niseho amin'ny mpianatra mihitsy Jesosy ho fampitrahana azy ireo ary mba ho fampioerenana ny finoany fa marina Jesosy ka ireo izay efa nolazainy tamin'izy ireo taloha dia tsy maintsy ho tanteraka. Ary tsy hoe ny olona ihany no hany hatsangany amin'ny maty fa na ny tenany koa amin'ny maha Jesosy fiainana Azy dia tsy resin'ny fahafatesana. Ka izay mino azy dia hitsangana toa azy koa. Tsy ananan'ny fahafatesana fahefana intsony Izy ary izany no tiany haorina tsara amin'ireo mpianatra. Ka hozaraintsika telo ny fandinihana ity perikopa ity; voalohany ny fanorenan'i Jesosy ny finoan'ny mpianany araka ny andininy faha 9 ka hatramin'ny faha 14; ny faharoa ny andraikitra izay apetrak'i Jesosy ho an'ireo izay mino Azy, ny andininy 15 ka hatramin'ny faha 18; ary fahatelo farany ny loharano hanovozana ny hery hanatanterahana izany andraikitra izany, andininy 19 ka hatramin'ny 20.

Ny fanorenan'i Jesosy ny finoan'ny mpianany araka ny andininy 9 ka hatramin'ny 14: nihidy aman-tahotra, safotry ny alahelo, diso fanantenana ireto mpianatra ireto rehefa maty Jesosy Kristy, nandositra avokoa izy rehetra rehefa voasambotra Izy. Adino avokoa ireo vahaolana rehetra izay nataon'i Jesosy tamin'ny alalan'ny fahagagana maro samihafa fony mbola niara-dia tamin'izy ireo tety ambonin'ny tany Izy. Eny fa na dia ny fanambaran'i Jesosy fa tsy maintsy ho faty Izy, nefa hitsangana ao anatin'ny hateloana, araka ny ny Marka toko faha 8 ny andininy faha 31 hatramin'ny 32 aza, dia levona tao anatin'ny fahoriantain'ireto mpianatra avokoa. Noho izany, niseho tamin'ireo mpianany Jesosy nanomboka tamin'ny Maria Magdalena ka hatramin'ireo mpianatra sisa. Tsy maintsy niseho tamin'ireo mpianatra mivantana Jesosy mba hampino azy ireo satria ny filazan'ireo olona telo voalohany izay ambara fa nitantara tamin'ireo mpianatra, dia i Maria Magdalena sy izy roalahy, dia tsy ninoan'izy rehetra. Fa rehefa nahita an'i Jesosy Izy tenany kosa izy rehetra, izay vao faly ary nanana fanantenana sy finoana fa velona tokoa Jesosy Kristy. Ary izany dia mazava kokoa ao amin'ireo filazantsara hafa. Mbola manan-kery amin'ny finoantsika koa izany fa Jesosy mihaona amintsika mivantana amin'ny alalan'ny teniny toriana sy ampianarina no mampiorina ny finoantsika, satria efa tsy eto Izy ka tsy mandeha amin'ny fahitana intsony isika ka inoantsika amin'ny alalan'ny finoana fa velona tokoa Jesosy. Ary ny fampiorehana sy ny fampitoboana ny finoantsika, dia asan'ny Fanahy Masina izany. Miaro antsika tsy hirehareha ho manana finoana noho ny hafa koa izany, na hilaza fa ady amin'izay ataontsika no ahaizantsika mino, fa asan'Andriamanitra izany. Nomen'i Jesosy tsiny ireo tsy nanaiky ny fanambarana nolazain'ireo izay efa nihaona taminy taloha; manantsiny koa isika raha hiandry an'i Jesosy hanambara tena amintsika vao hino. Fa ireo mpanambara ny teniny, na vavy na lahy, dia mila ekena mba hahazoana famonjena, fa izay mandray ny tenin'izy ireo dia mandray an'i Jesosy Kristy tompon'ny teny. Tsy misy ahitantsika an'i Jesosy mivantana intsony raha tsy amin'ny alalan'ny teny; maro amin'ny mino, indrindra fa ny fifohazana, no mila hiady laharana amin'ireo ray aman-dreny efa lasa, toa an'dry Mama Volahavana, Rainisoalambo ohatra, mba hisehoan'i Jesosy. Tsy izany anefa ny zava-dehibe fa ny finoana ny teniny sy ny fiainana izany no hahazoantsika ny famonjena. Fanomezam-pahasoavana ho an'olom-bitsy izany fahitana an'i Jesosy izany, fa rehefa maharitra amin'ny finoana kosa isika dia hahita Azy amin'ny voninahiny rehefa tafiditra ao amin'ny fiainana mandrakizay. Koa ny fandinihantsika isan'andro ny tenin'Andriamanitra dia fihaonantsika isan'andro koa amin'i Jesosy Kristy ary mahatonga ny finoantsika hiorina kokoa ka hitombo, ka ho afaka amin'ny tahotra sy ny ahiahy amin'ity fiainana mandalo hanjakan'ny fahoriana ity ary vonona hanambara amin'ny hafa koa isika ny noraisina tamin'i Jesosy.

Ary izany no zavatra faharoa asehon'ity teksta ity, dia ny andraikitra apetrak'i Jesosy Kristy amin'izay manana Azy, andininy 15 ka hatramin'ny 18. Raha misy zavatra mahasarotiny ny olombelona dia ny zavatra heveriny fa fananany satria izy hono no niasatra taminy. Eny fa ny Kristiana izay mbola tsy resy lahatra amin'ny filazantsara tanteraka aza dia tsy mahafoy hizara ny fananany: vola, harena fitaovana, soson-kevitra, fampianarana ohatra mba ho an'ny hafa. Jesosy Kristy no filazantsara velona ary izany no apetrany ho andraikitry ny mino Azy ka hampiely izany amin'ny olombelona rehetra. Izany no apetrany amintsika efa manana Azy: hizara amin'ireo izay mbola tsy manana an'i Jesosy. Izany no tena maha hafa an'ity fananana tena Kristiana dia i Jesosy Kristy ity . Fananana sarobidy irina hananan'ny tsirairay Jesosy araka ny iraka ampanaoviny ny mino eran'izao tontolo izao, fananana tsy maha tia tena fa izay manana Azy dia toa terem-panahy hizara izany amin'ny hafa koa, fananana tsy maha tia tena fa fananana tiana hampitaina ho azo sy ho fananan'ny hafa izay mbola tsy manana koa, fananana tena maha mpanan-karena ho an'izay manana azy, tsy hoe harena ara-nofy fotsiny ihany fa ny harem-panahy rehetra ka tiana koa ho an'ireo izay mbola ao anatin'ny fahantrana noho ny tsy fananana azy. Ny mahatonga ny olona tsy te hizara ny fananany manty amin'ny hafa dia ny fiheverany fa ho ritra koa ireo eo am-pelantanany raha zaraina izany. Fa Jesosy Kristy kosa, izay tena fananana, dia ampy ho an'ny mpizara sy ny izarana, fanomezana ampy ho an'izao tontolo izao Jesosy Kristy satria ho an'ny tsirairay no nandatsahany ny ràny teo ambonin'ny hazo fijaliana, hahazoan'ny tsirairay famelan-keloka. Izay tena manana an'i

Jesosy Kristy dia tsy tafandry mandry fa satriny ny hizara an'i Jesosy Kristy isan'andro isan'andro. Tsy hifidianana olona, tsy hifidianana sarangan'olona, tsy hanavahana n'iza n'iza satria miray aina amin'i Jesosy Kristy tsy manavaka izy fa tia ny olombelona rehetra hovanjena, hizarany ny fitiavany sy ny fanavotana vitany teo ambonin'ny hazo fijaliana. Manokana ity fananana sarobidy ity dia i Jesosy Kristy satria tsy natao hotahirizina ao amin'ny rindrina efatry ny "coffre fort", na ny banky, na ny trano, na ny vala fa natao haely eran'ny vazan-tany efatra, eran'izao tontolo izao mihitsy mba samy hanana azy ny olona tsirairay. Fananana mahagaga loatra satria fananana maha te hizara, fananana mahafaly, mitondra fiadanana, ary tsy azon'izao tontolo izao horaisina avy amin'izay manana azy fa atolotra kosa ho an'izao tontolo izao mba hanana koa izy. Mihoatra ny fizarana fotsiny anefa ny andraikitry ny mino napetraky Jesosy aminy satria mbola asaina manao batisa koa ny mino satria izany no hananganan' Andriamanitra antsika ho zanany, hoy i Paoly Apostoly, ary handraisantsika ny fampianarana, hoy ny foto-pianarantsika, ary hahazoan'izay mino famonjena, hoy ny tenin'Andriamanitra anjarantsika eto. Tsy maniraka fotsiny anefa Jesosy fa manome toky ny mino fa hanolotra fanomezam-pahasoavana ho entina manatanteraka ny asa hampanaovina azy eto amin'izao tontolo izao. Anisan'izay ny famoahana demonia sy ny fametrahan-tanana hanasitrana, izay havoitra eto manokana satria fampiasan'ny mpiandry izany rehefa manao asa sy fampaherezana izy ireo. Hery ho antsika mpiandry izany, fa tsy zavatra noforomporonin'ny fisainan'olombelona fotsiny no ataontsika amin'ny asa sy fampaherezana, fa tena baiko avy amin'i Jesosy Kristy mihitsy ny famoahana demonia sy ny fametrahan-tanana. Koa dia mahereza, aza kivy na iza na iza maneso, na inona na inona zavatra manjo mihatra aminao amin'ny asa izay ataonao. Jesosy Kristy mibaiko anao manolotra fanomezam-pahasoavana sahaza hoentinao manatanteraka izany. Velona ny Tompontsika dia velona koa isika ary maniraka antsika Izy hamoaka ny devoly sy hanasitrana amin'ny alalan'ny fametrahan-tanana. Matetika anefa dia ny asa famoahana demonia ihany no mahazatra antsika mampiasa ity fametrahan-tanana ity, fa raha misy marary ara-nofo dia tsy hampiharina izany. Averin'ny Tompo amiko sy aminao eto anio fa tsy voafatotra ho ny aretina demonia ihany no azontsika hanatanterahana ny fametrahan-tanana fa "hametra-tanana amin'ny marary izy dia ho sitrana ireny", araka ny tenin'Andriamanitra. Tsy ny voan'ny demonia ihany izany fa ny marary rehetra tsy ankanavaka dia ananantsika fahefana avy amin'ny Jesosy Kristy ny hametra-tanana aminy; ka mino isika fa ho sitrana tokoa izy satria toky nomen'i Jesusintsika, ilay Fahamarinantsika izany. Andraikitra lehibe no apetraky ny Tompo amintsika mpiandry, nefa hoy ny Tompo ao amin'ny Matio: "indro maniraka anareo eo anivon'ny ambodia aho". Ary hamafisin'ny teny eto izany, hoe "menarana" sy "zava-mahafaty." Midika izany fa tsy hoe mandeha ho azy, hoy ny fitenenana mahazatra, ny fanarahana an'i Jesosy Kristy sy ny fanaovana ny asany. Izy no modelintsika ary jereo ny nanjo Azy fa nifarana tamin'ny hazo fijaliana izany hamonjena antsika. Namoy ny ainy Izy noho ny fanaovany ny asan'Andriamanitra. Koa ho antsika mpanaraka Azy koa dia tsy maintsy mandalo fahoriana sy fahasaratana maro samihafa isika eo am-panaovana ny asan'Andriamanitra ary mety hihatra aman'aina aza izany. Samy mahatonga fahafatesana avokoa mantsy na ny menarana izay mahafaty ny kaikitrany satria misy poizina ao amin'ny vavany ary ny zava-mahafaty rahateo moa dia efa poizina ihany koa. Mankahery ny mino anefa Jesosy Kristy eto tsy hanan-tahotra ny amin'izany fa efa manome toky Izy fa eo an-tanantsika ny fahafatesana satria handray menarana isika, fa tsy ny fahafatesana no mitana antsika satria manana an'i Jesosy fiainana isika izay, nandresy ny hery ratsy rehetra hatramin'ny fahafatesana ara-nofo, indrindra fa ny arampanahy mety hahazo antsika ka tsy hampaninona antsika izany na dia ny fisotroana zava-mahafaty aza. Tantara marina niseho tamina Evanjelisitra iray tamin'iny faritra Morondava iny no holazaina eto; nitety tanana nitory ny filazantsara ity Evanjelisitra ity niaraka tamin'ny tanora Kristianina iray. Nampandroso azy ireo ity ombiasa tamin'ny tanana anankiray izay nolalovany ary tena faly tokoa nandray azy ireo ka nikarakara sakafo ho azy. Tsy noho ny tenin' Andriamanitra anefa no nahafaly ity ralehilahy ity fa afaka kosa hifaninana amin'ireto olon'Andriamanitra ireto izy satria efa henony ny lazany. Nomeny trano manokana ireto vahiny ireto eo am-piandrasany ny sakafo. Trondro vaventy no natao laoka ary rehefa norarahany ody mahafaty izany. Dia nirahiny ny vadiny hampandroso ireto vahiny, izay efa natokana ny sakafony. Nivavaka ilay evanjelisitra vao nisakafo izy ireo. Kendan'ilay

trondro tokoa ilay tovolahy naman'ily evanjelisitra ka faly am-po ilay ombiasa satria io no ozona nataony tamin'ny odiny hahafaty ireto olona ireto. Ity tenin'Andriamanitra ambarantsika eto ity indrindra anefa no novakian'ily evanjelisitra ary namoaka demonia sy nivavaka ho an'ity tovolahy izy ka nametra-tanana taminy. Dia nitsoaka ho azy avy tao an-tendany ilay taolan-trondro misampana izay efa nisy rà mandry. Resy lahatra rangahy ka nanolon-tena ho an'ny Tompo. Tsotra ny tiana ambara eto: Andriamanitra dia miaro ny olony amin'ny loza sy ny fahafatesana ary maro ny ohatra azo raisina amin'izany. Ny tiana hotsipihina koa eto amin'ity hoe mandray menarana sy misotro zava-mahafaty ity dia: voalohany, mafy ny zavatra sedrain'ny mino amin'ny asa fitoriana ny filazantsara ka mety mihatra aman'aina; faharoa, mahaaro antsika ny Tompo rehefa mandeha an-kitsim-po isika eo anatrehan'ny zavatra tsy fantatsika nefa mety hitarika fahafatesana ho antsika. Nefa tandremo, ry Havana, ny haka fanahy ny Tompo ka hoe manam-pinoana isika ka na dia efa fantatra izao fa zavatra hahafaty dia hidirana na hosotroina; tsarovy ny teny navalin'i Jesosy ny devoly raha naka fanahy Azy izy ka nampitsambikina azy avy teny ambonin'ny tempoly, fa tsotra ny tenin'i Jesosy: aza maka fanahy an'i Jehova Andriamanitrao. Sao dia hoentin-kafanam-po fotsiny isika, hafanam-po diso toerana fa zavatra mpahazo antsika fifohazana izany, mafana fo amin'ny asan'ny Tompo ka na dia ny tsy tokony hatao dia hatao ho fanehoana fa tena manam-pinoana aho; fa tsy hoe izaho: haneho izao aho ho voninahitr'Andriamanitra, tahaka ny nataon'ny misionera iray Pasteur Torvito tany amin'ny faritra atsimo izay noheken'ny ombiasa iray ho latsaham-baratra, fa raha toa ka tsy matin'ny varatra izy dia hivavaka ity ombiasa ity. Nialohan'ny nanatanteraka izany dia nilaza tsotra ity misionera ity hoe: “aleo aho aloha hivavaka fa ny tenako dia tsy mahaaro ahy fa i Jesosy Kristy izay arahiko no maharo ahy amin'ny loza rehetra”. In-3 nilatsaham-baratra ity misionera ity ka ny varatra fahatelo dia nilatsaka tao an-tranon'ily ombiasa ka nandoro ny odiny. Vokatry izany dia resy lahatra tokoa ralehilahy. Tsy ny voninahitr'i Pasteur Torvito no nireharehany tamin'izay hoe tena nanam-pinoana izy ary naharesy ny asan'ny devoly, fa izao: Jesosy Kristy izay niaro azy no nahaaro azy amin'ny loza rehetra. Raha izay no hidirantsika dia izao: na dia misotro zava-mahafaty aza isika, na dia mandray menarana aza isika, ho voninahitr'

Andriamanitra dia tsy hisy asany amintsika izany. Tahaka ny nahazo an'i Paoly Apostoly rehefa vaky sambo izy ka voakaikitry ny menarana; fa raha ho fireharehana kosa no hisedranao ny zava-mahafaty dia tsarovy fa tsy miaraka aminao Andriamanitra. Aseho eto fa miaro antsika amin'ny programa ratsy ataon'ny devoly hanakanana ny fanom-poantsika an'Andriamanitra Jesosy Kristy. Tsy hamela antsika ho irery amin'izany Izy fa tsy maintsy hiaro ny voninahiny, satria raha isika ihany dia tsy maharo ny voninahitr'Andriamanitra. Fahatelo dia tsy havelany ho fatifaty foana isika raha tsy amin'ny fotoana izay efa voatendriny hahatanteraka izany. Koa ny mino rehetra dia antsoina hanao ny asan'ny Tompo ary hijoro hatramin'ny fahafatesana aza. Fa maharo antsika ny Tompo, esory ny tahotra sy ny ahiahy fa Jesosy Kristy no momba antsika, Jesosy Kristy izay maniraka antsika dia manome ny fitaovana rehetra, manome ny hery rehetra ho entina manatanteraka izany asa sarotra loatra amin'ny maha olombelona antsika izany. Nefa avy aiza ary no ahazoantsika izany hery izany? Dia miditra amin'ny fahatelo isika dia ny loharano hanovozan'ny mino ny hery.

Ny andininy farany amin'ity perikopa ity no manondro antsika ny loharanon-kery ho entintsika miasa, hiaraha-miasa amin'ny Jesosy, amin'ny mino Azy. Izany no hery ho antsika ka hahasahantsika miady amin'ny devoly mitety ireo lohasaha aloky ny fahafatesana, eny manao ny asa rehetra hanendren'i Jesosy antsika. Io no loharanon-kery ho antsika fa tsy irery isika amin'ny asa izay ataontsika. Izany koa no tsy mbola mahafaty ny asam-pifohazana mandraka androany satria manamarina ny teniny ny Tompo ka miasa hanatontosa sy hahatanteraka izay kendrena amin'ny asam-pifohazana. Ka na dia olombelona nofo aza isika, tsy manankery eo anatrehan'ny devoly ;dia mahavoaka ny demonia kosa noho ny Anaran'i Jesosy Kristy, satria Izy no loharano manome hery ny mino Azy; na dia tanana voaloton'ny halatra noho ny vono olona, noho ny kolikoly maro isan-karazany, ny tsy fahamarinana maro isan-karazany aza ny tanan'ny mino, nefa nibe-baka amin'i Jesosy Kristy izy, dia afaka mitondra fanasitranana ho an'izay hametrahany tanana satria tsy ny tanany fotsiny no mipetraka eo ambonin'ny lohan'ny olona fa ny tanan'i Jesosy Kristy izay feno

holatry ny nanombohan'ny olombelona eto ambonin'ny tany no mitondra fanasitranana ho an'izay rehetra manantona Azy; ary miaraka amin'ny mino Izy amin' izany fanatanterahana izany asa izany. Koa mahereza fa miara-miasa amintsika isam-potoana ny Tompo izay maniraka antsika hanao ny asany. Tsy faly maniraka fotsiny Izy fa manome anao ny fanomezam-pahasoavana samihafa, manome anao ny hery samihafa ary miaro antsika amin'izany asa rehetra izany ho voninahitry ny anarany irery ihany. Tsy hitantsika maso intsony Jesosy Kristy saingy ireo famantarana na fahagagana maro ataony amin'ny alalantsika, amin'ny asa fifohazana ataontsika, na amin'ny alalan'ny jentilisa fotsiny aza hitondra soa ho antsika toy ny nataon'ny zanak'Israely tany Egypte sy tany Babilona dia fanehoana fa eo amintsika ary manatrika antsika hatrany hatrany Izy na dia eo ankavanan'ny Ray aza ny toeram-boninahitra hametranana Azy. Mitety izao tontolo izao Izy, haneho ny heriny amin'ny fotoana rehetra maha mety sy hiantsoantsika Azy sy fantany fa ilana Azy, ho fanehoany ny voninahiny handresy lahatra ny tsy mino ary hampahery ny mino kosa. Momba antsika Andriamanitra, maneho isan'andro isan'andro ny fombany amintsika Izy amin'ity tany malama maina izay alehantsika ity; miaro ny finoantsika Jesosy Kristy ary mamorona finoana ho an'izay mbola tsy mino koa, ambaram-pahatongan'ny fahataperan'izao tontolo izao.

Koa tontosao ny asa izay hanirahan'Andriamanitra anao, aza miherikerika foana fa efa miantso ny anaranao Jesosy Kristy, miantso ny anarako Izy ary miantso ny anarantsika rehetra: torio ny filazantsaran'ny famonjena, zarao amin'izay mbola tsy manana Jesosy Kristy ilay fananana sarobidy indrindra mihoatra ny perle sy ny diamondra eto amin'izao tontolo izao satria fananana ho levona izany fa i Jesosy Kristy kosa no maharitra mandrakizay; ary izay maharitra amin'ny finoana koa no maharitra mandrakizay ho azy. Dia ho voninahitr'Andriamanitra irery ihany anie izany rehetra izany sy ho hery ho antsika ho entintsika mamakivaky ity fiainana ity eo am-piandrasana an'i Jesosy Kristy Tompontosika izay hamerina antsika sy hampiditra antsika indray ao amin'ny paradisa izay efa voahomana ho an'ny mino rehetra fony tsy mbola hary ny fanorenana an'izao tontolo izao. Amen.



### 30. Raharinomenjanahary Léonie Charline<sup>94</sup> (Translation)

This pericope is among the verses that cause researchers great discussion. Many say it was not Mark who wrote this but rather a writing that was added afterwards. And there seems to have been an intention for adding these additional verses of Holy Scripture because if we stop at the 8<sup>th</sup> verse of the Gospel of Mark then the Gospel would not have been spread because those women did not dare. There wasn't already the sending of the disciples because they still had not met with Jesus and there was nothing regarding the ascension of Jesus Christ into heaven.

If we look at verses 9 to 20 then it is rather clear that there was a different author for this pericope because they somewhat offer a different version of the Easter story which has no relationship with that said before it and even really opposes what was said from the 1<sup>st</sup> to the 8<sup>th</sup> verse and the text which we are considering. The end of the pericope above, the thing which it announces there in verse 8 was the silence of those women who were not willing to announce the good news and among them was Mary Magdalene. Here in verse 9 however which starts our portion it is as if the announcement fell on its own or parachuted in for when Jesus Christ rose he appeared to Mary Magdalene, that very same Mary Magdalene in the first pericope, the one who didn't see him but only an angel when with her friends and who was among those who fled shivering and silent because of fear. But here she is daring to speak to them about Jesus according to verse 9 through 10. If we look at this pericope very closely then that which is said in the other three gospels after the resurrection from the dead is comparable as filler for what is not said in the first part of this pericope.

Let us look at these individually. Verse 9 to 10 here reminds us of what was said in John the 20<sup>th</sup> chapter, verse 16-18 and Luke 24: 9-10. Verse 11 again is the same as what is said in Luke chapter 24:11, too. Verses 12-13 are the same and what is said in Luke in chapter 24 verses 13, 15, 32 and 35; verse 14 Luke announces in a manner not direct in chapter 24 verses 33, 38 and 43. Verses 15 to 20 again the writer announces that these disciples were sent to preach the good news, to baptize and to heal and Jesus already gave cause for hope that he would not leave these disciples alone here in this world. Lastly is the ascension of Jesus into heaven and the face to face meeting of the disciple with the work that they would do. This is seen also in Matthew 28:18-20 and Luke 24:48, 50. If this Gospel of Mark ended there at the 8<sup>th</sup> verse then the disciples would be still be stooped in their grief forever because they would not know clearly the end of Jesus and so this pericope fills in what is not said. Jesus truly reveals himself to the disciples to lift up their heads and to establish their faith for Jesus is true and all that he said to them before must be accomplished. And it is not only that the people will be resurrected from the dead but their selves to in what makes Jesus life, all this is not beaten by death and so whoever believes in him will rise like him too. Death no longer has any authority over him and that he wishes to establish strongly in these disciples.

And so we will divide into three parts our considering of this text. First, the establishing of Jesus the faith of his disciples according verses 9-14; the second is the responsibility which Jesus placed with those who believe in him, verses 15-18; and thirdly and lastly the water source from which to draw the strength to accomplish this responsibility, verses 19-20.

The establishing of the faith of the disciples according to verses 9 to 14: locked with fear, wrapped in sadness, with mistaken hope were these disciples when Jesus Christ died. All of them fled when he was arrested. Forgotten were all the solutions which Jesus had made by means of the various different miracles when he still was with them on the earth. Yes for even though there was

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<sup>94</sup> This woman theologian was one of my students at the Regional Lutheran Theological Seminary at Bezaha where I taught her Homiletics. At the time of this recording she was a Master's student at the Graduate Lutheran Theological Seminary in Fianarantsoa.

the announcement by Jesus that he must die yet be raised on the third day, according to Mark 8:31-32, it was buried in the grief of these disciples. Because of this Jesus revealed himself to these disciples beginning with Mary Magdalene and then to the rest of the disciples. Jesus had to show himself to these disciples directly in order to create faith in them because the recounting of those first three people that proclaimed that Mary Magdalene and the two men told these disciples but they all didn't believe. For when they all saw Jesus himself, on the other hand, at that point they were happy and had hope and a faith that Jesus Christ was truly living. And that is even clearer in the other gospels. This still has force for our faith, too, for Jesus meets with us directly by way of his word preached and taught which strengthens our faith because he is not here and we do not go by sight anymore and so we believe by way of their faith that Jesus is truly alive. And the founding and growing of our faith is the work of the Holy Spirit. This protects us not to brag at having faith more than another or say that a struggle, that which we do has brought us to believe but this is the work of God. Jesus gave blame to those who did not accept the proclamation they who met with Jesus before had said. We, too, have blame if we wait on Jesus to announce himself to us before we believe, for those proclaimers of his word, whether men or women should be accepted in order to receive salvation.<sup>95</sup> For those who receive their word receive Jesus Christ, the lord of the word. There is no way for us to see Jesus directly anymore except by way of the word. Many among the believers, especially the Awakening need to fight the order of merit for those elders who have already passed like Mama Volahavana, Rainisoalambo, for example, in order to be revealed by Jesus. But this is not the important thing but believing his word and that life is the way we receive salvation. It is a gift of grace for very few people to have a vision of Jesus but if we endure in the faith on the other hand we will see him in his glory when we enter into eternal life. And so our daily meditation on the word of God is our daily meeting with Jesus Christ and it leads to our faith being well established and increasing and so free from fear and the worries of this life passing by the kingdom of suffering.

And we are ready, too, to proclaim to others what we have received from Jesus and that is the second thing which we see in this text, that is the responsibility which Jesus has placed on those who have him – verses 15-18. If there is something that makes people difficult to please it is those things that they believe are their possessions because, they think, they exhausted themselves for it. Yes but Christians who are still not entirely convinced by the gospel do not release for sharing their goods: money, riches, tools, ideas, teaching, for example, for others. Jesus Christ it is who is the living gospel and that he put as a responsibility with those who believe in him and so it must be spread to all people. That he placed with us who already have him to share with those who do not have Jesus. That is what really makes different this real Christian possession, that is Jesus Christ – an important possession to be desired that each should have Jesus according to the messenger whom he caused to make believers around the world – a possession which does not make one selfish who has him but compelled by the Spirit to share that with others, too. A possession that does not make one selfish but a possession beloved which causes love to be received and for the possession of the other also who yet does not have. A possession which makes one truly rich for the one that has it. This is not a possession that is simply a dream but all the riches of the spirit and so for those who are still in poverty because they don't yet have it. What brings people not to share their possession with others is that they believe that the things they have in hand will dry up if they are shared but Jesus on the other hand, who is the real possession is enough for the one who shares and the one with whom he is shared. Jesus Christ is a gift for the whole world for each one he shed his blood there on the cross so that each one would get the forgiveness of sin. He who really has Jesus Christ does not sleep well but is determined to share Jesus Christ every day. There is no choice of person, no choice of the type of person, no discrimination of anyone because of being one life with Jesus Christ. He does not discriminate but wants that all people be saved, share his love and the redemption he accomplished

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<sup>95</sup> John 13:20

there on the cross. This special possession is unique which is Jesus Christ because it is not made to be saved within the four walls of a safe or a bank or a house or a corral but was made to be spread to the four corners of the world, truly around the world so that each person has it themselves. A possession that is too wondrous because a possession that makes one want to share it. A joyous possession carrying peace and which the world cannot take it from one who has it but rather is offered to the whole world that each might have it, too. There is more than the sharing alone, however, the responsibility of the believer left by Jesus with him is that he is still commanded to baptize believers also because this is how God adopts us for his children, as Paul the Apostle says, and our reception of the teaching, as our catechism says, and the way in which the believer receives salvation according to our portion in the word of God here.

Jesus does not just send but gives his promise to those who believe that he will offer gifts of grace as tools to accomplish the work he has given them to do in the world. Among them are the driving out of demons and the laying on of hands for healing which is set apart specially here because of the shepherds use of it when they do the “work and the strengthening.”<sup>96</sup> This is a great strength to those of us who are shepherds for it is not something fashioned in the minds of people alone which we do in the “work and the strengthening” but a true command from Jesus Christ: the exorcism of demons and the laying on of hands. And so be strong, don’t fret whoever insults you, whatever sad thing happens to you in the work which you do. Jesus Christ commands you and offers the gifts of grace according to what you need to accomplish it. Our Lord is alive and we, too, are alive and he sends us to exorcise devils and heal by laying on of hands.

Often, however, it is not the work of exorcising demons along that we are used to in using this laying on of hands but if there is a person who is ill according to the flesh then it is not used. The Lord reminds me and you here today that it is not tied to demon illness alone where we can accomplish the laying on of hands but one can lay on hands for the sick and they will be healed according to the Word of God. It is for those possessed by demons only but for all the sick without discrimination for which we have authority from Jesus Christ to lay hands on them and we believe that they will be truly healed because our Jesus, who is our righteousness, has promised us. This is a great responsibility with the Lord has placed upon us shepherds. However the Lord says in Matthew, “Behold I send you out among the wolves,”<sup>97</sup> and here the word is strengthened with serpents and deadly things which is to say that it isn’t, as the saying goes, something that goes by itself, following Jesus Christ and doing his work. He is our model and look at what he suffered for he ended on the cross to save us. He gave up his life because for the doing of the work of God. And so for us who follow him also we must go through suffering and difficulties of many different kinds in doing the work of God and it may cost life itself. Each of these bring death whether the serpent which kills by biting because there is poison in its mouth<sup>98</sup>, and the deadly things there are poison, too. But Jesus strengthens the believes here not to be afraid of these things for he has given his promise that death is in our hands because we can handle the serpent for death cannot lay hold of us because we have Jesus the Life who conquered every evil power even the death of the flesh and even more the spiritual that might get us but that makes no difference to us, even if we drink something deadly.

There is a true story about an evangelist in the region of Morondava. He went through the towns preaching the gospel and one Christian youth went with him. A certain medicine man<sup>99</sup>

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<sup>96</sup> *Asa sy fampaherezana* (literally, work and strengthening) is the term used for the service of exorcism with laying on of hands for healing in the Malagasy Protestant tradition.

<sup>97</sup> Matthew 10:16

<sup>98</sup> There are no poisonous snakes in Madagascar, so this might be something to be explained.

<sup>99</sup> *Ombiasa* – one who performs different rituals and prescribes traditional medicines for healing.

welcomed them into a certain town they were passing by and was very happy to receive them and so he prepared food for them. It was not the Word of God, however, which made this guy happy but that he could compete with these people of God because he had heard of their fame. He gave these guests a house by themselves and there served them the food – a big fish he made for the meal and when he scattered poisonous “medicine”<sup>100</sup> on it then he sent his wife to bring in the guests. The food was set before each. The evangelist prayed before they ate. The young friend of the evangelist choked and so the medicine man was happy in his heart because that was the curse he had placed upon the medicine to kill these people. But this word of God which we have announced especially was what the evangelist had read and he exorcised the demon and prayed for this young man and lay hands on him. The so the broken fish-bone popped out of its own accord from his throat and there was already blood flowing. The fellow was convinced and offered himself to the Lord. Simple is the message here: God protects his people from danger and death and many examples can be taken with that. What should be underlined here too in this “handle serpents and drink poisonous things” is firstly that the trials of the believers will be many and hard in the work of preaching the gospel and may end the life. Second, the Lord protects us when we go with a straight heart before the things we know nothing about but might lead to death for us. Now be careful, dear friends, of tempting the Lord and so say “we have faith” and then with knowing that it will cause death enter or drink. Remember the word used by Jesus to answer the devil when he tempted him and jumped him to the top of the Temple for Jesus word was simple: “Don’t tempt the Lord your God.”<sup>101</sup> Let us use it to be zealous only, a misplaced zealousness for something that gets us in the Awakening. Zealous in the work of the Lord and so we should not do for show that I really have faith but rather, “I do this to show the glory of God like that done by the missionary, Pastor Torvik<sup>102</sup> in the southern region where the medicine man accepted to cause lightning to strike but if he wasn’t killed by the lightning then this medicine man would become a Christian. Before doing this the missionary said simply, “I would prefer first to pray for I do not protect myself but Jesus Christ whom I follow is the one who protects me from all calamities.” Three times the lightning struck the missionary and the third time it fell on the house of the medicine man and burned his skin. As a result the man was convinced. It was not the glory of Pastor Torvik which he prided himself in at that time but that he had faith and beat the work of the devil. So, Jesus Christ who protected him has protected him from all calamities. If that is what we enter into then even if we drink poison and even if we handle serpents to the glory of God then there will not be his work in us like what happened to Paul the Apostle when the boat was sinking and so was bitten by the snake.<sup>103</sup> But rather if it is for bragging you endure trials that lead to death then remember that God does not go with you.

It is shown here that Jesus Christ protects us against the evil program the devil does to block our service to God. He will not allow us to be alone in this but he must protect his glory because if it is us alone then that does not protect the glory of God.

Thirdly, he will not allow us to be dying without reason if it is not the time when that should be done to us and so all the believers who are called to do the work of the Lord can give witness even unto death for the Lord protects us. Remove fear and worry for Jesus Christ is with us. Jesus Christ who sends us give us every tool, give us every strength to accomplish this all too hard work in what makes us human. However from where are we going to receive that strength? And so we enter into

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<sup>100</sup> *Ody* – general term for a charm or medicine used by *ombiasa* in their art.

<sup>101</sup> Matthew 4:7; Luke 4:12

<sup>102</sup> Rev. Olav Torvik, ELCA missionary to Madagascar 1949-1984. He served primarily in the Betsioky Atsimo Synod, the region from which this preacher comes.

<sup>103</sup> Acts 27:13-28:3

the third part which is the source from which the believers draw strength. The last verse in this pericope points out to us the source of strength which will allow us to work, to work with Jesus, with those who believe in him. That is the strength for us so that we might dare to fight with the devil, cross the valley of the shadow of death,<sup>104</sup> yes, do all the work Jesus assigns us. This is the source of strength for us for we are not alone in the work which we do. That too is why the work of the Awakening has not died even until today because the Lord makes his word sure and works to accomplish and complete that which is determined by the Awakening. So even if we are people of flesh, without power before the devil, we still are able to exorcise demons because of the name of Jesus Christ for he is the source which gives strength to those who believe in him. Even the hands sullied by theivery, because of murder, because of corruption of every kind, the unrighteousness of every kind, the hands of those who believe but repented to Jesus Christ are free to carry healing to those on whom they lay hands because it is not only their hands which rest on the head of the person but the hand of Jesus Christ which is full of the scars of the crucifixion of people here on earth which carries the healing to every one who approaches him and he goes with the believers in accomplishing this work.

And so be strong for the Lord who sends us to do the work works with us every time. He is not happy to send along but gives you his various gracious gifts, gives you different strengths and protects us in all that work for the glory of his name alone. We don't see Jesus Christ with our eyes any more however those many signs or miracles he does by way of us, in the work of the Awakening which we do, even by way of non-Christians carries good to us like that done by the children of Israel in Egypt and in Babylon, that is a revelation that he is with us and comes to us always even though he is there at the right side of the Father, the place of glory in which he was set. He traverses this world to show his strength in every time possible and he will call us and he will know that he is needed for showing his glory to convince the unbelievers and strengthen the believers as well. God is with us. He shows his ways with us every day in this dry, slippery land we go about in. Jesus protects our faith and builds faith in those who yet do not believe until the end of this age. And so accomplish the work for which God sent you. Don't keep looking around and behind you for Jesus Christ has already called your name. He calls my name and calls all of our names. Preach the gospel of salvation. Share with those who do not yet have Jesus Christ, that most precious possession greater than pearls or diamonds in this world because they can rot away but Jesus Christ, on the other hand, will last forever and he who lasts in the faith also will last forever for him.

So all of this to God alone the glory and for strength to us to use to cross this life while awaiting Jesus Christ our Lord who will return us and bring us in again into paradise which is already prepared for all the believers when the creation of this world was not yet in view. Amen.

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<sup>104</sup> Psalm 23: 4

## Appendix 4: Additional Ascension Day Sermons

### **5. Randriatsarafara Jean Gaston**

Hivavaka isika rehetra. Ry Andriamanitra Ray Zanaka sy Fanahy Masina ô, faly mankalaza sy midera ary manome voninahitra ny anaranao izahay noho ny tombon'andro sy fotoana izay mbola homenao anay. Mangataka aminao izahay, atreho izao fivoriana izao ary mitenena aminay koa ianao araka ny fombanao. Ampahafantaro anay ny amin'ny sitraponao, indrindra indrindra amin'ity andro lehibe eo amin'ny tantaram-piainan'ny fiangonana ity. Dia matoky izahay fa eto afovoanay ianao ary mamindra fo sy mamela ny helokay, fa ny helokay koa no efitra mampisaraka anay aminao ka tsy hahitanay anao. Dia tahio ary izay teninao ho renay amin'ity andro ity ho voninahitry ny anaranao. Amin'ny anaran'i Jesosy. Amen.

Ny tenin'Andriamanitra izay ho anjarantsika amin'ity andro niakarana ity, ry Havana malala, dia ho hitantsika ao amin'ny filazantsara izay nosoratan'i Marka, toko faha 16 andininy faha 14 hatramin'ny andininy faha 20, mivaky toy izao amin'ny anaran'i Jesosy: "Rehefa afaka izany, dia niseho tamin'ny iraika ambin'ny folo lahy Jesosy, raha nipetraka nihinana ireo; ary izy nanome tsiny azy noho ny tsi-finoany sy ny hamafin'ny fony, satria tsy ninoany ireo efa nahita Azy, rehefa nitsangana Izy. Ary hoy Izy taminy: Mandehana any amin'izao tontolo izao ianareo, ka mitoria ny filazantsara amin'ny olombelona rehetra. Izay mino sy atao batisa no hovonjena; fa izay tsy mety mino no hohelohina. Ary izao famantarana izao no hanaraka izay mino: hamoaka demonia amin'ny anarako izy; hiteny amin'ny fiteny izay tsy mbola hainy izy; handray menarana izy; ary na dia misotro zava-mahafaty aza izy, dia tsy hampaninona azy izany; hametra-tanana amin'ny marary izy, dia ho sitrana ireny. Ary Jesosy Tompo, rehefa niteny taminy, dia nampiakarina ho any an-danitra ka nipetraka eo an-kavanan'Andriamanitra. Fa izy ireo kosa dia lasa ka nitori-teny eny tontolo eny, ary ny Tompo niara-niasa taminy ka nanamarina ny teny tamin'ny famantarana izay nomba azy. Amena."

Ry Ray masina ô, manamasina anay amin'ny fahamarinana fa ny teninao no fahamarinana. Amen.

Ry fiangonana malala ho aminareo rehetra anie ny fahasoavana sy fiadanana avy amin'Andriamanitra Ray sy i Jesosy Kristy Tompo.

Andro niakarana, izany no vaninandro misy antsika amin'ity andro ity. Anisan'ny iray lehibe eo amin'ny tantaran'ny fiangonana ny andro niakarana na dia fety tsy dia malaza loatra eo amin'ny Kristianina aza kanefa manana hevitra lehibe tiana hambara antsika. Rehefa naira-nitoetra tamin'ny mpianatra 40 andro tety an-tany taorian'ny nitsanganany tamin'ny maty Jesosy dia niakatra any an-danitra, ary avy teo amin'ny tendrombohitra Oliva no nisehoan'izany. Rehefa nitsangana tamin'ny maty tokoa Jesosy dia vita tamin'izay ny raharahany tety ambonin'ny tany fa ny mampiomana ny mpianany ho amin'ny asa na amin'ny maha Apostoly azy izy. Izany no anisan'ny zava-dehibe nitranga nandritra izany 40 andro niarahany nivezivezy sy niseho tamin'ireo mpianatra taorian'ny fitsanganana izany. Hitantsika fa niseho matetika izy tamin'izany ka nampianatra ny zavatra momba ny fanjakan'Andriamanitra, indrindra indrindra fa ny mihatra na miseho amin'ny raharaha ataon'ny mpianatra na Apostoly rehefa tsy eo miaraka aminy eo intsony Jesosy ilay tompon'ny hery sy fahefana izay nampitolagaga an'izy ireo. Ny fototry ny amin'ny nialan'i Jesosy tsy niaraka tamin'ny mpianatra na niara-dia taminy fa nankany an-danitra dia nisy zavatra tsara ho fantantsika. Te hampiseho izany zavatra izany fa vita ny raharaha nanirahana an'i Jesosy tety ambonin'ny tany ary nitsahatra hatreo ilay atao hoe fanetren- tena fa tonga ny andro fanandratana azy am-boninahitra. Tonga mpanjaka sy mpanapaka izy.

Ny zavatra faharoa ihany koa dia izao: voatery ho fanjakam-pinoana ny fanjakan'i Jesosy Kristy aty an-tany kanefa ny finoana dia fahatokiana mafy ny zavatra tsy hita maso, araka izay voalazan'ny Hebreo toko faha 11 andininy 1. Koa tsy mifanaraka amin'izany fomban'ny fanjakan'Andriamanitra izany raha mitoetra mbola miaraka aminy eo ihany ka hitany maso eo Jesosy. Fa raha aty an-tany ny mpianatra sy Jesosy dia tsy amin'ny fahitana fa amin'ny finoana no handehany, araka izay asehon'ny Korintianina faha 2 toko faha 5 andininy faha 7. Kanefa na dia lasa any an-danitra aza ny Mpamonjy dia mbola momba azy aty ambonin'ny tany araka izay lazainy ao amin'ny Matio toko faha 28 andininy faha 20: "izaho momba anareo mandrakariva mandrapahataperan'izao tontolo izao"; fa rehefa mipetraka any an-danitra eo amin'ny Tanana ankavanan'ny Ray izy dia sady manapaka ny zavatra rehetra no manerana azy rehetra araka izay hitantsika ao amin'ny Korintianina 1 toko faha 15 andininy faha 25 sy ao amin'ny Efesianina toko voalohany ny andininy faha 19 hatramin'ny andininy faha 23. Ka dia afaka tsara hanampy sy hamonjy ny mpianany izy na dia atao hoe any amin'ny toerana izay mangina dia mbola manan-kery hiaraka amin'ny mpianatra.

Ary ny zavatra anankiray anisan'ny niseho koa amin'izao dia hoe: Jesosy niakatra any an-danitra dia niditra amin'ny voninahiny sy ny fahefany, ny maha mpanjaka azy koa. Hita amin'izany fa tsy tokony nahorina aty an-tany ny fanjakany na ny fiangonana raha tsy niakatra any an-danitra izy ary hitantsika tsara ao amin'ny soratra masina koa fa hafoloan'andro taorian'izao niakaran'ny ho any an-danitra izao dia tonga ny Pantekosta na ilay faha 50 andro taorian'ny nitsanganany tamin'ny maty, nanomezany ny Fanahy Masina. Ary rehefa tonga ny Fanahy Masina, nahazo hery ny mpianatra dia nitsangana ho vavolombelona. Eran'ny tany, niorina ny fiangonana. Raha mihevitra izany fiakaran'i Jesosy any an-danitra izany isika dia toy izao no zavatra hoheverintsika. Voalohany, voninahitra lehibe ho antsika izany fa ny rahalahintsika dia tafiditra amin'ny voninahitra lehibe indrindra araka ny fomba maha-olombelona azy koa, efa nasandratra manokana ny fombantsika. Faharoa, ny niakaran'ny rahalahintsika dia Jesosy izay niakatra any an-danitra dia santatra hiakarantsika any koa. Izy izany no santatra antoky ny hidirantsika amin'izany lanitra izany. Fahatelo, ny fiheverantsika izany dia tokony hamporisika antsika hisaina sy haniry ny ho any an-danitra mandrakariva. Faha efatra, raha be ny fahorintsika ety an-tany dia tokony hampionona sy hanonona antsika ny fiheverana fa mipetraka any an-danitra ny rahalahintsika ka manapaka ny zavatra rehetra, mifona ho antsika eo anatrehan'ny Ray araka izay ambaran'ny Romanina toko faha 8 andininy faha 14 ary koa ny ao ami'ny Hebreo toko faha 7 andininy faha 24 sy 25. Izany no azo ilazana amin'ny ankapobeny ny fizotran'ity atao hoe andro niakarana ity.

Kanefa araka izay hita eto amin'ny toby misy antsika dia teny miverimberina rentsika eo amin'ny atao hoe asa sy fampaherezana izao teny izay teny anjarantsika izao, nefa koa dia mampiseho miharihary indrindra ihany koa ny andraikitry ny mpino: "izay mino sy atao Batisa no vonjena fa izay tsy mety mino no hohelohina". Zavatra lehibe eo amin'ny asan'ny fiangonana izany amin'ny fikarakarana ny atao hoe fanaovana Batisa. Ary tahaka izany ihany koa ny ao amin'ny andininy faha 17 izay manao hoe: "ry izao famantarana izao no manaraka izay mino: hamoaka demonia amin'ny anarako izy, hiteny amin'ny fiteny izay mbola tsy hainy izy, handray menarana izy, na dia misotro zava-mahafaty aza izy dia tsy hampaninona azy izany, hametratanana amin'ny marary izy dia ho sitrana ireny". Teny izay efa mahazatra antsika loatra izany teny izany ary hitantsika miseho sy miharihary eto ny amin'ny asa izay tanterahan'ny mpiandry amin'ireo marary ireo. Na dia efa naka ny toerany eo ankavanan'ny Ray aza dia mbola miseho miharihary amin'ny alalan'ireny mpanompo hirahany ireny ny hery sy fahefana izay nomeny azy. Noho izany dia tokony hihorina tsara isika Kristiana eo anatrehan'izao andro niakarana izao.

Voninahitra anie ho an'Andriamanitra Ray sy Zanaka ary ny Fanahy Masina, izay efa azy hatramin'ny taloha indrindra ka mbola ho azy mandrakizay. Mitsangana, raiso ny fitahiana: Ho aminareo anie ny fahasovan'i Jesosy Kristy Tompo sy ny fitiavan'Andriamanitra Ray ary ny fampiraisana avy amin'ny Fanahy Masina. Amen.

## 7. Randrianandrasana Dieu Donné

Hivavaka isika. Tonga eto amin'ity toerana masina ity izahay, Jesosy malala ô, tonga eto noho ny fitahiana manana amby ampy izay nitantananao sy niarovanao anay indray ary nanekenao ny fangatahanay amin'ny fiombonam-bavaka hitokanana ny fitandremana indray amin'ity fiangonanao masina ity. Raha tonga eto, Jesosy ô, dia miomana handre ny teninao, miomana handre ny fampaherezana avy aminao, miomana handray tanteraka ny hafatry ny filazantsara, ny amin'ny zanakao izay efa nentina teto an-tany hanavotra sy hamonjy anay mpanota ary sambatra satria manana anao Jesosy ilay hamonjy ny mpanota mahantra. Ka indreto izahay manantona anao, misaotra noho ny fitarihan'ny Fanahinao anay ka hahafahanay mitanila eto indray. Tompo ô, miandrindra anao tanteraka amin'ny fotoana rehetra, manantena anao amin'ny zavatra rehetra ary tanteraho ao anatinay ny fikasana tsara ny amin'ny fitoriana ny filazantsara mba ho ren'ny olona rehetra ny hasarobidin'ny fanjakanao izay nomaninao ho an'izay rehetra mino anao. Nny heloka amam-pahotanay, Jesosy ô, ifonanay aminao izany satria efitra lehibe mampisaraka anay aminao. Afao amin'izany ary izahay, ary raiso tanana mba ho eo akaikinao mandrakariva, fa raha eo ankaikinao dia handre sy hahazo ny tsiron'ny tenin'ny fiainana izay omenao sy zarainao ho anay maimaim-poana. Dia amin'ny anaranao Jesosy Tompo no angatahanay ny vavaka hasandratray eto. Amen.

Ny tenin'Andriamanitra izay ambara amintsika ary, ry Havana, dia hiarahantsika mahita ao amin'ny filazantsara masina araka ny Marka toko faha 16. Dia ho vakiana hatramin'ny andininy faha 14 izany ary mijanona amin'ny andininy faha 20. Ny filazantsara masina araka ny Marka toko 16, hovakiana hatramin'ny andininy faha 14 ka mijanona amin'ny andininy faha 20. Rehefa miara-mahita isika dia toy izao no fivakin'ny teny amin'ny anaran'i Jesosy: “Rehefa afaka izany, dia niseho tamin'ny iraika ambin'ny folo lahy Jesosy, raha nipetraka nihinana ireo; ary izy nanome tsiny azy noho ny tsi-finoany sy ny hamafin'ny fony, satria tsy ninoany ireo efa nahita Azy, rehefa nitsangana Izy. Ary hoy Izy taminy: Mandehana any amin'izao tontolo izao ianareo, ka mitoria ny filazantsara amin'ny olombelona rehetra. Izay mino sy atao batisa no hovanjena; fa izay tsy mety mino no hohelohina. Ary izao famantarana izao no hanaraka izay mino: hamoaka demonia amin'ny anarako izy; hiteny amin'ny fiteny izay tsy mbola hainy izy; handray menarana izy; ary na dia misotro zavamahafaty aza izy, dia tsy hampaninona azy izany; hametra-tanana amin'ny marary izy, dia ho sitrana ireny. Ary Jesosy Tompo, rehefa niteny taminy, dia nampiakarina ho any an-danitra ka nipetraka eo an-kavanana'Andriamanitra. Fa izy ireo kosa dia lasa ka nitori-teny eny tontolo eny, ary ny Tompo niara-niasa taminy ka nanamarina ny teny tamin'ny famantarana izay nomba azy. Amena.”

Izany ny teninao Ray masina ô, manamasina anay amin'ny fahamarinana fa ny teninao no fahamarinana. Ry fiangonana malala ho aminareo anie ny fahasoavana sy ny fiadanana'Andriamanitra Raintsika sy Jesosy Kristy Tompo. Amen.

Tolotra avy amin'ny Jesosy Kristy Tompo ny fiarahabana antsika mahazo ity fotoan-dehibe ity ary miombom-bavaka eto noho ny fitahian'Andriamanitra sy ny fahasoavany izay hahafahantsika miatrika an'izao sabata masina izao. Maniry raha maniry ny fahasoavan'Andriamanitra ho antsika rehetra mba hitehirizantsika ny tsara ao anatintsika ary handoavana ny ratsy kosa izay Jesosy Tompo no afaka mamaha, afaka manaisotra, afaka manadio sy manasa antsika rehetra amin'izany faharatsiana izany.

Raha mijery ny tenin'Andriamanitra isika dia fisehoan'i Jesosy tamin'ny mpianatra, dia ireo 11 lahy izany, efa nametraham-pitokisana, olona nisiam-panantenana ny tamin'ny fanambarana ny filazantsara. Ary Jesosy Tompo dia tsy nanana harikarika na ahiahy na tebiteby aza amin'izao fanirahana izao satria izy no ilay niantso azy ireo teo afovoan'ny fiarahamonina, teo amin'ny sehatry ny andraikitra samihafa, arakaraka ny karazany avy. Firenena hafa na foko samihafa no nanatsoahana ka nandraisan'i Jesosy azy ho anisan'ny sady mpiombon-draharaha no mpampita hafatra itokisana, ary antenaina fa hahavita izany ka hitory sy hilaza ny filazantsaran'ny famonjena. Nisy ihany anefa fianahanahana tamin'ireto mpianatra ireto dia ilay fo nangovitra, saina torovana, eritreretra izay tsy



dia nitombona loatra tamin'ny nahafatesan'i Jesosy. Raha Jesosy indrindra ilay maty ka nalevina tao am-pasana dia toa very hevitra ny mpianatra, toa nisaraka taminy ny fanantenana ilay malalany. Tsy toy ny tamin'ny nifankahitana taminy tamin'izay fotoana izay, fa toa nisasaka izany ary izany fisasahana izany no hijerena sy hitazanana, hanaovana tombatombana fa feno fisalasalana ny mpianatra, tsy tahaka tamin'izay niarahana tamin'i Jesosy intsony. Eto anefa dia mbola mamerina ny teny izay teny mafonja; teny azo antoka mipololotra eo amin'ny vavan'ny mpamonjy no manendry ny mpianatra ka maniraka ary dia mitso-drano azy hahaleo hahalasana ary hahavita sy hanatanteraka izao zara fanompona efa niantsoan'Andriamanitra azy izao tamin'ny alalan'i Jesosy Kristy. Ho amin'izao tontolo izao ny fanirahana ho eto amin'ity tany ity, dia ny vazan-tany efatra izay noharian'Andriamanitra tamin'ny fahatsarana. Kanefa raha ny tsara no nokasain'Andriamanitra sy nataony dia nirimorimo araka izay kosa ny ratsy ka nanao ny asany sy nikely aina, tsy mandry andro tsy mandry alina ny hamandrihana, ny handavoana ary hampidaraboka mihitsy aza izay manaiky ka resy lahatry ny filazantsara, mba tsy hihaina amin'izany ny olona fa hihaina sy handeha ary hiasa amin'ny alalan'ilay andriamanin-kafa izay imatimatesan'ny satana andro aman'alina, ka tsy hananan'ny olona ny fiainana mandrakizay. Izany no fikasan-dratsy, izany no tetik'ady apetrany. Tokony hahalala izany ny olona, tokony hahalala izany ny mino ary io indrindra no hanirahana ny mpianatra.

Ka hoy ny teny eto: “mandehana any amin'izao tontolo izao ianareo ka mitoria ny filazantsara amin'ny olombelona rehetra; izay mino sy hatao batisa no vonjena”, ankilany “izay tsy mino kosa dia hohelohina”. Eto amin'izao tontolo izao isika, tandrify tsara ny petra-tenin'Andriamanitra ary hery sy toky lehibe nomen'i Jesosy ny mpianatra sy izay rehetra manara-dia azy ka atao hoe mino na Kristianina fa ny tsy hampiala antsika eto amin'izao tontolo izao no sitrapon'Andriamanitra na programan'Andriamanitra fa ny vao maika hampiorina antsika kosa ka handroso bebe kokoa. Ka raha mandingana indray mandeha ianao ny amin'ny fanjakan'Andriamanitra dia miomana izao handingana anankiroa, ary manao avo roa heny na avo telo heny mihazakazaka ho any amin'izany fitoriana ny filazantsara izany, na manantonantona misy misy kokoa ny fanjakan'Andriamanitra, araka ny vavaka izay imatimatesantsika sy hilofosantsika mandrakariva. Nampianatra nivavaka ny mpianatra Jesosy, novakiana tamintsika teo ilay vavaka. Ianareo raha mandeha, io ilay tso-drano dia aza mba manao tahaka ny ataon'ny Jentilisa. Eto, tazomy tsara ny foto-kevitra ny hoe Jentilisa eto: ny jentilisa amin'ny mpianatra dia olona mila 19, ny jentilisa eto dia olona tsy dia mba te ho amin'ny mangingina na te hitokatokana. Ianao samirery no ao, na any antsaha ianao na dia eny ambanimbany aloka eny, eny an-dalana eny ianao dia mihevitra fa ianao samirery, any an-trano ianao dia mihevitra mihidy ao an-tokantrano dia ao miresaka amin'ny Jesosy ao, na eny am-pandehanana dia Jesosy no namana, any an-tsaha dia Jesosy no miara-miasa aminao, eo afovoan'ny zavatra rehetra atao, izany no toetry ny mino, izay no toetry ny Kristianina. Fa ilay Jentilisa izay lazaina eto dia izao, izy tsy mba tiany izany miafinafina izany fa ny azy dia ny ho hitan'olona ary tia ho lazaina fa iny tokoa Ranona, hivavaka Ranona, hitory ny tenin'Andriamanitra Ranona. Ka io teny io dia masaka ao an-tsainy mba ho hitan'ny olona izy araka ny lazain'ny tenin'Andriamanitra teo, fa izy dia tia mivavaka eny anjoron-dalana eny; izany hoe eny ankanavany eny izany mba ho hitan'ny olona fa “tena mpivavaka tokoa ilay rangaha iny”, “dia tena Kristianina tokoa ilay ramatoa iny”. Dia tsy misy tokoa ny henatra fa dia mitory teny an-tsena io, dia raharaha izao filazantsara izao. Ianao mino ilay miteny aminy ary io tokoa izy, io mijohijohy eo anivon-tsena io, io milaza azy ho dadany eo amoron-dalany io, mangaika anao izay efa vonto lonaky ny filazantsara ny fo amam-panahinao ka hetsehany amin'ny indray mitopy maso amin'ny andalana soratra masina anankiray ianao dia resy lahatra ka manao tongotra ankatoka. Tsy izy ve ilay efa ninoanao ka efa nanaovana batisa anao? Satria Jesosy eto dia miteny maniraka ny mpianatra: “mandehana ka mitoria ny filazantsara, izay mino sy atao batisa io no vonjena”. Aza ampifamadihana ny pataloha ka ny any afara no atao aloha. Ny olona mahita anao dia ataony hoe adala ianao amin'izay tsy feno, tsy ampiampy loatra satria ny pataloha dia misy lalanany fa tsy ny bokotra tsy atao any afara fa atao any aloha. Ny zipon'ny vehivavy angamba hoe no azo atao, raha manao zipo ny vehivavy dia

azo haodina ankavia sy ankavanana izany dia mety daholo, na zipo plissè dia mety daholo tsy amantarana. Fa raha patalao na ny lobaka izay tokony hatao aloha ny bokotra ataonao afara na antehazana aty dia tsy mety. Avy hatrany ny olona dia mitsara anao: “fa manao akory ilay olona iny no manao an’iny?”

Maniraka Jesosy eto: “mandehana!”. Amintsika mpiandry sy iraka manaiky ny antson’i Jesosy dia ny faharoa amin’ny tenim-pahefana efatra ataon’ny mpiandry ity teny novakiana ity rehefa miasa. Masaka tsara ara-pitenenana ity, mandeha tsara. Na mahay mamaky teny ilay olona na tsia, dia hainy tsianjery io dia izao: “mandehana ho any amin’izao tontolo izao ianareo ka mitoria ny filazantsara amin’ny olombelona rehetra, izay mino sy hatao batisa no ho vonjena fa izay tsy mino no hohelohina; ary izao famantarana izao no hanaraka izay mino, hamoaka demonia amin’ny anarako izy, hiteny amin’ny fiteny izay mbola tsy hainy izy, handray menarana izy ary na dia hisotro zava-mahafaty aza izy dia tsy hampaninona azy izany”. Dia hoy ny fanontaniako raha nisy formation natao teny Soatanana niaraka taminn’ny mpiasan’ny fileovana rehetra roa volana lasa izay, dia izao no napetrako tamin’ily tompom-pahefana, “Pasteur Jean Emanuel” no nitondra ny dinidinika tao dia nametraka fanontaniana aho, angamba nisy tao isika tamin’izay fotoana izay nanatrika anio, dia izao no napetrako ny amin’ny tenim-pahefana anankiray: “Raiso ny Fanahy Masina, na helok’iza na helok’iza no avelanareo dia ho voavela izany; ary na an’iza na an’iza kosa no tsy havelanareo dia tsy ho voavela izany”. “Raiso”, iny ilay teny an, “raiso ny Fanahy Masina”, hoy isika rehefa hiasa. Ny teny hoe “raiso”, asa no eritreretro amin’io teny io. Izaho tsy nilaza ny hevitra tamin’ny mpivory. Inona no hevitrarero, ahoana no hevitrareo ny amin’ily teny hoe “raiso ny Fanahy Masina”? Karazankarazam-panahy inona ity ampandraisinareo anay ity raha miteny ianareo hoe “Raiso ny Fanahy Masina”? Tsy nisy namaly, nifampitodika teo. “lazao fa ianareo no nitondra ny teny, fanahy inona ity omenareo anay ity, karazam-panahy inona,? Raha miteny ianareo hoe raiso ny Fanahy Masina, fantatrareo ve ny dikan’io, anjara tsara ve sa dia raha tenenina io fa zavatra, mba lazao anay, tompoko, ny hevitra ny teny hoe raiso ny Fanahy Masina. Tsy nisy namaly ireo. Dia hoy ny tenin’ny mpanompon’Andriamanitra: “lazao aminay ny eritreritrao Pasitera”. Ka tsy ny hevitra fa ny hevitra ny soratra masina, samy hilaza ny hevitsika isika ato amin’io. Inona no hevitrareo amin’io teny io fa ny ahy io tsy hozaraiko tsy omeko anareo, ny hitondrako azy ve ho zaraiko aminareo? Dia miaiky ny hevitra ve inareo satria izay no nolazaiko, izay no nolazain-dRapasy? Nihanahana tao aby ireny fa izaho dia nilaza ny hevitra ihany, izao ilay izy: amiko manokana dia izao: ny Fanahy Masina nanomboka ny nanaovana batisa ahy, fa hisy zaza hatao batisa eto androany, ato anatiko ato ny Fanahy Masina. Tsy niala tao na inona pince hanerena izany ao anatiko ao, na inona maritona mafonja indrindra hanamontsamontsana izany ao anatiko ao dia tsy maty io ao. Na inona na inona zavatra hanafina izany Fanahy Masina izany tato aminko tato, raha vao natao ny batisa ka vita ny batisa, tsy miala amiko ny Fanahy Masina. Ahoana ianareo no miteny hoe “raiso”? Fanahy inona, karazam-panahy inona io omena ahy io ka miteny ny mpiandry rehefa miasa mametra-tanana, “raiso ny fanahy masina, na helok’iza na helok’iza no havelanareo dia ho voavela izany”. Ilay Fanahy Masin’Andriamanitra mijery ny maha olona antsika tsy miala tao fa ny olona vita batisa dia olona manana Fanahy Masina. Na inona hagegena vita na inona, na inona fahotana vita na inona, na firy kitapo izany na firy gony, ao ny Fanahy Masina. Na inona fahotana mahafaty izay heverina ho mahafaty ka eritreretin’ny sain’ny olona dia tsy miala ao ny Fanahy Masina. Ao io, ilay ambaran’ny ntaolo fa ny marina fisaka, miaritra ao io. Ary io ilay mikitika ny olona hahatsiaro tena hiverina ho any amin’ny fiangonana, hitodidoha ho any amin’ny fiangonana. Mitory ny filazantsara ny olona hirahina ka vavolombelona mahatoky milaza ny zavatra ny tenin’ny filazantsara izay efa nanomezan’Andriamanitra ny olombelona rehetra. Ka efa anao aza izany ny Fanahy Masina izay efa ao. Misy dikany azo handikana izany ho antsika izay mpanara-dia an’i Jesosy Kristy, ho antsika izay efa miorina tsara, manana izany Fanahy izany. Fa ao anatintsika io Fanahin’Andriamanitra io, efa natolotra teto io. Andriamanitra tsy manana karazana Fanahy anankiroa. Ny Fanahy Masina dia anankiray, ka rehefa natolotra tamin’ny alalan’ny batisa io dia tamin’ny alalan’ny teny sy ny rano

izay nanamasinana antsika ny andraisana antsika ho anisan'ny vahoakan'ny lanitra dia olon'Andriamanitra isika, mpanara-dia an'i Jesosy Kristy.

Tompon'andraikitra ny amin'ny fitoriana ny filazantsara izany ny Kristianina rehetra vita batisa, any no iantefany. Ny fampaherezana omen'ny mpiandry, ny fampaherezana omen'ireo Ray aman-dReny ireo amin'ny alalan'izany dia asa famelomana ny fanahy masina mba hieretreretantsika ka hampatsiahy antsika.” ato anatiko anie ilay fanahin'Andriamanitra e! Ato anatiko ato ilay Fanahin'Andriamanitra, ka nahoana no dia ataoko sahala amin'izao? Nahoana no dia hitsakitsahako sahala amin'izao?” Tsy henjana dia henjana anefa ilay tenin'Andriamanitra noho ny Fanahy, fa hoy Jesosy hoe: “izay miteny ratsy ny zanaka dia mbola hahazo famelankeloka ihany” fa izay miteny ratsy ity Fanahy ity, mandrakizay mandrakizay dia tsy hisy fanafodiny intsony izany. Vavolombelon'ny filazantsara isika, napetraka eto amin'izao tontolo izao. Raha napetraka eto dia miara-tompon'andraikitra ny amin'ny fitoriana ny filazantsaran'ny famojena isika rehetra. Anehoan'i Jesosy porofo ny fanorenana antsika eto miainga avy amin'ny alalan'ny batisa izany. Ny hevitra ny teny samy manana ny fandraisany azy ny olona. Ao no misy zavatra mahagaga ary ity dia fampiorehana tanteraka antsika amin'ny maha vavolombelona marina itokisana. Manomboka hatramin'ny andron'ny episitily dia matoky sy mino ny Kristianin'Andriamanitra matoa mbola manambitamby ka mbola miditra an-tsehatra ary miantso antsika mangingina amin'ny alalan'ny Fanahy Masina, miteny na amin'ny fotoana na tsy amin'ny fotoana. Mibitsibitsika amintsika ho amin'izay trangan-javatra eo anoloan'ny fiainantsika izy ka mampahatsiaro fa ireo rehetra rehetra ireo ange dia mbola hirodana. Anankiray ihany ny tanjona dia ny eo ankavanan'Andriamanitra, hahazo ilay fiainana mandrakizay. Enga anie mba ho vavolombelona mahatoky ka nahatsiaro fa ny Fanahin'Andriamanitra no mitarika antsika. Misy manandrakandrana ihany ny Kristianina amin'ity, misy manandrakandrana misotro zava-mahafaty dia misotro asidra ny sasany; ny “expres”-nao aza mba hataotao amin'ity tenin'Andriamanitra ity. Ity tsy hay hanaovana handrakandrana ity; handray menarana, aty amintsika moa tsy dia misy menarana loatra fa raha izay no fanapahan-kevitrao hoe ho raisiko io, aza mitsapatsapa. Izany no mitovy dika amin'ilay olona tia vavaka ary anjoron-dalana. Ary ity fomba anankiray hisotro zava-mahafaty: misotroa asidra ianao hahitanao ny fitsipatsipahanao eo, handramo moa sotroy, may eo ny atinao, vita eo. Ka takiana ambadik'izany ilay resaka finoana, ny herin'ny finoana no tadiavin'Andriamanitra amin'izany fa tsy isika mihitsy no hanao fanahiniana amin'ity, hanao handrakandrana hoe izaho efa mpanompon'Andriamanitra ka tsy hampaninona ahy ity. Sotroiko, na dia iray barika aza ny toaka sotroiko tsy hamono ahy izany; haniko na hanina na misy inona aza, hanina matsiro ity, na misy asidra ity hohaniko ity rangahy fa tsy hampaninona ahy ity. Raha zavatra sahala amin'izany no itondrantsika ny tenin' Andriamanitra dia tsy hotanteraka amintsika izany; fa ny ambadik'ity ao dia ilay resaka finoana ary io finoana io no hijoroana ho vavolombelon'i Jesosy. Fitoriana ny filazantsara mba hampanandroso ny olona koa hanantona an'i Jesosy misimisy kokoa izany. Resa-be io rehefa mihaona ny mpanompon'Andriamanitra rehetra, ahoana rangahy ity tenin'i Jesosy ity, amin'ilay fanirahana hoe “hisotro zava-mahafaty ianareo tsy hampaninona anareo izany, handray menarana ianareo tsy hampaninona anareo izany”.

Ny ao ambadik'izao fanirahana ataon'i Jesosy izao dia fiorenana tanteraka; ka na inona tafiotra na inona zavatra mitranga dia ao ilay finoana, finoana izay velomin'ny fahasoavan'Andriamanitra ka hatobany amintsika amin'ny alalan'ny Fanahy Masina izay efa ao ka mamoafoha ny fo amam-panahintsika. Isika raha vao miala any an-tokan-trano androany, fantatra ary inoana fa ny Fanahin'Andriamanitra no maniraka antsika hamonjy an'ity fivoriam-be aty Sahaso ahy, tarihin'ny Fanahin'Andriamanitra. Izaho mino fa tsy misy karazana fanahy hafa ka mitarika azy ho aty Sahaso hidera an'Andriamanitra sy hitsina an'i Jesosy Tompo eto fa ny Fanahin'Andriamanitra izay ao amintsika, io ilay mitarika antsika ary mampahalala antsika ny marina sy ny tsara rehetra ary izay dia heverina fa fitoriana ny filazantsara, fiorenana tanteraka amin'ilay Jesosy ilay mpaniraka, satria olona nametrahan-kafatra isika, nametrahana fahatokisana dia tsy hitazana na haneronerona fotsiny amin'izao fa finoana takiana hiasa ilay ao amintsika tsirairay. Ny finoan'ny olona vita batisa dia tsy mba finoana tahaka ny atody manjary lamokany, fa mahafoy ka miteraka ary mampitombo

avo roa heny izay hitoriana sy hanambarana. Izay mijery anao aza dia mahalala sy mahita fa manana finoana tokoa iny olona iny. Tsy ho fitsarana ny hafa fa noho ny fanirahana izay ataon'Andriamanitra tamin'ny alalan'i Jesosy. Niandoha tany amin'ny Apositoly izany ary tohizantsika mandraka ankehitriny, ary mbola tohizana raha mbola maharitra ny andron'ny tany. Fa ho lazaina ny famonjena vitan'i Jesosy ho an'ny olona rehetra satria mbola miteraka ny olona ary ny taranaka fara-mandimby mifandimbindimby dia haheno an'izany filazantsara izany. Tsy ho lany ritra na ho fongotra ity tany ity raha tsy tapitra maheno ny filazantsara ny olona rehetra. Io vandivandy lazain'ny secte io dia miomana fa ho avy Jesosy, koa tsy efa nampiomana! Renivohi-paritany firy no efa nampiomana amin'izany? Mety tsy maro, tsy mahalala ka tsy miantso akory fa dia miandry ny fiavian'i Jesosy fa izy no Kristianina. Inona no Jesosy ho avy eo? Noana miandry an'i Jesosy ao an-trano ao dia ao, tsy mihinankanina, tsy miasa. Ny fiandrasana an'i Jesosy dia amin'ny fotoana rehetra ka ho amperin'ny asanao ianao dia mahay mihaona, mahay miresaka amin'i Jesosy. Na inona na inona eo anoloan'ny fiainantsika dia miandry isika. Ampahany fotsiny amin'ny fiainantsika raha alohan'ny hatory isika dia mametraka ny fiainantsika amin'i Jesosy satria hamakivaky efitra, hamakivaky alina maizina izay alim-pahafatesana. Tsy mahalala ny ho trangan-javatra ny alina isika ka ny mino dia mahalala mametraka ny tenany, ny fony amam-panahiny ho an'i Jesosy alohan'ny hakany torimaso. Raha maty amin'izay ka afaka ny ainy, izay mino dia nahay nametraka izy, nisafidy nahay nisafidy lalana araka ny hafatr'i Jesosy. Fa Jesosy nilaza ny tenany hoe: "Izaho no lalana sy fahamarinana ary fiainana". Dia mahasahana ny fiainantsika rehetra io na inona na inona eo anoloan'ny fiainantsika, lalana izy ka tokony handalovana, tokony hijoroana ary tokony tsy hialana, noho izany Jesosy lalana, fahamarinana ary fiainana izany. Enga anie mba ho isika rehetra hanaraka izao tenin'i Jesosy izao fa Jesosy rehefa nakarina any an-danitra dia eo an-tanana ankavanan'ny Ray. Isika koa tsy hanao kilonga hijery helikoptera dia hiakatra ho folaka ny hatoka hiandrandra iny habakabaka iny. Ny helikoptera moa tsy mba manidina any ambanin'ny tany any fa eny ambony eny. Vao mandre motera migororona ny zaza, na dia ny lehibe aza, dia ambony daholo ny maso miakatra, mamoritra hatoka aloha fa hijery hoe iny fa lasa. Ary dia Mino tokoa fa iny misy aeropilanina na helikoptera mandalo any. Fa olona hahay mametraka, mino tanteraka fa Jesosy dia niakatra niala teto ho eo an-tanana ankavanan'ny Ray, manomana fitoerana; ho an'izay rehetra manaiky azy teto dia hamboariny izany fitoerana izany. Isika kosa tsy hiandrandra fotsiny eo fa hiasa araka ny hafatra hoe "mandehana any amin'izao tontolo izao ianareo ka mitoria ny filazantsara amin'ny olombelona rehetra". Hanao mpianatra isika, hanao batisa isika, hampianatra azy hitandrina izay efa nolazaina taminy. Anjarantsika izany fa izay rehetra vita batisa dia tompon'andraikitra ny amin'ny fitoriana ny filazantsara. Aoka ho ao anatin'ny eretretitra izany; isika rehetra izay efa natao batisa dia miaraka tompon'andraikitra ny amin'izao fanirahana izao: torio, lazao, ambarao Jesosy fiainana, Jesosy famonjena ary aza ilana 19 izany fa amin'ny fotoana rehetra dia mitoria ianao. Ka tsy ho vava mitafotafo io no tadiavina, tsy izany ihany no atao eto hitoriana ny filazantsara; na amin'ny alalan'ny fiteninao, amin'ny alalan'ny fihetsikao, amin'ny alalan'ny fiaraha-moninao, filazantsara takiana aminao daholo izany fa tsy miankina amin'ny fitenenana vava ihany. Misy anie Kristianina vita batisa mpandray ny fanasan'ny Tompo mitratrevatreva an! Io ilay ambaran'i Isaia io. Misy anie Kristianina vita batisa lian-dra an! Misy anie Kristianina vita batisa miavononon-kevitra an! Misy anie Kristianina vita batisa mpiteny ratsy hoatran'ny jiolahim-boto, maloto vava, maloto molotra, maloto fo aza mpandray ny fanasan'I Tompo, olona vita batisa izany. Iza no hampiarina ka hilaza amin'io olona io ny filazantsara ka hitory aminy, hilaza aminy sy hanolotra ny famonjena? Adidintsika izany fa tsy hiandrasana an-dRapasy eo ka hoe ento any io olona io Rapasy fa ity olona ity anie ka tahaka izao. Anao anefa io fa tsy raharahan-drapasy. Miaraka mandohalika amin-dRapasy eroa amin'ny alitara eroa, notondrahadrano in-telo amin'ny anaran'ny Ray sy ny Zanaka sy ny Fanahy Masina teto nanaiky! Nahoana no Rapasy irery no andrasana amin'io? Nahoana no Rampiandry irery no andrasana amin'io? Nahoana no Rakatekisisita irery no andrasana amin'io? Tompon'andraikitra izay rehetra vita batisa! Dia ataovy, torio ny filazantsara, torio, mandehana eran'izao tontolo izao, ilay vazan-tany efitra hiasan' Andriamanitra Ray miara-miasa amintsika amin'ny fiainantsika andavanandro. Raiso re, tompoko,

tanteraho ny adidy sy ny andraikitra ny finoana izay efa velona ao anatintsika ka mahatonga antsika hanara-dia an'i Jesosy. Aza avela ho finoana mipetra-potsiny ao.

Ahoana moa ny tenin' Andriamanitra raha manaraka iroa baiboly iroa ianao manana baiboly? Amin' izao moa dia mitombo ny fanatsarana ireo fitaovana ireo. Hoy aho indray mandeha izany rehefa namonjy Sinaoda tany Fianara hoe rehefa nampamonosiko ny baiboliko: “ohatrinona anefa ny hampamonosina an'io”? “Telo arivo ariary ny mampanao azy izany”. Dia hoy ity olona anankiray: “ô Rapasy a, dia iny sisiny volamena iny tsy mba hohitanao koa raha mihidy ny fermeture io”; Izaho anefa tsy mieritreritra zavatra hafa hoe nahoana no akatonao ity baboly volamena ity. Satria ilay baiboly izany mba volamena dia nahoana no hidinao ao, tsy mba hita koa anie io volamena mamirapiratra io amin'ny zorony io e! Izaho anefa tsy mieritreritra an'izany fa ny eritreretiko dia ny hoe hampaharitra an'ity; satria ampiasaiko ilay izy ka raha mba fonosinao ilay izy dia mateza kokoa; ary mba manana endrika aza amin'ny hitondrako azy; ary mety hisitona olona koa aza na ny fitondrako an'iny hoe “sambatra Pasitera fa manana baiboly”. Na izay dia efa filazantsara satria mampietsika ny fony izany. Na ny mahita an'iny fotsiny dia efa resy lahatra izy ka hahatonga azy hanara-dia an'i Kristy izany. Torio, lazao amin'ny fomba rehetra, mety tsy meva tanteraka araka izay kasain' Andriamanitra amintsika ny filazantsara, ry havana. Dia manao antso avo ny tenako eto, faly raha faly amin'izany satria manana mpiombon-draharaha mpitory ny filazantsara be dia be amin'ity fitandremana misy antsika ity. Enga anie tsy hanafin-talenta isika rehetra voazarazaran'ny fanomezam-pahasoavana arakaraka ny karazany avy. Izay karazany anananao izay hanehoy an'i Jesosy amin'ny fiainanao. Lazao, ampiasao ary hampiharo amin'ny fiaraha-monina andavanandro izany, indrindra indrindra isika izay efa resy lahatra ka mitana an'i Jesosy ho ampinga; indrindra indrindra manorina an'i Jesosy ao am-pontsika dia miaraka amintsika izy izao. Raiso ny fanirahana, mandehana, ny fahasovany anie homba antsika mandrakariva hahavitantsika izany zaram-panompoana izany sy hahatanterahantsika ny fanirahana izay efa nanirahan'ny Tompontosika antsika. Ary dia samy hila-bava isika hanao hoe: “inty aho, iraho aho”; ary dia handeha miaraka amin'izay hanatanteraka an'izao hafatra lehibe nametrahan'ny Tompo fahatokisana amintsika mianakavin' ny finoana izao. Ka na kely na lehibe dia mahatsiarova fa nomen'ny Tompo andraikitra ianao, nomen'ny Tompo adidy lehibe hotanterahina. Ka mifalia fa mbola homen' Andriamanitra anjara hotanterahina ny amin'ny fampitarana ny fanjakan' Andriamanitra ianao. Voninahitra anie ho an' Andriamanitra Ray Zanaka ary Fanahy Masina izay hatramin'ny taloha indrindra ka ho mandrakizay. Raisy ny fitahiana: ho aminareo anie ny fahasovan'i Jesosy Kristy Tompo sy Andriamanitra ary ny firaisana sy ny fiombonana amin'ny Fanahy Masina. Amen.

## 11. Davidson

Aoka hivavaka isika rehetra: Ry Andriamanitra Tompo Rainay any an-danitra ô, misaotra anao izahay fa nomenao an'i Jesosy Kristy Tompo izay maty sy nitsangana ho anay. Misaotra anao izahay, ry Jesosy ô, fa hainao ny maniraka mpampianatra mahay sy mpitarika tsy manam-paharoa dia ny Fanahy Masina izay mitarika anay ho amin'ny marina rehetra. Na dia mpanompo tsy mahasoa izahay dia nojerena toy ny mpanompo tsy manan-tsiny. Ary na dia manao izay mampalahelo anao dia toy ny zanaka malala ihany ka afaka mankalaza izao andro lehibe eo amin'ny fiangonana izao, dia ny fotoana izay niakaranao any ambony indrindra eo ankavanan'Andriamanitra Ray. Raiso ny fisaoranay na dia tsotra sy fohy indrindra aza. Dia mba raiso koa ny tenanay mba ho fananana saro-bidy eo aminao. Ry Jesosy ô, “mitenena araka ny fombanao fa mihaino ny mpanomponao”. Amen.

Ny tenin'Andriamanitra izay voalahatra hotoriana amin'izao andro niakaranana izao, ry Havana, dia hiarahantsika mahita ao amin'ny filazantsara masina araka ny Marka toko faha 16, andininy faha 14 ka hatramin'ny faha 20. Hovakiana am-panajana ny tenin'Andriamanitra. Toy izao ny fivakin'ny teny amin'ny anaran'i Jesosy Kristy Tompotsika: “Rehefa afaka izany, dia niseho tamin'ny iraka amin'ny folo lahy Jesosy, raha nipetraka nihinana ireo; ary izy nanome tsiny azy noho ny tsi-finoany sy ny hamafin'ny fony, satria tsy ninoany ireo efa nahita Azy, rehefa nitsangana Izy. Ary hoy Izy taminy: Mandehana any amin'izao tontolo izao ianareo, ka mitoria ny filazantsara amin'ny olombelona rehetra. Izay mino sy atao batisa no hovanjena; fa izay tsy mety mino no hohelohina. Ary izao famantarana izao no hanaraka izay mino: hamoaka demonia amin'ny anarako izy; hiteny amin'ny fiteny izay tsy mbola hainy izy; handray menarana izy; ary na dia misotro zavamahafaty aza izy, dia tsy hampaninona azy izany; hametra-tanana amin'ny marary izy, dia ho sitrana ireny. Ary Jesosy Tompo, rehefa niteny taminy, dia nampiakarina ho any an-danitra ka nipetraka eo an-kavanan'Andriamanitra. Fa izy ireo kosa dia lasa ka nitori-teny eny tontolo eny, ary ny Tompo niara-niasa taminy ka nanamarina ny teny tamin'ny famantarana izay nomba azy. Amena.”

Ry Ray Masina ô, manamasina anay amin'ny fahamarinana fa ny teninao no fahamarinana Amen.

Ry Havana malala, ho aminareo anie ny fiadanana avy amin'Andriamanitra Raintsika sy Jesosy Kristy Tompo Amen.

Efapolo andro lasa izay, ry Havana, dia nankalaza andro lehibe isika dia ny Paska izay andro nankalazan'ny fiangonana noho ny fandresena ny fahafatesana, namakiana ny fasana ka nahafakenatra ny mino. Tao anatin'ny 40 andro taty aorian'izany no nifaneraseran'i Jesosy tamin'ny mpianatra ka nitaizany azy, nandranitany ny finoany, nanamafisana ny fanantenany. Ka nokezaina tamin'ny fomba samihafa, tamin'ny toerana samihafa ireny nandritra izany 40 andro izany. Ary rehefa afaka izany dia niseho tamin'ny 11 lahy Jesosy raha nipetraka nihinana ireo. Ary izy nanome tsiny azy noho ny tsi-finoany. Jesosy nitaiza, Jesosy nikolokolo ary nanafatra ireo fikambanam-behivavy ireo, na ireo Apositoly hafa koa izay nandre tamin'izy ireo fa velona ny Tompo, nefa dia tsy ninoan'ny sasany izy ireo. Araka izany dia tena nalahelo Jesosy ary nanome tsiny azy, izany hoe niteny mafy azy mihitsy. Amin'ny olona izay tsy mino ny tori-teny nomena azy, na tsy manaiky ny fampianarana izay atao azy, dia malahelo Jesosy amin'izy ireny satria olona efa nitokisana, olona efa nametrahana hery avy aminy no hampitenenana eo amin'ny fiangonany. Kanefa ny sasany dia mbola mihirim-belona ihany ka tsy mety mino izay lazain'ny olona izay efa nirahina hilaza ny fitsanganany tamin'ny maty ireny.

Eto ary Jesosy dia maniraka azy ireo manao hoe: “mandehana any amin'izao tontolo izao ianareo ka mitoria ny filazantsara amin'ny olombelona rehetra”. Rehefa niseho Jesosy ka hitan'izy ireo dia tsy nitoetra fotsiny na nihaona fotsiny tamin'ny fihaonana fa nanome adidy an'ireo olona ireo hiilaza fa “izay mino sy hatao batisa no hovanjena”. Mandehana torio eran'izao tontolo izao izany. Voalazan'i Marka toko faha 15 andininy faha 16 izany, fa ny batisa sy ny finoana, izay no mahavonjy. Tsy ny fanaterana akoholahy any amin'ny loharano sy ny fivavahana amin'ny

tendrobohitra 12, tsy ny fanaovana soa be dia be amin'ny mahantra sy ny fanaovana asa be dia be eo amin'ny tany ama-monina, fa ireny dia kofehy manaram-panjaintra ho an'izay mino. Fa izao kosa no mahavonjy, dia ny fanekena ny tenin'Andriamanitra; fa rehefa manaiky ny tenin'Andriamanitra dia hita eo amin'ny fanekena ny batisa izay voatendry handraisana ny famonjena ao amin'ny fiangonana; ny finoana dia hita amin'ny fandraisanao ny batisa, ary ny batisa no vavolombelona fa mino ianao. Ka ny olona mino sy natao batisa dia hirahin'i Jesosy, tsy avelany hipetra-potsiny fa omeny adidy hoe: "mandehana mitory ny filazantsara amin'ny olombelona rehetra".

Manana adidy ary ny fiangonana, ry Havana malala. Misy mahantra any Ambohimahazo, manana adidy amin'izany ny fiangonana; misy kamboty any amin'ny akany samihafa, manana adidy amin'izany ny Kristianina; misy tsy manan-kohanina ny manodidina ary misy tsy mahare ny filazantsara, misy tsy mahalala izay fiangonana akory eto amin'ny nosin-drazantsiaka, iza no andrasana amin'ireny? Ny mino. Ka raha ianao ary no voasoratra anarana fa mino amin'ity fiangonana ity, dia tsarovy fa amin'izao andro niakarana izao dia mihaona aminao Jesosy ka mametraka ny hafatra hoe: mandehana ianao, aza mipetra-potsiny ianao fa manana adidy. Ry Havana malala, vita ve ny adidintsika amin'ny ambaratongam-pitondrana? Vita ve ny adidin'ny sampana samihafa ato amin'ny fiangonana? Vita ve ny adidy hatreo amin'ny ankohonana sy ny tany ama-monina? "Omeo an'i Kaisara izay an'I Kaisara ary omeo an'Andriamanitra izay an'Andriamanitra". Manana adidy isika ary miseho amin'ny asantsika eny ny maha-olom-banona, miseho amin'ny manodidina antsika eny ny maha-vita batisa. Ka ataovy fantatry ny olona rehetra fa olona mino ianao; ny sasany aza mampalahelo ny havany indraindray fa rehefa tonga ny fahafatesany dia ny havany no manamarina hoe: izy io anie ka nianatra sekoly Alahady teto e! Izy io anie ka vita kaofirmasiona sy mpandray ny fanasan'ny Tompo teto e! Nefa tamin'ny andro fahavelomany, taiza izy? Rehefa tonga ny andro Alahady, mety manjono angamba izy, mety lasa niloka angamba izy, mety rendreman'izao fahafinaretan'ny fiainana izao fotsiny angamba izy. Rehefa tonga ny fahafatesana, malahelo ny Havana rehefa tsy kapohina ny lakilosy, malahelo ny Havana rehefa tsy miditra eo ambaravarana akory izy. Ka ireo no misolo vava azy hoe: vita batisa teto amin'ity fiangonana ity io olona io.

Ry Havana malala, dieny mbola velona ianao dia nametrahan'Andriamanitra adidy hitory ny filazantsara amin'ny lafiny samihafa, amin'ny fomba samihafa, amin'ny toerana samihafa. Manana adidy ianao ary nozarazaraina ho samihafa izany fanomezam-pahasoavana izany: eo ny natao ho mpampianatra, ao ny natao ho mpitori-teny, ao ny natao ho mpaminany, ao ny natao mandika teny tsy fantatra etsetra etsetra. Ary raha mijery aza isika ato amin'ny fiangonana fotsiny dia hevero fa fitaovana maro samihafa no atao ato am-piangonana. Ao ny manan-talenta mandrafitra dabilio, ao ny manan-talenta mandrany tsihy, ao ny manan-talenta manjaitra; ilaina ho eto amin'ity fiangonana ity izany hampandrosoana ny filazantsara. Aza miandry na miteny hoe inona no hataonay? Ny fanomezam-pahasoavana nomen'Andriamanitra ho anao: ampiasao hitoriana ny filazantsara izany. Tsy mora izany akory fa tsy maintsy mahafoy andro ianao, tsy maintsy mahafoy fahatanorana ianao, tsy maintsy mahafoy vola aza ianao hampandrosoana ny fiangonana. Kanefa dia hevero fa Jesosy aza dia nahafoy ny zavatra rehetra, nahafoy ny voninahiny aza izy mba hamonjena anao. Raha niteny izy hoe: "ampy ho anao ny fahasoavako"! Aza manahy ary na dia lany andro manompo azy eo amin'ny fiangonana. Aza manahy ary na dia lany vola eo amin'ny fiangonana, aza manahy fa manan-karem-pahasoavana ilay Tompo Andriamanitrao. Ka amin'izao andro niakarana izao dia mametraka fitokisana aminao Jesosy fa izy dia lasa eo ambony indrindra, eo amin'ny toerana avo sy manerinerina. Mivavaka ho anao isan'andro isan'andro izy. Kanefa na dia lasa aza izy, omeny ny mpitarika mahay, atolony ny mpampianatra tsy manam-paharoa dia ny Fanahy Masina. Koa io no mitarika anao amin'ny sitrapon'Andriamanitra, io no mitarika anao hahita ny fijalian'i Jesosy, ary mbola io koa no manazava ny sainao fa velona Jesusinao. Ka ny olona mandray ny Fanahy Masina dia mahalala fa olona afaka izy. Ary ny olona voavidy tamin'ny rà soan'ny Kristy, ka tsy mihambahamba manao ny asa rehetra na ny sarotra na ny mora, ary tsy mifidy fotoana hoe efa hariva ve zao ny andro, na hoe efa atoandro izao ny andro, na mifidy toerana hoe lavitra ve sa akaiky no haleha, tsy mahalala an'izany izy fa miteny tahaka ny mpanompon'Andriamanitra tao aloha hoe:

“Inty aho, iraho aho”, “ary izaho sy ny ankohonako dia hanompo an’i Jehovah” sy hihaino ny feony izahay.

Ry Havana malala, ny fotoana dia mandalo, mitsahatra eto indray ny tantaran’ny andro niakarana. Saingy izao: tsarovy fa misy vavolombelona fa vita batisa ianao. Tokony ho fantatry ny maro fa olona mino ianao eo amin’ny andraikitra izay napetraka eo amin’ny fiangonana. Izany anefa, ny fanaovanao ny soa sy ny mety rehetra tsy manambara izany fa ianao no nividy ny lanitra, tsia ! Fa io kosa no manambara fa hoe: ny olona afaka sy voavonjy dia tsy mamihin-tanana fa manolotra ny tenany ho fitaovan’Andriamanitra, manambara ny filazantsara dia Jesosy izay maty sy nitsangana hamonjy izao tontolo izao.

Voninahitra anie ho anao Andriamanitra Ray Zanaka ary Fanahy Masina izay efa anao hatramin’ny taloha indrindra ka ho mandrakizay, Amen. Mitsangana raiso ny fitahiana: ho aminareo rehetra anie ny fahasovan’i Jesosy Kristy Tompo sy ny fitiavan’Andriamanitra Ray ary ny fiombonana amin’ny Fanahy Masina, Amen.



## 12. Masitsara Raymond

Hiara-mivavaka isika rehetra: Saotra sy dera ary laza no atolotra ho anao, ry Tompo, Andriamanitra Ray, Zanaka ary Fanahy Masina ô, noho ny halehiben'ny fitiavanao sy ny famindram-ponao aminay. Indrindra indrindra ny mbola hifonanao ho anay mandrak'ity ny androny eo an-tanana ankavanan'ny Ray. Misaotra anao izahay raha mbola nomenao an'ity andro lehibe ity izay ankalazaina manerana an'izao tontolo izao ny niakaranao ao an-tanana ankavanan'Andriamanitra Ray ary mbola afaka manatrika anao izahay amin'izao fotoana izao. Ankehitriny, Tompo ô, raha manatrika anao izahay dia ataovy manatrika anao foana hahazoanay firaisana avy aminao. Koa raha ambaranao aminay ny teninao dia omany ny fonay mba hahazanay handray izany teninao izany, hitehirizanay izany ao amin'ny fonay tsirairay hitondra fanenenana sy fibebahana ho anay. Ary iraho ny Fanahy Masinao, ry Tompo, mba hahazoanay hitahiry izany, hahazanay handray izao teninao izao. Koa izay rehetra ataonay amin'izao maraina izao, ry Tompo ô, ataonay ho voninahitry ny anaranao irery ihany. Misaotra mpamonjy ô. Amen.

Ny tenin'Andriamanitra izay voalahatra ho antsika amin'izao andro lehibe manan-tantara dia ny andro niakaran'i Jesosy tany an-danitra izao, dia ho hitanareo ao amin'ny filazantsara araka ny Marka toko faha 16 vakiana ny andininy faha 14 dia mijanona ny andininy faha 20. Koa rehefa samy mahita izany isika dia hanome voninahitra an'Andriamanitra hamaky azy eo am-pitsanganana amin'ny anaran'i Jesosy manao hoe: "Rehefa afaka izany, dia niseho tamin'ny iraka ambin'ny folo lahy Jesosy, raha nipetraka nihinana ireo; ary izy nanome tsiny azy noho ny tsi-finoany sy ny hamafin'ny fony, satria tsy ninoany ireo efa nahita Azy, rehefa nitsangana Izy. Ary hoy Izy taminy: Mandehana any amin'izao tontolo izao ianareo, ka mitoria ny filazantsara amin'ny olombelona rehetra. Izay mino sy atao batisa no hovonjena; fa izay tsy mety mino no hohelohina. Ary izao famantarana izao no hanaraka izay mino: hamoaka demonia amin'ny anarako izy; hiteny amin'ny fiteny izay tsy mbola hainy izy; handray menarana izy; ary na dia misotro zava-mahafaty aza izy, dia tsy hampaninona azy izany; hametra-tanana amin'ny marary izy, dia ho sitrana ireny. Ary Jesosy Tompo, rehefa niteny taminy, dia nampiakarina ho any an-danitra ka nipetraka eo ankavanan'Andriamanitra. Fa izy ireo kosa dia lasa ka nitori-teny eny tontolo eny, ary ny Tompo niarania taminy ka nanamarina ny teny tamin'ny famantarana izay nomba azy. Amena."

Izany ny teninao, ry Ray masina ô, manamasina anay amin'ny fahamarinana fa ny teninao no fahamarinana. Amen.

Ry fiangonana malala, ho aminareo rehetra anie ny fahasoavana sy ny fiadanana izay avy amin'Andriamanitra Ray sy Jesosy Kristy Tompo. Amen.

Andro niakaran'izao andro misy antsika androany izao. Izany hoe efapolo andro androany no nitsanganan'i Jesosy Kristy tamin'ny maty. Ka amin'izao faha efapolo andro izao no andro niakaran'i Jesosy ho any an-danitra. Raha manaraka tsara ny tenin'Andriamanitra nandritra izay efapolo andro izay isika dia ny voalohany indrindra ny fihaonan'i Jesosy tamin'ireo mpianatra ireo, nanamboarany ny fony, ny finoany mba hifantoka tsara tamin'ilay teny izay efa nomena azy satria nifanerasera tamin'ireo mpianatra ireo Jesosy. Ary tsy vitan'izany fa misy fampianarana maro, misy tori-teny maro izay nataon'i Jesosy tamin'ireo mpianatra ireo indrindra fa tamin'ireo Apositoly ireo. Ary tamin'izay efapolo andro izay no namerenan'i Jesosy ny finoan'ireo mpianatra ireo, izany hoe izay rehetra somary nisalasala, nampahereziny nohatanjahany mba hanana finoana velona an'i Jesosy Kristy. Ary tsy vitan'ny hoe nanamboatra ny fon'ny mpianatra ihany Jesosy, fa raha jerena ny (Jaona) toko faha 17 manontolo izay filazantsara novakiana tamintsika teo dia anisan'ny nanao vavaka ho an'ny mpianatra ihany koa Jesosy satria fantany fa hisedra olana ireo mpianatra ireo. Ho eto anatin'izao tontolo izao ireo mpianatra ireo, nefa tsy ho naman'izao tontolo izao na hiray petsapetsa amin'izao tontolo izao, fa ho jiro na ho fanasina na ho fanazavana eto amin'izao tontolo izao. Ary izay no mahatonga an'I Jesosy hivavaka hoe: "eto amin'izao tontolo izao izy ireto nefa tsy ho

naman'izao tontolo izao". Ary eto aza, amin'ny filazantsara izay novakiana teo, dia mbola anisan'ny vavaka nataon'i Jesosy ho an'ny mpianany, dia nilaza Jesosy hoe: "Ray ô tiako mba ho any amiko any amin'ny toerako izay nomenao ahy mba hahita ny voninahitro nomenao ahy izy fa efa tia ahy ianao fony mbola tsy hary ny fanorenana izao tontolo izao". Ary mbola tamin'izay aza nilazan'i Jesosy hoe: "Ray Masina ô, tsy nahalala anao izao tontolo izao fa izaho no nahalala anao ary ireto efa mahalala fa ianao no naniraka ahy". Ny dikan'izany, na inona na inona zavatra nataon'i Jesosy teto ambonin'ny tany dia nataony mba ho voninahitr'Andriamanitra Rainy. Koa vita ny asa nampanaovin'Andriamanitra an'i Jesosy ary nanao tatitra sady nivavaka ho an'ny mpianatra Jesosy.

Araka ny ny efa voalazantsika teny am-boalohany dia somary tao anatin'ny fisalasalana ireo mpianatra ireo, ary izany no teksta anjarantsika eto izao; satria nanome tsiny azy ireo Jesosy fa na dia nisy nilaza aza hoe: velona Jesosy dia tsy nino ny sasantsasany tamin'ireo mpianatra ireo, na ireo mpianatra ireo aza, ary indrindra indrindra fa ny hamafin'ny fony no nanomezan'i Jesosy tsiny azy eto, satria ireo izay nitantara, ireo izay nahita fa hoe velona Jesosy dia tsy ninoany. Tsy nino izany ny mpianany raha tsy nahita maso azy ary izay no nahatonga an'i Jesosy hanao hoe: "sambatra izay rehetra tsy nahita nefa mino". Ka tamin'izay izany, alohan'ny hiakaran'i Jesosy any an-danitra, amin'izao teny anjarantsika eto izao, dia mbola nanamafy io finoana io Jesosy hoe: mba hinoan'ireo mpianatra ireo ny teny izay lazaina amin'izy ireo, "mba tsy ho isan'izay tsy mino" fa mba hino ny tenin'Andriamanitra izay hambara amin'izy ireo. Ary taorian'io teny izay nolazain'i Jesosy io dia nisy hafatra goavana napetrany tamin'ireo mpianatra hoe: "mandehana any amin'izao tontolo izao ianareo". Teny tena nanavanana ireo mpiandry ireo izao teny anjarantsika eto izao, indrindra alohan'ny hiasana; ary tsianjery maty aza, tsy misy toa azy raha ireo mpiandry ireo no mamaky izao tenin'Andriamanitra izao. Nefa eto Jesosy tsy hoe atao tsianjery fotsiny ny teny izay nolazaina eto fa tena tanterahina ara-poto-kevitra. Hafatra goavana ity hafatra napetrak'i Jesosy alohan'ny hiakarany ity dia ny hoe: "mandehana any amin'izao tontolo izao ianareo ka mitoria ny filazantsara amin'ny olombelona rehetra, izay mino sy hatao batisa no hovonjena fa izay tsy mino no hohelohina"; ary tsy vitan' izay fa eto misy famantarana ho an'izay rehetra mino lazain'i Jesosy eto hoe: "ary izao famantarana izao no hanaraka izay mino: hamoaka demonia amin'ny anarako izy, hiteny amin'ny fiteny tsy mbola hainy izy, handray menarana izy, ary na dia misotro zava-mahafaty aza izy", hoy Jesosy, "dia tsy hampaninona azy izany, hametra-tanana amin'ny marary izy dia ho sitrana ireny". Io izany no hafatra napetraky Jesosy na ho famantarana ho an'izay mino. Mipetraka ary ny fanontaniana eto ho antsika na ho anao izay tsy mbola nanana izao famantarana napetraky Jesosy izao. Ary izay no mahatonga an'i Jesosy hilaza eto nanome tsiny an'ireo izay tsy mino satria ny tsy mino tsy mba hanana izao famantarana izao velively. Izay no mahatonga antsika hoe ho any amin-dRampian-dry, hankary amin-dRapasy, hanantona toby maro samihafa. Tsy any no mahasitrana, fa isika rehetra izao. Izany hoe lazain'i Jesosy fa ny Fanahy Masina dia efa ao aminareo, hoy Jesosy, ary ao anatinareo. Ny dikan'izany ny mino, ny mpandray ny fanasan'ny Tompo rehetra, tsy tokony hilomay hanantona ny mpiandry na ny Pasitora na ny Katekisita izao fa afaka miady. Afaka manohitra ny fahefana maloto izay ao aminy ary afaka mandroaka ny fanahy maloto izay ao aminy, satria samy nomena ny Fanahy Masina isika rehetra izao, samy nahazo ny Fanahy Masina isika rehetra izao. Fandaminana ny amin'ny hoe anjaran'ny mpiandry no hamoaka demonia fa izay akory tsy midika fa hoe Kristianina mpandray ny fanasan'ny Tompo aho ka tsy hanohitra fanahy maloto. Fa rafitra misy eo amin'ny fiangonana ihany ny hisian'ny hoe ambaratongam-pitondrana, fa isika rehetra izao dia efa nomena hery, nomena fahefana, ary alohan'ny nandehanan'i Jesosy tany an-danitra, tsy nentiny tany an-danitra ireo fahefana ireo fa navelany teto ambonin'ny tany. "Ny fiadanako no homeko anareo", hoy Jesosy. Izany hoe na inona na inona fahefana nananan'i Jesosy teto dia nomeny antsika rehetra. Koa izay mpanara-dia azy, na amin'izao fotoana ankehitriny izao, ka araka ny voalaza teo, tsy misy Kristiana mpandray ny fanasan'ny Tompo izay tsy handray na tsy hanana izao famantarana napetrak'i Jesosy izao. Io izany no famantarana tsy maintsy hanaraka izay mino, izany hoe ny mpampianatra dia tsy maintsy manana fomba hamantarana azy, mety hitondra boky, hitondra cahier, stylo; tahaka izay ny mpitsabo, hamantarana azy tsy maintsy misy fitaovana maha-mpitsabo azy ao aminy ary indrindra

fa isika Kristianina, tsy vitan'ny hoe baiboly maro, fihirana maro no ao amintsika, fa ity izany no famantarana tsy maintsy hanaraka izay mino: mahasitrana marary, mandroaka demonia, izay izany no famantarana apetrak'i Jesosy amintsika. Nefa ny mampalahelo dia izao: mbola betsaka ary maro ny Kristiana mpandray ny fanasan'ny Tompo no matahotra devoly; mbola betsaka ny Kristiana mpandray fanasan'ny Tompo no tsy mahasahy mifanandrina amin'ny devoly na amin'ireny miasa ireny aza. Ary izaho aza tena nalahelo fa misy Kristiana izay milaza fa hoe hay miasa ihany ary tena maneho ny fahatahorany izany fanahy ratsy izany, maneho ny fahatahorany izany fanahy maloto izany. Inona ary no antony ivavahana amin'ny Jesosy raha Jesosy no lazainao fa tsy mahavonjy anao, na tsy mahaaro anao amin'ny tanan'ny ratsy fanahy? Dia inona no antony ivavahantsika aty ampiangonana na handehanantsika hanantona an'i Jesosy raha toa ka tsy mahavonjy anao Jesosy?

Eto Jesosy dia milaza hoe: izay famonjena izay efa azonao izay, izay fandresena izay efa azonao izay, mandehana torio amin'izao tontolo izao. Tsy mahagaga raha tsy mandeha isika mitory ny anaran'i Jesosy Kristy. Tsy mahagaga raha atao ny fanentanana hoe hanao tafika masina isika ka olona telo sy efatra ihany no mandeha, satria inona moa no zavatra ho toriana any amin'ny jentilisa, inona no zavatra hambarany? Ny tenany aza tsy mahatsapa izany famonjena nataon'i Jesosy taminy izany, ka inona indray no zavatra hambarany any amin'ny jentilisa any? Araka ny tenin'Andriamanitra eto dia manao hoe: izay mino no afaka mijoro ho vavolombelona eran'izao tontolo izao fa izay tsy mino kosa manohitra ny fijoroana ho vavolombelona ka tsy afaka hanambara na inona na inona manoloana an'i Jesosy. Eto, araka ny teny na tetksta anjarantsika eto, rehefa nametraka ireo fahefana ireo tamin'ny mpianatra Jesosy, dia izao: nakarina any an-danitra, nampiakarina any an-danitra. Ary talanjona ireo mpianatra ireo satria avy hatrany Jesosy, rehefa afaka nilaza ireo zavatra ireo, dia nakarina tany an-danitra. Ny teny hafa aza milaza fa Elia sy Mosesy no teo amin'ny tendrombohitra nampiakarana an'i Jesosy tany an-danitra, ka tonga dia nisy rahona matevina niaraka tamin'izay, nitondra an'i Jesosy ho any an-danitra.

Fa araka izao teny anjarantsika eto izao dia nisy olona nitondra fitafiana fotsy nilaza tamin'ireo mpianatra ireo hoe: nahoana no mipetraka eto mijery ny lanitra ianareo? Iny Jesosy iny dia mbola hiverina ihany tahaka ny nahitanareo azy. Noho izany, noho izany fiverenan'i Jesosy izany, noho izay hafatra napetrak'ireo ny Anjely izay nitafy fitafiana fotsy manjelanjelatra ireo dia izao: ho avy, mbola hiverina tahaka ny nahitantsika azy ihany Jesosy. Ary izay tamin'ny teksta tamin'ny heriny lasa teo no nolazain'i Jesosy fa hoe: vetivety foana dia hahita ahy ianareo, ary vetivety foana indray dia tsy hahita ahy ianareo; izany hoe hisy fotona fohy ihany izany hamelan'i Jesosy antsika eto amin'ity izao tontolo izao ity, dia ho avy indray izy araka ny vavaka nataony amin'ny Jaona toko faha 17 ao hoe: “mba tiako hahita ny voninahitra izay nomenao ahy ireo izay nomenao ahy”. Izany hoe mivavaka ho antsika Jesosy ary mbola mivavaka ho antsika mandrak'ity androany ity. Misy aza tantaran'ity mpanompo anankiray ity, nahita fahitana izy dia nilaza fa hoe: tezitra Andriamanitra satria, na nanomboka tamin'ny famoronana hatramin'ny fanavotana ary amin'izao andron'ny Fanahy Masina izao, natao ny hoe hisintona, hanentana, hampibebahana ny zanak'olombelona. Dia tsy mety mibebaka ny zanak'olombelona fa vao maika manamafy fo. Tezitra tamin'izay anefa Andriamanitra ka nilaza tamin'i Jesosy hoe: “nahoana”, hoy Andriamanitra Ray, “no sahirana ianao, mitomany ho an'ny olombelona eny ambonin'ny tany nefa tsy mety mibebaka ireo? Dia avelao fa harodako ireo dia hanangana olona vaovao aho”. Nitomany Jesosy ary mbola nitomany nangataka sady nifona amin'Andriamanitra hoe: “avelao ihany ireo, mangataka aminao aho fa hanao izay azoko atao izay vao aringana”. Io izany ilay fotoana fohy apetrak'i Jesosy amintsika. Raha Andriamanitra Ray dia efa mahita ny fon'ny zanak'olombelona fa ratsy, nanomboka ny fahazazany, hatramin'ny fahanterany, mandra-pahafatiny. Nefa Jesosy, nohy izy mipetraka eo ankavanan'Andriamanitra Rainy izay ankalazantsika amin'izao fotona izao, dia mbola mivavaka, mifona, mivavaka ho antsika isan'andro isan'andro ary mangataka ny tsy handringanan'Andriamanitra ny zanak'olombelona fa mifona ho azy.

Ho antsika izay manatrika izao tenin'Andriamanitra izao, eto misy teny, misy hafatra napetraky Jesosy eto; ary, voalohany, nanome tsiny Jesosy noho ny tsy finoan'ny mpianatra; ary azo lazaina fa hoe noho ny tsy finoantsika dia manome tsiny antsika Jesosy androany. Mba tsy ho "isan'ny tsy mino fa hino", ary izay no nolazainy tamin'i Tomasy hoe: "aza ho isan'ny tsy mino fa minoa". Ary vita izay, rehefa mino dia miasa, manatanteraka ny baiko sy ny hafatra napetrak'i Jesosy eto, dia mandeha mitory ny filazantsara amin'ny olombelona rehetra. Io izany no hamantarana anao fa mino, ary io no hamantarana ny olona anankiray fa hoe nandray ny filazantsara ombieny ombieny. Io izany no famantarana sady hamantarana ny olona niova fo: mijoro ho vavolombelona, mitory ny filazantsara, ary indrindra moa fa ilay vavaka mbola apetraka sy asandratry Jesosy amintsika mandraka androany ity. Androany no andro ankalazantsika ny amin'ny niakaran'i Jesosy ho any andanitra. Izany hoe namepetra izany Jesosy mba haherezantsika mivavaka satria afaka andro vitsivitsy dia handray ilay iraka farany, izay hampibebaka indray ny olona eto ambonin'ny tany Jesosy Kristy; ary omany ny fonsika rehetra mba handray izany fitsingerenan'ny andro hahatongavan'izany iraka lehibe izany. Ary indrindra indrindra ilay hafatra apetrak'i Jesosy eto, ny amin'ny hinoantsika ilay hafatra apetrak'i Jesosy ho antsika satria misy ambaratongam-pahefana sy ambaratongam-pitondrana eo na izany lazaina amin'ny teny vahiny hoe: "Etat de la revelation" na ambaratongam-panambarana. Andriamanitra Ray niasa teto ambonin'ny tany dia naniraka ny Zanany Jesosy ihany koa, naniraka ny Fanahy Masina ho eto amintsika. Ary tsy vitan'izany fa isika rehetra izao koa no solontenan'i Jesosy Kristy eto ambonin'ny tany ka iraka mijoro ho vavolombelona hanambara izao hafatra apetrak'i Jesosy amintsika izao. Koa enga anie isika rehetra izao mba ho vonona handray izao hafatra apetrak'i Jesosy amintsika izao, ka hijoro ho vavolombelona, hanasitrana ny marary, handroaka fanahy maloto. Mba tsy hisy intsony ny hoe hatahotra fanahy maloto, satria efa niakatra any an-danitra Jesosy izay nitondra fandresena, nefa napetraka ho antsika Kristiana manotolo io fandresena io fa tsy nentiny tany ambony tany. Koa nomena hery, fahefana, hanitsaka maingoka sy handrava ny herin'ny devoly sy ny herin'ny maizina rehetra isika rehetra izao. Enga anie isika rehetra samy hanamafy izany Fanahy Masin'Andriamanitra izao, sady hitafy azy mba hahazoantsika handresy ny asan'ny devoly sy ny maizina rehetra.

Voninahitra anie ho an'Andriamanitra Ray sy ny Zanaka ary ny Fanahy Masina izay efa azy hatramin'ny taloha indrindra ka ho mandrakizay, Amen.

### 13. Laha Jean Noël

Andro niakarana ny andro androany, ka ny teksta izay voatendry hovakiana sy hotoriana amin'izany dia ho hitantsika ao amin'ny filazantsara araka ny Marka toko faha 16, vakiana manomboka amin'ny andininy faha 14 ary mijanona rehefa eo amin'ny andininy faha 20. Ho fanomezana voninahitra ho an'Andriamanitra dia hiara-mitsangana isika hitsena izany. Toy izao ny fivakin'ny teny amin'ny anaran'i Jesosy: "Rehefa afaka izany, dia niseho tamin'ny iraika ambin'ny folo lahy Jesosy, raha nipetraka nihinana ireo; ary izy nanome tsiny azy noho ny tsi-finoany sy ny hamafin'ny fony, satria tsy ninoany ireo efa nahita Azy, rehefa nitsangana Izy. Ary hoy Izy taminy: Mandehana any amin'izao tontolo izao ianareo, ka mitoria ny filazantsara amin'ny olombelona rehetra. Izay mino sy atao batisa no hovonjena; fa izay tsy mety mino no hohelohina. Ary izao famantarana izao no hanaraka izay mino: hamoaka demonia amin'ny anarako izy; hiteny amin'ny fiteny izay tsy mbola hainy izy; handray menarana izy; ary na dia misotro zava-mahafaty aza izy, dia tsy hampaninona azy izany; hametra-tanana amin'ny marary izy, dia ho sitrana ireny. Ary Jesosy Tompo, rehefa niteny taminy, dia nampiakarina ho any an-danitra ka nipetraka eo an-kavanan'Andriamanitra. Fa izy ireo kosa dia lasa ka nitori-teny eny tontolo eny, ary ny Tompo niara-niasa taminy ka nanamarina ny teny tamin'ny famantarana izay nomba azy. Amena."

Ry Ray Masina ô, manamasina anay amin'ny fahamarinana fa ny teninao no fahamarinana. Amen.

Ry fiangonana malala, ho aminareo anie ny fahasoavana sy ny fiadanana avy amin'Andriamanitra sy Jesosy Kristy Tompo. Amen.

Ny toko faram-parany amin'ireo filazantsara efatra dia saika maneho sy manambara ny fitsanganan'i Jesosy tamin'ny maty. Izany fitsanganan'i Jesosy tamin'ny maty izany no ambaran'ny filazantsaran'i Marka toko faha 16. Tsy niara-nonina ela tamin'ireo nino azy intsony Jesosy tao aorinan'ny nitsanganany tamin'ny maty. Niseho vetivety izy, avy eo dia nakarina ho any an-danitra ho eo ankavanan'Andriamanitra Rainy. Ny fikendren'i Jesosy tamin'ny fisehoany taorinan'ny nitsanganany tamin'ny maty dia ny hinoan'ireo mpianatra azy. Koa izao tenin'Andriamanitra voalahatra anio izao dia milaza ny fisehoan'i Jesosy tamin'ireo 11 lahy raha nipetraka nihinana izy ireo, sy ny nampiakarana azy ho any an-danitra. Koa ity Alakamisy misy antsika androany ity dia azo lazaina fa Alakamisy manan-tantara, tatara lehibe, Alakamisin'ny fisarahana, Alakamisin'ny fanantenana, Alakamisin'ny fandraisam-boninahitra. Misy zavatra vitsivitsy eto amin'ity teksta izay nolazain'i Jesosy, dia ireto avy izany, izay ho lazaina fohy amintsika amin'izao maraina izao. Voalohany nanome tsiny an'ireo mpianatra Jesosy noho ny tsy finoany. Nampalahelo an'i Jesosy ny tsy finoany azy, indrindra fa ireo mpianatra izay hanohy ny asa fitoriana ny famonjena vitany. Ka raha ireo no tsy mino dia malahelo Jesosy ary izany indrindra no antony nisehoany tamin'ny mpianatra, hanamafy ny finoan'ny mpianatra aloha izay vao afaka hanohy ny asa izay efa nataon'i Jesosy, ny asa fitoriana ny filazantsara. Izany finoana an'i Jesosy nitsangana tamin'ny maty izany dia tena hiankinan'ny famonjena mihitsy ary izany no antony hanaovana azy ho fanekem-pinoana. Rehefa tonga any an-trano ianareo dia vakio ny 1Korintianina 15, 2:12 mba hahitantsika izany. Maneho ny alahelony Jesosy eto, manome tsiny ny mpianatra noho ny tsy finoany. Mampalahelo an'i Jesosy koa ny tsy finoantsika azy ankehitriny izay niseho tamin'ny endrika samihafa: ao ohatra ny ahiahy, mbola misy amintsika izany ny misalalalala ny amin'izany famonjena vitan'i Jesosy izany, mbola misy amintsika misalalala tsy mino an'i Jesosy, mampalahelo azy izany. Anisan'ny endrika anankiray isehoan'ny tsy finoana an'i Jesosy koa ny tsy finoantsika an'i Jesosy dia ny tahotra ireny angatry ny olona efa maty izay azontsika amin'ny alalan'ny nofinofy indraindray fa hoe miseho amin'ny amintsika ranona. Ka ireny misakana ny olona tsy hino an'i Jesosy satria matahotahotra an'ireny izany izy. Indrindra moa fa anisan'ny endrika anakiray izay isehoan'ny tsy finoana koa ny tahotra ny fahafatesana. Misy ny mihevitra fa rehefa mivavaka hono dia maty izy ary izay no notantarain'ity Ray aman-dReny anakiray ity taminay fa fanahian'ny fianakaviana ny mivavaka, fa izany fivavahana izany dia heverina fa hoe mahafaty; tahotra ny fahafatesana izany, nefa tsy marina izany. Ireo no anisan'ny

endrika isehoan'ny tsy finoantsika an'i Jesosy. Ambara eto anefa fa tsy ho very izay rehetra mino an'i Jesosy fa "hanana fiainana mandrakizay". Izany dia voalaza ao amin'i Jaona toko faha 6 andininy faha 47: "ary io fiainana mandrakizay io no harena homen'i Jesosy ny olona izay mino azy".

Ny zavatra faharoa izay hitantsika koa eto amin'ity texte ity dia izao: "fa nirahina handeha hitory ny filazantsara, nirahin'i Jesosy ireo mpianatra ireo hitory ny filazantsara". Adidy sy fanompoana lehibe napetrak'I Jesosy tamin'ny mpianany izany fitoriana ny filazantsara izany. Ary araka ny hitantsika amin'ny teny novakiana teo, ao amin'ny Asan'ny Apositoly toko voalohany ny andininy faha valo no ahitantsika ny amin'ny nanirahan'i Jesosy an'ireo mpianatra mba hitory ny filazantsara hatramin'ny faran-tany. Foto-pisian'ny fiangonana sy fihorenan'ny fiangonana eto amin'izao tontolo izao ity resaka fitoriana ny filazantsara ity. Vitan'i Jesosy ny famonjena an'izao tontolo izao, resiny satàna, foana ny fasana, ka fomba fanaon'i Jesosy ny manome baiko ny mpianany indraindray; hitantsika izany tamin'ny nilazany fa hoe: "manaraha ahy". Izany no tenin'i Jesosy. Indray mandeha dia hoe: "mifankatiava", izay no hataovy ho fahatsiarovana ahy. Ary eto izy dia nilaza hoe: "mandehana mitory ny filazantsara hatramin'ny faran'ny tany". Izany fitoriana ny filazantsara izany, araka izay hitantsika eto, dia tsy mila mari-pahaizana na diploma izay vao handeha hitory ny filazantsara fa na iza na iza na iza na iza dia hitory ny filazantsara. Ary ireo mpianatra izay nirahin'i Jesosy hitory ny filazantsara ireo dia tsy nambaran'i Jesosy ny mari-pahaizany hoe: manana diploma pastoraly izy ireo, na manana diploma katekista izy ireo, na manana ny bakan'ny teolojia na manana "licence de" teolojia, "maîtrise de" teolojia. Tsy nanambara an'izany Jesosy fa avy hatrany dia nirahany hoe: "mandehana mitory ny filazantsara". Mba inona koa no nataonao sy kasainao hatao ho fankatoavana io baiko io? Fa isika indraindray dia toa mahita fialant-siny fa hoe "izahay tsy mahay soratra masina ka inona no handehananay hitory ny filazantsara"? Ilay fitoriana ny vaovao mahafaly, ny fanambarana ity tenin'Andriamanitra ity, hampiely azy any amin'ny Jentilisa na any amin'ny olona rehetra dia tsy ilana diploma, tsy hilana mari-pahaizana fa milaza fotsiny ianao hoe ndao isika hivavaka. Anjaran'ny Katekisita, anjaran'ny Pasteur ny hampianatra azy rehefa voataonanao hiditra ato am-piangonana izy ireo. Maro samihafa ny endrika isehoany na fandraisana anjara amin'ny fitoriana ny filazantsara. Ohatra ny fanohanana sahala amin'ny fanapaha-kevitra ny FBL ny fileovan'ny Bezaha: vao norehintsika tamin'ny Alahady lasa teo fa izy ireo dia hanohana ny toby roa tonta, dia ny toby eto amintsika Ambohimaso sy ny toby any Soatsiadinio. Izany dia efa endrika anankiray hitoriana ny filazantsara, asam-panasoavana ny fanohanana. Torak'izany koa ny fanomezana, raha misy ny fanomezana zavatra omena olona dia efa mitory filazantsara ianao amin'izay fotoana izay. Ny vavaka na dia tsy afaka handeha aza ianao dia mivavaka ho an'ireny olona izay nitoriana ny filazantsara ireny, mivavaka, manonona anaran'olona mihitsy na anarana faritra mba hivavahan'izy ireny, na vavaka dia efa fanambarana ny tenin'Andriamanitra koa izany. Ny fihantrana, ireo dia efa fanambarana ny tenin'Andriamanitra, indrindra moa fa ny tena handeha hitory ny filazantsara, hanao ny tafika masina; ity tafika masina ity taloha dia anisan'ny programa, nampidirina ao anatin'ny programan'ny fivoriana. Na fivoriana inona izay na fivoriana inona dia io no karazana hoe hamaranana azy. Tafika masina, io dia anisan'ny fitoriana ny filazantsara fa tsy hankinintsika amin'ny Pasteur na Evanjelista na Katekisita na ny mpiandry ihany ny fitoriana ny filazantsara fa isika tsirairay dia afaka mitory an'i Jesosy Kristy, ary ny fiovam-piainana hitanao tamin'ny fiainanao ampitahainao amin'ny fiainanao tamin'ny maha Evanjilista anao sy amin'ny maha Kristianina anao. Ka rehefa avy nampitaha an'io ianao dia ambarao amin'izay olona hitoriana fa hoe: taloha aho izao izao izao no zavatra nataoko fa izao kosa izao no zavatra nitranga tamin'ny fiainako. Amin'ny maha olombelona antsika dia ekena ihany fa mpanota isika, misy ihany ny fahotantsika, ny fahalementsika nefa kosa hita taratra ihany kosa ny fiovam-piainantsika. Ary izany fiovam-piainantsika izany, raha hitan'ireny jentilisa ireny, dia efa fitaomana azy hivavaka izany, efa tafika masina izany, efa fitoriana ny vaovao mahafaly izay fihetsika ataontsika izay.

Ny zavatra fahatelo hitantsika ato anatin'ity teksta ity koa dia izao: ireo famantarana samihafa hahazana ireo olona mino an'i Jesosy. Misy famantarana hitantsika ato anatin'ity teksta ity, izay manambara fa hoe mino an'i Jesosy ny olona anankiray. Tsy maintsy misy vokatra eo amin'ny

fiainan'izay mino ny tenin'Andriamanitra, izany hoe misy famantarana ny olona mino an'i Jesosy, ka misy santionany na ohatra vitsivitsy izay nambaran'i Jesosy ato amin'ity teksta izay anjarantsika androany ity. Dia izao: “ary izao famantarana izao no hanaraka izay mino: hamoaka demonia amin'ny anarako izy, handray menarana izy ka na dia hisotro zava-mahafaty aza izy dia tsy hampaninona azy izany, hametra-tanana amin'ny marary izy dia ho sitrana ireny”. Ireo no famantarana ny olona fa mino an'I Jesosy. Ho anareo mpiandry moa ato raha tsy diso aho izao teksta misy antsika androany izao dia anisan'ny vakiteny atao amin'ny asa sy fampaherezana, vakiteny fahafiry izy io? Vakiteny faharoa. Manambara izany fa tena zava-dehibe hiorenan'ny asam-pamonjena mihitsy. Izao teksta misy antsika androany izao dia fandehanana hitory ny filazantsara sy ireo famantarana fa mino an'i Jesosy ny olona. Dia mamoaka demonia amin'ny anaran'i Jesosy, izany no ataon'ny olona izay mino an'i Jesosy. Koa moa ve efa tsapanao fa efa nametra-tanana tamin'ny marary ianao dia sitrana ireny? Izay no voalaza ato. Indraindray anefa isika Kristianina dia alaim-panahy fa hoe Jesosy efa niteny hoe “handray menarana izy”, ary “na dia misotro zava-mahafaty aza izy dia tsy hampaninona azy izany”. Dia mandeha tokoa isika manao ny zavatra mety hahafaty antsika: famonoan-tena izany. Tsy izay no zavatra ambaran'i Jesosy eto, fa ilay famantarana fa hoe n'noninona zavatra mihatra amintsika amin'ny fiainantsika amin'ny maha Kristianina antsika, raha mino an'i Jesosy isika, satria ireo no famantarana fa hoe mino an'i Jesosy; indraindray koa ny marary dia hoe miandry an'ilay famoahana ny demonia ihany izany, nefa ambara amintsika fa na marary ianao afaka mamoaka demonia amin'ny anaran'i Jesosy amin'ny alalan'ny vavaka. Ireny demony ireny anie efa fantapantatra ihany izy hiditra any amin'ny olona, ka rehefa hitanao izy fa ho tamy dia antsoy Jesosy fa efa fandroahana azy izany. Ary rehefa voaroaka izy dia anisan'ny famantarana fa mino an'i Jesosy ianao amin'izay fotoana izay, fa “izay mino sy hatao batisa no hovonjena” hoy ny soratra masina. Tahaka izany koa ny fametrahantanana dia anisan'ny mitondra fanasitranana ho an'ny olona marary izy ireny.

Ary ny hevitra faha efatra sady farany hitantsika amin'ity teksta ity dia izao: ny fiaraha-miasan'i Jesosy tamin'ny mpianany sy ny vokatr'izany fiaraha-miasa izany. Na dia nampikarina any an-danitra aza Jesosy dia mbola niara-niasa tamin'ireo mpianatra ihany izy. Jerintsika ilay teksta teo fa izao no zavatra nambaran'i Jesosy amin'ity resaka hoe fiaraha-amiasa ity izany: “fa izy ireo kosa dia lasa nitory teny eny tontolo eny ary ny Tompo niara-niasa taminy”; niara-niasa tamin'ireny mpianatra ireny ny Tompo tamin'izay fotoana izay. Hitantsika koa ao amin'ny filazantsaran'I Matio toko faha 28 ny andininy faha 18 ka hatramin'ny faha 20. Eo dia mbola nirahin'i Jesosy koa ireo mpianatra ireo ary nomeny toky fa homba azy mandrakariva izy. Raha ny fanirahana ny Fanahy Masina no ambara amin'izany fiaraha-miasa izany, tsy mahefa na inona na inona ny mpianatra raha tsy tarihin'ny Fanahy Masina izy ary tsy maintsy misy vokatra famantarana ny ataony. Velona sy mitombo hatrany ny fiangonana tarihin'ny Fanahy Masina satria miara-miasa amin'i Jesosy izay lohan'ny fiangonana. Manome toky antsika Jesosy amin'izao androntsika ankehitriny izao fa miara-miasa amintsika izy. Tsy ireo mpianatra ireo ihany no irahin'i Jesosy miasa fa isika rehetra izay manambara ny tenin'Andriamanitra, mitory ny filazantsara amin'ny olona. Miara-miasa amintsika eny amin'ny alalan'ny Fanahy izy dia ny Fanahy Masina izay nomeny hitarika ny olona, ary tsy ho ela dia hankalaza izany andro nilatsahan'ny Fanahy Masina izany isika.

Raha fehezina izay rehetra nambara teo izay dia izao: voalazan'i Jesosy Tompo fa raha manam-pinoana na dia tahaka ny voatsinampy - izany hoe voatsinampy izany dia zavatra kely, zavatra faran'izay kely indrindra -, dia mahavita zavatra lehibe ny mino. Ny asan'Andriamanitra dia ny hinoantsika an'i Jesosy. Izany dia voalaza ao amin'I Jaona 6:28-30: momba antsika mandrakariva Jesosy, ary izany no mampahavokatra ny asantsika ankehitriny. Ny Fanahy Masina no mitari-dalana antsika ho amin'ny fanompoana ataontsika ka mampisy famantarana sy fahagagana izay momba ny asantsika eo amin'ny fiangonana. Hery lehibe ho antsika mino, dia isika Kristianina izany, ka tokony ho faly sy harisika amin'ny fitoriana ny filazantsara. Tsy azo hatao an-tsirambina ny didy napetrak'i Jesosy, aoka haharitra hatramin'ny farany isika fa hotolorana satro-boninahitra dia ny fiainana mandrakizay.

Voninahitra anie ho an'Andriamanitra Ray Zanaka ary ny Fanahy Masina izay hatramin'ny taloha indrindra ka ho mandrakizay Amen.

Raiso ny fitahiana, ho aminareo rehetra anie ny fahasovan'I Jesosy Kristy Tompo sy ny fitiavan'Adriamanitra Ray ary ny firaisana amin'ny Fanahy Masina. Amen.



## 15. Rahantanirina Vastyor

Ny tenin' Andriamanitra voalahatra ho antsika androany dia voasoratra ao amin' i Marka toko faha 16 andininy faha 14 ka hatramin' ny faha 20, dia vakiantsika amin' ny anaran' i Jesosy: ““Rehefa afaka izany, dia niseho tamin'ny iraka ambin'ny folo lahy Jesosy, raha nipetraka nihinana ireo; ary izy nanome tsiny azy noho ny tsi-finoany sy ny hamafin'ny fony, satria tsy ninoany ireo efa nahita Azy, rehefa nitsangana Izy. Ary hoy Izy taminy: Mandehana any amin'izao tontolo izao ianareo, ka mitoria ny filazantsara amin'ny olombelona rehetra. Izay mino sy atao batisa no hovonjena; fa izay tsy mety mino no hohelohina. Ary izao famantarana izao no hanaraka izay mino: hamoaka demonia amin'ny anarako izy; hiteny amin'ny fiteny izay tsy mbola hainy izy; handray menarana izy; ary na dia misotro zava-mahafaty aza izy, dia tsy hampaninona azy izany; hametra-tanana amin'ny marary izy, dia ho sitrana ireny. Ary Jesosy Tompo, rehefa niteny taminy, dia nampiakarina ho any an-danitra ka nipetraka eo an-kavanoan' Andriamanitra. Fa izy ireo kosa dia lasa ka nitori-teny eny tontolo eny, ary ny Tompo niara-niasa taminy ka nanamarina ny teny tamin'ny famantarana izay nomba azy. Amena.”

Rehefa tsy eo anilan' ny olona, ry Havana, Andriamanitra dia maty mihitsy ny finoany. Na dia efa fantatry ny mpianatra aza fa efa nitsangana tamin'ny maty Jesosy dia mbola tsy niorina ny finoan'ireto mpianatra ireto. Fantatr' i Jesosy mihitsy fa tsy hiorina mihitsy ny finoan'ireto mpianatra ireto, indrindra rehefa handeha hiakatra ho any an-danitra izy. Ary izany no nampanantenany azy ireo fa hisy fanomezana izay hatolotra azy dia ny mpananatra, ny Fanahy Masina izany. Alohan'ny hanomezana ny Fanahy Masina anefa, alohan'ny niakarany any an-danitra koa, dia nanafatrafatra farany Jesosy, nametrapetraka ny asa rehetra eo amin'ireto mpianatra ireto, dia ny fanohizana ny asa izay efa nataon' i Jesosy. “Mandehana”: baiko, ary raha baiko dia tsy maintsy hata. Tsy mbola afaka mandeha avy hatrany anefa izy ireo fa mbola nitoetra ambaram-pahatongan' ny Fanahy Masina dia ny andro Pantekosta, folo andro tao aorian'ny nanafaran' i Jesosy ny asa izay ataon'ireto mpianatra ireto rehefa tonga ny Fanahy Masina. Nandeha nanatanteraka ny baiko ary izy ireto, ary tsy tana intsony fa lasa satria ny Fanahy Masina izay nomena azy namporisika azy hanatanteraka ny asan' i Jesosy. Ny olona iasan'ny Fanahy Masina dia tsy mahay mipetrapetraka fotsiny fa mandeha manatanteraka ny asan' Andriamanitra izay efa napetraka taminy. Nandeha nitory tao Jerosalema aloha izy ireo, nankany Jodia, nankany Samaria, ary tonga tany amin'ny faran'ny tany; ary izy koa dia tonga eto amintsika aty Madagasikara. Tsy izy 11 lahy anefa no nitety an'izao tontolo izao fa izay nandre ny teny, izay nandre ny filazantsara izay notoriana taminy koa dia niasan'ny Fanahy Masina ka dia lasa nitory ny filazantsara ary dia nanenika izao tontolo izao ny filazantsara izay notoriny ary ny filazantsara izay napetraka tamin'izy 11 lahy.

Ianao koa izay efa nandre izany filazantsara izany, efa notoriana taminao ny amin' i Jesosy sy ny fitiavany, efa nambara taminao ny famonjen' Andriamanitra anao ary efa nandray ny Fanahy Masina tamin'ny alalan'ny batisa ianao. Koa miantefa aminao koa ary ny baikon' i Jesosy, mandehana mitoria ny filazantsara amin'ny olombelona rehetra. Ny baiko dia tsy hoe raha te hanao dia manao, azo atao na tsy atao, fa ny baiko dia tsy maintsy atao ary maha diso ny tsy fanatanterahana izany. Efa mba nitory ny filazantsara ve ianao? Hatraiza no efa vitanao? Jereo ny ankohonanao, efa nandray ny filazantsara ve ka anjakan'ny fitiavana? Jereo ny fiaraha-monina misy anao, efa nandray ny filazantsara ve ka anjakan'ny fahamarinana? Jereo izao tontolo izao mbola maizina sy anjakan'ny tsy fahamarinana. Ianao no hitokisan' i Jesosy hitory ny filazantsara amin'ny fanomezana azy ireny satria tian' i Jesosy tahaka anao koa izy ireo. Efa nomena anao ny fahefana hanao izany tamin'ny alalan'ny nahavitana batisa anao. Tandremo ary sao hadinin'ny Tompo amin'izany ary ianao amin'ny tsy fanatanterahanao ny baiko izay nomena anao raha tonga ny andro farany. Nanao ahoana ny asa izay napetraka taminao, nahatanteraka ve ianao? Na nanao ahoana ny asa izay navela taminao? Izao koa anie tsy hoe andeha hitory ny filazantsara ho an'ireo izay voavonjy, fa efa voavonjy, efa nandray ny filazantsara ary efa azonao ny famonjena tamin'izany filazantsara izany. Efa nandray ny fanomezan'ny zanak' Andriamanitra ka dia faly manao ny asan' Andriamanitra Ray.

Koa mahereza ary tanteraho ny baikon'i Jesosy aminao, dia ny fitoriana ny filazantsara amin'ny olombelona rehetra; ka rehefa tonga izy eny amin'ny rahon'ny lanitra dia hoy izy aminao hoe: “tsara izany, ry mpanompo, tsara sady mahatoky, midira amin'ny fifalian'ny Tomponao”.

Dia voninahitra anie ho an'Andriamanitra Ray, Zanaka sy ny Fanahy Masina izay hatramin'ny taloha indrindra ka ho mandrakizay, Amen.

## 16. Andrianantoandro Léon Fidèle

Aoka hiaraka hivavaka isika rehetra:

Ry Andriamanitra tsy toha Rainay any an-danitra ô, izay mampanan-karena anay amin'ny haren'ny famonjena vitanao ary anekenay anao amin'ny finoana ny maha Andriamanitra fitiavana sy maha Andriamanitra mandrakizay Anao ka hiheveranao anay mpanota mahantra ny amin'ny famonjena izay efa natolotrao anay, tao amin'i Jesosy Kristy izay nisolo heloka anay, ka maty nitondra ny fahotanay ary nitsangana tamin'ny maty mba hamelona anay amin'ny finoana ho fiainana mandrakizay. Misaotra Anao izahay mampitoetra sy mampitombo anay eo amin'ny fahalalàna marina Anao, ny amin'izay efa niakaranao any an-danitra honenanao mandrakizay eo amin'ny fanjakanao ary hoheverinao hanatanterahinao ny asam-pamonjena izay efa vitanao amin'ny fitoriana ny filazantsara izay baiko napetraka ho an'ny mpianatra sy ny fiangonanao. Koa mandraka ankehitriny dia tanteraho aminay ny hanananay anjara fiainana mandrakizay amin'izany harena velona sy sarobidy izany, amin'ny fandraisanay ny teny fiainana izay toriana sy ambara aminay ary ampitsangananao sy ampijoroanao anay koa ho vavolombelona eto amin'izao tontolo izao ambara-piverenanao indray eny amin'ny rahon'ny lanitra. Mitenena Tompo ô fa harena sarobidy ho anay ny fahalalana ny fanekenay Anao ho Tompo sy Mpamonjy, ary ny fanekenay Anao fa mitoetra eo ankavavan'ny Ray Ianao, nefa mbola manatanteraka ny sitra-ponao ho aminay. Mitenena araka ny fombanao fa mihaino anao izahay. Misaotra Tompo ô. Amen!

Ny tenin'Andriamanitra izay ho anjarantsika, ry Havana, amin'izao alakamisy masina fahatsiarovana ny andro niakaran'ny Tompo velona ho any an-danitra izao, dia hiarahantsika mahita ao amin'ny filazantsaran' i Marka toko faha 16, ny andininy faha 9 ka hatramin'ny faha 20. Rehefa hita dia toy izao no fivakiny amin'ny anaran'i Jesosy Kristy Tompo: “ “Ary rehefa nitsangana tamin'ny marain'ny andro voalohany amin'ny herinandro Jesosy, dia niseho voalohany tamin'i Maria Magdalena, ilay namoahany demonia fito, Izy. Ary Maria nandeha ka nilaza tamin'ireo efa nomba an'i Jesosy, izay mbola nisaona sy nitomany. Ary izy ireo, na dia nandre aza fa velona Izy sady efa hitan-dravehivavy, dia mbola tsy nety nino ihany. Ary taorian'izany Jesosy dia niseho tamin'ny endrika hafa tamin'ny roa lahy aminy, izay nankany an-tsaha. Ary izy ireo nandeha ka nilaza tamin'ny namany; fa na dia ireo aza tsy ninoany koa.

Rehefa afaka izany, dia niseho tamin'ny iraka ambin'ny folo lahy Jesosy, raha nipetraka nihinana ireo; ary izy nanome tsiny azy noho ny tsi-finoany sy ny hamafin'ny fony, satria tsy ninoany ireo efa nahita Azy, rehefa nitsangana Izy. Ary hoy Izy taminy: Mandehana any amin'izao tontolo izao ianareo, ka mitoria ny filazantsara amin'ny olombelona rehetra. Izay mino sy atao batisa no hovanjena; fa izay tsy mety mino no hohelohina. Ary izao famantarana izao no hanaraka izay mino: hamoaka demonia amin'ny anarako izy; hiteny amin'ny fiteny izay tsy mbola hainy izy; handray menarana izy; ary na dia misotro zava-mahafaty aza izy, dia tsy hampaninona azy izany; hametra-tanana amin'ny marary izy, dia ho sitrana ireny. Ary Jesosy Tompo, rehefa niteny taminy, dia nampiakarina ho any an-danitra ka nipetraka eo an-kavanana'Andriamanitra. Fa izy ireo kosa dia lasa ka nitori-teny eny tontolo eny, ary ny Tompo niara-niasa taminy ka nanamarina ny teny tamin'ny famantarana izay nomba azy. Amena.”

Ry Ray Masina ô! Manamasina anay amin'ny fahamarinana fa ny teninao no fahamarinana. Amen.

Ry fiangonana malala, ho amintsika rehetra anie ny fahasoavana sy ny fiadanana avy amin'Andriamanitra Raintsika sy Jesosy Kristy Tompo. Amen.

Jesosy Kristy niakatra any an-danitra, ny harena velona sy saro-bidy mandrakizay, ho an'ny mpianatra sy Kristianina vavolombelon'i Jesosy Kristy Tompo, ateraky ny fiakaran'ny Tompo velona any an-danitra. Tsapa tokoa, ry Havana, fa amin'izao fiainana izao dia manana karazana

fanalahidy manidy, mangeja sy mamaha, manafaka izay heverina ho ambony sy manam-pahefana. Fa ny fanalahidin'ny fiakaran'ny Tompo Jesosy any an-danitra, dia mirakitra io indrindra. Ny harena velona sy saro-bidy mandrakizay, ny amin'ny fahafahana miasa feno eto amin'izao tontolo izao, ka mitoetra sy miara-monina amin'ny mpianany, miasa feno amin'ny maha Andriamanitra azy noho ny herin'ny fahafatesany sy ny fitsanganany. Maha Imanoela azy amintsika, Andriamanitra Tompo sy mpamonjy. Maro be ny fampanantenana nomen'i Jesosy alohan'ny niakarany, ary ny nahatanterahan'izany taorian'ny niakarany mandrakizao. Teny velona, teny fiainana avokoa izy ireny, nefa tsy mora ny ivelomana sy iainana amin'izany araka ny tenin'ny Tompo hoe: “tahaka ny nanirahanao ahy ho amin'izao tontolo izao no mba hairahako azy ireto koa ho amin'izao tontolo izao”. (Jaona toko faha 17) Manambara inona ny fiakaran'i Jesosy? Inona no lanjan'ny toky sy fampanantenana nomeny alohan'ny niakarany ho any an-danitra ho amin'ny asam-pamonjena? Ho amin'ny asam-panompoana ? Manoloana ny fanenjehana, inona no lanjan'izany amin'izao?

Voalohany, ny lanjan'ny teny sy fampanantenana nataon'i Jesosy sy ny fiakarany. Raha natao ho ivo na fototry ny famonjena Jesosy , araka ny Baiboly, dia hitantsika fa ivo izy ara-tantara, mampisaraka na manavaka na tandindona amin'ny tena izy noho ny asa famonjena ataony . Ny fanekena tao amin'ny Testamenta taloha izay mampino sy mampiaina ny olona hijery sy hanaiky Ilay ho avy, ka velomin'Andriamanitra amin'izany ny finoany, na dia nomena lalàna nitaizana azy ireo tao ambany lalàna, ny nampanaovina azy ireo ny fanatitra alatsa-drà sy ny sisa samihafa tao amin'ny fanompoana, dia ny hitaona ny olona hijery ny mahafa-po an'Andriamanitra irery, hibanjina ny herin'ny teny fikasana, fa tsy mionona ho afa-po amin'ny fitandremana lalàna sy ny fahavitan'ny fombafomba fanompoam-pivavahana amin'ny alalan'ny fanatitra, biby alatsa-drà, averimberina foana na dia tokony ho maty indray aza ny olona manota. Koa ny lanjan'ny teny toky nataon'i Jesosy manoloana ny fiakarany dia ny fahatanterahana sy ny fahavitan'i Jesosy ny famonjena, ny fisoloan-keloka vita indray maka teo amin'ny fisoronana, nanolorany ny ainy tamin'ny nandraisany feno ny anjara fanompoana maha mpisorona be mandrakizay azy. Tanteraka ny teny fikasana nataon'Andriamanitra, nanolotra ilay fanekena vaovao ary “tsy hiverina amiko foana ny teny”, hoy Jehova Andriamanitra, “raha tsy efa maha tanteraka izay sitrako” (Isaia 55:11).

Faharoa, ny lanjan'ny teny ho an'ny mpianatra. Voalohany amin'izany, hoy Jesosy, “mahatsara anareo ny fialako” fa raha tsy hiala Aho dia tsy ho avy aty aminareo ny Mpananatra, fa raha handeha Aho, dia hirahako aty aminareo Izy. Maniraka vavolombelona mahatoky dia ny Fanahy Masina eo aminy, ao amin'ny mpianatra ny Tompo. Jesosy. Manolotra andraikitra ho an'ny mpianatra manana ny teny, ka ny Fanahy Masina irery no hitari-dalana azy ireo, ny amin'ny teny izay rèny, inoany, ekeny, hitany ary notsapainy sy noraisiny tamin'i Tompo. (Jaona 15: 26-27). Fanahy izay nomena rahateo hiaro amin'ny fanahy mamitaka sy fanahy sandoka, Fanahy izay hanitsy ny toe-po, ny toe-tsaina, ny toe-panahin'ny mpianatra tsy hivily hiala amin'ny lalàna marina, hampanetry tena, tsy hirehareha. Fanahy toy izany no nataon'i Jesosy hampitoetra azy ireo ao amin'i Jesosy. Santionany ny nitenenan'i Jesosy ny mpianany mafy: “avelao ny zaza hanantona ahy fa aza raràna, fa an'ny toa azy ny fanjakan'Andriamanitra”. Toy izany koa ny hoe: “mankanesa aty hivoako ianao, ry satàna, fa tsy misaina izay an'Andriamanitra ianao fa izay an'olona”, ary ny hoe: “tsy fantatrareo ny toetry ny toe-panahy ao anatinareo”, hoy Jesosy, raha tezitra ny mpianatra ka niteny nanao hoe: “tianao ve, ny Tompo, raha hiteny izahay ka hisy afo latsaka avy any an-danitra handevina ireo Samaritana ireo?”. Koa ny lanjan'ny teny, manoloana ny teny iraka apetraky ny Tompo mialoha ny fiakarany, dia iraka sy asa hotanterahin'ny mpianatra omban'ny fitarihan'ny Fanahy Masina, asa atao mandra-piverin'ny Tompo indray. Fanahy Masina miasa tahaka ny Ray, ny Zanaka, manamasina mamonjy amin'ny fahalemena, “Fanahy izay nanisina tombonkase antsika”, hoy Paoly Apositoly ao amin'ny epistitiliny, “ho amin'ny andro fanavotana”, fanahy miasa mandrakariva.

Faharoa, tsy miova ny fijoroan'ny mpianatra ho vavolombelona. Mitahiry ny tenin'ny Tompo izay fototry ny fisarahana amin'izao tontolo izao ny mpianatra, mampiavaka azy ireo amin'izao tontolo izao. (Jaona 17-14, 15-18) Izaho efa nifidy anareo avy tamin'izao tontolo izao, hoy ny

Tompo, dia halan'izao tontolo izao ianareo (Jaona 15-19). Na izany aza anefa dia zava-dehibe ny fananan'i Jesosy ireto mpianatra ireto ho vavolombelona, araka ny Jaona toko faha 14 andininy faha 12 manao hoe: “lazaiko aminareo marina dia marina tokoa, izay mino Ahy, ny asa ataoko no ataony koa, ary hanao asa lehibe noho izany izy satria Izaho mankany amin'ny Ray”. Hoy Jesosy manao hoe: “tahaka ny nanirahanao Ahy no hanirahako azy ireo koa ho amin'izao tontolo izao” (Jaona 17-18). Hiverina any amin'ny Ray naniraka ny Zanaka, ary mba ho fantatry ny mpianatra ny antom-pisiany, indrindra eto an-tany raha handeha Jesosy, fa tsy olona na fikambanana na fiangonana hidonanampoana eto anivon'izao tontolo izao ny mpianatra ka tsy hanan-kambara ny amin'ny Tompo, ny teny efa rèny sy nomena azy. Solon-tenan'ny Tompo eto amin'izao tontolo izao ny mpianatra, iraka solon'i Kristy, mampiavana an'izao tontolo izao amin'Andriamanitra amin'ny fitoriana ny filazantsaran'ny famonjena, manondro an'i Jesosy Kristy zanak'Andriamanitra voahombo teo amin'ny hazo fijaliana, maty nisolo heloka an'izao tontolo izao, ary nitsangana ho velona fa Andriamanitra mandrakizay. Iraka ho vavolombelon'ny fahatanterahan'ny teny fikasan'Andriamanitra ny mpianatra, manerana an'izao tontolo izao, hivavahana indray amin'Andriamanitra, amin'ny finoana, mandray ny teny dia ny teny fiainana mandrakizay.

Fahatelo, mampanatena fiarovana ho an'ny mpianany Izy raha handeha no sady manome toky fa tsy hamela azy ho kamboty, fa ny fahavelomany dia fahaveloman'ny mpianany (Jaona toko faha 14 andininy faha 18-19). Ka na dia misaraka aminy aza ny Tompo, hiakatra ho any amin'ny Ray, efa nomena fiainana vaovao ny mpianatra rehefa nandalo fijaliana, fahoriana, ranomaso izay lalampanefena tsy maintsy niaretana noho ny teny nomen'ny Tompo, dia ny nidirany tamin'ny fahafatesan'ny Tompo Jesosy. Fa isan'ny olona very izy ireo, mpanota efa very nangonina izy, efa matin'ny fahadisoana fa ny teny ninoany sy noraisiny no nanadiovana azy, hoy Jesosy. Noho ny teny tao amin'ny mpianatra dia nentin'i Jesosy tamin'ny fahafatesany ny fahafatesan'ny mpianatra, fisarahana amin'Andriamanitra; nentin'ny Tompo niara-nilevina taminy izy ireo ka tonga niara-belona taminy izy ireo, ka tonga niara-belona taminy tamin'ny fahavelomana. Fampianarana izay tsy hafa amin'ny batisa hampianarin'ny fiangonana Kristianina izany, avy amin'ny soratra masina. Ampiraisina amin'ny fahafatesan'i Jesosy sy ny fitsanganany, satria asan'Andriamanitra ny famonjena dia asan'Andriamanitra indrindra ny mamelona ny maty rehefa niara-nalevina tamin'ny fahafatesan'I Kristy tao amin'ny batisa ny mpanota, natao tamin'ny anaran'ny Ray sy ny Zanaka ary ny Fanahy Masina.

Fahaefatra: nanome toky Jesosy, alohan'ny niakarany any an-danitra, fa “homba anareo mandrakariva aho ambara-pahatongan'ny fahataperan'izao tontolo izao”. Nirahina ho eto amin'izao tontolo izao ny mpianatra rehefa nandray ny fahaveloman'ny Tompo Jesosy. Mbola andro mazava hanaovana ny asany no anirahany. Raha tsy toriana eran'izao tontolo izao hatrany amin'ny faran'ny tany ity filazantsaran'ny famonjena ity dia tsy ho tonga ny farany, hoy Jesosy. Asa lehibe izany, fanompoana masina. Mandehana manao ny asa izay nanirahany satria mandeha mankany amin'ny Ray ny Zanaka. Eto amin'ny perikopa, ny asa fanompoana dia tsy hafa noho izay hita ao amin'ny filazantsara hafa toy ny Lioka sy ny Matio: “mandehana ianareo ka mitoria ny filazantsara amin'ny olombelona rehetra, izay mino sy hatao batisa no ho vonjena, fa izay tsy mety mino kosa no hohelohina. Ary izao famantarana izao no hanaraka izay mino: hamoka demonia amin'ny anarako izy, hiteny amin'ny fiteny izay tsy mbola hainy izy, handray menarana izy, ary na dia misotro zava-mahafaty aza izy dia tsy hampaninona azy izany, hametra-tanana amin'ny marary izy dia ho sitrana ireny”. Zava-dehibe amin'ny Tompo ny fahaterahan'ny fandraisana ny olona mpanota ho ao amin'ny fanjakan'Andriamanitra. Izany no anirahana ny mpianatra hitory ny filazantsaran'ny famonjena, hanao batisa amin'ny anaran'Andriamanitra Ray sy ny Zanaka ary ny Fanahy Masina, izay asa mahagaga an'Andriamanitra hampiraisana ny mpanota nosoloan-keloka amin'ny fahafatesan'i Jesosy sy hampiraisana ny mpanota amin'ny fitsanganana. Manana anjara amin'ny famonjena nataon'i Jesosy izao tontolo izao, nisolo heloka azy Izy. Ka ny maha asa mahagaga ny asan'Andriamanitra, fa tsy asan'olombelona, ao amin'ny batisa, izay fiterahana indray, ateraky ny Fanahy, dia Andriamanitra mihitsy no mampiditra ilay olona efa nosoloan'ny Tompo heloka ho ao amin'ny fahafatesana sy ny

fitsangana'i Jesosy. Hazavain'i Paoly Apositoly ao amin'ny Romana toko faha 6 manomboka amin'ny andininy faha 3 izany: “fa na iza na iza isika no efa natao batisa ho amin'i Kristy dia natao batisa ho amin'ny fahafatesany, koa niara-nalevina taminy tamin'ny batisa ho amin'ny fahafatesana isika”, ka ny nananganana an'i Kristy tamin'ny maty ho voninahitry ny Rainy no handehanantsika koa amin'ny fiainam-baovao miara-belona amin'i Kristy. Mampiditra ny olona amin'ny tenin'Andriamanitra, hianatra ny tenin'Andriamanitra, hitandrina ny tenin'Andriamanitra sy hivelona amin'ny tenin'Andriamanitra ny batisa. Iza fanaovana batisa izao no ampianaran'i Jesosy ny fomban'ny lanitra, ny fihevitr'Andriamanitra, ny sitrapon'Andriamanitra ny amin'ny fanjakany, Jesosy zanak'Andriamanitra Ilay teny tonga nofo, manompo ka manolotra ny ainy ho avotra hisolo ny maro; ka na dia tonga olona tokoa aza ny zanak'Andriamanitra dia ny fomban'ny fanjakan'ny lanitra, ny sitrapon'Andriamanitra ho famonjena ny olona no omeny. Tsy maintsy hateraka indray ianareo vao mahazo miditra ny fanjakan'ny lanitra. Izay hateraky ny nofo dia nofo ary izay hateraky ny Fanahy dia Fanahy (Jaona toko faha 3). Isain'Andriamanitra ho zanany ao amin'ny batisa isika rehefa hitany eo amintsika Jesosy. Andriamanitra Ray mijery ny Zanany natolony, nahoana isika mpanota no tsy hijery ny Zanaka ka mino Azy ho fiainana mandrakizay? Fampianarana velona mifototra amin'i Jesosy Tompo izany, ilazana ny fahasoavan'Andriamanitra hamonjena antsika maimaim-poana amin'ny alalan'ny finoana. Fa izay zanak'Andriamanitra dia asan'Andriamanitra voaforona tao amin'i Kristy Jesosy (Efesianina toko faha 2 ny andininy faha 8 ka hatramin'ny faha 10). Ny asa fanompoana, ankoatry ny fananganan'Andriamanitra ny olona ho zanany amin'ny fanatanterahina ny fitoriana ny filazantsara, dia tanisan'i Jesosy, araka ny Marka toko faha 16 manomboka amin'ny andininy faha 17: “izao famantarana izao no hanaraka izay mino”. Asa nandraisana ny fahefana, baiko avy amin'ny Tompo nandray fahefana hatrany an-danitra sy hatraty an-tany izany, hamoaka demonia sy ny sisa amin'ny anaran'ny Tompo. Asa tanterahin'ny fanahy ho amin'ny asa fanompoana izany. Zarazaraina ho samihafa ny fanompoana fa ny Fanahy dia iray ihany. Zava-mahatahotra no sedraina, zava-mahafaty no mahatafiditra ary mety mihatra, zava-tsy azo idirana ara-nofa no maha-tafiditra. Nefa mahatokia ny Tompo: “indro aho homba anareo”, tsy hampaninona anareo izany. Miasa amin'ny tana-maheriny sy ny herin'ny Fanahy ny Tompo ka ny zava-dehibe amin'izay ombany ny mpianatra dia hisy hanamarina ny teny toriana amin'ny famantarana izay momba azy.

Fahadimy ny lanjan'ny teny toky nomen'ny Tompo manoloana ny fanenjehana. Fiteny miharihary ato amin'ny Perikopa no hita ao amin'ny faran'ny Perikopantsika izao fa tiana hosinganina manokana, ateraky ny tsy finoana sy ny fandavana izay nomena. Ny asa famonjena izay vita, ny nanomezan'Andriamanitra ny Zanany lahy tokana dia isaina ho an'izao tontolo izao (Jaona toko faha 6 ny andininy faha 16). Ny fahazavana mandroaka sy mandrava ny haizina, ny fiainana mahery noho ny fahafatesana; ny mino tonga zanak'Andriamanitra, afaka amin'ny fahaverezana, “fa izay tsy mety mino kosa no hohelohina” hoy ny andininy faha 16 tapany faharoa. Ny fanenjehana resahina akaiky araka izao Perikopa izao dia miankina amin'ny fandavan'ny olona ny filazantsara, dia izay tsy mino. Fa ny voka-tsoan'ny tenin'Andriamanitra kosa dia ny finoana, fiainana mandrakizay ary fanenjehana ka hitondra ny hazo fijaliana ny mino. Fa izay hafatra tsotra ho an'ny mpianatra, ny Kristianina manara-dia ny Tompo ho vavolombelon'i Jesosy dia fantaro fa tsy hahavita dingana mialoha anao ny mpanenjika, olona tsy miala amin'ny toerana misy azy, olon'ny haizina. Koa lazain'ny Tompo fa izay tsy mino dia efa voaheloka rahateo satria tsy mino ny Anaran'ny Zanaka lahy token'ny Ray. Nefa kosa amin'ny maha mpitory ny filazantsara antsika mpianatra, mitory ny fitiavan'Andriamanitra, mizara ny fitiavan'Andriamanitra tsy amin'ny fizahan-tavan'olona, dia tsy maintsy mamafy amin'ny tany hay isika fa Andriamanitra no mandena. Mitondra ny mazava amin'izay mbola tratry ny haizim-po am-panahy isika. Ny faharetan'ny fitoriana dia asa ambarampiverin'ny Tompo mpandresy eny amin'ny rahon'ny lanitra. Ny faharetan'ny fitoriana dia mbola faharim-pon'Andriamanitra, miala nenina amin'izao tontolo izao, notiaviny; mitady famonjena ivelan'ny sitrapon'Andriamanitra manko izao tontolo izao! Koa isika hitory hatrany, hamerina azy ireny, hanambara ny filazantsaran'ny famonjena izay fahazavana afaka ho tonga hatrany amin'ny

haizina lalina indrindra, anaty lavaka lalina, mangitsokitsoka, mbola hamoaka izay lazaina ho very handray ny mazava hitany, hanangona sy hanangana izay very, kilasiana fa isan'ny maty amin'ny fanomezana an'i Jesosy fiainana sy nampisy fiaianana, dia ilay fiainana tena fiainana ho fanazavana ny olona (Jaona toko 1 ny andininy 1 ka hatramin'ny faha 5). Isika mitondra ny mazava eo aminy, miampy ny vavaka ataontsika, mitondra sy mitrotro azy eo amin'i Jesosy izay ambara aminy. Asa goavana tsy hamelan'ny Tompo antsika mpianany ho irery ny halebean'ny asa fanompoana, asa fitoriana.. Mila antsika ho resy lahatra ny fahaveloman'i Jesosy amin'ny finoana hananantsika izany, ka ny fanantonana antsika tsirairay tamin'ny fitsanganany no manamafy orina ny fanekentsika Azy ho Tompo sy ho Andriamanitra, hanafoana ny tomany sy ny fisalasalana, ny tsy finoan'ny mpianatra na dia nisy nijoro nahita an'i Jesosy nitsangana aza ny mpianany, ny fisehoan'ny Tompo mivantana tamin'izy rehetra tamin'ny fomba samihafa. Ary teo anelanelan'ny nitsanganan'ny Tompo sy niakarany ho any an-danitra dia hitantsika ny hasaro-bidin'ny teny nambaran'i Jesosy ho an'ny mpianatra: ny tsy maintsy hitoriana ny filazantsara fa “efa nomen'ny Ray azy ny fahefana rehetra hatrany an-danitra hatraty an-tany”; ary koa teo anelanelan'ny fiakaran'i Jesosy Tompo tany an-danitra ka mandrakizao dia ahitantsika ny hasarobidin'ny teny arahin'asa sy famantarana, ny hasarobidin'ny fampanantenana ny Fanahy Masina izay notanterahin'ny Tompo tamin'ny mpianatra raha niandry ny fanafiana azy ireo ny hery avy any ambony izy rehetra. Ny hasarobidin'ny fahamarinan'ny teny, ny amin'ny fanjakan'Andriamanitra mandrakizao ambarapahatongan'ny fahataperan'izao tontolo izao, fa marina Andriamanitra, marina Jesosy, miara-monina amintsika Izy, miara-miasa amintsika mpanompony mba hahatanteraka ny fijoroantsika tsy ho ketraka. Fa sady momba antsika ny Tompo no mamelona antsika ny teniny sy ny Fanahiny no sady manamarina ny teny amin'ny filazantsara izay herin'Andriamanitra ho an'izay rehetra mino azy mba hilazan'ny tsirairay ny hatsaran'ny fiainam-baovao ao amin'ny Kristy Jesosy. Koa hitantsika sy tsapantsika, ry Havana, ny fisahiranana'i Jesosy Kristy Tompo alohan'ny niakarany ho any an-danitra sy ny fisahiranany na dia efa nitoetra eo ankavanana'ny Ray aza Izy, ka momba sy miara-dia amintsika, ary ny fisahiranany amin'ny fanamarinan'ny Fanahy Masina, ny fitoriana ny teny sy ny filazantsaran'ny fanjakan'Andriamanitra. Raha nihaona tamin'ny Maria Magdalenina Jesosy dia nilaza hoe lazao “ny mpianatra fa mialoha azy ireo any Galilea Aho”. Tairin'ny Tompo ny fo sy ny saina amampanahin'ny mpianatra fa Jesosy Tompo velona no ho hita, no hotadiavina, no harahina, mialoha azy. Fa eto amin'ny fiakaran'ny velona ho any an-danitra indray dia tian'i Jesosy ho tsapany fa olona manan-karena amin'ny teny fiainana, ny tenim-pamonjena, ny teny fahazavanana, ny tenin'ny fanjakan'Andriamanitra ny mpianatra ka hizara ny fitiavan'Andriamanitra sy ny famonjena vitany. Jesosy velona mitoetra ao amintsika, amin'ny Fanahiny sy ny teniny, ny mba hanaovantsika sy hananantsika ny sitra-pony satria nataony ho mahatoky ianao, izaho ary isika rehetra izao, notendreny sy nofidiany amin'izao zaram-panompoana izao, hanatanterana ny asany.

Koa noho izany, ry mpitory ny filazantsara, ry fiangonan'Andriamanitra velona, ry rahalahy sy anabavy ao amin'ny Tompo! Aoka tsy ho reraka hanambara an'i Jesosy Kristy Tompo fiainan'izao tontolo izao, Jesosy velona, ilay manapatapaka ny fatorana sy ny gadram-pahotana rehetra izay mampahory ny olona mba hananany fahazavana sy fiainana. Aza sasatra ny manambara an'i Jesosy Kristy raha mbola ho amin'ny fiverenany indray eny amin'ny rahon'ny lanitra no hihariharian'ny voninahitr'Andriamanitra, ny fahamarinana amin'ny asam-pamonjena vitan'i Jesosy Kristy izay nasaina notorianao sy nozaraina ho an'izao tontolo izao. Voninahitra anie ho an'Andriamanitra Ray sy Zanaka ary ny Fanahy Masina izay hatramin'ny taloha indrindra ka ho mandrakizay. Amen.

## 18. Randrianirina Solofoson Gilbert

Hivavaka isika: Faly ny fonay, Jesosy Tomponay ô, satria tanterahinao aminay ny fifalianay, fifalianao ihany koa izany, dia ny fanatrehana Anao mandrakariva Ianao ilay nitsangana tamin'ny maty, nahavita famonjena ho anay tsirairay avy. Misaotra satria nomenao fotoana hifaliana amin'izany izahay. Ary ankehitriny koa dia handray ny teninao, teninao izay maniraka anay, izahay izay efa nanatrika Anao velona. Izahay izay efa mihoby ny fahavelomanao dia indro omenao asa androany hitory ny famonjenao. Tsy amin'ny ankohonana ihany fa amin'ny manodidina anay, eny hatramin'ny faran'ny tany aza, anirahanao izany ka dia isaoranay Anao satria mbola manana anjara amin'ny fanompoana Anao izahay. Ankehitriny ary, ry Tompo, raha handre ny teninao izahay dia mitenena araka ny fombanao hahafantaranay ny sitraponao araka izay hanendrenao anay amin'izao andro niakarana izao. Amin'ny Anaranao Mpamonjy tianay, Jesosy Tompo tia, no anaovanay izany vavaka izany. Misaotra Tompo tia anay ô! Amen.

Ny tenin'Andriamanitra amin'izao andro niakarana izao dia ho hitantsika ao amin'ny filazantsara araka ny Marka toko faha 16 andininy faha 14 ka hatramin'ny faha 20, vakiantsika amin'ny anaran'i Jesosy: “Rehefa afaka izany, dia niseho tamin'ny iraka ambin'ny folo lahy Jesosy, raha nipetraka nihinana ireo; ary izy nanome tsiny azy noho ny tsi-finoany sy ny hamafin'ny fony, satria tsy ninoany ireo efa nahita Azy, rehefa nitsangana Izy. Ary hoy Izy taminy: Mandehana any amin'izao tontolo izao ianareo, ka mitoria ny filazantsara amin'ny olombelona rehetra. Izay mino sy atao batisa no hovanjena; fa izay tsy mety mino no hohelohina. Ary izao famantarana izao no hanaraka izay mino: hamoaka demonia amin'ny anarako izy; hiteny amin'ny fiteny izay tsy mbola hainy izy; handray menarana izy; ary na dia misotro zava-mahafaty aza izy, dia tsy hampaninona azy izany; hametra-tanana amin'ny marary izy, dia ho sitrana ireny. Ary Jesosy Tompo, rehefa niteny taminy, dia nampiakarina ho any an-danitra ka nipetraka eo an-kavanan'Andriamanitra. Fa izy ireo kosa dia lasa ka nitori-teny eny tontolo eny, ary ny Tompo niara-niasa taminy ka nanamarina ny teny tamin'ny famantarana izay nomba azy. Amena.”

Ray masina ô, manamasina anay amin'ny fahamarinana fa ny teninao no fahamarinana. Amen.

Ry fiangonana malala, ho aminareo anie ny fahasoavana sy ny fiadanana avy amin'Andriamanitra Raintsika sy Jesosy Kristy Tompo. Amen.

Tsy fotoana vahiny amintsika raha ny andro niakarana tahaka izao satria fotoan-dehibe eo amin'ny finoantsika, dia isika izay niatrika an'i Jesosy tamin'ny fahavelomany ary samy niteny ao anaty, miombim-po amin'ny Apositoly Paoly manao hoe: “Tsy izaho intsony no velona fa i Kristy no velona ato anatiko”. Ity andro niakarana ity dia fotoana ifaliana satria eto ny ihariharian'ny maha mpianatry ny Tompo antsika. Eto no ihariharian'ny fitiavan'Andriamanitra antsika satria eto no fotoana andraisana ny fanirahan'i Jesosy antsika hitory ny filazantsara amin'ny olombelona rehetra. Zava-dehibe izany satria izany no ho famonjena ho an'ny manodidina antsika, izany no ho famonjena ho an'izao tontolo izao. Ka raha nandray izany fanirahana izany isika izao dia mahatsiaro ny fitiavan'Andriamanitra antsika.

Raha itodihana ny amin'ny fiainan'ny mpianatra, indrindra fa manodidina ny amin'ny fotoana nijaliany nandritra ny herinandro masina, dia nahita ny fahoriana isika, ny fahorian'i Jesosy tsy tambo tononina izany, kanefa ny fahorian'ny mpianatra etsy andanin'izany, tsy mba nafenina izany. Ary io efa fantatr'i Jesosy mialoha hoe: ianareo handositra ahy, na dia teo aza ny nivalovalalo izay niaiky teo anatrehan'i Jesosy fa tsy handao azy na dia hahafaoizany ny ainy aza, tahaka an'i Petera izany; dia indro nandositra an'i Jesosy izy rehefa tonga ny sarotra. Ary izany zavatra izany dia neken'i Petera teo anatrehan'i Jesosy izany fa tena fahotana. Tsy vitan'izany ihany, tsy vitan'ny nandosirana an'i Jesosy ihany, fa hitantsika ny tohin'ny tantara, fa rehefa maty Jesosy dia maty tanteraka ihany koa ny finoan'ny mpianatra manoloana izany. Ary rehefa maty ny finoana dia tsy misy izay ahazoana mijoro. Ary eo no ihariharian'ny tenin'i Jesosy ny amin'ny fanoharana ny



amin'ny voaloboka: “raha misaraka amiko ianareo dia tsy mahay na inona na inona”. Rehefa tafasaraka amin'i Jesosy dia tsy mahay na inona na inona. Fiafenana, izay no azony natao, ary izany no fara hery hitan'ny mpianatra mety ho azy, satria tsy manana andry, “folaka andry niankinana”, hoy ny fiteny, toy ny vato nodiavin'akoho ka dia niafina no sisa natao. Ny teny izay efa nambaran'i Jesosy, naveriny tamin'ny mpianatra matetika: “ny zanak' olona dia tsy maintsy hatolotra eo antanan'ny mpanota”, kanefa tohin'izany dia nitsangana tamin'ny andro faha telo izy. Zavatra tsy nosarahan'i Jesosy izany tamin'ny fanambarany ny fijaliany fa lalana izany hahavitana ny famonjena. Ary ny amin'ny fitsanganany dia zavatra efa nampanantenain'i Jesosy ny mpianany izany. Kinanjo rehefa tojo ny fahasahiranana dia very ny finoana, very ny fanantenana ary ny teny izay naverimberin'i Jesosy dia tsy tsaroany intsony. Tonga ny andro Paska, mbola izany ihany no be tao am-pon'ny mpianatra. Koa na dia tonga aza ireo vehivavy nahita ny fasana foana sady nampitan'ny Anjely ny hafatra, ary nampitain'i Jesosy tenany ihany koa aza, - “mandehana lazao amin'ny mpianatra fa mialoha azy ireo any Galilea aho”-, kanefa na dia nanambarana izany aza ireto mpianatra ireto dia tsy nino ny amin'izay efa nolazaina taminy, tsy nino izay efa nampitaina taminy. Izy Jesosy mampahatsiahy izany eto. Amin'izao fihaonan'i Jesosy amin'ny hanirahany azy izao dia mampahatsiaro ny amin'ny tsy finoan'ny mpianatra. Inona no antony ialan'ny fireharehana rehetra hiala amin'ny fanandratan-tena? Satria Jesosy raha nifidy azy tsy nifidy azy noho ny fahatsarany fa ny faharatsiany indrindra, io no miharihary na dia nofidiana aza. Jesosy mampahatsiaro ny amin'ny fahotan'ny mpianatra eto. Tsy mamoha fota-mandry izy amin'izany fa mampahatsiaro ny tsy fahamendrehan'ny mpianatra mba hitodihany sy hibebehany amin'Andriamanitra. Izany no antony, mba tiany hampahafantarana fa tsy mety ny nataon'ny mpianatra.

Eto isika efa manakaiky ny Pantekosta dia mahatsiaro fa izany indrindra no asan'ny Fanahy amintsika, izany no asa voalohany ao amintsika, ary io no notenenin'i Jesosy hoe hisy mpananatra hafa. Mpananatra voalohany dia Izy tenany ihany, ary hisy mpananatra hafa, ary io no asany amintsika voalohany: mampahafantatra amintsika ny fahotantsika izay tsy hamoizany fo akory ny hitenenany amintsika hoe tsy mety ny nataontsika fa ny fitodiansika, tena ataon'ny Fanahy Masina amintsika isan'andro izany. Fa raha miteny aminao Izy dia Izy no mampahafantatra anao ny fahotanao. Hoy ny soratra masina: “ny fahotana, satria tsy mino ahy izy”, hoy Jesosy. Raha tonga ny andro niakarana, aza adino fa ny fampahatsiarovana anao ny amin'ny tsy fahamendrehanao, izany no hisantaran'i Jesosy azy. Ny antony: hiala amin'ny fireharehana rehetra, hiala amin'ny fanandratan-tena satria natokan'i Jesosy ho an'izay mibebaka ny fanirahana. Ho an'izay tsy naharitra amin'ny fibebahana tsy handray izany fanirahana izany. Ary niharihary izany, indro 11 lahy nirahin'i Jesosy satria ireo no naharitra amin'ny fibebahana, fa izay mamohy fo tsy mety mibebaka tsy mandray izao fanirahan'i Jesosy izao. Hoy Jesosy: “mandehana any amin'izao tontolo izao ianareo ka mitoria ny filazantsara amin'ny olombelona rehetra”. Lehibe izany fanirahan'ny Tompo izany, satria Jesosy raha naniraka ny mpianany tamin'ny fotoana niarahany taminy dia fiaraha-miasa tamin'ny Jesosy izany. Fa eto kosa aza adino fa tena fisoloana an'i Jesosy, irak'i Jesosy isika, isika no vavolombelona. Lehibe izany, lehibe noho ny lehibe nametrahana'i Tompo antsika, 11 lahy no noteneniny eto kanefa indro Jesosy mamantana izany teny izany amintsika eto androany. Isika izay efa nanatrika azy velona, isika izay efa nino azy. Ary aza adino, isika izay efa niaky teo anatrehany fa mpanota, izany no mandray ny fanirahana izao.

Lehibe ny fanirahan'ny Tompo antsika, ary raha jerentsika ny tohiny dia hoy Jesosy: “izay mino sy hatao batisa dia hovanjena fa tsy izay tsy mety mino no hohelohina”. Izany dia tsy hafa fa fampahatsiarovana ny fahalebiazan'ny asa izay hanirahan'ny Tompo antsika. Fa tena famonjena ho an'ny hafa izany, ny amin'ny fitoriana ny teny izay hanirahany antsika, famonjena ho an'ny hafa izany. Tsapanao ve androany ny fahalebiazan'izany hanirahan'ny Tompo anao? Tsarovy fa lehibe tokoa izany satria ianao no nataon'i Jesosy hitory ny famonjena vitany. Lehibe izany ary io no mampitandrina indrindra amin'ny asan'ny Tompo; ianao raha irahina dia tena ho solon'i Jesosy. Raha mitsangana ianao dia aoka ho fantatry ny olona, aoka ho hita taratra eny aminao fa ianao no episitily velona izay mandehandeha hovakian'ny olona. Izany no tena maha lehibe izao fanirahana

izao ka tena hitandremantsika fatratra ny amin'izany. “Izay mino sy hatao batisa no hovonjena fa izay tsy mety mino ho hohelohina”. Io dia manambara ny fahalebiazana ny amin'ny hanirian'i Jesosy antsika. Kanefa izao: Jesosy mampaniraka dia tsy handefa anao amin'ny herin'ny tenanao. Ary izany indrindra no nampahafatariny ny amin'ny tsy fahamendrehan'ny mpianatra amin'ny herin'ny tenany. Raha tsy fantatsika fa tsy mendrika isika dia tsy hanana an'i Jesosy izay Tompontosika isika ary tsy hanana an'i Jesosy izay efa mialoha lalana antsika. Fa raha tsy fantatsika izany dia mety handeha irery isika.

Kanefa jereo ny toky omeny antsika raha miaraka aminy isika: “izao famantarana izao, hoy Jesosy, no hanaraka izay mino...”. “Izay mino”, hoy ny Tompo, izay manana azy hialoha lalana, izay manana azy ho Tompo sy Mpamonjy, izay manana azy ho hany Mpanavotra azy: “hamoaka demonia amin'ny anarako izy, hiteny amin'ny fiteny izay tsy mbola hainy izy, handray menarana izy, eny fa na dia misotro zava-mahafaty aza izy dia tsy hampaninona azy izany, hametra-tanana amin'ny marary izy dia ho sitrana ireny”. Tsy zavatra vaovao izany ho an'ny mpianatra, nasehon'Jesosy tamin'ny asany izany, ka izay manaiky hotarihin'i Jesosy ary manaiky hohirahiny koa, dia indro tafian'i Jesosy an'izany. Fa “izay mino ahy”, hoy Jesosy, “ny asa ataoko no ataony koa”. Asan'i Jesosy no mitory, asany no mametra-tanana, nomeny anao izany, indrindra ho antsika izay nomen'ny Tompo manokana ny amin'izany. Lehibe ny asa nomen'ny Tompo antsika kanefa aza manao hoe: tsy Mpiandry aho, tsy Diakona aho, tsy Pasitora aho; fa tena nataon'i Jesosy ho antsika tsirairay avy izao, samy nomeny araka ny fahaizany avy, tsy misy na iray aza afaka hiala ka hanao hoe tsy nirahin'i Jesosy ho amin'izany, fa isika rehetra rehetra. Hoy Jesosy: “izay mino ahy ny asa ataoko no ataony koa”, ary “izao famantarana izao no hanaraka izay mino”; dia notanisan'i Jesosy teo izay hampanarahany an'izay mino. Izany dia toky nomen'i Jesosy ny amin'ny fandehanantsika, amin'ny hanirahany antsika; “indrô izaho momba anareo mandrakariva ambarampahatongan'ny fahataperan'izao tontolo izao”. Ity andro niakarana ity no handraisantsika an'izany Tompo Jesosy izany. Izay irahiny dia ombainy mandrakariva, ary Izy hahatanteraka ny asa raha manaiky ho ao ambany fitantanany isika sady manaiky manetry tena eo anatrehany. Koa dia raiso ary ankehitriny ny fanirahan'ny Tompo anao amin'izao andro niakarana izao. Fa izay tafahoana amin'i Jesosy velona no irahiny. Koa moa tsy fifaliana va izany, fifaliana izany ho antsika. Aoka isika hiaraka amin'ny teny, amin'ny Apositoly mandrakariva mba hanankinantsika an'izao hafatra izao: fa “tsy izaho intsony no velona fa Kristy no velona ato anatiko”. Ary raha Kristy no velona ato anatiko dia ny sitra-pony no hameno ny fiainako, ny didiny no harahiko, Izy no tokiko. Izany no fanevantsika amin'izao andro niakarana izao.

Voninahitra anie ho an'Andriamanitra Ray Zanaka ary ny Fanahy Masina izay azy hatramin'ny taloha indrindra ka ho mandrakizay, Amen.

## 19. Ranaivozava Samuël Jonah

Ny tenin' Andriamanitra izay voalahatra hotoriana amin'ity andro niakarana ity dia ho hitantsika ao amin'ny Marka toko faha 16 ny andininy faha 14 ka hatramin'ny andininy faha 20, vakiana amin'ny anaran'i Jesosy Tompo: “Rehefa afaka izany, dia niseho tamin'ny iraka amin'ny folo lahy Jesosy, raha nipetraka nihinana ireo; ary izy nanome tsiny azy noho ny tsi-finoany sy ny hamafin'ny fony, satria tsy ninoany ireo efa nahita Azy, rehefa nitsangana Izy. Ary hoy Izy taminy: Mandehana any amin'izao tontolo izao ianareo, ka mitoria ny filazantsara amin'ny olombelona rehetra. Izay mino sy atao batisa no hovonjena; fa izay tsy mety mino no hohelohina. Ary izao famantarana izao no hanaraka izay mino: hamoaka demonia amin'ny anarako izy; hiteny amin'ny fiteny izay tsy mbola hainy izy; handray menarana izy; ary na dia misotro zava-mahafaty aza izy, dia tsy hampaninona azy izany; hametra-tanana amin'ny marary izy, dia ho sitrana ireny. Ary Jesosy Tompo, rehefa niteny taminy, dia nampiakarina ho any an-danitra ka nipetraka eo an-kavanan'Andriamanitra. Fa izy ireo kosa dia lasa ka nitori-teny eny tontolo eny, ary ny Tompo niara-niasa taminy ka nanamarina ny teny tamin'ny famantarana izay nomba azy. Amen.”

Ry Ray Masina ô, manamasina anay amin'ny fahamarinana fa ny teninao no fahamarinana, Amen .

Ry fiangonana malala, ho aminareo anie ny fahasoavana sy ny fiadanana avy amin' Andriamanitra Raintsika sy Jesosy Kristy Tompo. Amen.

Noraisintsika ho fanevan' ity fotoana androany ity ny teny ao amin'ny andininy faha 15 amin'izao teksta izao, dia ny hoe: “mandehana any amin'izao tontolo izao ianareo ka mitoria ny filazantsara amin'ny olombelona rehetra”. Rehefa nitsangana tamin'ny maty Jesosy dia niseho tamin'ny mpianany matetika Izy talohan'ny niakarany ho any an-danitra. Efaolo andro taorian'ny nitsanganany no niakarany ho any an-danitra. Koa rehefa niakatra ho any an-danitra Izy dia nanao ity teny fanirahana ity amin'ireo mpianatra ireo sy izay nanatrika azy hoe: “mandehana any amin'izao tontolo izao ianareo ka mitoria ny filazantsara amin'ny olombelona rehetra”. Teny fanirahana izany, hanao ny asa fitoriana ny filazantsara. Azo lazaina fa teny baiko ihany koa tsy maintsy notanterahan'ireo izay mino Azy sy ny mpanara-dia Azy aty aoriana, ary lazaina amin'ny fomba anankiray manao hoe: manao asa misiona ny fiangonana raha manao ny asa fanirahana satria raharahan'ny iraka izany fitoriana ny filazantsara izany, dia ny mpaniraka dia i Jesosy Kristy Tompontosika. Noraisintsika ho faneva, hoy ny teny teo, amin'izao andro niakarana taona 2004 izao izany asa misiona izany satria matetika manadino isika fa olona nirahina ny fisiansika eto amin'izao tontolo izao. Maniraka Jesosy mba handehanantsika hitory ny filazantsara araka izay voalaza teo. Ny asa misiona, ry fiangonana malala, dia misy fototra hatramin'ny voalohany tao amin'Andriamanitra Ray izany asa misiona izany satria simban'ny fahotana, simban'ny ota izao tontolo izao. Rehefa nandika ny didin'Andriamanitra ny zanak'olombelona dia voatery Andriamanitra nitady lalana hamonjena azy. Noho izany dia naniraka ny Zanany ho ety amin'izao tontolo izao Andriamanitra Ray, ary izy mihitsy no fototry ny fanirahana. Ary hatrany no fototry ny asa misiona rehefa jerena izany vontootin'ny hoe fanirahana ho famonjena izao tontolo izao izany. Izy naniraka ny Zanaka, ny Fanahy Masina, aseho amin'izany fa Andriamanitra telo izay iray, ny Trinitè mihitsy no mifaniraka tamin'izany fanombohan'ny asa misiona izany. Ary tohizan'ny fiangonana na ny mino aty afara izany. Tompon'ny asa misiona Izy ary Izy no mandrindra ny asa. Izany fandrindrany ny asa izany dia misy fahefana, fahefan'ny mpaniraka. Nefa koa ao amin'ny foto-kevi-dehibe ankatoavin'izay hirahina. Raha manao izany Andriamanitra dia tsy miasa irery fa miara-miasa amin'ny maha Telo Izay Iray Azy. Raha jerentsika ny tenin'Andriamanitra ary tsarovana ny teny hoe “handeha isika hamorona olona tahaka ny endrintsika”, Genesisy toko voalohany andininy faha 26. Fiaraha-miasan'Andriamanitra iray telo izany. Any mihitsy no fototry ny asa misiona teto amin'izao tontolo izao. Eo amin'ny sehatra hoe Andriamanitra Ray, Zanaka ary Fanahy Masina dia foto-kevitra lehibe eo amin'izany hoe naniraka ny Zanaka Andriamanitra Ray. Nefa raha naniraka Izy dia isan'izay nirahina tao amin'ny Zanaka ihany koa Andriamanitra, isan'izay nirahina tao amin'ny fandraisana

andraikitra tamin'izay fanirahana rehetra notanterahan'ny Zanany teto amin'izao tontolo izao dia manambara fa ao anatin'izay nanatanteraka ny fanirahana Izy. Fa tsy naniraka fotsiny dia nijery izay nirahina any amin'ny nandefasana azy any Izy. Izany foto-kevi-dehibe amin'izany fanirahana izany dia manambara fa an'Andriamanitra ny asa misiona ary tohizan'ny mino azy io, nomeny ataon'ny fiangonana, ka hita amin'izany ny maha Andriamanitra tompon'ny asa azy. Raha lazaina ny hoe nomeny ataon'ny fiangonana dia tsy miala Izy fa mbola mitoetra amin'ny maha Izy Azy ihany, fa ampanaoviny ny fiangonana izany asa izany.

Araka izany, ry fiangonana malala, dia manao ny asan'Andriamanitra ny mino raha manao ny asa ny misiona na ny asa fitoriana ny filazantsara, fa tsy manao ny asa ho an'ny tenany. Noho izany dia misy mandrakariva ny famantarana ny tena manao hoe: tena manao ny asan'Andriamanitra ve aho sa manao ny asan'ny tenako? Raha maniraka ny fiangonana Andriamanitra dia mbola Izy Telo Izay Iray, ny Trinitè no maniraka azy na mametraka izany amin'ny fiangonana. Ka raha milaza ny hoe: “mandehana any amin'izao tontolo izao ianareo ka mitoria ny filazantsara amin'ny olombelona rehetra”, Andriamanitra iray telo no maniraka. Hanambara ny asa vitan'Andriamanitra no antony hanirahana ny fiangonana, ary ho an'ny olombelona rehetra izany asa vitany izany fa tsy ampahan'olona, ny olombelona rehetra na ny olona tsirairay mihitsy.

Araka izany, ny asa fitoriana ny filazantsara dia tsy mijery “pourcentage” eo amin'ny raharaha izay ataony hiharan'ny asa fitoriana ny filazantsara. Ny olona mijery “pourcentage” eo amin'ny asa vita dia mora fantarina: ny olona te hoderaina, ny olona te ho indraindraina, ny olona matim-boninahitra, ny olona liam-pahefana ka alaim-panahy te hilaza ho mahavita be eo amin'ny asa izao ataony. Fa ny mino marina dia mahatsapa mandrakariva, mandra-pikipin'ny masonry fa kely ny asa vitany satria izao tontolo izao no “limite” nametrahan'Andriamanitra hitoriana ny filazantsara. Ny Tompo dia manambara fa ny olombelona rehetra no tanjona hanambarana. Eto hita miseho koa izany atao hoe fahasoavan'Andriamanitra, ry Havana. Hita ny fahasoavan'Andriamanitra satria tsy mizaha tavan'olona Andriamanitra fa mikendry ny olombelona rehetra, mitady, misokajy ny olombelona rehetra, ny ambony, ny ambany, ny mpanana, ny mahantra, ny be voninahitra, ny matanjaka, izany no kendren'Andriamanitra hanambarana ny filazantsara. Tsy mizaha tavan'olona Andriamanitra, fahasoavana izany ary isan'izany ianao, na sokajy inona na sokajy inona misy antsika dia isan'izay anirahan' Andriamanitra.

Mbola fahasoavana ihany koa fa izay irahina dia ny fiangonana toa antsika izao, ianao io na ny marina kokoa dia izao, izaho, ny tenako. Betsaka ny zavatra mety hiseho ka anaovana hoe tsy mendrika aho hilaza izany, tsy tandrify ahy izany, olona mahantra aho, tsy ampy ny fahalalako sy ny maro samihafa. Nefa tsy izany fa dia ianao mihitsy ho iharan'ny tenin'Andriamanitra ka ilazany hoe “mandehana any amin'izao tontolo izao ianareo ka mitoria ny filazantsara”. Fahasoavana izany fa olombelona mpanota mahantra no natsangan'Andriamanitra ka lasa ekeny ho mpanompo mahatoky ary azo irahina eo amin'izay hanirahan'Andriamanitra. Ny fahavoazana matetika dia mieritreritra isika manao hoe ny ahazoana miteny eo amin'ny pilopitra ihany no azo hanambarana ny tenin'Andriamanitra, nefa tsy izany. Ny zavatra eritreretintsika ho bitika indrindra nefa mihatraika eo amin'ny asa fitoriana ny filazantsara, ilàn'Andriamanitra ny olona izany, ilàny ahy izany fa asa fitoriana ny filazantsara, ikendren'Andriamanitra hamonjena izao tontolo izao. Fahasoavana lehibe ataon'Andriamanitra ho antsika izany, ry Kristianina malala. Matetika adinontsika fa maniraka antsika Andriamanitra, maniraka hiasa Izy. Fa na dia ny ariary alatsakao ao amin'ny fiangonana aza dia asa fitoriana ny filazantsara izany, fa anjaranao, anjarako no mandamina hoe izao no tokony ho raisiko eo amin'ny asa fitoriana ny filazantsara. Fa ny tenin'Andriamanitra hoe mandehana any amin'izao tontolo izao ianareo, dia aza ovana izany. Maro ny fiangonana no mieritreritra ka manao hoe ny fanamboarana ny fiangonanay, ny fanatsarana ny tempolinay, ny fanatsarana ny manodidina ny fiangonanay sy ny maro samihafa, tsy ampy izany. Fa ny fiangonana marina dia mandeha manambara an'i Jesosy Kristy satria io no tanjona. Maniraka hiasa Izy. Tsarovy fa matoa irahina ianao dia misy zavatra iray tsy am-poizina ao, dia ny fahatokisan'Andriamanitra mpaniraka. Tsy

hametraka asa lehibe ho an'izay tsy mahatoky Azy Andriamanitra, ary izay no toetran'Andriamanitra, tsy hametraka asa lehibe ohatran'izao amin'izay tsy mahatoky Azy Andriamanitra fa matoky anao Andriamanitra. Noho izany dia aoka ho mahatoky azy amin'ny takona na amin'ny miharihary. Izay no fikendren'Andriamanitra, izay no tanjona eo amin'Andriamanitra, matoky anao Izy.

Raha jerena ny teksta eto, ry fiangonana malala, ny andininy faha 19 sy ny andininy faha 20 dia toy ny mifanohitra ny fijerintsika izany, satria voalaza ao amin'ny andininy faha 19 dia hoe: ary “Jesosy Tompo rehefa niteny taminy dia nampiakarina ho any an-danitra ka nipetraka eo ankavanan'Andriamanitra”; ny andininy faha 20 indray anefa dia lazaina fa hoe: “izy ireo kosa dia lasa nitony teny eny tontolo eny ka ny Tompo niara-niasa taminy”. Rehefa niakatra ho any an-danitra ve Izy mbola ny Tompo niara-niasa taminy eto amin'izao tontolo izao? Aseho amin'izany fa asa fitoriana ny filazantsara ao amin'ny Tompo dia maniraka mandrakariva ao Izy. Ny teny alaoky ny vava, ny zavatra ambara, ny fandraisana anjara amin'ny asa fitoriana ny filazantsara amin'izay heverina fa kely aza dia momba Andriamanitra. Fantatr'Andriamanitra izany, fantany ny asa amin-kitsim-po tokoa, fantany ny miasa amin'ny fihatsaram-belatsihy. Ka tsarovy fa tsy mandeha irery isika amin'ny fitoriana ny filazantsara; ary ny teny fikasana nomeny aza dia ambony lavitra tsy araka ny iheverantsika azy fa ilazany hoe: “indro izaho momba anareo mandrakariva ambarapahatongan'ny fahataperan'izao tontolo izao”! Ambony izany! Miara-dalana Jesosy, ary azo antoka fa eo amintsika mandrakariva amin'izay atao Izy raha mahatoky ny teniny isika. Toky tsy mamitaka ny tenin'Andriamanitra, ry fiangonana malala, fa azo antoka ho an'izay mino Azy Izy. Misy zavatra tsy tratry ny saina maha olombelona antsika ataon' Andriamanitra, nefa ny maha Andriamanitra an'Andriamanitra dia manao zavatra hitazomana antsika haharitra eo amin'ny finoana.

Noho izany, ry fiangonana malala, manamarika, hiarahantsika rehetra amin'ny finoana rehetra eto an-tany fa andro niakarana androany. Lazain'ny tenin'Andriamanitra fa niakatra any an-danitra Jesosy, mipetraka eo ankavanan'Andriamanitra Izy, tompon'ny voninahitra sy ny fahefana; ka rehefa niala teto amin'izao tontolo izao dia eo ankavanan'Andriamanitra. Andriamanitra, maniraka antsika koa hanohy ny asa eto amin'izao tontolo izao, dia ny asa fitoriana ny filazantsara. Ianao, izaho, isika rehetra mandre ity tenin'Andriamanitra ity no irahina amin'ny alalan'izany teny izany hoe: “mandehana any amin'izao tontolo izao ka mitoria ny filazantsara amin'ny olombelona rehetra”. Manambara izany tenin'Andriamanitra izany fa itokisany aho, hitokisany ianao. Koa mandehana amin'ny fahasahiana ho vavolombelona marina hanambara ny amin'i Jesosy Kristy Tompontosika.

Voninahitra anie ho an'Andriamanitra Ray Zanaka ary ny Fanahy Masina izay hatramin'ny taloha indrindra ka ho mandrakizay, Amen.

## 22. Mampitohy Elia

Marka toko faha 16, andininy faha 9 ka hatramin'ny faha 20, mivaky toy izao amin'ny Anaran'i Jesosy:

“Ary rehefa nitsangana tamin'ny marain'ny andro voalohany amin'ny herinandro Jesosy, dia niseho voalohany tamin'i Maria Magdalena, ilay namoahany demonia fito, Izy. Ary Maria nandeha ka nilaza tamin'ireo efa nomba an'i Jesosy, izay mbola nisaona sy nitomany. Ary izy ireo, na dia nandre aza fa velona Izy sady efa hitan-dravehivavy, dia mbola tsy nety nino ihany. Ary taorian'izany Jesosy dia niseho tamin'ny endrika hafa tamin'ny roa lahy aminy, izay nankany an-tsaha. Ary izy ireo nandeha ka nilaza tamin'ny namany; fa na dia ireo aza tsy ninoany koa.

Rehefa afaka izany, dia niseho tamin'ny iraka ambin'ny folo lahy Jesosy, raha nipetraka nihinana ireo; ary izy nanome tsiny azy noho ny tsi-finoany sy ny hamafin'ny fony, satria tsy ninoany ireo efa nahita Azy, rehefa nitsangana Izy. Ary hoy Izy taminy: Mandehana any amin'izao tontolo izao ianareo, ka mitoria ny filazantsara amin'ny olombelona rehetra. Izay mino sy atao batisa no hovonjena; fa izay tsy mety mino no hohelohina. Ary izao famantarana izao no hanaraka izay mino: hamoaka demonia amin'ny anarako izy; hiteny amin'ny fiteny izay tsy mbola hainy izy; handray menarana izy; ary na dia misotro zava-mahafaty aza izy, dia tsy hampaninona azy izany; hametra-tanana amin'ny marary izy, dia ho sitrana ireny. Ary Jesosy Tompo, rehefa niteny taminy, dia nampiakarina ho any an-danitra ka nipetraka eo an-kavanoan'Andriamanitra. Fa izy ireo kosa dia lasa ka nitori-teny eny tontolo eny, ary ny Tompo niara-niasa taminy ka nanamarina ny teny tamin'ny famantarana izay nomba azy. Amena.”

Ry Ray Masina ô, manamasina anay amin'ny fahamarinana, ny tenonao no fahamarinana. Amen.

Fanontaniana lehibe mety hipetraka amin'ity tenin'Andriamanitra ity ny hoe: “Nahoana no i Maria no nisehoan'i Jesosy voalohany rehefa nitsangana tamin'ny maty Izy?” Antony tsy latsaky ny telo no azo ambara amin'izany dia ny momba ny tokon'i Maria Magdalena amin'ny maha vehivavy azy, ny momba ny kolontsaina avy amin'ny Jiosy ary ny momba ny lafiny ara-pivavahana.

Raha mamaky tsara io teksta io isika dia hitantsika fa tsindriany mazava fa i Maria Magdalena dia vehivavy nanaovan'i Jesosy ny asany, nafahany, namoahan'i Jesosy demonia fito. Vokatry izany dia nanolo-tena sy nanara-dia ary nanompo an'i Jesosy foana no nataony. Hitantsika ao amin'ny Marka toko 15:40-41 fa i Maria Magdalena dia isan'ny vehivavy nanatrika hatramin'ny farany ny fampijaliana sy ny famonoana an'i Jesosy teo amin'ny hazo fijaliana. Izany dia manambara ny firaketam-pon'i Maria sy ny fitiavany lalina an'i Jesosy. Ampoizina izany fa mafy tamin'i Maria ny fahafatesan'i Jesosy ary mety tao anatin'ny famoizam-po sy alahelo lalina izy, ka ny farany azony natao dia nanatanteraka ny fomba amam-panao dia ny fonosorana menaka ny faty izay voalaza amin'ny andininy voalohany amin'ity toko ity. Fantatr'i Jesosy izany zavatra nitranga tamin'ny Maria Magdalena izany ka dia tiany ny hampitraka haingana azy eo anatrehan'ny famoizam-po. Inona tokoa ny zava-nitranga? Ilay Maria vonton'alahelo, rehefa nahita fa nitsangana ny Tompony, velona ny Tompony, dia tonga dia nino, tsy niasala ka dia nampilaza faingana izay mbola nisaona sy nitomany. Amin'izany tokon'I Maria dia ahitantsika fa ny vehivavy dia mora malahelo sy mamoy fo nefa kosa mora mino sy faingana amin'ny fampihelezana ny vaovao hita.

Amin'ny lafiny ara-kolontsaina sy ara-pivavahana indray dia misy fifandraisany sy mampitovitovy azy. Teo amin'ny Jiosy mantsy ny vehivavy dia tsy manana ny lanjany na teo amin'ny fiaraha-monina na teo amin'ny tempoly. Any ka tsy afaka nifandray tamin'ny lehilahy no tsy misy mpihaino. Raha nanomboka ny asany i Jesosy dia niezaka nanaja izany kolontsaina sy ny fomba fivavahana Jiosy izany ka tsy nifidy afa-tsy lehilahy ho mpianany tamin'ny fomba ofisialy. Fa rehefa nitsangana tamin'ny maty kosa izy, izay tampony tamin'ny diany tety an-tany dia noravany izany

foto-pisainana izany: tsy tamin'ny lehilahy no nisehoany voalohany fa tamin'ny vehivavy mba hanambarany fa ho an'ny olona rehetra na vavy na lahy ny famonjena sy ny fanambarana izany. Mazava ary ny fisehoan'i Jesosy tamin'ny Maria Magdalenina satria rehefa nahita izay dia tonga dia nino ary nampielany izany haingana. Ny tanjony dia mba hampahafantatra ny olona ny fahavelomany, ny fandreseny, ny famonjena vitany. Raha tamin'ny lehilahy tokoa mantsy no nisehoany dia ho tara izany satria tsy nino avy hatrany na dia nanambarana aza. Tsy nety nino mihitsy na dia ny mpianatra ka dia nomen'i Jesosy hitoriana. Azo antoka anefa fa nino ihany izy ireo nony farany ka dia nametrahan'i Jesosy andraikitra koa dia ny hitory ny filazantsara amin'ny olombelona rehetra.

Ary raha naniraka Jesosy dia tsy namela irery, fa momba izay nirahiny amin'ny lafiny rehetra. Ny fitsanganan'i Jesosy mantsy dia manambara ny fandreseny ny fahavalo rehetra dia ny nofo sy satana ary izao tontolo izao. Koa raha mihatrika zavatra maro samihafa manahirana ny mino amin'ny asa ataony dia handresy koa: "handray menarana, hisotro zava-mahafaty nefa tsy hampaninona azy", satria Jesosy no momba dia ho sitrana ny marary, hivoaka ny demonia, afaka miteny aminy fiteny tsy fantatra. Tsotra ny fanambaran'i Jesosy ny fitsarana ataony amin'ny iraka hampanaoviny: "izay mino sy atao batisa no ho vonjena fa izay tsy mety mino no hohelohina". Mipetraka amin'ny fiangonana ankehitriny koa izany andraikitra fitoriana ny filazantsara amin'ny olombelona rehetra izany. Ary raha mandinika ny fiangonana Loterana Malagasy dia tena tsapa tokoa fa mbola ny vehivavy no mora mino sy mandray ny filazantsara, ka maro noho ny lehilahy. Fa ny mampalahelo kosa anefa dia ny mbola fanjakan'ny kolontsaina izay manao tsinontsinona ny vehivavy ka tsy mamela azy hanao ny raharaha feno amin'ny fitoriana izany filazantsara izany. Ity tenin'Andriamanitra ity no hanamarinan'ny pasitora iray fa tamin'ny 11 lahy Jesosy vao naniraka hitory ny filazantsara, na dia i Maria Magdalenina aza no nisehoany voalohany, fa tsy tokony hatao ordinasiona, hoy izy, ny vehivavy. Nefa tsy fantany fa ny filazantsara izany nampilazana an'i Maria sy asaina torian'ny mpianatra dia tokana: ny fitsanganan'i Jesosy tamin'ny maty, ny fahavelomany izay ivon'ny fampianaran'ny fiangonana. Ary mahagaga ny famelan'ny fiangonana ny vehivavy hanao ny asan'ny mpiandry nefa tsy avelany hanao raharaha asa pastoral, izay samy asa fanirahana avokoa. Tsarovy, ry Havana, fa ny kolontsaina sy ny fombam-pivavahana dia efa noravan'i Jesosy. Ny mahadodona an'i Jesosy dia fitoriana ny filazantsara. Ny fitaovana mahomby eo anatrehan'Andriamanitra amin'izany dia ny vehivavy sy ny lehilahy indrindra ny vehivavy koa izay haingana amin'ny fampihelozana izany araka ny talenta sy ny toem-po nomena azy, ary ny asa ataon'ny mino amin'ny famoahana demonia sy ny famakivakiana an'izao tontolo izao dia misy fandresena tokoa. Firifiry moa ny jentilisa sy ny ombiasy miova fo noho ny asan'ny fifohazana izay misy eto amintsika? Izany dia vao maika mampahery sy mampahatoky antsika fa tsy mamela antsika irery tokoa ny Tompo amin'ny iraka hampanaoviny. Jesosy tsy mivadika amin'ny teny ataony fa miara-miasa sy nanamarina ny teny tamin'ny famantarana izay nomba azy.

Koa mitsangàna, mijoroa, torio fa velona ny Tompontsika ary tonga mpandresy koa isika izany mino.

Voninahitra anie ho an'Andriamanitra Ray sy Zanaka ary Fanahy Masina izay Azy hatramin'ny taloha indrindra ka ho mandrakizay. Amen.

## 24. Andriamongolandy

Ny perikopa izay anjarantsika amin'ity tapany faharoa ity dia nalaina avy ao amin'ny filazantsaran'i Marka toko faha 16:9-20.

Ry Ray masina manamasina anay amin'ny fahamarinana fa ny teninao no fahamarinana. Amen.

Andriamanitra velona ilay Jesosy ilay ivavahantsika, nandresy ny fahafatesana izy, ilay fahavalo lehibe indrindra mampahory sy mampangovitra ary mampihorin-koditra izao tontolo izao indrindra. Ny fandresen'i Kristy ny fahafatesana, io no fototra maha velona sy mampiorina ny finoana Kristianina ary mbola mamelona sy mampiorina ihany koa ny fiainan'ny Fiangonana hateza mandraka ankehitriny. Raha alaintsika sary an-tsaina mantsy fa hoe tsy nitsangana tamin'ny maty Jesosy fa nitoetra tao am-pasana, dia mazava loatra fa mety ho efa foana 2000 taona latsaka izay ny finoantsika. Izany indrindra no ambaran'ny Aposotoly taorian'ny nilatsahan'ny Fanahy Masina raha nitovy teny izy ireo nilaza hoe: “raha tsy natsangana i Kristy dia efa foana ny finoan'ny olombelona”. Ny teksta izay ambara eto amin'ity perikopa ity dia mifanandrify amin'izany indrindra, - milaza fanorenam-pinoana - , ary izany no foto-kevi-dehibe misongadina manerana ny lahatsoratra.

Toe-javatra mifanandrify amin'izany no hita eto ny amin'ireo sokajin'olona telo samihafa izay nisehoan'i Jesosy taorian'ny nitsanganany tamin'ny maty. Ny voalaza voalohany fa ny iray nahita ny fitsanganan'i Jesosy eto amin'ny andininy faha 9 dia Maria Magdalena izay voalaza fa namoahany demonia fito. Raha jerentsika mazava kokoa ao amin'ny ataontsika hoe famaranana fohy izay tena soratr'i Marka, dia ny andininy voalohany ka hatramin'ny faha 8 amin'ity perikopa ity ka nomen'ny mpandinika ny lohateny hoe ny fasana foana, dia vehivavy telo izy ireo no nandeha tany amin'ny fasan'i Jesosy ny andro voalohany amin'ny herinandro mba hanosotra ny fatin'i Jesosy, hanositra zava-manitra azy. Inona no anton'izany? Ny anton'izany dia satria tsy tao amin'izy ireo intsony ny finoana ny amin'ny tenin'i Jesosy izay nanao hoe “tsy maintsy hitsangana Izy amin'ny andro fahatelo”, fa ny herin'ny fahafatesana, ny fasana sy ny fahalovana, izany no nibahan-toerana tao aminy. Koa azo ekena fa tsy nanantena hahita an'i Jesosy nitsangana ho velona izy ireo, izany hoe nirodana ny finoan'ireo vehivavy ireo, na dia i Maria Magdalena aza izay efa namoahan'i Jesosy demonia fito ka nahita sy nandray nivantana ny asa lehibe izay nataon'i Jesosy. Ireo roalahy izay nankany an-tsaha ihany koa nisehoan'i Jesosy, Lioka dia milaza azy ireo ho nankany Emaosy, dia tsy nahafantatra Azy; ary na dia efa nomen'i Jesosy hafatra aza hilaza amin'ny mpianany dia mbola ambara eto fa tsy nino izany izy. Ny mpianatra no olona sokajin'olona fahatelo, ny 11 lahy izany, satria efa tsy teo intsony mazava loatra ilay Jodasy; voalaza fa very hevitra ireto mpianatra ireto, niambina izy kanefa tsy dia nieritreritra firy intsony ny amin'ny mbola hahita an'i Jesosy. Koa rehefa niseho taminy ny Tompo dia tsy nino izany izy na dia marina aza fa olona efa nahita, nandray nivantana ary nanatri-maso ny fampianarana sy asa izay nataon'i Jesosy. Izy ireo no nitoetra teo anilany nandritra ny fotoana ela, nahita ny amin'ny herin'i Jesosy tamin'ny namoahany ny demonia izay manambara famantarana maneho fa tonga ny fanjakan'Andriamanitra ka resy ny fahefan'ny maizina. Izy ireo ihany koa dia nanatri-maso ny nanasitranan'i Jesosy sy ny nampahiratany an'i Bartomeo jamba. Izao no niarahan'ny tantara ny amin'ny fanasitranan'i Jesosy ny jamba dia mba ho fanehoany fa “Jesosy no fahazavan'izao tontolo izao” izay manala ny olona tao anatin'ny haizina ka mamindra azy ao amin'ny mazava hahita ny voninahitr'Andriamanitra. Ankoatra izany, ireto mpiantra ireto dia nanatri-maso ny nananganan'i Jesosy ny maty, fananganana ireo olona hiala tao amin'ny fahafatesana ho ao amin'ny fahavelomana, izay hanehoany indrindra fa “Izy no fananganana ny maty sy fiainana”. Ary efa nampianarin'i Jesosy sy nambarany mivantana fa ny Zanak'olona tsy maintsy ho faty hatolotra, kanefa kosa hitsangana amin'ny andro fahatelo. Rehefa maty anefa i Jesosy dia adinon'ny mpianatra avokoa izany; tsy nanana finoana intsony izy fa nirodana ilay fanekem-pinoana kely izay mba efa nananany teo aloha tamin'ny nanambaran'i Petera tao Kaisaria-filipo hoe: “Ianao no Kristy Andriamanitra velona”. Tsy ampy hahatonga finoana mafy orina tao aminy ny fahalalana izay efa nananany. Izany dia maneho, voalohany indrindra: Jesosy no tompon'ny finoana, maty ny



finoana rehefa lavitra an'i Jesosy na misaraka Aminy isika. Tsy misaraka amin'ny fihaonana amin'i Jesosy na ny fisehoan'i Jesosy eo amintsika ny finoana. Fanomezana avy aminy izany, izay atolony sy velominy amin'ny isehoany sy ihaonany amintsika zanak'olombelona, fa tsy fananana vokatry ny fahalalana ihany izy ireny, ary tsy amin'ny fatoram-pinoana aza ny zava-mahagaga izay misy; porofon'izany, efa nahita izany ireto mpianatra ireto nefa indrisy fa nirodana izany rehefa tsy teo aminy intsony Jesosy.

Manoloana izany dia tsy avy hatrany dia niakatra any an-danitra Jesosy rehefa nitsangana tamin'ny maty fa mbola nataony ho asa, na dia ambara aza fa efa "vita", hoy ny teniny teo amin'ny hazo fijaliana, "ny asa izay nanirahanao Ahy". Dia mbola nataon'i Jesosy tsy ho ambanin-javatra ny ilàna hiseho amin'ny mpianany mba hamonjy indray ny finoany, hanarina sy hanangana izany, mba ho tonga finoana velona sy mafy orina izany satria ireo mpianany ireo no ho vavolombelona hanambara ny amin'izay rehetra nataony ho famonjena, izy ireo no ambasadaoro, ho hirakiraka, ho masoivoho hisolo tena azy hampiely, hanambara ny filazantsara ka hanorina ny ambaindain'ny fanjakan'Andrimanitra eto amin'izao tontolo izao. Izany no resany ato, isehoan'i Jesosy na tamin'ireo vehivavy izany izay voalaza eto dia i Maria Magdalena izay namoahany demonia fito, na tamin'izay roalahy izay nankany an-tsaha ary indrindra tamin'ny 11 lahy izay samy antsoina hoe mpianatr'i Jesosy; satria ireo mpianatr'i Jesosy dia tsy anarana ilazana ny iraikambiniflo lahy ihany fa anarana ilazana izay rehetra manara-dia sy mino an'i Kristy, satria ny Tompo dia manana lesona mandrakariva ampianarana antsika. Ary eto dia ny fandresena ny tsy finoana, fihaonan'i Kristy amintsika, anisan'ny lesona anankiray. Izany hoe: fanorenam-pinoana izay tsy misaraka amin'ny fihaonana sy ny fandraisana na ny fihainoana ny tenin'i Jesosy. Ny tenin'i Jesosy no fototra mampisy ny finoana ao anatintsika. Tsy azon'Andrimanitra ampiasaina amin'ny asany ny olona tsy mino, fa Andriamanitra dia mampiasa ny efa mino Azy, ka ny ataony dia izao: ny maneho ny voninahiny, ny heriny, ny asany amintsika mba hahatonga antsika ho resy lahatra, hanaiky, hahatsapa ny fahalebiazany ary hanaiky ny mahatsinontsinona antsika, ary indrindra indrindra ny hahatonga antsika hino azy ary tsy handeha amin'ny herin'ny tenantsika. Eto dia olona tsinontsinona, malemy, tsy ampy finoana, kely hery no nisehoan'ny Tompo dia i Maria Magdalena izay voalaza fa nisy demonia fito-manambara fa mpanota-. Izy roalahy nankany an-tsaha dia voalaza fa na dia efa nihaona mivantana taminy aza dia tsy nino; toy izany ihany koa ny mpianany. Izany hoe Andriamanitra dia tsy mifidy ny mahery, tsy mifidy ny avo razana na ny olona feno fahendrena sy fahalalana. Fa mifidy ny manetry tena Izy, mifidy ny mpanota Izy ary miantso azy avy ao amin'izao tontolo izao, ary manao fahononam-baovao ho azy izany, maniraka azy hitory ny vaovao mahafaly. Ny olona mino anefa no nantsoin'Andriamanitra sy ametrahany andraikitra. Araka ny voalaza eto dia tsy nisaraka amin'ny fihaonana, amin'ny fahitana an'i Jesosy sy ny voninahiny izany finoana izany. Mipetraka amintsika ny fanontaniana anefa; indraindray mantsy dia maro ny sahirantsaina hoe: inona ary no ataoko, aiza no ahitako an'i Jesosy Kristy, asehoay ahy indray Izy dia hino Azy izahay. Koa hoy ny tenin'i Lotera: tsy isika no hiakata ho any an-danitra ka hitady an'Andriamanitra, fa Andriamanitra kosa no midina eo amintsika ka manontany antsika ary mihaona amintsika ao amin'i Jesosy Kristy. Mihaona amintsika ao amin'ny Tenin'Andriamanitra Izy, izay ny Teniny dia tsy misy izay tsy mino fa ny teny dia Jesosy. Mihaoana amintsika amin'izany fiasana izany Izy, dia ny teny sy ny sakramenta izay ambaran'i Jesosy, notendren'i Jesosy ho fiasana hanatrehantsika Azy, hahitantsika Azy. Ary ao amin'izany no hanolorany antsika ny Fanahy Masina, izay tsy inona akory fa Andriamanitra tenany izay tonga sy miditra eo amin'ny fiainantsika. Mamboly finoana, manangana ny finoan'ireo mpianany ireo Jesosy. Ny antony dia satria aorian'izao fitantanany izao dia hiakatra ho any an-danitra Izy ka tsy ho hitan'ny mpianatra mivantana intsony tahaka izao nisehoany taminy izao. Izany hoe tsy amin'ny alalan'ny fahagagana intsony na ny fanatrehany maso intsony no handehanantsika fa amin'izao sisa izao dia finoana no handehanantsika. Izany finoana izany no hahitan'ny mpianatra indray an'i Jesosy. Koa izany no aorin'i Jesosy amin'izao hisehoany amin'izy ireo izao, ary tsy ataony ho ambanin-javatra izany, tsy ataon'i Jesosy ho ambanin-javatra koa izany satria fahotana ny tsy finoana. Raha asiana ambaratonga aza ny amin'ny hoe "ota", aiza no lehibe indrindra sy ny kely

indrindra, amiko dia ny tsy finoana no fahotana lehibe indrindra. Ny antony dia satria amin'ny alalan'ny finoana no hamonjena antsika; araka izay hita eto, dia hoy ny teny eto: “izay mino sy hatao batisa no ho vonjena”. Mifanandrify amin'izany koa ny tenin'i Jesosy tamin'i Nikodemosy araka izay hita ao amin'ny Jaona toko faha 3 ny andininy faha 16 manao hoe: “toy izao no nitiavan'Andriamanitra an'izao tontolo izao, nomeny ny Zanany lahy tokana mba tsy ho very izay rehetra mino Azy”. Ary io no voasoratra any amin'ny bokin'i Habakoka, ao amin'ny bokin'ny Romana, izay niteraka finoana ho amin'ny fahalalana vaovao nentin'i Lotera nanavao ny fampianaran'ny fiangonana hiombona amin'ny famonjena sy ny fanamarinana amin'ny alalan'ny finoana; ka amin'izany finoana izany ihany no andraisantsika ny famonjena. Manoloana izany, tsy ataon'i Jesosy ho ambanin-javatra ny hiseho amin'ireto manodidina Azy ireto hahatonga azy hino, hampiala ny fisalasalana, ny tahotra, ny ahiahy izay nameno azy ireo taorian'ny fahafatesany. Asan'Andriamanitra ny finoana, ny finoana dia mahatonga antsika ho olom-baovao, mahatonga antsika tsy hisalalana ny amin'ny fananantsika an'Andriamanitra, ary izany finoana izany dia miseho indrindry sy voaseho amin'ny alalan'ny asa izay ataontsika. Inona moa izany asa izany? Tsy inona fa ny fitoriana ny filazantsara, io no asa tsara voalohany indrindra, fa hoy ny tenin'Andriamanitra hoe: izao no sitrapon'ny Raiko dia ny hinoanareo izay nirahina; kanefa hoy indray i Paoly eto: “ataony ahoana moa ny mino raha tsy misy ny mpitory?” Koa ny mino dia izay efa nanehoan'i Jesosy ny voninahiny. Dia omeny andraikitra izy; voalohany indrindra antsoiny isika ho ao amin'ny famonjena, ary faharoan'izany antsoiny ihany koa isika ho ao amin'ny fanompoana.

Eto dia baiko no ilazan'i Jesosy an'izany amin'ny mpianany, ka hoy izy hoe: “mandehana any amin'izao tontolo izao ianareo ka mitoria ny filazantsara”, ary tsy vao eto no ahitantsika an'i Jesosy maniraka fa ao amin'ny toko faha 6 manomboka amin'ny andininy faha 7 amin'ity Marka ity dia voalaza ny amin'ny nanirahan'i Jesosy ny 12 lahy hitory; ny fitorian-teny dia asa izay maneho ny finoana, ary izany no asa tsara indrindra tian'Andriamanitra hataontsika. Ambaran'i Jesosy tamin'ny teniny teto an-tany, fa hoy Izy hoe: “maro ny vokatra fa ny mpiasa kosa vitsy”. Amin'izany dia maniraka ny fiangonana Izy mba hangataka sy hivavaka amin'ny Ray hanirahany ny mpiasany. Ary ny mahafaly ankehitriny, efa voavalay izany vavaka izany; fa raha alaintsika saray an-tsaina hoe amin'izao vaninandro ahavelomantsika izao no itenenan'i Jesosy ity teny ity dia angamba tsy ambaran'i Jesosy hoe “maro ny vokatra fa vitsy ny mpiasa”, fa mifamadika amin'izay ny hilazany azy ka hoy izy hoe: “betsaka ny mpiasa fa vitsy kosa ny vokatra”. Hevero ange fa eo amin'ny fiangonantsika Loterana Malagasy dia manodidina ny roa tapitrisa isika; izany hoe izay rehetra efa vita batisa amin'ireo roa tapitrisa ireo dia mpanompon'i Kristy, miaramilan'i Kristy, koa moa tsy maro ve izany? Ny mahagaga anefa dia izao, vitsy ny vokatra, tsy firy ny jentilisa miditra ho katekomena hanatevin-daharana ny ambaindain'ny fanjakan'Andriamanitra. Nahoana? Satria tsy manao ny asa, tsy manatanteraka ity baikon'i Jesosy ity ny fiangonana fa variana isika, finaritra isika, mihaino ny tenin'Andriamanitra ihany fa tsy manatanteraka izay asainy ataontsika isika sy ambarany amintsika: mijanona ao amin'ny rindrina efatra ihany ny finoana. Heverintsika, ry Havana, fa ny famoahana demonia sy ny fametrahana-tanana an'ireo olona manantona ao amin'ny fiangonana no asa anirahan'Andriamanitra sy apetrak'Andriamanitra amintsika. Ry fiangonana Loterana Malagasy izay mirehareha, “izany no fifohazana izany”; tsarovy fa ny baikon'i Jesosy eto izay milaza hoe: “mandehana any amin'izao tontolo izao”, ny hoe izao tontolo izao eto dia teny entina hilazana ireo izay mbola any ivelan'ny fanjakan'Andriamanitra, amin'ny teny Hebreo dia ny teny hoe “gohin” no ampiasainy indrindra ilazana ny jentilisa ankoatra ny Zanak'Israely izay vahoakan'Andriamanitra. Manoloana izany indrindra dia tsy maintsy tsarovan'ny fiangonana ity baikon'i Jesosy ity; matoa izy napetraka ho didy dia zavatra tsy maintsy hatao izany, ary heloka sy tsiny eo anatrehan'Andriamanitra ny tsy fanatanterahana azy? Inona anefa ny tambin'izany? ... Fahafatesana no tambiny. Ka izao: ny tsy fitoriana ny filazantsara dia mamarina anao ka hanamelohana anao ho any amin'ny fahaverezana mandrakizay. Eto dia baiko no ilazan'i Jesosy an'izany, mampieritreritra antsika izany, mampitodika antsika izany ary mamoha antsika marina izany mba hivoaka ity rindrina efatra ity ka hitory sy hanambara ny vaovao mahafaly any amin'izay

rehetra mbola tsy nahazo izany. Ary mifanandrify amin'izany indrindra ny fampianaran'ny fiangonantsika ka ilazana hoe mpisorona ny mino, mpisorona ny mpino ankehitriny. Manana adidy izy hitory ny amin'ny tenin'Andriamanitra, izay fanompoana tokana mandravona ny asam-pisoronana rehetra, araka ny fampianaran'i Marthe Hervè. Ny Kristianina dia mpisorona ho an'ny mpiara-belona aminy eo amin'ny manodidina azy. Manana adidy sy andraikitra izy hivavaka ho azy ireo, manana adidy sy andraikitra koa izy hampianatra sy hitory ny vaovao mahafaly; ny raim-pianakaviana dia ambaran'i Lotera fa izy no pasitoran'ny fianakaviana ka tsy maintsy mampianatra sy mizara ny tenin'Andriamanitra amin'ny ankohonana izay natolotr'Andriamanitra ho azy. Ny mampalahelo dia izao: maro amin'ny fiangonana eto amin'izao tontolo izao, toy ny any amin'ny tany mandroso no tratan'ny fangahatsiahana ka tsy ahitana afa-tsy olona antitra manakaiky sy miomana amin'ny fahafatesana ao amin'ny fiangonana. Inona no antony? Izany dia sary maneho fa tsy manatanteraka ny asam-pisoronana izay napetrak'i Kristy aminy ny fiangonana, ny raim-pianakaviana na ny renim-pianakaviana izay ambara fa pasitoran'izany fianakaviana izany. Manomboka ao amin'ny tokantrano Kristiana ny fiangonana, ary izany dia antsoina hoe fiangonana kely izay mitambatra ho fiangonana lehibe iray. Ny fangahatsiahana'ny fiangonana dia maneho fa mangatsiaka ilay fiangonana kely, tsy tafapaka any amin'ny isan-tokan-trano fa angamba ny finoana marina dia izay mijanona amin'ireto rindrina efatry ny fiangonana ihany. Soa ihany fa tonga ny Tompo amin'izao tenin'Andriamanitra izao mba haneho aminao indray ny voninahiny, hanorina, hamonjy, hanangana ny finoanao eo ambavahaonan'ny fahafatesana ankehitriny; ary eo am-panaovana ny asa izay napetrak'Andriamanitra, isika dia mandeha amin'ny fahatokiana, tsy manana tahotra ny mino satria manana ilay momba azy izy dia i Kristy ilay Andriamanitra velona, tsy iza io fa ny Tompo izay efa nitsangana, naharesy ny zava-tsarotra rehetra manodidina antsika; ary ambara eto fa niakatra any an-danitra Izy.

Rehefa niakatra any an-danitra Izy dia tondroina ho nipetraka eo ankavanan' Andriamanitra. Raha mampianatra izany i Lotera dia ambarany fa ny fipetrahan' i Jesosy eo ankavanan'ny Ray, eo amin'ny hoe tanana ankavanan'ny Ray dia tsy milaza fa mipetra-potsiny tsy manao ny adidiny i Kristy mpanjakantsika ,tsia! Fa mandray ny fahefana Izy ka avy any Izy no miasa, miaro ny asa ho an'ny fiangonana, ary mifona isan'andro isan'andro aza ho an'ny fahotantsika. Dia i Jesosy izay mipetraka eo ankavanan'ny Ray io, eo amin'ny Tanana ankavanana izay tanana mahery, manambara ny fahefany, dia tondroina eto fa miara-miasa tamin'ny mpianany izay nandeha nitoriteny ary tsy mbola foana mandraka androany, tsy lany andro izany teny izany, fa mandraka anio ny Tompo dia momba antsika, miara-miasa amintsika, manome aina, manome hery ny teny izay nambarantsika, ary mampamoa izany tenin' Andriamanitra izany. Raha miantso olona Andriamanitra hanao ny irany, raha manendry antsika hitory ny teny Izy dia tsarovy fa tsy mamela anao handeha irery ny Tompo fa manamarina ny teny izay ambarany amin'ny alalan'ny famantarana izay ampanarahiny ny mino. Tsy inona izany fa ny famoahana demonia iray amin'izany izay diso fantatsika loatra, nefa aoka izay hirahina tsy hirehareha toy ny nataon'ny mpianatra hoe: “na dia ny demonia aza dia nanaiky anay” , ary rehefa nijery azy angamba ny Tompo vao nantsoiny hoe noho ny Anarany! Tsy ny herintsika fa ny herin'ny tenin'Andriamanitra , ny herin'i Jesosy, ny herin'Ilay nitsangana tamin'ny maty ka nandresy ny fahafatesana izay manova ny fanjakana eto amin'izao tontolo izao izany ao amin'ny teny izay ambarantsika. Eto ihany koa dia tsy matahotra izy na dia maro aza ny vato misakana, na dia maro aza ny fahavalo, na dia maro aza ny fanenjehana izay sedraina toy izay nisy tamin'ny fiangonana hanoratana ity taratasy ity izao. Ity tenin'Andriamanitra ity dia taty amin'ny taon-jato faharoa, fotoana izay efa nampisy ny fanenjehana nampidirana ity mba ho faran-teny manampy ilay famaranana fohy nataon'i Marka ao amin'ny andininy voalohany ka hatramin'ny andininy faha 8 ao amin'ny toko faha 16. Ilaina izany mba ho fampaherezana ny mino eo anatrehan'ny ady sarotra izay hatrehany, eo anatrehan'ny fanenjehana miafara mihitsy amin'ny fahafatesana aza, hahatonga azy ireo tsy hatahotra na dia handray menarana sy hisotro zava-mahafaty aza. Ny antony dia satria manana ny Tompo izay miara-miasa aminy izy, mampahery azy, ilay mahay ny zavatra rehetra sy efa naharesy ny fahavalo rehetra. Tambiny amin'izany ny nandresen'i Kristy ny fahafatesana izay porofoiny ao amin'ny fasana foana. Ary hoy i Petera: “Jesosy Kristy Tompontosika tamin'ny

fahafatesany sy ny fitsanganany dia naharesy ny zava-tsarotra”. Koa satria mpanjakantsika Kristy dia fandresentsika koa izany fandresena izany, tsy manan-tahotra fa manana ilay mpandresy izay miaraka aminy izy, eny fa na dia ny fahafatesana azy dia ambaran’ny Apositoly Paoly hoe: “ny fahafatesana no hahazahoako tombony”. Ny antony dia satria voaseho eto amin’ity teny ity fa manana ny fanantenana manokana izay tsy hananan’izao tontolo izao i Kristy; ao amin’ny tapany voalohany ao amin’ny famaranana ny bokin’i Marka dia aseho ny fisian’ny Anjely izay iraka avy any an-danitra. Mitafy lamba fotsy izy, niseho tamin’ny famirapiratana lehibe. Io dia manambara ny fisian’ny fiainana ankoatra izao fiainana izao, izay fototra iorenan’ny fanantenana Kristianina, ary voaseho eto amin’ity perikopa anjarantsika ity koa araka ny voasoratra hoe :“rehefa nilaza izany Jesosy dia nampiakarina any an-danitra”. Ao amin’ny toerana hafa Jesosy dia nilaza tokoa fa “handeha hamboatra fitoerana ho anareo” Izy, “koa any amin’izay hitoerako no hitoeranareo koa”. Ka aiza moa io toeran’i Kristy io? Voalaza eto fa nampiakarina ho any an-danitra Izy; isika ihany koa izay mpanara-dia ny Tompo, mino Azy, mpanompony izay manao ny asany eto amin’izao tontolo izao, ka maharitra amin’izany fanompoana izany, dia tsarovy fa hotanterahin’i Tompo aminao tokoa ny teniny hoe “any amin’izay itoerako no hitoeranareo”, tsy aiza izany fa any an-danitra!

Koa araka izay voalaza eto, koa farany indrindra dia matoky isika na dia manoloana ny fanenjehana sy ny fahasaratana, ny ady sarotra izay manodidina lalandava ny fiainana. Ny antony dia satria manana fanantenana lehibe isika ary mino sy manantena, matoky. Ka toy ny nampiakarana an’i Jesosy ho any an-danitra no hampiakarana antsika ihany koa amin’ny andro izay handraisany sy hiantson’i Tompo antsika ho any aminy; ary matoky koa isika ka tsy matahotra satria manana Andriamanitra velona izay nandresy, efa naharesy ny fahafatesana, tsy iza izany fa Jesosy Kristy izay miseho sy mihaona amintsika amin’ny alalan’ny teny, sy ny fanambarana ny vaovao mahafaly izay atolotry ny Tompo ho anao amin’ity perikopa ity.

Voninahitra anie ho Andriamanitra Ray sy Zanaka ary ny Fanahy Masina izay Azy hatramin’ny taloha indrindra ka ho mandrakizay, Amen.

## 25. Rakotoarijaona F.

Ndeha hiara-mivavaka isika rehetra:

“Izao ora sy fotoana izao, ry Jesosy Kristy Tomponay, mahatsiaro indrindra ny adidy sy ny hafatra rehetra izay napetrakao eo am-pelatanan’ny fiangonanao, ho tanan’ny olonao izay olomboafidy, mampahatsiaro ny teny, ny hafatra izay napetrakao taminay, ny hafatra ho an’ny mpanaradia anao rehetra, hitory ny teninao, ny asa sy izay rehetra nampanaovinao anay ho amin’ity anio ity. Araka ny teninao izay voasoratra ao amin’i Marka toko faha 16:9-20 dia fantatray fa manan-kambara aminay izay mihaino Ianao. Koa ny Fanahinao Masina anie hitahy anay amin’ny fanatanterahana ny asa mandritra ny hafatra izay ampitondrainao anay amin’ity teninao ity . Amin’ny Anaranao Jesosy no anambaranay izany. Amen.”

Ny teny izay hotoriana amintsika amin’ity tapany manaraka ity dia araka izay voasoratra ao amin’i Marka toko faha 16:9-20. Izany indray, ry Havana, no andraisantsika hafatra avy amin’ny Tompo ka atolotra antsika rehetra izao. Ity dia tantara manokana raha dinihana araka izay voalaza izay voasoratra eto. Toa tsy misy ifandraisany na fitohizany amin’izay voasoratra rehetra teo aloha kanefa azo lazaina fa famintinana izay rehetra voasoratra ao amin’ny filazantsara manontolo. Tsy dia iadiantsika hevitra lalina ny amin’ny tantaran’ny fikarohana samihafa mahatonga ity teny ity ho miavaka ao anatin’ny filazantsara manotolo, tahaka izay hitantsika eto hoe: ao anaty fonon-teny no nanoratana azy fa tsy mba natohy niaraka tamin’ny andininy faha 8, fa izay hafatra tian’ny teny ambara amintsika rehetra no holazaina. Ity teny ity, araka ny fikarohana dia teny hanampy ny filazantsara araka ny Marka hatramin’ny toko 1 ka hatramin’ny toko faha 16 andininy faha 8; misy mpanoratra milaza fa isan’ny teksta anankiray tao anatin’ny baiboly ity teny ity izay hita taty amin’ny tao 140 taorian’i Jesosy Kristy teo ho eo, ary i Irené aza dia milaza fa tamin’ny taona 180 taorian’ny Jesosy Kristy no nisehoan’izany. Raha ampitahaina tsotra amin’ny voalaza eo aloha izay ambara amin’ity teny ity; teo aloha dia ny tenin’ily zatovo lahy tamin’ireo vehivavy namangy tany amin’ny fasana tamin’ny andro vao maraina no nisongadina, fa eto kosa dia hita fa efa miditra amin’ny resaka tantaran’ny fiangonana ny teksta; izany hoe mazava fa efa amin’ny vanim-potoana izay iainan’ny fiangonana no nanoratana izao teny izao.

Ny zavatra lehibe voalohany izay ambara amin’ity teny ity dia ao ny fitsanganan’i Jesosy Kristy tamin’ny maty araka izay hitantsika ao amin’ny andininy faha 9. Rehefa nitsangana Jesosy dia niseho tamin’ny olona vitsivitsy. Maria Magdalena no voalohany voalaza eto, ary koa Maria anankiray, ary taorian’izany dia tamin’ireo roalahy ary farany dia tonga tamin’ireo Apositoly. Izany hoe misy ambaratongany ny fomba nisehoan’i Jesosy tamin’ny mpianatra; izany ambaratonga izany tsy midika akory fa hoe nisy fahasamihafana teo amin’izy ireo fa efa planina nasehon’Andriamanitra tamin’ny fanambaran-tenany tamin’ny alalan’i Jesosy Kristy izany. Fa tsy mba nanambara an’i Jesosy tamin’ny hery sy amim-boninahitra lehibe Izy fa tamin’ny fanetren-tena sy tamin’ny fahatsorana, hatramin’ny niterahana azy tany an-tranon’omby sy ny nanaovany ny asany ary ny nanetreny tena ho faty teo ambonin’ny hazo fijaliana. Hitantsika eto fa rehefa niseho tamin’ireo vavolombelona samihafa ny amin’ny nitsanganan’i Jesosy tamin’ny maty izany tantara izany dia tonga amin’ny tapany manaraka, ny tapany faharoa milaza ny asan’ireo Apositoly izay fototra niorenan’ny fiangonana ary azo lazaina koa izany fa milaza ny asan’ny fiangonana.

Asa izay nampanaoviny ny fiangonana no ambara hatreto amin’ny andininy faha 15 ka hatramin’ny andininy faha 18. Inona avy izany asa miandry ny izany? Ny fitoriana ny filazantsara no voalohany indrindra, eo no iaingany. Ny filazantsara izay ambara eto dia ny fandresen’i Jesosy ny fahafatesana: vitany ny famonjena, resy ny fahavalo rehetra, mpandresy ny mino an’i Kristy. Ary ny vokatry ny fitoriana izany filazantsara izany dia ireto manaraka ireto: ao ny fanaovana batisa, ary ao koa ny famantarana maro samihafa, ny famoahana demonia izay atao amin’ny anaran’i Jesosy, ny fiteny izay itenenana ny tenin’Andriamanitra amin’ny fomba maro samihafa ary ny fahasahiana

misedra ny fahavalo rehetra tahaka ny menarana sy ny zava-mahafaty, hatramin'ny aretina satria ny petra-tanana dia mitondra amin'ny fanasitranana. Atao hoe sarotra ny fanambarana izany, ny fanatanterahana izany hafatra apetraka amin'ny fiangonana izany satria maro ny fahavalo, maro tsy tambo isaina ny fahasarotana mipetraka eo amin'ny tontolo misy antsika, ny fiainam-piangonana, ny fiainam-pirenena, ny fiainam-pianankaviana, ny fiainam-piarahamonina. Mipetraka tahaka ny zanak'ondry eo afovoan'ny ambodia ny mino amin'ny fihatrehana izany rehetra izany ary mipetraka tahaka izany koa ny fiangonana. Famantarana izay manaraka ny mpianatr'i Jesosy eto ny andininy faha 17 sy faha 18, dia zavatra hita fa tsy vaovao amin'ny filazantsara na any amin'ireo boky 27 izay voasoratra hoe filazantsara na testaments vaovao amin'ny boky ananantsika ankehitriny, fa zavatra efa fomba, miseho amin'ny fomba samihafa amin'ny toerana sasany ihany koa, ohatra amin'izany ny 1 Korontiana toko faha 14, ao amin'ny Asan'ny Apostoly toko faha 2, na ny Asan'ny Apostoly toko faha 10, na ny 1 Korontiana toko faha 12, ny Jakoba toko faha 5:14 sy ny hafa rehetra ihany koa. Efa samy ahitana an'ireo mariky ny famantarana ny amin'ny mpianatr'i Jesosy avokoa ireo. Kanefa izay tian'ny Marka manokana tsindriana manokana amin'ity, izay dia ny mpanoratra tsindriana manokana eto: fampahatsiahivana na fanamafisana izay rehetra efa voalaza any amin'ny toerana hafa ihany koa satria asa lehibe miandry ny fiangonana.

Fa ny tapany farany indrindra amin'izao teny izao no ahitantsika fa nisy ny tso-drano izay napetraky ny Tompo ho amin'ireto mpanatanteraka ny asa ireto fa ny Tompo mihitsy no miara-miasa amin'ny fanatanterahana izany asa rehetra izay napetrany izany. Ny fiaraha-miasa amin'ny Tompo dia zavatra tsy vaovao ihany koa satria ny Apositoly Paoly no efa niteny izany hoe: “mpiaraha-miasa amin'Andriamanitra izahay”. Tsy ny amin'ny asan'ny famonjena tsy akory no tiany ambara amin'izany fa ny fankatoavany ny baiko na ny didy izay napetraky ny Tompo, mankatoa fa Izy no mampaniraka, mampanao ny asa ary Izy koa no manome ny hery hanaovana ny asa, fa tsy ianao no tompon'ny asa izay ataonao. Amin'izany, izay tiana hambara koa dia ny hoe: ny maha mpiara-miasa amin'Andriamanitra dia miainga mandrakariva amin'ny fiantsoan'Andriamanitra; tsarovana indrindra izany ny fandrosoana manoloana ny zavatra izay miseho, tompon' andraikitra ao amin'ny fiangonana isika, manana anjara fanompoana manokana noho ny fandalinana isika. Miainga amin'ny fiantsoan'ny Tompo izany rehetra izany ka Izy no manendry ny fanatanterahana izany raharaha izany. Fa rehefa ny Tompo no miantso dia momba sy mitahy Izy. Fantantsika mpiandry ao amin'ny fiangonana mazava loatra moa ny teny izay ambara eto fa anisan'ny teny fanorenana amin'ny asa ny fampaherezana izay fanao ny Marka toko faha 16 :15-20, kanefa izy eto dia ambara sy hazavaina miaraka hatrery amin'ny andininy faha 9 ka hatramin'ny andininy faha 20.

Tokony hotsarovantsika mandrakariva izany fa Jesosy miseho amin'ny fiainantsika no mariky ny fiantsoana antsika voalohany indrindra. Fa na tsy voakilasy eto ny ambara-tonga izay misy antsika hoe fa rehefa niseho tamin'i Maria Magdalena Jesosy, niseho tamin'i Maria hafa koa ary niseho tamina olona roalahy hafa tany an-tsaha, niseho tamin'ny Apostoly fa tsy voasoratra eto ny hoe miseho amin'ny olom-boafidy dia handray dikany hoe tsy anisan'ny olom-boaantso na olom-boafidy aho satria tsy nisehoan'i Jesosy mivantana. Samy manana ny anjara-toerany manandrify azy ny tsirairay ary hajaina, tandrovana fatratra izay fahasoavana manokana efa napetraka ho anjaran'ny tsirairay avy araka izay planina izay efa nokasain'Andriamanitra ho tanterahiny. Fahasoavana manokana ho an'ireo olona ireo ny nisehoan'i Jesosy mivantana taminy satria mbola tsy nampakarina tany an-danitra Izy. Koa isika tsy hiady ho tahaka azy.

Fa fantatsika rehetra fa rehefa lasa Jesosy, nampidinina ny Fanahy Masina. Tamin'ny alalan'ny Fanahy Masina indray isika no mandray ny teny fanambarana, amin'ny alalan'ny Fanahy Masina no mandray ny hafatra rehetra avy amin'ny Tompo toy ny fiantsoana sy ny fanirahana hanao ny asa izay nampanaovin'ny Tompo rehetra. Koa amin'izany isika dia hahatsiaro ny fahaveloman'ny fiantsoana ao anatintsika mandrakariva, dia ny fiantsoana izay mifototra amin'ny asa izay nampanaovina eto, dia tsy miova ihany koa fa miainga amin'ny fitoriana ny filazantsara. Amin'ny fandaminam-piangonantsika moa dia ny batista dia ny olom-boahosotra ihany no manao azy, fa ny

hafa rehetra kosa dia ataon'ny olo-mino rehetra. Tsy famantarana ihany izy eto fa tena asa tanterahina; raha misy demonia dia avoaka amin'ny anaran'i Jesosy, dia iny no manamporofo, fa izay moa no famantarana ataontsika hoe porofo, manamarina fa Jesosy tokoa no miasa satria Izy no efa nitsangana tamin'ny maty ka nandresy ny fahavalo rehetra.

Koa raha Jesosy ary no mifidy sy miantso antsika, maneho izany fa zavatra lehibe indrindra no efa nataon'Andriamanitra tamintsika tamin'ny niantsoany antsika ho isan'ny mpiasa ny tanim-boaloboka. Amin'izao teny izao ihany koa no isintonana ny saina aman'eritreritra ho amin'ny fijerena manokana ny fiainan'ny fiangonantsika, ny fiainan'ny fiaraha-monina izay misy antsika. Moa manao ireo asa nampanaovin'i Jesosy tokoa ve isika, ary moa hita miharihary sy mivantana eo amin'ny fiainantsika ireo famantarana izay nambara eto? Mampisaina sy mampieritreritra antsika izany rehetra izany, ny amin'ireo zavatra miseho maro samihafa izay nisy eo anivon'ny fiaraha-monina, eo anivon'ny fiangonana, eny na ao anatin'ny ankohonana aza. Fa maro ny marary, maro ny tsy salama, maro ny osa sy ny reraka, mangetaheta te haheno ny tenin'Andriamanitra. Vaovao mahafaly anefa fa efa tanteraka fa nitsangana tamin'ny maty Jesosy nandresy ny fahafatesana, mitondra famelankeloka ho an'izao tontolo izao, mitondra famindram-po ho an'izao tontolo izao ary mitondra ny fitiavan'Andriamanitra ho an'izao tontolo izao. Rehefa nambara izany rehetra izany dia tokony hisaina sy handinika isika izay nanolorana izany: “nandray sy nampiasa izany tokoa ve”? Fa raha nandray sy nampiasa izany isika dia mazava fa niasa, tsy nitsahatra isan'andro isan'andro mampahatsiaro ny tena tokoa hoe “isika tsy maintsy manao ny asa izay naniraka ahy raha mbola antoandro ny andro”. Raha miasa miaraka amin'ny Tompo isika dia hahefa ny zavatra rehetra ary ho velona amin'ny finoana tokoa mba hampandroso ny finoana an'i Jesosy Kristy, ary hampiorina mafy ny finoana ao anatin'ny olona manara-dia rehetra ihany koa. Fa raha i Jaona no nanambara ny amin'ny tenin'i Jesosy tamin'ny Apositoly, ambarany amin'ny teny famaranana teny eto izao dia namporisika izy ny amin'ny tenin'i Jesosy hoe: “fahano ary ny ondriko” ao amin'ny Jaona toko faha 21. Manana adidy amin'ny famahanana ny tenin'Andriamanitra amin'ny olona rehetra isika, ary izany fanambarana ny tenin'Andriamanitra izany dia tsy voatery ho amin'ny alalan'ny teny ihany fa amin'ny alalan'ny asa koa ary amin'ny alalan'ny fiainana, ny fiainantsika dia filazantsara, filazantsara fiainana, filazantsara ho hitan'ny manodidina sy ny mpiara-belona rehetra.

Koa enga anie ary isika mba tsy ho anisan'izay mahazo ny teny voambaran'ny andininy faha 14 eto : mahazo tsiny noho ny tsy finoana sy ny hamafin'ny fo noho ny tsy finoana, fa enga anie isika rehetra mba handray sy hino, handray ny hafatra avy amin'ny Tompo tokoa. Fa raha mandray izany isika dia ho mpanatanteraka ny asa izay napetraky ny Tompo ho amintsika rehetra ary ny Tompo no miara-miasa amintsika, ary tsy hipetraka koa isika fa hanao tahaka an'i Maria handeha hilaza amin'ny hafa rehetra izay mbola malahelo, misaona sy mitomany, ny amin'ny fahaveloman'i Jesosy sy ny amin'ny nahitana Azy; ka na dia mahita ny tsy finoan'ny hafa aza, ny tsy fandraisan'ny olona ny fanambarana dia tsy ho kivy. Fa fantantsika fa anjaran'ny Tompo no mitsara ny olona tsirairay avy fa isika nirahina hamafy, hafa ny mpamafy, hafa ny mpinjinja. Koa ny Fanahin'ny Tompo izay miara-miasa amintsika no hahatanterahana izany rehetra izany ho fanambarana ny vaovao mahafaly sy ireto asa rehetra nampanaovin'ny Tompo ireto.

Ho Azy anie ny voninahitra izay efa Azy hatramin'ny taloha indrindra ka haharitra mandrakizay, Amen.

## 26. Andrianjafy O. B.

Ny teksta anjarantsika dia ao amin'i Marka toko faha 16, manomboka amin'ny andininy faha 9 ka hatramin'ny faha 20, mivaky toy izao amin'ny Anaran'i Jesosy:

“Ary rehefa nitsangana tamin'ny marain'ny andro voalohany amin'ny herinandro Jesosy, dia niseho voalohany tamin'i Maria Magdalena, ilay namoahany demonia fito, Izy. Ary Maria nandeha ka nilaza tamin'ireo efa nomba an'i Jesosy, izay mbola nisaona sy nitomany. Ary izy ireo, na dia nandre aza fa velona Izy sady efa hitan-dravehivavy, dia mbola tsy nety nino ihany. Ary taorian'izany Jesosy dia niseho tamin'ny endrika hafa tamin'ny roa lahy aminy, izay nankany an-tsaha. Ary izy ireo nandeha ka nilaza tamin'ny namany; fa na dia ireo aza tsy ninoany koa.

Rehefa afaka izany, dia niseho tamin'ny iraka ambin'ny folo lahy Jesosy, raha nipetraka nihinana ireo; ary izy nanome tsiny azy noho ny tsi-finoany sy ny hamafin'ny fony, satria tsy ninoany ireo efa nahita Azy, rehefa nitsangana Izy. Ary hoy Izy taminy: Mandehana any amin'izao tontolo izao ianareo, ka mitoria ny filazantsara amin'ny olombelona rehetra. Izay mino sy atao batisa no hovonjena; fa izay tsy mety mino no hohelohina. Ary izao famantarana izao no hanaraka izay mino: hamoaka demonia amin'ny anarako izy; hiteny amin'ny fiteny izay tsy mbola hainy izy; handray menarana izy; ary na dia misotro zava-mahafaty aza izy, dia tsy hampaninona azy izany; hametra-tanana amin'ny marary izy, dia ho sitrana ireny. Ary Jesosy Tompo, rehefa niteny taminy, dia nampiakarina ho any an-danitra ka nipetraka eo an-kavanoan'Andriamanitra. Fa izy ireo kosa dia lasa ka nitori-teny eny tontolo eny, ary ny Tompo niara-niasa taminy ka nanamarina ny teny tamin'ny famantarana izay nomba azy. Amena.”

Ry Ray Masina ô, manamasina anay amin'ny fahamarinana, ny Teninao no fahamarinana. Amen.

Teksta mahazatra antsika loatra ity perikopa ity satria isaky ny misy asa sy fampaherezana dia anisan'ny teny fanorenana izany asa izany ity perikopa ity. Ary eo amin'ny sehatry ny fifohazana koa dia maminy indrindra ity perikopa ity. Ka isaky ny mifidy teksta ny mpiandry ohatra dia ity teteksta ity no fidiany hotoriana amin'izany fotoana izany. Kanefa tsy dia izany loatra ny fikendrena raha manoratra eto i Marka. Ary raha ny mpandinika maro aza no miady hevitra ny amin'ity teksta ity dia hitany fa tsy i Marka no manoratra azy fa nifarana teo amin'ny andininy faha 8 ihany ny sora-tanan'ny Marka, satria i Marka raha mitantara ny fitsangananan'i Jesosy tamin'ny maty dia tsy nierehan'ny sainy loatra ny hanambara ny fisehoan'i Jesosy tamin'ny mpianany, fa ny zava-dehibe taminy dia ny fasana foana, izay fototra iorenan'ny fitsangananan'i Jesosy tamin'ny maty. Ary raha aminy izany dia ampy ho porofo fa velona tokoa Jesosy Kristy. Ary marihina eto koa fa tsy nahatonga ny mpianatra, ireo mpanara-dia an'i Jesosy Kristy, hino fa velona Jesosy ny fahitana ny fasana foana, fa raha ny niafiakaran'ny tantaran'i Marka eo amin'ny andininy faha 8 eo no jerena, dia hita fa tahotra sy fahatalanjonana no nahazo ireo vehivavy ireo. Ary raha manambara ny amin'ny mpianatra izany toe-javatra izany izy dia tsy mbola nahatonga azy ireo hino izany. Ary ny mpanoratra taty aoriana, izay efa lavalava tao aorian'ny fitsanganana tamin'ny maty, raha ny nanampy ity tantara ity koa, ny nokendreny voalohany tamin'izany dia izao: ny fahitana ny fasana foana dia tsy nahatonga finoana tamin'ireo mpianatr'i Jesoa Kristy raha tsy niseho taminy Izy, araka izao notantarainy eto izao. Noho izany ny hevi-dehibe horesahantsika amin'ity perikopa ity dia izao: velona mandrakizay Jesosy ka manohy ny asam-pamonjena izay efa nataony. Ny vontoin'ny zavatra tantaraina ao amin'ny filazantsara manotolo dia ny asam-pamonjena nataon'i Kristy. Ary izany no antony nanirahan'Andriamanitra Rainy Azy, dia “ny hanaisotra ny fahotan'izao tontolo izao”, ny nahatonga an'izao tontolo izao “hanana fiainana mandrakizay”. Ary ny asam-pamonjena nataony, dia notanterahiny tamin'ny fomba roa fony Izy mbola tety an-tany. Ny voalohany dia tamin'ny alalan'ny fanasitranana ny marary, famoahana demonia, famokisana olona maro an'arivony. Ary ny faharoa, dia ny fanolorany ny tenany teo amin'ny hazo fijaliana mba ho fanavotana antsika amin'ny fahotana. Ary ity faharoa ity no faratampony amin'izay asa nataon'i Jesosy satria teo no nandreseny tanteraka



ny herin'ny ota sy ny fahafatesana ary ny devoly. Ary manamafy orina izany asa rehetra izany ny fitsanganan'ny tenany tamin'ny maty resahina amin'ity perikopa ity. Velona mandrakizay Izy ka mbola afaka manohy ny asam-pamonjena nataony eto amin'izao tontolo izao, amin'ny alalan'ny fanirahany ny mpianany "hitory ny filazantsara amin'ny olombelona rehetra", sy ny teny fampanantenana fiaraha-miasa amin'izy ireo.

Eto amin'ny andininy faha 15 Jesosy dia maniraka ny apostoly "hitory ny filazantsara amin'ny olombelona rehetra". Ambarany ao ny antony hanirahany dia izao: "izay mino sy atao batisa ny no hovonjena", izany hoe ny famonjena izao tontolo izao dia amin'ny alalan'ny finoana an'i Jesosy Kristy sy ny batisa. Zava-dehibe eo amin'ny fampianaram-piangonantsika loterana ny finoana sy ny batisa satria ny finoana an'i Jesosy Kristy sy ny famonjena nataony no hahazoantsika fahamarinana eo anatrehan'Andriamanitra. Avy aiza no ahazoan'ny olona izany finoana izany? Ambaran'ny soratra masina fa "ny finoana dia avy amin'ny tori-teny" ary indrindra koa ny foto-pianarana izay ianarantsika dia manambara koa fa tsy ny herintsika na ny saintsika no hahazoantsika mino an'i Jesosy Kristy fa ny Fanahy Masina no mitaona antsika tamin'ny alalan'ny filazantsara. Ary noho izany ny fitoriana ny filazantsara izay hanirahan'i Kristy ny Apositoly eto dia anisan'ny fanaparitahana ny finoana ho an'ny olombelona rehetra mba hahatonga azy ho voavonjy. Ary izany dia fanohizana ny asam-pamonjena izay efa nataon'i Jesosy Kristy. Ary izany asa izany koa dia mbola tohizantsika fiangonana mandrapahatongan'ny fahataperan'izao tontolo izao. Koa na inona na inona asa ataontsika fiangonana dia tsarovy mandrakariva fa fanohizana ny asam-pamonjena nataon'i Jesosy Kristy izany. Ary ny fiangonana tsy manao izany dia mampisalasalana ihany ny maha fiangonana azy. Amin'ny Loterana dia anisan'ny famantarana voalohany indrindra ny fiangonana marina ny fitoriana madio ny tenin'Andriamanitra. Na dia ny famantarana voalaza eto amin'ny andinin'ny faha 17, 18 eto aza dia mifotra amin'izany tenin'Andriamanitra izany avokoa, satria ireo famantarana ireo dia tsy famantarana tahaka ny mpanao mazika na mpanao fahagagana hafa, fa famantarana vokatry ny tenin'Andriamanitra. Ary asan'ny tenin'Andriamanitra, asan'i Kristy ireo famantarana rehetra ireo ka mifotra amin'ny tenin'i Kristy izy.

Tsara ho fantatra koa fa tsy miasa irery ny fiangonana eto am-panaovana ny asam-pamonjena, misy teny fampanantenana nomen'ny Tompo ao. Raha amin'ny Matio izany teny fampanantenana izany dia ny hoe: " indro aho homba anareo mandrakariva ambara-pahatongan'ny fahataperan'izao tontolo izao". Fa eo amin'ny Marka kosa dia ao amin'ny mpanao famantarana samihafa izay hanaraka ny mino ny teny fampanantenana. Koa ny fisehon'ireo famantarana ireo amin'ny fiangonana no manaporofa fa miara-miasa aminy tsara tokoa i Kristy, satria ireo asa ireo dia tsy asa vokatry ny fahaizan'ny fiangonana ihany fa vokatry ny famonjena efa nataon'i Kristy. Koa raha mamoka demonia ny fiangonana dia ny fandresen'i Jesosy Kristy ny fahafatesana teo amin'ny hazo fijaliana no maharesy ny demonia. Noho izany, na dia tsy miseho amintsika tahaka ny fomba nisehoany tamin'ny mpianatra intsony aza i Jesosy ankehitriny, dia mbola afaka miara-miasa amintsiaka hatrany hatrany Izy amin'ny alalan'ny Fanahy Masina mandra-piveriny indray.

Ry Kristianina malala ao amin'ny Tompo, velona mandrakizay Jesosy ka manohy ny asam-pamonjena nataony Izy, ary izany dia natombony indray tamin'ny fisehonany tamin'ny mpianatra izany nanamafisany orina ny fitsanganany sy nanirahany azy ireo hitory ny filazantsara amin'ny olombelona rehetra, ary ny fampanantenana ny fiaraha-miasa taminy ary nanorenany indray koa ny finoan'izy ireo izay efa rava tamin'ny fahafatesan'i Kristy. Anjarantsika fiangonana ny manohy ny asa ankehitriny. Ny hoe "mandehana" dia baiko eto, ary raha baiko dia tsy maintsy tanterahina. Tsy adidy hotanterahina ihany ho fanohizana ny asam-pamonjena nataon'i Kristy fa anisan'ny famantarana koa ny fahaveloman'ny fiangonana. Antoka hisian'ny fiangonana izany ka tsy azo tsinontsiniavana. Noho izany dia manana adidy ny Kristianina tsirairay hitory ny filazantsara amin'ny olombelona rehetra mba hahazoany famonjena. Maro anefa ny zavatra manembatsembana izany famonjena izany tsy ho azon'ny olona, anisan'izany ny asan'ny devoly izay mitaona ny olona mandrakariva ho any amin'ny fahaverezana. Ka noho izany dia tsy maintsy io no fahavalon'ny

misiona voalohany, ary izany no mahatonga antsika fiangonana hanao zava-dehibe ny famoahana demonia mba hahatonga ny olona handray ny filazantsara mba hahatonga azy hahazo ny fiainana mandrakizay. Ao anatin'izany koa ny aretina maro samihafa izay mahatonga ny olona tsy hahatsapa ny hamamin'ny famonjena, ka noho izany dia anisan'ny asan'ny fiangonana ihany koa ny fanasitranana amin'ny alalan'ny vavaka izay hahazoan'ny olona tanteraka ny famonjen'i Kristy. Enga anie mba samy hahavita ny andraikitra amin'izany fitoriana ny filazantsara izany ny fiangonana tsirairay.

Voninahitra anie ho an'Andriamanitra Ray Zanaka ary ny Fanahy Masina izay Azy hatramin'ny taloha indrindra ka ho mandrakizay, Amen.

## 27. Ranivomiarana R. F.

Mk 16:9-20

Ny perikopa izay voatendry hotoriana dia ny Marka toko faha 16:9-20, mivaky toy izao amin'ny Anaran'i Jesosy.

“Ary rehefa nitsangana tamin'ny marain'ny andro voalohany amin'ny herinandro Jesosy, dia niseho voalohany tamin'i Maria Magdalena, ilay namoahany demonia fito, Izy. Ary Maria nandeha ka nilaza tamin'ireo efa nomba an'i Jesosy, izay mbola nisaona sy nitomany. Ary izy ireo, na dia nandre aza fa velona Izy sady efa hitan-dravehivavy, dia mbola tsy nety nino ihany. Ary taorian'izany Jesosy dia niseho tamin'ny endrika hafa tamin'ny roa lahy aminy, izay nankany an-tsaha. Ary izy ireo nandeha ka nilaza tamin'ny namany; fa na dia ireo aza tsy ninoany koa. Rehefa afaka izany, dia niseho tamin'ny iraka ambin'ny folo lahy Jesosy, raha nipetraka nihinana ireo; ary izy nanome tsiny azy noho ny tsi-finoany sy ny hamafin'ny fony, satria tsy ninoany ireo efa nahita Azy, rehefa nitsangana Izy. Ary hoy Izy taminy: Mandehana any amin'izao tontolo izao ianareo, ka mitoria ny filazantsara amin'ny olombelona rehetra. Izay mino sy atao batisa no hovonjena; fa izay tsy mety mino no hohelohina. Ary izao famantarana izao no hanaraka izay mino: hamoaka demonia amin'ny anarako izy; hiteny amin'ny fiteny izay tsy mbola hainy izy; handray menarana izy; ary na dia misotro zava-mahafaty aza izy, dia tsy hampaninona azy izany; hametra-tanana amin'ny marary izy, dia ho sitrana ireny. Ary Jesosy Tompo, rehefa niteny taminy, dia nampiakarina ho any an-danitra ka nipetraka eo an-kavanan'Andriamanitra. Fa izy ireo kosa dia lasa ka nitori-teny eny tontolo eny, ary ny Tompo niara-niasa taminy ka nanamarina ny teny tamin'ny famantarana izay nomba azy. Amena.”

Ry Ray Masina ô, manamasina anay amin'ny fahamarinana fa ny teninao no fahamarinana. Amen!

Ity perikopa izay anjarantsika ity dia voalahatra indrindra hotoriana amin'ny andro niakarana, kanefa manomboka amin'ny andininy faha 14 hatramin'ny 20 ihany raha ny perikopantsika FLM no jerena, ary andininy faha 9 ka hatramin'ny faha 13 dia tsy ao anatin'izany; fanamarihana ihany izany fa ny anjarantsika eto dia miantoboka amin'ny andininy faha 9 mifarana amin'ny andininy faha 20. Raha mahamarika isika dia hita tokoa ato amin'ny baibolintsika fa misy nataon'ny mpanoratra ao anatin'ny “crochets”, na farango sosona izany, ity andininy faha 9 sy faha 20 ity, izay manambara indrindra fa tsy azo antoka mazava tsara ny fisian'ireo andininy ireo fa mampisalasala. Kanefa tsy hiditra lalina amin'izany isika fa ndeha hojerentsika ny perikopa izay anjarantsika, izay manomboka amin'ny andininy faha 9 mifarana amin'ny andininy faha 20.

Eto amin'ny andininy faha 9 ka hatramin'ny faha 13 dia maneho amintsika ny sary izay nitsanganan'i Jesosy tamin'ny maty sy ny nisehoany voalohany indrindra tamin'ny Maria Magdalena, ary ny nataon'i Maria taorian'izany fahitany an'i Jesosy izany dia ny nanambarany tamin'ny namany izany fahagagana lehibe izany. Araka ny hita amin'ny filazantsara “synoptique” iray manontolo dia hita fa tsy niseho avy hatrany amin'ny alalan'ireo mpianatra 11 lahy Jesosy, fa voalaza mazava tsara amin'ny andininy faha 9 amin'ny perikopa izay anjarantsika eto, fa niseho voalohany tamin'ny Maria Magdalena Izy. Iza moa ity Maria Magdalena ity? Ary inona no mety nahatonga azy ho isan'izay voalohany indrindra nisehoan'i Jesosy tamin'ny fitsanganany tamin'ny maty? Raha jerentsika ny andininy faha 9 amin'izao perikopantsika izao sy ny Lioka toko faha 8 andininy faha 2 dia izy ilay vehivavy izay nanana demonia 7 ary nositranin'i Jesosy tamin'izany. Hita koa amin'ny filazantsara hafa toy ny Lioka toko faha 8 andininy faha 3 fa vokat'izany fanasitranana lehibe izay nataon'i Jesosy taminy izany dia nahafoy tokoa izy ny fananany hanompoany an'i Jesosy nandritra ny fotoana izay nanatanterahan'i Jesosy ny fitoriana ny filazantsara. Raha mijery koa isika ny amin'ny tantara izay amin'ny fijalian'i Jesosy, nanomboka tamin'ny nanomboana azy teo amin'ny hazo fijaliana hatramin'ny nametrahana azy tao am-pasana, dia hita fa anisan'izay nitsinjo lavitra teny ho eny, nanjohy mandrakariva an'i Jesosy izy nanomboka teo amin'ny nanombohana azy teo amin'ny hazo fijaliana ary hatramin'ny nametrahana azy tao am-pasana. Hitantsika izany ao amin'ny Matio

toko faha 27 andininy faha 56 fa izy dia nitsinjo lavitra an'i Jesosy tamin'ny nanombohana azy teo amin'ny hazo fijaliana. Ary anisan'ireo vehivavy izay nijanona teo amin'ny hazo fijaliana koa izy, araka ny Jaona toko faha 19 andininy faha 25. Ary raha tonga ny fotoana izay hametrahana an'i Jesosy tao am-pasana dia anisan'izay nijery koa izy izay nametrahana an'i Jesosy tao am-pasana. Ary tsy nahagaga raha izy tokoa no nahita ny fitsanganan'i Jesosy tamin'ny maty, satria noho ny fitiavany fatratra an'i Jesosy noho izay fanasitranana lehibe nataon'i Jesosy taminy, dia tonga izy mba handeha hanositra zava-manitra ny fatin'i Jesosy, araka ny fanao teo amin'ny Jiosy. Iarahana mahalala fa andro Zoma tokoa no nahafatesan'i Jesosy izay ankatoky ny sabata, izay tsy azo hanaovana raharaha, izany hoe tsy azo ivarotana na koa ividianana zavatra, ka tsy nisy ny fotoana izay handehanana any am-pasana hanaovana izany fanosorana ny fatin'i Jesosy izany. Koa raha vao maraina mangiran-dratsy ny andro voalohany dia lasa nividy zava-manitra izy sy Salomé ary Maria renin'i Jakoba mba handeha hanositra ny fatin'i Jesosy. I Lioka sy i Jaona dia mampiasa ny teny hoe "izy" fa tsy "izy ireo", izay entina hanambarana tokoa fa i Maria Magdalena irery no nahita voalohany ny nitsanganan'i Jesosy tamin'ny maty.

Lesona lehibe tokoa no azo tsoahina amin'izany fihetsik'i Maria Magdalena izany, ho amin'ny fijoroana vavolombelona izay ataon'ny fiangonana. Raha nandalo ady mafy tokoa Jesosy nanomboka teo amin'ny nanombohana Azy teo amin'ny hazo fijaliana dia tsy sahy nanakaiky an'i Jesosy ireo mpianany ireo. Eny fa na dia tany an-tendrombohitra aza dia tsy naharitra niari-tory ireo mpianany ireo. Ary anisan'izay nandà an'i Jesosy intelo koa i Petera izay mpianatra nafana fo, raha ny tantaran'ny mpianatr'i Jesosy no jerena. Tsy inona izany fa vokatry ny tahotra izay nanjaka teo amin'ireto mpianatr'i Jesosy ireto. Ary vokatr'izany koa dia nirindrana an-trano izy ireo. Fa i Maria Magdalena, izay mpanara-dia an'i Jesosy kosa, dia nanjohy mandrakariva an'i Jesosy hatramin'ny farany, tsy mba nanana ny tahotra fa nanana tokoa ny fahasahiana na dia tao aza ny fisian'ireo miaramila izay niambina ny fasana; ary tao koa ny hery, noho ny naha vehivavy azy, manoloana ity vato lehibe izay natao varavaram-pasana, izay anisan'ny nampametra-panontaniana azy koa hoe: "iza no hanakodia ny vato?". Kanefa tsy nahasakana azy handeha hanosotra ny fatin'i Jesosy izany. Izany indrindra no tokony ho fiainantsika Kristiana, dia ny ho sahy, toa an'i Maria, hijoro ho vavolombelona, toy izay nataon'ireo maritiora maro teto amintsika, naharitra hatramin'ny fahafatesana. Ary tsy nahagaga raha tsy nino koa ireo izay nanambaran'i Maria izany fahagagana lehibe izany, satria raha teo amin'ny tantara, i Maria dia anisan'izay nokilasiana hoe mpanota indrindra. Ary izany hoe olona manana demonia fito izany hita tokoa fa noheverina ho toy ny olona adala, very saina.

Ka eto, noho izany toe-javatra nisy izany, dia misy zavatra vitsivitsy izay mety ho antony nahatonga izany tsy finoana izany. Voalohany indrindra, araka izay voalaza teo, dia ny hoe: olona izay atao hoe "adala afaka" izany no nisehoan'ny fahagagana ary nanao izany fanambarana izany ka noheverina ho toy ny rediredin'adala izany, manoloana ny fahafatesan'i Jesosy, satria maro no nitomany, nisaona. Ary nahatonga ny saina hikorontana tsy hilamina tsara izany. Ka dia noheverina fa toy ny rediredin'adala tokoa izany fanambarana nataon'i Maria izany. Eo koa ny amin'ny lafiny fiaraha-monina: ny vehivavy dia tsy mba to-teny eo amin'ny fiaraha-monina ka mety tsy ho nanana ny lanjany tokoa izany fanambarana izay nataon'i Maria izany. Ao koa ny hoe: tsy manan-danja raha hoe ny fijoroana vavolombelona ataon'ny olona anankiray. Fa raha atao hoe olona maromaro vao azo inoana izany fanambarana izany satria zava-mahagaga tokoa. Ka ilay noheverina fa maty no hitsangana amin'ny maty indray, dia anisan'ny zavatra mahatanlanjona ary mampahatahotra tokoa izany. Ka eto dia hita tokoa fa toetra izay ananantsika olombelona tokoa izany hoe tsy mety manaiky raha tsy misy vavolombelona maro izany, ka mihevitra fa ho rediredin'adala fotsiny ihany izay nataon'i Maria Magdalena eto. Tsy nahoan'i Maria izay mety tsy ho finoan'ny ireo olona izay hanambarany izany fanambarana izany fa dia ny hanambara izany vaovao mahafaly izany no nahamaika azy indrindra. Sarotra amin'ny olona tokoa ny hino ka nahatonga ny fitenenana hoe: "tsy mino maty raha tsy avy mandevina". Izany tokoa no nanjo ireto mpanara-dia an'i Jesosy ireto: efa nahita an'i Jesosy niseho vantana taminy vao nino. Ary toy izany koa ny amin'i Tomasy izay, na dia

nisy aza ny vavolombelona izay nataon'ireto mpianatra maro sy ny olona maromaro izay efa nahita tokoa an'i Jesosy, dia nilaza fa tsy hino raha tsy atao eo amin'ny lanivohany izay nohomboana ny tanany. Izany asa fitoriana vaovao mahafaly izany no nanirahan'i Jesosy ny mpianany mialoha ny hiakarany any an-danitra.

Eto dia tiana homarihina fa, raha maniraka olona Jesosy hanao ny asa fitoriana, dia noravan'i Jesosy eto izay fanavakavahana, indrindra fa teo amin'ny fiarahamonina. Tsy mifidy olona hirahina Andriamanitra, na zaza na lehibe na vehivavy na lehilahy na heverina fa ho toy ny adala aza, toa an'i Maria Magdalena, ka hanambaran'ny tenin'Andriamanitra ny hoe: “ny adala amin'izao tontolo izao no nofidian'Andriamanitra hampahamenatra ny hendry”. Eto izany dia tsy misy fanavakavahana ary tsy misy atao hoe “frontière” izany fitoriana ny filazantsara izany, fa ataon'Andriamanitra ho an'ny olona rehetra izany na lahy na vavy na zaza na tanora na antitra. Toy izany ankehitriny ny misionan'ny fiangonana dia ny handeha “hitory ny filazantsara amin'ny olombelona rehetra”. Io no asa nanirahan'i Jesosy ny mpianany, izay hafatratra farany nataony tamin'ireto mpianatra ireto mialoha ny hiakarany any an-danitra. Ary haka tahaka ny finoan'i Maria Magdalena, fa tsy ho toa an'ireto mpianany ireto, ny olona izay hitory ny filazantsara, hanambara ny famonjena vitan'i Jesosy ho ahy sy ho anao ary koa ny fandresena lehibe izay tiany homena antsika mpanara-dia azy koa. Ka ny finoana no tanana handraisana izany, tsy hery avy aminao na avy amiko fa atolotr'Andriamanitra ho an'izay mino. Eto dia voalaza fa hisy tokoa ny famantarana ho an'izay mino ka afaka hanatanteraka izany fitoriana ny filazantsara izany. Tsy herin'ny olona izany hoe afaka hamoaka demonia izany, fa raha hamoaka izany isika amin'ny Anarany dia ho tanteraka tokoa izany. Ary hita tokoa fa misy famantarana maro ny hoe hiteny amin'ny fiteny tsy fantatra, handray menarana... Izany hoe mahavita zava-mahagaga tokoa ny olona izay manana ny atao hoe finoana. Hahavitana zava-dehibe tokoa izany atao hoe finoana izany, ary manala ny tahotra izay mariky ny faharesena, fa manome kosa ny fahasahiana handresy ny tahotra. Hery avy amin'Andriamanitra izay maniraka no entina hanatanterahana izany fa tsy ny heriko na ny herinao velively.

Mandehana ary ka sahia hitory sy hanambara ny filazantsara. “Tano ny finoana ho ampinga”, raiso ny famonjena ho fiarovan-doha” sy “ny Tenin'Andriamanitra ho sabatry ny fanahy”. Toky tsy mamitaka ny tenin'Andriamanitra fa ny Tompo dia naira-niasa tamin'ireo mpianany ireo, araka ny andininy faha 20, ka nanamarina ny teny tamin'ny famantarana izay nombra azy. Momba izay rehetra matoky Azy ny Tompontosika, aza matahotra fa Izy “homba ahy sy anao ambara-pahatongan'ny fahataperan'izao tontolo izao”.

Voninahitra ho an'Andriamanitra Ray sy Zanaka ary Fanahy Masina, Amen!

## 28. Rabaritsotra

Ry fiangonana malala, ho aminareo rehetra anie ny fahasovana sy ny fiadanana avy amin'Andriamanitra Raintsika sy Jesosy Kristy.

Isan'ny zavatra mahagaga izay mahagaga ahy tokoa, ry Kristianina Havana, ny tsy fikilasiantsika ity andro niakarana izay ankalazaintsika anio ity ho isan'ny fety lehibe ato amin'ny fiangonana Kristiana. Nefa anie fa dia hita sy tsapa izao fa fanalahidin'ny izoran'ny tantaran'ny fiangonana ho amin'ny fandraisany ny Fanahy Masina ny andro niakarana! Araka ny Jaona toko faha 14 dia hita fa ny fiakaran'i Jesosy ho any amin'ny Rainy no iakinan'ny fahatongavan'ily Mpananatra hafa, dia ny Fanahy Masina. Midika izany fa fiafaran'ny asan'i Jesosy teto an-tany na fanombohany ny asany any an-danitra ny hevitra ny andro niakarana, fa fampitohizana indrindra ny minisiterany sy ny minisiteran'ny fiangonana, satria ilay Jesosy nampiakarina ho any an-danitra sy nipetraka eo ankavanan'Andriamanitra dia mbola miara-miasa amin'ny fiangonana amin'ny alalan'ny fanamarinana ny teny, amin'ny famantarana izay ampombainy azy, araka izao perikopa izay anjarantsika izao. Eto amin'ity tenin'Andriamanitra izay voalahatra hotoriana androany ity ary dia tsapa tokoa fa tsy zavatra mora tamin'ny fiangonana ny nahatongavany tamin'izao toerana misy azy ankehitriny izao, dia ny fahafahana manaiky ny filazantsara ho fanambarana ny tenin'Andriamanitra tokoa, dia ilay Andriamanitra miasa manafaka ny olona izay voafatoty ny zavatra maro samihafa. Hita izany eto amin'ity teny anjarantsika eto ity. Voafatoty ny fahadisoam-panantenana lalina ireo mpomba an'i Jesosy tamin'ity fotoana ity ka tsy nety nanaiky ny filazantsara izay notorian'i Maria Magdalena, dia ny fahaveloman'ny Tompo, ny fandreseny ny fasana, ny fanitsakitsahany ny lohan'ily menarana ela. Nefa anie, ry Havana, ireto dia olona efa niaraka niaraka tamin'i Jesosy nandritra ny fotoana lava, ka nahalala tsara ny hery sy fahefana izay nananany.

Ary tsy vitan'izany ihany koa fa efa nolazain'i Jesosy tenany tamin'izy ireo fa hitsangana Izy amin'ny andro faha telo. Asa na amin'ny maha vehivavy an'i Maria Magdalena, ka nohamaivanina ho resa-behivavy ilay teny vavolombelona nataony, asa na amin'ny maha olon-tokana azy na ny fisalasalana sao ireo demonia fito izay nivoaka taminy no mbola misy farasisa ka mety hamitaka azy, no nahatonga tsy finoana tao amin'ireto mpianatra ireto, asa ! Ny mazava dia izao: tsy ny maha-olon-tokana ny vavolombelona velively no tsy nampino azy ireo satria raha izay dia efa voalaza eto amin'ny andininy 12 sy 13 fa tsy ninoan'izy ireo na dia efa nilaza ny fahitany an'i Jesosy aza ireo roa lahy avy tany an-tsaha. Ry Havana, zava-tsarotra tamin'ireo izay mbola nisaona sy nitomany tamin'ny nahafatesan'ily nianteherany sy nametrahany ny fony ny hanaiky amin'ny alalan'ny tenin'olombelona fa velona Jesosy. Azo lazaina, araka izany, fa tsy hay vokatry ny fandehanana antsekoly ka azo trararina amin'ny alalan'ny saina sy ny finoana ny fahaveloman'i Jesosy izay nandresy sy namaha fatorana rehetra, fa fanomezana raisina ao Aminy amin'ny alalan'ny fisehoany amin'ny tsirairay. Izany no nahatonga ny 11 lahy ho resy lahatra ihany rehefa nisehoan'i Jesosy teo amin'ny fisakafoanana, ka lasa ho sahy nitony teny tontolo eny mba hahazoan'i Jesosy miseho amin'ny hafa izay mihaino sy mandre ny toriteniny. Hita araka izany fa tena zava-dehibe amin'ny fanambarana ny tenin'Andriamanitra ny toriteny satria fomba izay izay hahazoan'i Jesosy miseho amin'ny fiangonana sy hahazoan'ny fiangonana manaiky fa velona Izy, izay nanapaka ny fatotra rehetra.

Na izany anefa dia mbola nanao famantarana izay nampombainy ireo izay mino azy ihany Jesosy, dia ireo izay nanaiky ny filazantsara sy natao batisa. Tsy hoe ireto voatanisa ireto ihany no famatarana ny mino, na koa hoe manana ireo vao azo lazaina fa mino! Tsia! Fa “zarazaraina ho samihafa ny fanomezam-pahasovana”, hoy i Paoly Apostoly, ka tsy ho ary voatanisa ao avokoa izy rehetra. Saingy notanisainy ireo mba haneho fa olona nafahan'i Jesosy tamin'ny fatorana maro samihafa ny mino, ka nomena fahefana mampitolagaga izao tontolo izao eo amin'ny asa izay nanirahana azy. Tantara maro ao amin'ny soratra masina no maneho amintsika ny famoahana

demonia ataon'ny mino sy ny fandresiny izany. Ny Asan'ny Apostoly dia mitantara ny amin'ny itenenan'ny apostoly tamin'ny fiteny samihafa tamin'ny andron'ny Pantekosita. Paoly Apostoly dia nilaza ihany koa ny anton'ny fisian'ny miteny amin'ny fiteny tsy fantatra ao amin'ny episitily ao amin'ny Korintiana. Ary dia hita ao amin'ny Asan'ny Apostoly ihany koa ny tsy nampaninona an'i Paoly tany Melita raha raikitra teny an-tanany ilay menarana tao amin'ny afo. Izany rehetra izany dia nataon'i Jesosy ho famantarana nampombana ireo mino ho fanafahana ny hafa. Hita araka izany fa ireo fiangonana izay nilaozan'i Jesosy tamin'ny andro izay niakarany dia tsy fiangonana asavoritaky ny fisalasalana intsony, fa fiangonana izay efa voahomana handray ny Fanahy Masina, dia Fanahy Masina izay manazava sy manohy ny asan'i Jesosy eo amin'ny fiangonana, koa manamarina ny teny izay torian'ny mino amin'ireo famantarana miaraka aminy.

Ry Kristianina malala, fety lehibe ho antsika tokoa ity andro anio ity satria fotoana hanehoan'i Jesosy ny maha iray tsy misaraka ny asany tety sy ny asany any an-danitra izao fankalazana izao. Raha tonga dia nanjavona fotsiny amin'izao tokoa moa Jesosy taorian'ny nitsanganany tamin'ny maty, ka tsy mba niseho tamin'iza na tamin'iza, inona no nanjo antsika ? Moa tsy tahaka ireo nomba azy fahiny ihany koa, tsy nino ny teny izay nolazain'i Maria Magdalena ny amin'ny nitsanganan'ny Tompo? Soa ihany fa niseho tamin'olona maro Izy . Rahalahy tokony ho dimanjato, hoy i Paoly Apostoly, izay vao niakatra ho any an-danitra. Mba hahazoan'izay voafatotry ny tsy finoana fahafahana ho amin'ny fanekena Azy ho Tompo tsara. Soa ihany fa nifidy ny teny ho fomba fisehoana amin'ny fiangonana Jesosy, ka nahazoantsika izao olona mpanota fahafaha-mijoro amin'ny finoana ka sahy miara-milaza amin'i Joba hoe: “fantatro fa velona ny Mpanavotra ahy”. Hita eto anefa fa tsy vitan'ny nandray ny fanekena an'i Jesosy ho Tompo nitsangana ihany ny mpianatra fa notolorana adidy koa mba hizara izany amin'ny hafa.

Fotoana manao ahoana no hamalian'ny fiangonana izany iraka nampanaovin'i Jesosy izany, toerana aiza? Miandry hery sy fahaizana ary vola aman-karena sahala amin'ny ahoana vao miroso amin'izany? Tsy rahampitso fa anio no fotoana mety ilan'i Jesosy ny fiangonana hitory ny famonjena izay efa vita, satria mbola maro ireo voagejan'ny tsy finoana ka tsy mahalala an'Andriamanitra sy ny asany ao amin'i Jesosy Kristy. Efa nandray ny Fanahy Masina tao amin'ny batisa ianao. Koa sahia sy manapaha hevitra amin'ny famitana ny adidy izay nomen'ny Tompo anao. Eny satrotra tokoa ny asa sy ny adidy miandry ny olom-boavonjy toa antsika; nefa matokia fa ny Tompo izay nakarina ho any an-danitra, dia manamarina ny asa izay nampanaovina anao amin'ny famantarana izay momba azy.

Voninahitra anie ho an'Andriamanitra irery ihany izay azy hatramin'ny taloha indrindra ka ho mandrakizay, Amen.

## Appendix 5: Easter Sermons

### **2. Loubiens Fidimanantena Claudias**

Velom-pisaorana anao izahay, ry Andriamanitra Rainay, noho ny fitiavanao lehibe, izay tsy hita lany noho ny nanekenao Jesosy ho faty hisolo anay teo amin'ny hazo fijaliana. Ary misaotra anao izahay noho ny tsy namelanao an'i Jesosy ho faty, ho lo tao am-pasana, fa natsanganao tamin'ny maty ho fanamarinana anay mpanota. Ary satria nandresy ny fasana sy ny fahafatesana Jesosy dia mpandresy ny fahafatesana tahaka azy koa izahay mpanara-dia Azy. Tompo ô aza mamela anay ho irery fa tahio ity andro Paska izay ahatsiarovanay ny naharesenao ny fahafatesana ity mba hampitombo ny finoanay Anao, tsy hialanay Aminao na amin'ny mora na amin'ny sarotra. Tahio ny teninao izay ambara, Tompo ô, mba hanamafy izany finoana izany ao am-ponay ka tsy hahavoahozongozona anay, na amin'ny mora na amin'ny sarotra. Izany no irinay sy angatahinay amin'ny Anaran'i Jesosy. Misaotra Tompo ô. Amen.

Faly miarahaba antsika rehetra, tompoko, faly miarahaba antsika rehetra tratr'ity Paska voalohany ity. Ny tenin'Andriamanitra izay anjarantsika androany dia iarahantsika mianakavy mahita ao amin'ny filazantsara araka ny Marka, Marka toko faha 16, vakiana manomboka ny andininy voalohany hatramin'ny andininy faha 7. Rehefa hitantsika izany dia toy izao no vakin'ny teny ao amin'ny Anaran'i Jesosy Tompontsika: “Ary rehefa afaka ny andro Sabata dia lasa nividy zava-manitra Maria Magdalena sy Salomé ary Maria renin'i Jakoba mba handeha hanositra ny fatin'i Jesosy. Ary nony maraina koa tamin'ny voalohan'ny andro tamin'ny herinandro, rehefa niposaka ny masoandro dia nankany amin'ny fasana izy ireo, ary niresaka koa izy hoe: “iza no hanakodia ny vato ho afaka amin'ny varavaram-pasana hisoloantsika?”. Fa nony nitraka izy dia indro hitany fa efa voakodia niala ny vato; fa lehibe dia lehibe ny vato. Ary raha niditra tao anatin'ny fasana izy dia nahita zatovo anankiray nipetraka teo amin'ny ankavanana, miankajo ankajo fotsy. Dia talanjona izy. Fa hoy ilay zatovo taminy: “Aza matahotra. Mitady an'i Jesosy avy any Nazareta izay nombohana teo amin'ny hazo fijaliana ianareo; efa nitsangana izy, tsy ato izy. Jereo fa teo no nametrahana Azy. Fa mandehana lazao ny mpianany sy i Petera fa mialoha anareo any Galilea izy, any no hahitanareo azy araka izay nolazainy taminareo”. Dia nivoaka izy ka lasa nandositra niala ny fasana fa toran-kovitra sady talanjona izy ary tsy mba nilaza na inona na inona tamin'ny olona satria natahotra”. Ry Ray masina ô manamasina anay amin'ny fahamarinana fa ny teninao no fahamarinana. Amen.

Efa nambara tamintsika, ry Havana, nanomboka ny Alakamisy masina, ny amin'ny tantara nijalian'i Jesosy Kristy ary efa nambara tamintsika fa ny Paska dia tantara izay mifamatotra tanteraka amin'ny tantaran'ny zanak'Israely. Ny Paska izay ankalazaintsika mandraka ankehetriny manko dia baikon'Andriamanitra tsy maintsy ho tsarovan'ny zanak'Israely isan-taona isan-taona rehefa tonga ny volana toy izao. Nahoana no tsy maintsy nanome baiko Andriamanitra fa tsy maintsy tsarovana isan-taona isan-taona izany andro Paska izany, ary inona no dikan'izany andro Paska izany? Averina amintsika indray mandeha fa ny atao hoe Paska dia fandalovana. Inona no mandalo? Mandalo ny fahafatesana rehefa nahita ny ràn'ny zanak'ondry tsy misy kilema eo amin'ny tataom-baravarana sy ny tolanam-baravarany trano anakiray. Nampamono zanak'ondry tsy misy kilema latsaky ny iray taona manko Andriamanitra ary ny ràn'izany no hatentina, hahosotra amin'ny tataom-baravarana sy ny tolanam-baravarana. Io no famatarana fa Jiosy mino an'Andriamanitra no ao anatin'io trano io, Jiosy mankato an'Andriamanitra no ao anatin'io trano io. Raha mahita io rà io ny anjelin'ny famonoana, raha mahita io rà io Jehovah Andriamanitra dia mandalo fotsiny fa tsy tonga tao



anatin'ny trano ary tsy namono ny lahimatea rehetra, na ny olona na ny biby Fa izay tsy misy an'io rà io ny varavarany, dia maty daholo ny voalohanteraka na ny lahimatea, na ny biby na ny olombelona. Ny ràny ny zanak'ondry miteraka famelan-keloka, manome famindram-po ho an'izay mandray azy.

Ry havana malala, nobaikon'Andriamanitra ho tsarovana isan-taona isan-taona io Paska io ary mifanandrify amin'izany indrindra, amin'io fotoana ankalazana io Paska io indrindra no niakaran'i Jesosy tany Jerosalema, nanatanterahany ny didy izay nanirahan'ny Rainy Azy tety an-tany dia ny hamonjy ny olombelona amin'ny alalan'ny fandatsahany ny ràny teo amin'ny hazo fijaliana. Ary satria mifanandrify amin'ny Paska Jiosy io fotoana nahafatesan'i Jesosy io dia tsotra sy mazava ny dikan'izany: Jesosy Kristy no zanak'ondrin'Andriamanitra tsy misy kilema, toy ny tany amin'ny Testameta taloha, tamin'ny nitondran'i Mosesy ny zanak'Israely avy tany Egipta ho any amin'ny tany Kanana. Ary mbola haharihadin'i Jaona mpanao batisa izany ka hoy i Jaona nanondro an'i Jesosy mivantana manao hoe: “Indro ny Zanak'ondrin'Andriamanitra izay manaisotra ny fahotan'izao tontolo izao”. Ary mbola novakiantika koa tao amin'ny episitily teo, hoy i Paoly : “Voavono i Kristy Paska ho antsika”. Ny dikan'izany, ry havana, ny fahafatesan'i Jesosy Kristy dia midika ho ny fandalovan'ny fahatezeran'Andriamanitra; mandalo fotsiny fa tsy maharitra amin'ny mino ny fahatezeran'Andriamanitra noho io ràny i Jesosy nalatsany teo amin'ny hazo fijaliana io. Mandalo, tsy mitoetra, tsy mamono ny mpino ny fahatezeran'Andriamanitra fa mandalo fotsiny noho ny ràny i Jesosy Kristy. Raha mahita ny ràny i Jesosy latsaka teo amin'ny hazo fijaliana Andriamanitra dia tonga ny famindram-po sy ny famelan-keloka, ka mamela ny heloky ny rehetra izay mino sy mandray an'i Jesosy ho Tompony sy Mpamonjiny. “Voavono i Kristy Paska ho antsika”, hoy i Paoly Apostoly. Mandalo ny fahatezeran'Andriamanitra. Ankehitriny mandalo ny Alakamisy masina, ny fotoana izay ankalazantsika ny nanendren'i Jesosy ny mofo sy ny divay ho fihinana sy ho fisotro amin'ny maha Kristianina antsika ary hahazoantsika famonjena. Mandalo ny Zoma masina izay fotoana nankalazana sy nahatsiarovantsika ny niharetan'i Jesosy sy ny nahafatesany teo amin'ny hazo fijaliana, mandalo izany.

Ankehitriny, ry Havana, dia tonga amin'ny Alahady maraina Paska voalohany isika: “velona Jesosy!”. Nodradradradraintsika hatramin'ny alina izany, nitety trano ny tanora sy ny sekoly alahady - ary ny sekoly alahady no be indrindra tamin'ireo -, nitety ny tranon'ny olombelona rehetra teto Ambohimena ka nanambara fa “velona Jesosy”. Fijoroana vavolombelona izany, fijoroana vavolombelona fa tsy ao am-pasana intsony ny Tompo fa velona nandresy ny fahafatesana. Amin'Andriamanitra, amin'i Jesosy dia mandalo ny fahafatesana. Nihatra taminy io noho ny maha-olombelona Azy. Nihatra taminy io noho ny fitiavany ahy sy ny fitiavany anao. Kanefa, ry Havana, Paska midika fandalovana noho izany; na Jesosy aza efa nalevina dia nandalo fotsiny izany fahafatesana izany, tsy maharitra, mandalo. “Voavono i Kristy Paska ho antsika”, nandalo ny fahafatesana, resin'i Jesosy ny fahafatesana. Raha mandinika isika dia tena Jesosy tokoa io lazain'ny Testameta taloha sy lazain'ny Testameta vaovao io fa mitovy ny hoe “Zanak'ondrin'Andriamanitra manaisotra ny fahotan'izao tontolo izao”, tsy hafa io fa Jesosy Kristy. Dinihonareo ny Testameta Taloha, ny Eksodosy toko faha 12 ny andininy faha 46 fa izao no voalaza ao: io zanak'ondry tsy misy kilema izay notapahin- doha ka nampihinanina ny zanak'Israely io dia izao, tsy notapahina ny taolany, tsy notetitetezana ny zanak'ondry tany amin'ny tany Egipta io, tsy notetitetezana io fa nahoana? Natsatsika feno, natsatsika feno, atsatsika, hoy isika. Izao anefa ny zavatra niseho: tsy asaly ka nesorina ny tao anatin'ny, fa izy amin'izao rehefa nitapaka ny tenda ka nivoaka ny liony, iny izy no natsatsika miaraka amin'ny ao anatin'ny rehetra, miaraka amin'ny fadiny, hoy ny filazan'ny Baiboly azy. Atsatsika io, eritrereto izany hoe hena asaly miaraka amin'ny ao anatin'ny manontolo tsy avoraka fa asaly dia tonga dia hohanina miaraka amin'ny. Ary hamafisin'i Jaona izany ao amin'ny filazantsara nosoratany, toko faha 19, ny andininy faha 3, ahoana no filazan'i Jaona azy? Mieritreritra ny miaramila Romana fa mba mahalaky ny fahafatesan'ny olona hahantona amin'ny

hazo fijaliana dia tapahina ny tongony mba halaky mihantona izy dia halaky ho faty rehefa tapahina ny tongony amin'izy mifantsika io ». Dia notapahina ny tongotr'ilay jiolahy na ny teo ankavanan'i Jesosy na ny teo ankaviany. Mbola velona ireo jiolahy ireo. Mba hahafaty azy ireo dia notapahina ny tongony, amin'izay malaky mihantona izy, mora sepotra izy fa mihantona ny tratrany dia malaky maty izy amin'izay. Dia nanantona ny miaramila hanapaka ny tongotr'i Jesosy koa, saingy ahoana hoy ny Tompo? “Vita”. Ahoana hoy Jesosy? “Ray ô, eo an-tananao no atolotro ny fanahiko”. Efa maty ny Tompo, tsy notapahina ny tongony, tsy notetitetehina ny tongony, mitovy tanteraka tamin'ny zanak'ondry tsy misy kilema tany Egipta: tsy notetitetehina fa nomena ny zanak'Israely feno. Na manao ahoana na manao ahoana, ry Havana, ny Testamenta Taloha sy ny Testameta Vaovao dia manamafy fa i Jesosy Kristy io “Zanak'ondrin'Andriamanitra manaisotra ny fahotan'izao tontolo izao io”. Ny zavatra izay mahalasa saina dia ity: nankany am-pasana ireto vehivavy ireto, niheritreritra ny hanosotra ny fatin'i Jesosy. Tsy dia sahala ny fanaontsika Malagasy, tsy sahala ny amin'ny fanaontsika Malagasy hoe mamadika dia hosorana menaka ny taolany, tsy izay ity fa ilay faty efa mifono lamba, ny lamba miaraka amin'ilay famonosana azy iny, iny no hosorana menaka manitra. Manambara fitiavana izany kanefa izao no zavatra mahagaga, tsy nanaiky ny hosorana ny fatin'i Jesosy fa mbola tsy tonga ireo dia efa nitsangana tamin'ny maty Izy. Mieritrereta isika fa amin'ny maha Kristianina amin'ny maha fanarahan- dia an'i Jesosy, tsy neken'i Jesosy ny nanosorana menaka ny fatiny. Ny dikan'izany dia izao: tsy fomba mahasoana na mahamendrika ny Kristianina ny fanosorana faty ka aoka isika hiala amin'izany raha mbola ho Kristianina ihany.

Ny zavatra iray mahalasa ny saina koa dia ity: Na dia ny Testamenta Taloha, raha mijery ny Deutoronomia toko faha 19 isika, ny andininy faha 15 dia izao: tsy eken'ny Jiosy ho vavolombelona ny zaza sy ny vehivavy, ny zaza amam-behivavy tsy ekena ho vavolombelona, tsy inoan-teny, tsy raisina ny fanambarana izay lazainy, zaza amam-behivavy io ary tsy lavitra amin'ny toetra maha Malagasy izany. Hoy isika Malagasy: “izany moa rangahy dia inoanareo, resa-behivavy anie izany e! Resaky ny atsaika sy ny vehevavy izany, tsy ekentsika”. Mitovy amin'ny fanaon'ny Israely sy ny Jiosy ny fijoroana ho vavolombelona ataon'ny ankizy sy ny vehevavy, tsy ekena io ary mbola hamarinin'i Jaona izany, hamarinin'i Jaona ao amin'ny toko faha 8 andininy faha 17. Hojerentsika vetivety io, filazantsara araka ny Jaona toko faha 8 ny andininy faha 17, izay mivaky toy izao amin'ny Anaran'I Jesosy: “ary voasoratra ao amin'ny lalanareo fa marina ny fanambaran'ny olona roalahy, marina ny fanambaran'ny olona roalahy”. Tsy misy resaka ao hoe “roa vavy” na misy resaka ao hoe “mianadahy”. Ny fanambaran'ny olona roalahy no ekena ho marina teo amin'ny Jiosy. Ny dikan'izany dia izao: ny vehivavy raha milaza hoe “izaho tena nahita marina, izaho no vavolombelon'izany”, rereka foana ny vehivavy fa tsy misy mihaino ny teny ambarany. Ny zavatra mahagaga anefa, ry Havana, dia ity: io vehivavy tsy eken'ny Jiosy teny, namoronana lalana hatrany amin'ny Testamenta Taloha ka mbola mitohy amin'ny episitily io fa tsy ekena ny fijoroany ho vavolombelona, ireo vehivavy ireo indrindra no nirahin'Andriamanitra amin'ny alalan'ny anjely, “mandehana ilazao ny mpianatra, ilazao i Petera fa tsy ato Jesosy fa velona”. Ireo izay tsy inoan-teny, ny zaza amam-behivavy no vavolombelona voalohany, manambara fa velona Jesosy, tsy ao am-pasana intsony Izy. Ny dikan'izany dia izao: ny fitsanganan'i Jesosy Kristy tamin'ny maty, tsy vitan'ny manafonana fotsiny ny hevitra tao amin'ny masina indrindra tao amin'ny Tempoly, tsy izany ihany fa izao mamonoana tanteraka ny fanambaniana sy ny fampizarazarana ny ankolafin'ny olona maro isan-karazany eto amin'izao tontolo izao, ka ireo vehivavy izay natao tsinontsinona teo amin'ny Jiosy indrindra indrindra, ireo no nirahin'Andriamanitra nampandefasany ny anjely hoe: “ambarao amin'ny mpianatra ary ilazao mihitsy i Petera” fa iny be famatra. Nosinganina manokana Petera eto, notononina manokana, “lazao ny mpianatra sy Petera fa velona Jesosy, tsy ao am-pasana intsony izy”. Ry Havana malala, manambara izany fa ny fitsanganan'i Jesosy Kristy amin'ny maty dia mamonoana ny fanavakavahana rehetra, fanavakavahana rehetra eran'izao tontolo izao, tsy misy lahy sy vavy intsony ao amin'i Jesosy, tsy misy kely sy lehibe intsony ao

amin'i Jesosy, porofon'izany isika, hoy izaho teo tamin'ny alina, ny ankizy no maro an'isa indrindra tamin'ireo izay namangy tonkan-trano ka nilaza hoe "velona Jesosy". Ny sekoly alahady no be an'isa, tao ny tanora vitsy fotsiny, ny olon- dehibe tsy nisy, midika izany fa ny fitsanganan'i Kristy dia mitondra famonjena ho an'ny rehetra manoloana ny fanavakavahana misy.

Manaraka izany, ny fitsanganan'i Jesosy Kristy tamin'ny maty dia manambara fa marina ny mpanota satria nandresy" ny fahafatesana" izay "tambin'ny ota Jesosy". Manaraka izany, ny fitsanganan'i Jesosy Kristy tamin'ny maty dia manambara fa ny olombeloa rehetra, na iza na iza, dia handalo amin'io nandalovan'i Jesosy io, handresy ny fahafatesana. Saingy izao: amin'ny farany ny mino dia handresy ny fahafatesana ho amin'ny fahasambarana mandrakizay, ny tsy mino kosa handresy ny fahafatesana ao amin'ny fahaverezana. Ry Havana malala, ny fitsanganan'i Jesosy Kristy tamin'ny maty dia santatry ny fitsanganan'ny maty amin'ny andro farany, na manao ahoana na manao ahoana, na iza olombelona manameloka antsika, na iza olombelona manaratsy anao amin'ny maha-Kristianina anao, na iza olombelona mitsara antsika, dia ny fotsy mora hita loto. Raha ny Jentilisa no manao hadalàna dia tsy misy mpiteny, fa isika Kristianina, vao manao hadisoana kely dia voateny sy voaresaka, ary Andriamanitra no voateny ratsy amin'izany. Iza anefa: ny fitsanganan'i Jesosy Kristy tamin'ny maty dia manambara fanamarinana antsika. Ny dikan'izany dia izao: Andriamanitra manamarina ahy sy manamarina anao amin'izay hanaratsiana sy hanamelohana antsika rehetra isan'andro isan'andro. Na manameloka antsika isan'andro isan'andro aza satana ka milaza hoe: „jereo ny ratsy nataon-dranona iry, jereo ity manao zavatra tsy manjary iry, jereo izary“, tsia! Efa maty Kristy kanefa nandresy ka nitsangana, nandresy ny fahafatesana, mandalo fotsiny ireo fanaratsiana rehetra rehetra ireo, mandalo ireo fa Paska ho antsika, fandalovana no dikan'izany.

Ry Havana, ny fitsanganan'i Kristy amin'ny maty no tsy maha foana mandraka ankehitriny ny fivavahana Kristianina, ary io fitsanganan'i Jesosy Kristy amin'ny maty io no mbola mampijoro tsy ho menatra manoloana ny zavatra maro isan-karazany na manao ahoana na manao ahoana, na inona fahotana manetsika ny saina aman'eritreritsika. Tsy hilaozan'izay hanana izany ny olombelona rehetra, na Jentilisa na Kristianina, manana izay manameloka ny eritreriny ary izany no maha-betsaka ny olona tsy miditra am-piangonana. Ireo Kristianina tranainy tsy mivavaka intsony, dia mieritreretra fa mahavita zavatra ratsy na mieritreretra na mahita fa "misy hoatr'izao sy hoatr'izao ao am-piangonana ka izaho tsy ho any", na mieritreretra fa hoe "izaho ity faran'izay mpanota amin'ny olona mpanota rehetra ka Jesosy tsy mitady ahy intsony". Tsia! "Voavono Kristy Paska ho antsika", "voavono Kristy" ary nandresy ny fahafatesana ho fanamarinana antsika. Koa na inona fahotana izay eritreretinao ho mavesatra sy ho mainty indrindra, noho ny fitsanganan'i Jesosy Kristy tamin'ny maty dia hoy izy hoe "na dia mena tahaka ny jaka aza ny fahotanareo dia ho fotsy toy ny oram-panala".

Ka ity andro Paska ity, ry Havana, dia androm-pifaliana, androm-pisaorana, androm-piderana an'Andriamanitra satria "velona Jesosy", mandalo ny fahafatesana, mandalo ny faharatsiana, mandalo ny herin'i satana, tsy manankery amintsika izay mpanara-dia an'i Jesosy intsony satria "velona Jesosy". Aoka ho izany no hameno ny saintsika isan'andro isan'andro, "velona Jesosy", tsy voatazon'ny fasana, tsy resin'ny fahafatesana, tsy resin'ny "tambin'ny ota", ary tsy Jesosy ihany, fa ianao izay mpanara-dia azy koa, isika izay antsoiny hoe "mpianany", isika tsy ankanavaka io. Ary raha milaza ny Tompo ka manao hoe: "indro izaho momba anareo mandrakariva mandrapahatonga ny fahataperan'izao tontolo izao", tsy momba ny apositoly ihany tahaka ny fiangonana sasany, tsia, fa momba ahy sy momba anao mandrakizay mandrakizay Jesosy. Satria nahoana? "Velona" Izy. Ry Havana, io Jesosy Kristy velona io no mihaino anao isan'andro. Io Jesosy Kristy velona io no antsoina amin'ny andro maha-ory. Io Jesosy Kristy velona io no miantoka ny hoavinao, tsy ny ara-panahy ihany, tsy ny ara-tsaina ihany, fa ny maha olombelona tanteraka dia eo ambany fiahian'i Jesosy fa "velona" Izy. Ary raha "velona Jesosy"

dia velona koa ianao. Marina fa ny olombelona tsy maintsy mandalo fahafatesana saingy izao: aza adino fa nitsangana Jesosy ka ao amin' Andriamanitra ankehitriny ary mandrakizay. Hitsangana koa ianao, hitsangana aho, hitsangana isika rehetra, velona mandrakizay ao amin' Andriamanitra satria "velona Jesosy".

Koa enga anie isika rehetra izay mandray izao fahasambarana mandre izao tenin' Andriamanitra amin'ny Paska voalohany alahady maraina izao mba hahafantatra mba tsy ho very fanantenana intsony, tsy hisalasalala intsony ary tsy ho voahozongozon'ny fampianarana hafa; fa izao: tsy velona sy tsy nitsangana amin'ny andro Sabata izay hireharehan'ny fiangonana sasany Jesosy fa nandresy ny fahafatesana sy nitsangana tamin'ny andro alahady maraina, ka na manao ahoana na manao ahoana, velona amin'ity alahady maraina ity Jesosy, androm-pamonjena, androm-pahasoavana, andro natao hiderana sy hanomezam-boninahitra an' Andriamanitra izany. Noho izany, na iza na iza manozongozona, na iza manaratsy dia izao: "tano mafy izay anananao mba tsy hisy haka ny satro-boninahitrao". "Velona Jesosy!" Voninahitra anie ho an' Andriamanitra irery ihany, izay efa azy hatramin'ny taloha indrindra ka ho azy mandrakizay mandrakizay. Amen.

### 3. Georges

Hivavaka isika. “Misaotra anao izahay, Ray Zanaka sy Fanahimasina ô, raha mbola nanome anay ity fotoana ity hahazoanay mandre ny teny mamy avy aminao, dia fifaliana lehibe ho an’ny olona rehetra fa resy ny herin’ny fahafatesana. Velona ianao ary velona koa izahay. Mitenena aminay, Jesosy ô, fa vonona hihaino anao izahay. Amen”.

Ny tenin’Andriamanitra izay horenesintsika, ry Havana, dia ao amin’ny Marka toko faha 16, andininy 1 ka hatramin’ny faha 7, Marka toko faha 16 andininy 1 hatramin’ny faha 7, vakiana amin’ny anaran’i Jesosy izany: “Ary rehefa afaka ny andro Sabata, dia lasa nivity zava-manitra Maria Magdalena sy Salome ary Maria, renin’i Jakoba, mba handeha hanosotra ny fatin’i Jesosy. Ary nony maraina koa tamin’ny voalohan’andro amin’ny herinandro, rehefa niposaka ny masoandro, dia nankany amin’ny fasana izy ireo. Ary niresaka hoe izy: Iza re no hanakodia ny vato ho afaka amin’ny varavaram-pasana hisolo antsika? Fa nony nitraka izy, dia, indro, hitany fa efa voakodia niala ny vato; fa lehibe dia lehibe ny vato. Ary raha niditra tao anatin’ny fasana izy, dia nahita zatovo anankiray nipetraka teo amin’ny ankavanana niakanjo akanjo fotsy, dia talanjona izy. Fa hoy ilay zatovo taminy: Aza talanjona; mitady an’i Jesosy avy any Nazareta, Izay nohomboana tamin’ny hazo fijaliana, ianareo; efa nitsangana Izy; tsy ato Izy; jereo fa teo no nametrahany Azy. Fa mandehana, lazao amin’ny mpianany sy Petera fa mialoha anareo ho any Galilia Izy; any no hahitanareo Azy, araka izay nolazainy taminareo.”

Ray masina ô, manamasina anay amin’ny fahamarinana fa ny teninao no fahamarinana Amen.

Ry fiangonana malala, ho aminareo anie ny fahasoavana sy ny fiadanana avy amin’Andriamanitra Ray sy Jesosy Kristy Tompo.

Raha omena lohahevitra izao tenin’Andriamanitra izao, ry Havana, amin’ity andro Paska fankalazana lehibe nitsanganan’ny Tompo tamin’ny maty ity, dia hanambarana fa velona Jesosy ary dia velona koa isika. Velona Jesosy, velona koa isika! Ny olona velona dia manana aina, afaka miaina, afaka mihetsika satria velona ary izany fahaveloman’Andriamanitra izany no ananany hery mamelona koa ny maty rehetra dia ny mpanota. Maty izao tontolo izao, dia ny olombelona rehetra, noho ilay poizina nalefan’ ilay ratsy, dia Satana. Fa “ny fahafatesana no tambin’ny ota”. Ny ota nahatonga ny fahafatesana, ary izany fahafatesana izany dia tsy avy amin’ny olona fa ivelan’ny olona, vao niditra amin’ny olona. Nambolen’i Satana ho ao amin’ny olona izany, ka dia nahatonga ny olona rehetra maty noho ny fahotana tamin’i Adama sy Eva izay voalohan’olona razambentsika tamin’ny voalohany. Tonga maty izao tontolo izao, sy manana aina tsy misy fahavelomana intsony. Na dia velona amin’ny nofo, mahay mandeha, mahay mamindra, mahay miasa, dia olona maty satria ny fanahy izay manota no maty, maty fanahy fa velona ao amin’ny nofo. Endrey ny halehiben’ny fitiavan’Andriamanitra: tonga ny Zanak’Andriamanitra, natolony ho antsika Jesosy hitondra ny fahafatesantsika teo amin’ny hazo fijaliana. Maty Izy. Ary Andriamanitra Izy, ary tsy laitry ny fahafatesana hohazonina ka dia velona sy nitsangana tamin’ny maty. Ary ny fahavelomany dia fahaveloman’izao tontolo izao, ny fahavelomany dia mitondra aina ho an’izao tontolo izao ao amin’ny finoana, mitondra fiainana ho an’izao tontolo izao. Ary izany fiainana izany raisin’izao tontolo izao ao amin’ny finoana an’i Jesosy, araka ny teniny hoe: “izay mino ny zanaka no manana ny fiainana mandrakizay”. Raha atao ohatra sary dia tahaka ny akora, tahaka ny atody anankiray izay nokotrehan’ny reniny. Rehefa foy ny atody dia miala ny manan’aina fa ny akora kosa atsipy sy ariana ka alevina, fa ny manan’aina kosa dia velona ka miasa ary manao ny sitrapon’Andriamanitra. Resy ny fahafatesana! Tonga olona velona isika, tonga manan’aina isika! Velona Jesosy ary dia velona koa isika. Satria velona Jesosy, nitsangana tamin’ny maty, dia niseho amin’ny maha-Andriamanitra Azy. Rehefa nitsangana tamin’ny maty dia tsy mba hita vatana nanofy nandeha tongotra fa tonga dia niseho tamin’ny mpianatra tao amin’ny toerana mangina. Tonga dia izy no

niseho, na dia nihidy ny trano, satria Andriamanitra Izy ary ao amin'ny toerana rehetra, Andriamanitra Izy, ao amin'ny fiangonana araka ny teniny hoe: “n'aiza n'aiza iangonan'ny olona roa na telo ao amin'ny Anarako dia eo afovoany Aho”. Andriamanitra Izy, ao am-pon'izay rehetra mino Azy, ho fiainan'ny isam- batan'olona, na any an-danitra na ety ambonin'ny tany. Fifaliana lehibe ho an'ny mpianatra - rava ny tahotra, rava ny alahelo, rava ny fisalasalana -,satria velona ny Tompo, tanteraka ny teniny. Fifaliana ho an'izao tontolo izao, izany ary fifaliana ho antsika fa manana Tompo velona.

Voninahitra anie ho an'Andriamanitra Ray sy Zanaka ary Fanahy Masina, izay azy hatramin'ny taloha indrindra sy ankehitriny ary mandrakizay. Amen.

## 5. Randriatsarafara Jean Gaston

“Misaotra anao izahay, ry Andriamanitra Ray ô, noho ny fitiavanao, noho ny famindramponao. Fa notantaninao sy novimbinao izahay ka nahatratra ity andro Alahady maraina ity, andro Paska nanehoanao ny voninahitrao sy ny fara-fahalebiazanao, fa natsanganao tamin’ny maty Jesosy Kristy ho santatra ho anay zanak’olombelona. Misaotra indrindra fa afaka manatrika izao fotoana izao eto amin’ity tranonao masina ity izahay. Koa raha tonga eto anatrehanao izahay dia ampahafantaro anay ny sitra-ponao, tahaka izay efa nanambaranao tamin’ireo vehivavy fahiny raha sahiran-kevitra ny amin’ny zavatra izay nianjady tamin’ny fiainan’izy ireo. Ianao nampahalala ny marina, nitory sy nampahatsiahy azy ny teninao ka naniraka an’izy ireo ho vavolombelona. Dia toy izany koa izahay izay tafavory eto, Andriamanitra, mba hampandrenesinao ny teninao ary hirahinao ho vavolombelona sy fahazavana amin’ny manodidina anay. Maro ny zavatra nataonay tsy mifanaraka amin’ny sitraponao ary mahatonga anay ho fanetrin’ny filazantsara aza satria vavolombelona. Koa mamindra fo sy mamelà ny helokay rehetra, ampio sy ampaherezo amin’ny Fanahinao Masina izahay ho tafajoro sy tena ho vavolombelona marina tokoa. Ary ny fonay, Andriamanitra ô, havaozy hahazoan’ny teninao miasa. Dia mitenena ianao araka ny fombanao fa mihaino izahay. Amin’ny anaran’i Jesosy. Amen.”

Ny andro Paska no mahavory lanona antsika mianakavy eto, ary azo lazaina fa anisan’ny fety lehibe fara-tampony eo amin’ny atao hoe fety Kristianina. Izany no andro Paska, ary raha atao hoe ny fara-tampony sy ny lehibe indrindra amin’ny andro Kristianina no hatrehina dia rariny raha mifampiharaha isika rehetra manao hoe “arahabaina, ry Havana, tratra ity fotoan-dehibe ity, arahaba fa manatrika ny androm-pahasoavana”. Ny andro izay irina dia ny fahatrarana ny andro lehibe tahak’izany ary hahazoana midera an’Andriamanitra amin’ny laharan-kira faha 20. Ny hira faha 20 no ataontsika eo am-pitsanganana ho fiderana sy fisaorana an’ Andriamanitra ary dia hovakiana manaraka izany ny tenin’Andriamanitra izay voalahatra ho anjarantsika amin’ity andro ity, ao amin’ny filazantsara araka ny Marka, Marka toka faha 16 andininy voalohany ka hatramin’ny faha 7. Ary rehefa hitantsika izany dia hiara-hitsangana isika hanome voninahitra an’Andriamanitra amin’ny hira faha 20 sy amin’ny famakiana ny teniny:

“Ary rehefa afaka ny andro Sabata, dia lasa nividy zava-manitra Maria Magdalena sy Salome ary Maria, renin’i Jakoba, mba handeha hanosotra ny fatin’i Jesosy. Ary nony maraina koa tamin’ny voalohan’andro amin’ny herinandro, rehefa niposaka ny masoandro, dia nankany amin’ny fasana izy ireo. Ary niresaka hoe izy: Iza re no hanakodia ny vato ho afaka amin’ny varavaram-pasana hisolo antsika? Fa nony nitraka izy, dia, indro, hitany fa efa voakodia niala ny vato; fa lehibe dia lehibe ny vato. Ary raha niditra tao anatin’ny fasana izy, dia nahita zatovo anankiray nipetraka teo amin’ny ankavanana niakanjo akanjo fotsy, dia talanjona izy. Fa hoy ilay zatovo taminy: Aza talanjona; mitady an’i Jesosy avy any Nazareta, Izay nohomboana tamin’ny hazo fijaliana, ianareo; efa nitsangana Izy; tsy ato Izy; jereo fa teo no nametrahany Azy. Fa mandehana, lazao amin’ny mpianany sy Petera fa mialoha anareo ho any Galilia Izy; any no hahitanareo Azy, araka izay nolazainy taminareo.”

Ry Ray masina ô, manamasina anay amin’ny fahamarinana fa ny teninao no fahamarinana. Amen.

Ry fiangonana malala, ho aminareo anie ny fahasoavana sy fiadanana avy amin’Andriamanitra Ray sy Jesosy Kristy Tompo.

Fetin’ny Paska! Izany no ifanatrehantsika mianakavy eto. Tsy misy izay tsy mahalala izany isika rehetra izao, anefa mahalala fa amin’ny fomba ivelany ihany. Amin’ny maha fety iombonana azy, dia izany matetika no hifaliana ary indrindra isika eto Vakinakaratra dia malaza satria malaza ho toeram-pitsangatsanganana Antsirabe ka dia fantatry ny maro izany atao hoe

fetin'ny Paska izany. Nefa fahalalana diso no saika nameno ny fo, satria ilay Paka sandoka, ny Paka sandoka no fantatry ny olona fa ilay tena Paka na Paska Kristiana dia vitsy no mahalala. Ny niandohan'ny Paska dia tamin'ny Jiosy fa izy ireo no nandevozin'ny Egyptiana nandritra ny 430 taona; dia nahatsiaro ho voatery mafy ka dia nitaraina sy nangataka tamin'Andriamanitra. Dia nohenoin'Andriamanitra ny vavaka izay nataony ary dia hoy Andriamanitra tao amin'ny Eksodosy toko faha 3 ny andininy faha 9 sy faha 10: “efa reko ny fitarainan'ny oloko dia hidina Aho izao hamonjy azy”. Dia nidina tokoa Andriamanitra namonjy azy, ka namaly ny Egyptiana izay nampahory ny mpanompony Izy ka nasiany tamin'ny loza folo ny Egyptiana. Ary tamin'ny loza farany izay namelezany ny Egyptiana no nisehoan'ny atao hoe Paska. Fa izao no zavatra nataon'Andriamanitra tamin'ny loza faha 10 io: ianareo ry zanak'Israely, maniraha, mangalà ondry lahy iray avy amin'ny osy izay ompianareo, vonoy io ary ny ràny hahosory ny tolàna anankiroa sy ny tataom-baravarana ary karakarao, atsatsiho, atonohy, hano io miaraka amin'ny mofo sy ny anana mangidy fa amin'ny fotoana izay hanaovanareo an'izany dia handalo Aho handringana ny lahimatoan'ny Egypta. Ary io atao hoe “handalo” Aho, “fandalovan'i Jesosy” handringana ny lahimatoan'ny Egypta, fa nomem-pahafahana ny zanak'Israely, io no Paskan'ny Jiosy voalohany ary io koa no mbola nankalazain'i Jesosy.

Fa ny antsika Kristiana dia hafa. Ary io dia napetrak'Andriamanitra hoe, ampianaro ny taranakao, ary lazao azy ary raikitra ho androm- pahafahana. Lasa taom-baovaon'ny Jiosy ny andro Paska. Andriamanitra nandalo namonjy azy, Andriamanitra nandringana ny fahavalony: izay no atao hoe “Paska”. Teo amin'ny mino indray, ny nahatonga ny Kristiana amin'izany atao hoe Paska izany dia ny olona sangan'ny zava-boary, izay atao hoe mpanjakan'ny zava-boary no amintinana azy, nipetraka tao amin'ny sahan'ny Edena. Tsy nety nino ny tenin'Andriamanitra na nitadidy izany i Adama sy Eva, ka raha vao tonga ny menarana nanao taminy hoe: tsy tian'Andriamanitra ianareo fa tsy navelany hihinana ny hazo rehetra tao amin'ny saha, dia nieritreretra izay tenin'ny menarana izay ny vehivavy ka naka tamin'ilay voankazo ary nomeny koa ny vadiny. Nanota izy mivady, nahitrana ny masonry, nahatsiaro fa mitanjaka izy koa dia niery ny tavan'Andriamanitra. Rehefa tonga Andriamanitra dia te-hihaona tamin'izy ireo, nandositra an'Andriamanitra izy . Nananatra azy Andriamanitra satria efa nodikainy ny didin'Andriamanitra ka izany no nananarana azy. Efa nihinanareo ve ilay hazo? Dia nanilaka izy fa tsy niaiky heloka tamin'izany hoe nihinana izany fa dia hoy izy : « ny vehivavy izay nomenao ho namako no nanome dia nihinana aho ». Noteneniny koa ny vehivavy, « ny menarana no niresaka tamiko dia nihinana aho ». Tsy ilay tenin'Andriamanitra izay napetraka no naverin'izy ireo hoe nodikainay ny teninao Andriamanitra fa efa noana ka nitady lalan-kafa izy. Nohesorin'Andriamanitra tao amin'ny sahan'ny Edena izy ary voahozona ny tany. Ary ny olombelona dia nampitoerina tany ivelan'ny saha ka nasaina nambenana io sahan'ny Edena io mba tsy hiverenany. Ary tao anatin'ny fitenenana ny olona tamin'ny tsy fiankinana tamin'ny tenin'Andriamanitra izany dia nampanantena fa hamonjy azy Andriamanitra fa hisy taranaky ny vehivavy izay hanorotoro ny lohan'io menarana izay namitaka io, ary io menarana io dia tsy hanaiky fa hanorotoro ny ombelahan-tongotry ny zanaky ny vehivavy. Ary rehefa tonga tokoa ny fotoan'andron'io taranaky ny vehivavy io, naterak' i Maria virjiny ary dia niriaria sy velona nandeha tao Jerosalema. Iza anefa, nosamborin'i Pontio Pilato sy ireo mpitondra fivavahana ka nampijaliany ary nampidiriny tao am-pasana, nidiny tao am-pasana, noheveriny ho fanafoanana ny asan'ity Jesosy ity. Kanjo tamin'ny Alahady maraina, raha ny Alakamisy izy nampijaliana, ny Zoma izy nanombo azy tamin'ny hazo fijaliana ka maty Jesosy dia nandevina azy, telo andro taorian'izay Izy nitsangana tamin'ny maty ary izay ilay Paska Kristiana. Jesosy nandalo tao am-pasana, nandresy ny fahafatesana ary nanome izany fandresena izany ho an'ny olona: resiko ny fahafatesana izay azonareo tamin'ny filana nomen'ny devoly anareo, Resy ny fahafatesana ka izany Jesosy nitsangana tamin'ny maty izany no atao hoe Paska Kristiana. Fahatsiarovana izany andro izany, nanolorana Azy ho an'ny mino, izay ilay atao hoe Paska Kristiana.



Misy koa anefa ny Paska an'izao tonlolo izao, izay nolazaiko teo hoe “Paska sandoka” satria fitadiavana fifaliana sy fahafinaretana no amin'izay. Ary matetika dia voarirotra tafiditra ao anatin'izany ny Kristiana ka voafetra hatramin'ny fotoam-pivavahana rehefa tonga ny andron'ny Paska satria maika hijery fety. Eto ny tenin'Andriamanitra izay anjarantsika dia milaza indrindra ny amin'ny fotoana izay nisehoan'izany atao hoe Paska Kristiana izany. Olombelona tahaka antsika ihany ireto vehevavy ireto, ary olona tahaka antsika koa ireto olona resahin'ny soratra masina: manana ny fomban-tany, ny fomba amam-panaony. Ny antsika Malagasy rehefa misy fahoriana dia hoy isika hoe: “ny maty tsy havarina an-tany”, fombantsika Malagasy izany, tsy mandevin'olona raha tsy fonosin-damba. Dia tsy maintsy ezahina rehefa misy maty, hamoronana ny tsy misy mba hofonosin-damba ny maty izay vao halevina totorana tany; ary izany no mahatonga ny hoe “ny maty tsy havarina an-tany”. Ny Jiosy dia nanana ny fombany koa rehefa misy maty, hosorana zava-manitra ny faty hiarovana amin'ny fahalovana. Amin'ny androntsika ankehetriny dia ny “formole” no ampiasaina fa tamin'izany ny azy dia ny zava-manitra, zavatra avy amin'ny zava-boary, karakaraina hahosotra amin'ny faty. Izay no zavatra fara-tampony atao amin'ny maty. Dia ny an'i Jesosy anefa tsy mba afaka nanatanteraka ilay fomba fanao amin'ny fahafatesana amin'ny olona maty, tsy afaka nanao izany ireto fianankaviany satria tamin'ny famonoana fanalam-baraka no namonoana an'i Jesosy Kristy. Vokatry ny hendrikendrika sy ny fiampangana, dia novonoina tamin'ny famonoana fanalam-baraka Jesosy satria, araka ny teny izay voasoratra ao amin'ny tenin'Andriamanitra, dia “voahozona ny olona izay voahombo amin'ny hazofijaliana”. Izany no voalaza ao amin'ny Deotoronomia sy ny Galatiana. Olona tsy naninon-tsy naninona dia novonoina tamin'ny fanalam-baraka ary na dia ny havany aza dia tsy sahy nanakaiky azy nanao ahoana. Ary io ilay tonga amin'ny fitenintsika manao hoe: “sady maty no menatr'olona”. “Sady maty no menatr'olona”! Izany no zavatra nitranga tamin'ity Jesosy ity: nomboana tamin'ny hazo fijaliana. Raha ny olona aty amintsika, matetika ny olona izay voagadra dia tsy dia misy sahy maka ny fatin'izy ireny fa hoe efa matin'ny nataony dia aleo ho any dia ny any amin'ny fonja ihany no mandevina azy. Nanakaikikaiky izany no nahazo an'i Jesosy fa saingy nisy roalahy ihany izay mba nanana fahasahiana dia tsy iza izany fa Nikodemosy sy Josefa avy any Ramatia. Rehefa nahita fa maty ny harivan'ny Sabata Jesosy dia nandeha tany amin'ny Pilato izy nangataka alalana mba haka ny fatin'i Jesosy, fa tsy mba fomban-tany tamin'ny Jiosy ny mikasika faty amin'ny andro Sabata na hitoeram-paty ao an-trano amin'ny andro Sabata. Tahaka antsika manana fady eo amin'ny fomban-tanintsika dia amin'ny andro Talata sy Alakamisy, raha misy olona azom-pahoriana dia hoy ny fitenintsika hoe: “jerijerem-pontsiny tahaka ny fahoriana amin'ny andro Talata e!” Ka na dia ny manalady aza dia tsy ataontsika amin'izany. Ny an'i Jesosy, satria ho tonga ny Sabata, dia tsy vita araka izay fomba fanao ny razana fa tonga dia nalevina. Ary ireo fianakaviana izay mba nanana fahasahiana, rehefa nahita an'izy roalahy nandevina ny faty, dia indro ireto vehivavy ireto fa nanomana ilay fomba amam-panao amin'ny tany hoentina hikarakarana ny fatin'i Jesosy. Ary rehefa maraina koa ny andro voalohany amin'ny herinandro, indreo vehivavy vitsivitsy nitondra ilay zava-manitra fanositra amin'ny faty, lasa izy ireo nandeha nihazakazaka. Satria nahoana? Zavatra angalarina izany fombafomba rehetra izany satria maty tamin'ny fomba manila baraka Jesosy, ka raha atao hitan'ny mason'ny betsaka dia mety hotondroin'ny olona molotra koa izy ireo ka dia nandeha nanatanteraka izany. Niasa saina ihany izy satria rehefa voalevina ny Tompo dia nasiana vato lehibe teo ary hitantsika fa tsy vitan'ny hoe natao vato lehibe fa ny mpisorona sy ireo mpanoradalana dia nangataka tamin'ny Pilato mba hasiana miaramila koa mba hiambina ny fasana. Izany rehetra izany no nampiasa saina ireto vehivavy ireto ka dia nihazakazaka izy ho tonga any. Vao maika niampy ny fahagagany sy ny fahatairany! “Loza iray, loza roa, loza telo”, hoy ny fitenintsika. Efa nahita fahoriana tamin'ny nampijaliana an'i Jesosy tamin'ny fahafatesana, tamin'ny nandevenana azy, izao koa ilay fasana nantenaina hahitana ny fatin'ny mpamonjy mba hotanterahina ara-pomba, indro efa nisokatra. Ny tao an-tsaina dia ho nisy nangalatra ny fatin'ny Tompo. Kanjo tsy izany, fa indro Andriamanitra mbola mandray andraikitra amin'ireto olona “very fanahy mbola velona” ireto ka nametraka anjely izay nilaza

taminy, ary somary teny henjana ihany, izay tsy zakantsika Kristiana ankehitriny angamba raha isika no atao an'izany, fa mety tonga isika dia mody na tsy te- hivavaka intsony. Fa teny henjakenjana ihany no teny izay nasehon' ilay irak'Andriamanitra tamin'ireto vehivavy ireto, ary raha jerentsika tsara ny andininy faha 6 ao amin'ny teny izay novakiansika teo fa hoy ilay zatovo: “aza talanjona mitady an'i Jesosy izay voahombo tamin'ny hazo fijaliana ianareo. Tsy ato Izy, efa nitsangana Izy. Jereo, mandehana lazao ny mpianany”. Ary io no votoatin' ilay Paska ho antsika Kristiana, ao indrindra ilay votoatiny. Mila fanintsiana amin'ny zava-diso isika fa tsy handeha amin'ny zavatra avela handeha amin'ny tsy marina rehetra.

Notenenina ireto vehivavy ireto satria tsy mba nitadidy ny tenin'Andriamanitra tahaka ny razany koa izy. Fa Jesosy raha mbola velona dia nanafatrafatra tamin'ny mpianany ary tsy latsaky ny intelo no nanambarany izany. Raha jerena ao amin'ny Lioka toko faha 9 andininy faha 30, ao amin'ny Lioka toko faha 9 andininy faha 44, ary tahaka izany koa ny ao amin'ny Matio toko faha 17, izay samy efa nampitan'i Jesosy tamin'ny mpianatra hoe hiakatra ho any Jerosalema isika dia Izaho hatolotra eo an-tanan'ny mpanota, ka homboana amin'ny hazo fijaliana Aho, nefa hitsangana amin'ny andro fahatelo. Izay no teny nataon'i Jesosy. Tsy mba nitadidy izany teny izany koa ireto mpianatra sy ireto vehivavy ireto. Fa ny fisainany ihany, amin'ny maha olona azy, no entiny mangitakitaka sy mangorakoraka ka hanaovany ny asan'Andriamanitra, fa tsy izay toromarika omen'Andriamanitra. Efa nambara taminy tsy latsaky ny intelo hoe hitsangana amin'ny maty Izy amin'ny andro fahatelo, tsy ho tratra ao am-pasana. Nefa izy ireo amin'ny andro fahatelo indro tonga niankohoka tao. Ka hoy ilay anjely taminy: “jereo fa teo no nasiana azy, jereo fa teo no nasiana azy”. Raha amin'ny teny Malagasy no vantana hoe: ianareo angaha adala, jereo fa teo no nisy azy, tsy eo intsony izy. Nahitsy izy ireo satria tsy nitadidy ny teny. Ary io no aretin'ny fivavahana ankehitriny: mazoto mivavaka, miangona, fa tsy mitadidy ny tenin'Andriamanitra; miditra ao amin'ny sofina ankavia dia mivoaka ao amin'ny sofina ankavanana ny teny. Ary raha anontaniana hoe: “inona no hafatra nomen'i Tompo antsika”, dia hoe “maromaro ihany”, “mafampana ihany”. Ka rehefa atao hoe “inona”? “Inona tokoa moa izy izay?” Izay no famaranana azy. Ka tadidio fa loza ho antsika ny fihainoantsika ny tenin'Andriamanitra kanefa tsy misy firaketana izany ao am-po. Aza ho mpihaino fotsiny ihany ka mamitaka ny tenantsika, fa hoy Jakoba manao hoe: “aoka ho mpankatoa ny teny ianareo fa aza ho mpihaino fotsiny ihany ka mamitaka ny tenanareo”. Izany no loza nahazo ireto vehivavy sy ny mpianatra.

Fa isaorana anie Andriamanitra, fa nitsinjo ny olona fa tsy nanao amin'ny olona araka ny hadalany fa indro mbola mamerina, mampatsiahy an'ireto olona ireto amin'ny iraky ny lanitra Izy, ka hoy Izy: “Mandehana lazao amin'ny mpianany sy Petera fa mialoha anareo any Galilea Izy”. Tsy namaly antsika araka ny fahotantsika Andriamanitra. Tsy namaly tamin'ireto vehivavy izay azo lazaina, raha amin'ny fitenintsika manao hoe: vehivavy adala, “any amin'ny maty no hitadiavana ny velona”. Fa mbola naniraka indray Izy. Izay mitady marina an'i Jesosy dia mbola hahita azy tokoa, ka ny iraky ny lanitra no nanao azy hoe: “mandehana lazao amin'ny mpianany sy i Petera fa mialoha anareo any Galilea araka izay efa nolazainy taminareo”. Maniraka ny olony ho amin'ny fitoerana marina izay misy an'i Jesosy ny irak'Andriamanitra, toy ity anjely ity. Ary amin'izao androntsika izao, tsy anjely intsony fa ireo karazana solon-tena maro, izany no irahina. Ao ny komitim-piangonana ao ireo filohan'ny sampan, ao ireo mpiandry, ao ny Katekisita, ao ny Pastora, izany no irak'Andriamanitra hanoro antsika ny fitoerana marina, tahaka ireto vehivavy izay nirahina. Nahoana no singanina manokana eto i Petera hotononina? Satria io ilay lehilahy nafana fo, nanana ny hafanam-po ka nahasahy nilaza hoe: na dia ny aiko aza dia hatolotra foiko hiaraka ho faty aminao. Kanjo io lehilahy io no nandà ny Tompo intelo tamin' ilay nisy akoho naneno. Ary raha nahita ny Tompo izy dia latsa-panenenana ka nitomany. Mampahery ny olona ao amin'ny soratra toa an'ireto vehivavy sy toa an'i Petera Andriamanitra. Fantany Petera fa nalahelo satria nandà azy ka dia indro nampitaina izao teny mahafaly izao hoe: “hihaona aminareo any Galilea Izy araka izay efa nambarany”.

Io koa no mbola ataon'Andriamanitra amintsika amin'izao andro ankehitriny izao. Miala nenina Izy ka asainy entanina sy taomina ny olona ho any Galilea, amin'izao andro izao, dia tsy aiza izany fa ny fiangonana, any no hahitana ny Tompo. Marina fa voalaza ihany hoe “n'aiza n'aiza no iangonan'ny olona roa na telo amin'ny Anarako dia eo afovoany Aho”, izany hoe mety ho any amin'ny tokan-trano izy. Fa saingy ilay fampaherezana, Galilea, ilay toerana nanomezana ny teny ny mpianatra, io koa asaina ataon'ny mpino: manatona ny fiangonana, fa loharanom-pitahiana sy fahasoavana ho an'ny Kristianina ny fiangonana. Matetika anefa dia tsy zaka izany fanirahana amin'ny toerana izany. Betsaka angamba ny mangetaheta ka hilaza manao hoe “efa mba tompon'ny hery sy fahefana re Jesosy ka nahoana no olona reraky ny adim-panahy tahaka an'izany no tsy nisehoany tany amin'izay nisy azy tany e? Fa aiefany mankany Galilea? Tsy izany ve no zavatra mahatery antsika hoe izao ve ny fahoriana marary, izao no tsy fahampiana, ny lamba aza efa tsy voasasa noho ny tsy fisian'ny savony ka handeha hanalabaraka tena any am-piangonana! Tsia, ry havana, misy antony manokana matoa feran'i Jesosy tahaka an'izao nanirahany an'ireto vehivavy ireto.” mandehana lazao fa mialoha anareo any Galilea Izy”. Asaina hihaona aty am-piangonana isika, fa hoy ny soratra masina “ny vy maharanitra ny vy fa ny tarehin'ny tavan-drahalahy fifampaherezana”. Aty no ihaonana amin'Andriamanitra, izarany ny fitahiany. Ary ireo mpianatra ireo, rehefa nanaiky izany teny izany, dia indro Jesosy tonga tao aminy tamin'ny trano nihidy, ilay Jesosy velona tsy voafetry ny rindrina tsy voafetry ny elanelana sy ny fotoana. Niditra tao Izy ka nizara ny fiadànany. Mahalala ny zavatra rehetra Izy, mahita ny manjo.

Ny Paska izay hatrehantsika dia aoka tsy ho “Paska sandoka” izay hasehon'ny maro ka izany no hihazakazahantsika, fa fiadiavana an'i Jesosy sy faniriana te-hihaona aminy, ary koa fandraisana andraikitra tahaka izay napetraka tamin'ireto vehivavy ireto. Ary anisan'ny zava-dehibe indrindra izay raketin'ny Paska ny hoe aoka hitoetra ao am-pontsika ny tenin'Andriamanitra. Fa ny tsy fitadidiavan'i Adama sy Eva ny tenin'Andriamanitra no nanesorana azy hiala tao amin'ny sahan'ny Edena, fa ny nanandratana an'i Maria kosa, ka niderana azy rehefa tonga ny anjely niteny taminy, dia hoy ny soratra masina hoe: “Ary i Maria dia nitadidy izany teny rehetra izany tao am-pony”. Ny irina: isika mpanao Paska androany koa dia hitahiry sy hitadidy ny tenin'Andriamanitra ka handeha hilaza tahaka ny nataon'ireto vehivavy ireto.

Dia voninahitra anie ho an'Andriamanitra Ray sy Zanaka izay efa azy hatramin'ny taloha indrindra ka mbola ho mandrakizay.

Mbola hivavaka isika rehetra: “Eny misaotra anao izahay, ry Andriamanitra ô, fa na dia teo aza ny fahalemenay noho ny zava-misy eto amin'izao tontolo izao, fa sady efa nanaraka ny fomba ratsy izahay no nanao izay nampalahelo anao, isaorana ianao fa mbola nanome ny teninao, nanoro anay ny marina izay norenesinay teto. Dia ampio izahay mba hahay hitahiry izany ka ho tonga sabatra ho anay sy ampinga hahazoanay manohitra amin'ny andro mahaory izany teninao izany. Amin'ny Anaran'i Jesosy no aniriana sy angatahana izany tonom-bavaka izany. Amen.”

Ho aminareo rehetra anie ny fahasoavan'i Jesosy Kristy Tompo sy ny fitiavan'Andriamanitra Ray ary ny fampiraisana avy amin'ny Fanahy Masina. Amen

## 6. Randrianaivo Jean Chrysotom

Ny filazantsara anjarantsika dia ao amin'ny Marka toko faha 16, andininy voalohany ka hatramin'ny andininy faha 7. Hovakiansika amin'ny Anaran'i Jesosy Kristy Tompo izany: “Ary rehefa afaka ny andro Sabata, dia lasa nivity zava-manitra Maria Magdalena sy Salome ary Maria, renin'i Jakoba, mba handeha hanosotra ny fatin'i Jesosy. Ary nony maraina koa tamin'ny voalohan'andro amin'ny herinandro, rehefa niposaka ny masoandro, dia nankany amin'ny fasana izy ireo. Ary niresaka hoe izy: Iza re no hanakodia ny vato ho afaka amin'ny varavaram-pasana hisolo antsika? Fa nony nitraka izy, dia, indro, hitany fa efa voakodia niala ny vato; fa lehibe dia lehibe ny vato. Ary raha niditra tao anatin'ny fasana izy, dia nahita zatovo anankiray nipetraka teo amin'ny ankavanana niakanjo akanjo fotsy, dia talanjona izy. Fa hoy ilay zatovo taminy: Aza talanjona; mitady an'i Jesosy avy any Nazareta, Izay nohomboana tamin'ny hazo fijaliana, ianareo; efa nitsangana Izy; tsy ato Izy; jereo fa teo no nametrahany Azy. Fa mandehana, lazao amin'ny mpianany sy Petera fa mialoha anareo ho any Galilia Izy; any no hahitanareo Azy, araka izay nolazainy taminareo.”

Ray masina ô manamasina anay amin'ny fahamarinana fa ny teninao no fahamarinana. Amen.

Ry fiangonana malala, ho aminareo anie ny fahasoavana sy ny fiadanana avy amin'Andriamanitra Raintsika sy Jesosy Kristy Tompo. Amen.

Na dia tsy nianatra sekoly Alahady aza ny ankizy androany maraina dia mba misy anjaran'ny ankizy mipetraka eny amintsika rehetra eny ny tenin'Andriamanitra, indrindra amin'izao andro Paska izao, araka izay novakiana tamintsika teo. Ka ho anareo ankizy rehetra dia henoy aty fa aza mikitikitika an'i Dada sy Neny. Aty aloha henoina tsara. Dia andeha ange rankizy hojerena ny tantaran'ny Paska e! Iza rankizy: nanomboka nijaly Jesosy tamin'ny Alakamisy alina, nampijaliana izy, natao daholo izao fampijaliana rehetra nihatra taminy izao: nasiana tehamaina izy, nororana izy, nosatrohina tsilo izy ka nofantsihana ny tongotra aman-tanany, fantsika ngeza be no nafantsika tamin'ny tongotra aman-tanany, nijaly izy. Ary vokatry ny fijalian'i Jesosy izany rankizy dia maty Izy ny Zoma. Nitomany ny mpianatra, maty Jesosy, maty ilay mba tia antsika, maty ilay tiantsika. Nalahelo be ny mpianatra dia nitomany izy, ary ny reniny tena nitomany be teo am-pototry ny hazo fijaliana teo, ny renin'i Jesosy. Maty tsinona ny zanany ka. Fa ilay tsy tia kosa, ny mpisorana, ny Fariseo, ny mpanora-dalàna dia faly. “Maty ilay olona mpanadala” hoy izy, “maty ilay olona mpaka ny vahoaka tsy ho antsika”, hoy izy. Ka ireo Fariseo ireo matoa niteny izany dia ny fialonana no mahatonga izany. Be fialonana ireo olona ireo ka nataony izay namonoana an'i Jesosy. Ka ny nataon'ireo Fariseo ireo, rankizy, dia izao: nangataka tany amin'ny Goverinora izy, tany amin'i Pontio Pilato izany, ilay ataontsika any amin'ny fanekem-pinoana hoe nijaly faha Pontio Pilato, nangataka tamin'io rangahy io izy hoe: io lazainao fa mpanjakan'ny Jiosy io anie tamin'ny fahavelony dia nilaza fa hoe hitsangana amin'ny maty amin'ny andro fahatelo, ka atovy mafy be mihintsy ny fiambenana ny fasana. Mandehana mandefasa miaramila be dia be mba tsy hisy hangalatra ny fatin'izany Jesosy izany. Kanjo rankizy, tamin'ny andro fahatelo, niseho ny voninahitr'Andriamanitra. Nisy anjely nidina avy any an-danitra, dia nisy horohoron-tany be mihitsy, dia niala teo ny varavaram-pasana, nitsangana tamin'ny maty Jesosy. Ka ireo miaramila niseho azy ho mahay be, ireo miaramila niseho azy ho masiaka be, dia torana tery. Tsy nahatanty ny voninahitr'Andriamanitra izy noho izany, rankizy, torana teo izy. Avy eo dia nitsangana tamin'ny maty Jesosy. Rehefa taitra avy amin'ny fahatoranany ireo dia nankany amin'ny mpisorona. “Ô ry ingahy mpisorona ô, velona tao ilay Jesosy, tena Andriamanitra tokoa io, velona izy!”. Dia hoy ilay mpisorona: “aza milazalaza izany amin'olona, ataovy hoe nangalarin'ny mpianatra tao ny fatiny fa aza lazaina hoe velona tao Jesosy, fa maty aho raha lazainareo izany”. Dia avy eo lasa ireo mpisorona ireo nihazakazaka nankany amin'ny Pilato: “Ataovy hoe nangalarin'ny mpianatra. Izao, rankizy, tsy

nahasakana ny lainga nataon'ny mpisorona, ny vola nomena ireo miaramila satria nomena vola izy mba tsy hilazalaza. Ka ny lesona azontsika, rankizy, amin'izao Paska izao dia ny hoe: aza mandainga, rankizy fa ny marina hatrany hatrany lazaina, fa tsy maharesy ny marina na oviana na oviana ny lainga. Aza mandainga mihitsy mihitsy na inona na inona fa ny marina lazaina. Ny marina koa dia velona Jesosy, tia antsika izy. Amen.

Ho antsika Ray aman-dReny kosa, ny tenin'Andriamanitra izay anjarantsika izao dia izao: ny finoana Kristiana dia Jesosy Kristy ka nifidy vavolombelona Jesosy Kristy. Ny vehivavy moa no nahita izany voalohany indrindra, nifidy vehivavy izy, nifidy lehilahy izy mba hanolotra izany teny vavolombelona izany ho antsika izay tsy nanatri-maso ankehitriny. Koa voalazan'ireo vavolombelona ireo ny tantaram-piainan'i Jesosy satria izy ireo no nanatrimaso azy, indrindra ny fahafatesany sy ny nitsanganany tamin'ny maty. Hita ao amin'ny filazantsara efitra ny fiombonana vaovao ateraky ny fitsanganan'i Jesosy tamin'ny maty, dia tsy inona izany fa ny fiainana mandrakizay. Tadidio, ry Havana, fa tsy hisy mihitsy ny fomba hahalalantsika an'Andriamanitra ho mpahary sy mpamonjy raha tsy amin'ny Anaran'i Jesosy Kristy irery ihany izay naniraka ny mpianatra hanambara izany eran'izao tontolo izao: “velona Jesosy, nitsangana ny Tompo”. Ny mampiorina tanteraka ny fiangonana Kristiana dia izao: ny fitsanganan'ny Tompo tamin'ny maty. Ary izany dia azo fintinina amin'ny tenin'i Petera manao hoe: “namono an'i Jesosy ianareo nefa nanangana azy indray ho Mesia Andriamanitra ho famonjena anareo, araka ny soratra masina, ary vavolombelon'izany izahay”.

Ny fitsanganan'ny Tompo tamin'ny maty, ry havana malala, no fiainana vaovao atao amin'ny teny Frantsay manao hoe “point de depart”, namelomana ny finoan'ny fiangonana izay maty tampoka tamin'ny Zoma masina. Satria rehefa maty Jesosy dia niparitaka ny mpianatra, nefa nitsangana tamin'ny maty dia velona indray ny finoana ary fara-tampon'ny filazantsara sady toerana iaingana no fototry ny finoantsika, dia ny hoe: “tsy ato izy, efa nitsangana izy”. Niseho izany tamin'ny andro fahatelo. Matoa tonga ny zoma masina ho famonjena, ho androm-pifaliana ny andro fahatelo, andro voalohany amin'ny herinandro, mitondra fahendrena, aina vaovao, fitiavana, fifaliana, fiadanana ho antsika. Nampijerena fasana foana ny vehivavy ary nahita no gaga sady talanjona. Ny hafatra napetraka taminy anefa dia izao: tsy ny fahagagana hitany fotsiny fa ny nandrasana dia mitsangan-ko velona Jesosy ka ampitaina izany any amin'ny mpianatr'i Jesosy rehetra. Izany no maha fototra iorenan'ny fiangonana Kristianina ny fitsanganan'i Jesosy tamin'ny maty. Teo amin'ny Jiosy dia fomba manohintohina ny vavolombelona ataon'ny vehivavy satria ny vehivavy tsy mahazo miteny tamin'ny Jiosy. Nefa eto Andriamanitra dia mibaiko ireto vehivavy ireto tamin'ny alalan'ny Anjely ka nanao hoe: “mandehana lazao amin'ny mpianany fa velona Jesosy”. Nohamafisin'i Jesosy rahateo izany tamin'ny fisehoany tamin'ny mpianatra, ary ho rentsika rahampitso andro Paska faharoa izany tantara izany. Ry havana malala, tsy azo hazavaina ny finoantsika raha tsy foana ny fasana, nefa koa tsy ny fahitana ny fasana foana no iorenan'ny finoantsika fa ny fahitana an'i Jesosy velona.

Hoy ny Anjely tamin'ireo vehivavy ireo: “nahoana no aty amin'ny maty no itadiavanareo ny velona?” Hoy ity lehilahy anankiray izay tsy manaiky ny finoana Kristiana, izao no filazany: “tsy marim-pototra ny finoanareo Kristiana satria tsy misy hita na ny fatin'i Jesosinareo na ny fasana nilevenany. Fa ny finoana marina”, hoy ity lehilahy ity, “dia izay miorina amin'ny zavatra efa marina sy tsapain-tanana; izay no finoana marina”, hoy izy”. “Hita miharihary amin'ny finoan'ny hafa izany”, hoy izy. Tsia anefa, ry Havana, fa ny valin-teny marina dia izao: ny Kristiana dia tsy mivavaka amin'ny faty sy ny fasana hita maso fa mivavaka amin'ny Jesosy nandresy ny fasana sy ny fahafatesana. Ny Kristiana tsy mitady famonjena amin'ny maty sy ny fasana, satria ny maty tsy mifandray amin'ny velona. Ny Kristiana dia mino ny fahaveloman'ny Mpamonjy ary ny velona no afaka mamonjy ny velona. Fa ny maty dia tsy mandre, na mahita, na mamonjy. Izy ary mba maty ko! Manao ahoana moa ny tantaran'ny Tompo tamin'ny maty? Efa nandalo tamin'ny sekoly alahady teo izany. Tamin'ny voalohany tamin'ny herinandro, andro

Alahady izany dia niainga hanosotra ny fatin'i Jesosy ny vehivavy satria efa lasa ny Sabata Jiosy. Ny nanakodia ny vato lehibe moa dia tamin'ny alalan'ny horohoron-tany, ary ity horohoron-tany ity dia niseho tamin'ny fialan'i Jesosy aina. Niala aina Jesosy dia nihorohoro ny tany, izao indray nitsangana tamin'ny maty Izy dia nihorohoro ny tany. Manambara ny feon'Andriamanitra izany; ka ireo miaramila niseho matanjaka sy feno fahasahiana, sady raiki-tahotra no tonga tahaka ny maty nandre ny voninahitr'Andriamanitra. Rehefa nahatsiaro tena vao lasa nihazakazaka tany amin'ny mpitondra rehetra rehetra. Nandalo tany amin'ireo mpisorona izy. Taitra ny mpisorona: "inona ity loza ity?" Tanteraka ilay hoe "avelao ho aminay sy ny taranakay ny ràny". Na tsy eo aza ny mpisorona, ny nataony dia ny nanambitamby ny miaramila ka nanome vola azy mba hilaza hoe "nangalarin'ny mpianatra ny faty raha natory izy ireo". Nefa' ry havana malala' zava-doza ho an'ny mpiambina anie no matory amin'ny fiambenana. Miambina ve izy hatory? Mba tsy haninona, hoy ireto mpitondra fivavahana ireto, dia aleo ho any amin'ny Pilato izahay hanambitamby azy mba tsy ho vao ianareo, ary nampitony ny fon'i Pilato izy ireo. Nefa izao, ry Havana: voasakan'ny laingan'ny mpisorona ve ny fandresen'Andriamanitra an'izao tontolo izao ka nitsanganany tamin'ny maty? Tena nangina noho ny vola tokoa ve ny miaramila? Tsia. ry havana, fa ireo no nangina fa ny mpianatra izay nandre ny filazantsaran'ny Paska, rehefa nolazain'ny vehivavy fa foana ny fasana, velona ny Tompo, dia sady feno fifaliana no afa-tahotra ka tonga vavolombelona maharitra mitory ny filazantsara fa nitsangana tamin'ny maty ny Tompo ary izay mino azy dia hitsangana amin'ny maty koa ary velona mandrakizay. Tonga hatraty Madagasikara izany, ry Havana, ary rentsika androany izany ary faly isika, faly amin'izany ny Malagasy Kristiana rehetra.

Ry havana malala, "voavono Kristy Paska ho antsika". Izany hoe maty Kristy nefa ny fahafatesany dia mitondra fahafahana ho antsika, nitondra fanavaozana ho antsika. Ny fahaveloman'i Kristy dia mitondra fanavaozana ho an'izao tontolo izao. Tsy nahomby teo anoloan'ny fahaveloman'i Jesosy Kristy ny lainga marivo tototra, ny vola nomena ny miaramila, satria ny fiainana avy amin'Andriamanitra loharanon'aina, tsy azo tohaina, tsy azo sakanana amin'ny zavatra tahaka izany. Manao ahoana ny eritreretry ny olona Kristiana ankehitriny hatramin'izay ka hatramin'izao? Na dia nohenjehina aza, na dia nolavina aza, na dia nodorana aza ny Kristiana? Izany tamin'ny andron'i Neron izany anie mampalahelo fa ny Kristiana nodorana tamin'ny afo dia atao tahaka ny "Poteau"-na jiro, dia ny mpanjaka Neron mitaingina soavaly mitety azy, Kristiana nodorana velona! Mafy izany. Ny teto Madagasikara, haintsika tsara ny tantaran'ny maritiora malagasy fa navarina teny Ampamarinana, nolefonina, nodorana velona, nodorana ny botry. Moa ve nahasakana ny nitsanganan'i Jesosy ho velona izany? Moa ve nahasakana antsika Kristiana tsy handray famonjena izany? Tsy vao mainka aza nitombo ny Kristiana? Vao maika aza nihabetsaka ny olona mino satria tsapan'ny olona fa mitondra fiainana ho azy, mitondra fiadanana ho azy i Jesosy velona, Jesosy tsy maty. Resy ny fahafatesana vokatry ny ota, ary rehefa levona ny ota, dia mitory famelankeloka izany. Ary rehefa azo ny famelankeloka dia velona indray ny fihavanana eo amin'Andriamanitra sy amintsika. Ary na iza na iza miteny amin'ny Tompo ny teniny hoe ahoana koa ity: "raha misy mitandrina ny teniko dia tsy mba hahita fahafatesana izy", Jaona toko faha 8 andininy faha 51. "Ary raha hiseho Kristy dia hiara-hiseho aminy koa isika amin'ny voninahitra", Kolosianina toko faha 3, andininy faha 4.

Ry havana malala, mitondra inona eo amin'ny fiainanao ity Paska izay ataontsika hoe Paska fanavaozana izao, amin'izao taon-jobily faha 135 taona ny fiangonana Antsirabe tampon-tanana izao sy ny taona 2004 izao? Izao fotsiny: ny fahafatesana dia zavatra mandalo ao amin'ny olona izany, iny fahafatesan'i Neny iny dia toy ny torimaso fialan-tsasatry ny tenany ao amin'ny fahanginana sy ny fahamaizinana. Nefa satria foana ny fasana dia tsy afaka hitana antsika mandrakizay ny fasana, tsy manan-kery amintsika intsony ny fahafatesana mandrakizay ary "tsy misy fanamelohana ho an'izany olona ao amin'ny Kristy". Ka tsy hitsahatra akory eo amin'ny fasana ny fiainantsika, fa vavahady idirana amin'ny fiainana mandrakizay izany, ho an'ny mpino. Koa inona no fanavaozana ilaina aminao ary? Tsotra ihany: velona ny Tompo, nandresy ny

fahafatesana Jesosy. Maninona re ny ankabeazan'ny olona no mbola mandeha any amin'ny mpimasy? Nahoana ny olona no mbola manompo ny maty? Nefa efa nisy nandresy ny fahafatesana anie! Ny filazantsaran'ny Paska dia fiainana sy famonjena ho antsika. Ny Anaran'Ilay nitsangana no fanasitranana ho an'ny rehetra. Na inona mahazo anao na inona, Jesosy velona no manampy anao ary ny Anarany, ny Anaran'io Jesosy velona io no hahazoantsika famelan-keloka. Mialà amin'ny maty, raiso ny fiainana ary aoka hanompo ny velona isika fa tsy ny maty. Ary ny fanompoana an'i Jesosy dia miteraka fandrosoana ho antsika amin'ny lafin-javatra rehetra satria fahazavana izany. Ny fanompoana ny maty kosa dia miteraka fihemorana satria ny maizina no naman'ny fahafatesana. Matoa mandroso ny fiainanao, matoa ianao mahafinaritra tahaka izao mamonjy ny Paska, mitafy tsara, velona, mahita fifaliana dia tadidio fa noho Jesosy velona. Matoa mandroso ny ankohonanao, mahita fifaliana dia noho Jesosy velona. Ary matoa mandroso ny fiangonana dia satria velona Jesosy ary fahazavana ho antsika, mitarika antsika ho amin'ny fahatsarana rehetra. Koa “minoa an'i Jesosy Tompo” velona dia ho velona ianao sy ny ankohonana.

Voninahitra ho an'Andriamanitra Ray, Zanaka sy Fanahy Masina, izay hatramin'ny taloha indrindra ka ho mandrakizay. Amen.

Raiso ny fitahiana: “Ho aminareo anie ny fahasoavan'i Jesosy Kristy Tompontosika sy ny fitiavan'Andriamanitra Ray avy amin'ny firaisan'ny Fanahy Masina. Amen.

## 8. Dada Rajosoa

Hanomboka isika amin'izao andron'ny Paska izao, ka dia hatombontsika amin'ny Anaran'i Jesosy. Hira 214 andininy voalohany .

Aoka hivavaka isika rehetra: Andriamanitra Tompo Rainay any an-danitra ô, mankalaza ny Anaranao masina izahay ary misaotra Anao noho ny fahasoavanao sy ny famindram-ponao lehibe, rehefa nanolotra ny Zanakao noho ny helokay Ianao ,ary nanangana Azy indray ho fanamarinana anay. Koa dia mangataka Anao izahay, omeo anay ny Fanahinao Masina mba hitarika anay araka ny sitra-ponao. Ary aoka mba hotehiriziny amin'ny finoana marina izahay ka harovany amin'ny fahotana rehetra, hatratranay koa ny fitsanganana ho amin'ny fiainana mandrakizay. Amin'I anaran'i Jesosy Tompo. Amen.

Misaotra an'Andriamanitra isika noho ny nanomezany antsika izao andro firavoravoana lehibe faharoa izao, dia ny Paska voalohany taona 2004, nananganana tamin'ny maty an'i Jesosy Kristy Zanany lahy tokana. Ho azy anie ny haja sy ny voninahitra mandrakizay. Miarahaba antsika tratra izao andro Paska izao. Hiraintsika eo am-pitsanganana ny hira faha 133 andininy voalohany sy faharoa ary faha enina farany.

Aoka ho rentsika ny tenin'Andriamanitra izay ho toriana amin'izao andro Paska izao. Marka toko faha 16, andininy voalohany ka hatramin'ny faha fito. Toy izao ny fivakiny amin'ny anaran'i Jesosy: “Ary rehefa afaka ny andro Sabata, dia lasa nivity zava-manitra Maria Magdalena sy Salome ary Maria, renin'i Jakoba, mba handeha hanosotra ny fatin'i Jesosy. Ary nony maraina koa tamin'ny voalohan'andro amin'ny herinandro, rehefa niposaka ny masoandro, dia nankany amin'ny fasana izy ireo. Ary niresaka hoe izy: Iza re no hanakodia ny vato ho afaka amin'ny varavaram-pasana hisolo antsika? Fa nony nitraka izy, dia, indro, hitany fa efa voakodia niala ny vato; fa lehibe dia lehibe ny vato. Ary raha niditra tao anatin'ny fasana izy, dia nahita zatovo anankiray nipetraka teo amin'ny ankavanana niakanjo akanjo fotsy, dia talanjona izy. Fa hoy ilay zatovo taminy: Aza talanjona; mitady an'i Jesosy avy any Nazareta, Izay nohomboana tamin'ny hazo fijaliana, ianareo; efa nitsangana Izy; tsy ato Izy; jereo fa teo no nametrahany Azy. Fa mandehana, lazao amin'ny mpianany sy Petera fa mialoha anareo ho any Galilia Izy; any no hahitanareo Azy, araka izay nolazainy taminareo.”

Ry Ray masina ô, manamasina anay amin'ny fahamarinana fa ny teninao no fahamarinana. Amen.

Ry fiangonana malala, ho aminareo anie ny fahasoavana sy ny fiadanana avy amin' Andriamanitra Ray sy Jesosy Kristy Tompo.

Tamin'ny zoma masina no nandevenana an'i Jesosy tao amin' ny sahan'i Josefa avy any Arimatia, ary rehefa avy nanakodia vato lehibe teo amin'ny varavaran'ny fasana izy dia lasa. Nony ampitson'iny dia tonga tany amin'i Pilato ny mpisoronabe nangataka azy mba hasiana mpiambina ny fasana sao tonga ny mpianany ka hangalatra ny faty ary dia holazainy hoe efa nitsangana tamin'ny maty Jesosy ka dia ho ratsy ny fitaka farany noho ny voalohany. Tsy azon'ireo sakanana anefa ny tenin'i Jesosy izay efa nilaza fa hitsangana amin'ny maty Izy amin'ny andro faha telo. Ka tamin'ny marainan'ny Alahady dia nisy horohorontany lehibe ary nisy Anjely avy eny an-danitra tonga ka nanakodia ny vato hiala amin'ny fasana. Tsy nahatana an'i Jesosy anefa na dia teo aza ny vato lehibe, fa fanambarana ny herin'Andriamanitra ny horohorontany sy ilay fanakodiavan'ny Anjely ilay vato lehibe. Satria Jesosy efa nitsangana tamin'ny maty ka nahazo tena mamirampiratra, tsy mba voasakan'ny varavarana mihidy. Ka na dia nihidy aza ny fasana rehefa nitsangana tamin'ny maty Jesosy dia tsy voasakan'izany. Manaraka izany, ireo vehivavy izay tia an'i Jesosy nanatrika ny nandevenana an'i Jesosy nanamarika ny fasana. Ka nony tonga ny Alahady maraina dia nandeha izy telo vavy ireo ho any



amin'ny fasana hanosotra ny fatin'i Jesosy. Mbola nihevitra izy fa mbola ao am-pasana ny fatin'i Jesosy dia sahirankevitra izy ny hoe: "iza re no hisolo antsika hanakodia ny vato lehibe?". "Kanjo nony nitraka izy dia hitany fa efa voakodia niala ny vato" ka nony niditra tao am-pasana izy dia tsy nahita ny fatin'i Jesosy fa nahita zatovo, hoy ny filazantsaran'i Marka, fa ny filazantsara sasany dia Anjely io izay tahaka ny elatra ny fitafiany. Dia niteny taminy ny Anjely ka nanao taminy hoe: "aza talanjona! Fantatra fa mitady an'i Jesosy Kristy izay nohomboana tamin'ny hazo fijaliana ianareo. Aza talanjona fa efa nitsangana tamin'ny maty izy, jereo fa teo no nametrahana Azy. Mandehana lazao amin'ny mpianany sy i Petera", satria Petera dia isan'izay nalahelo mafy indrindra satria efa nandà an'I Jesosy in-telo izy.

Izay no voalazan'ny filazantsaran'ny Paska izao ka ny zavatra izay lazaina indrindra amin'izao fotoana izao dia ny nitsanganan'i Jesosy tamin'ny maty. Ny nitsanganan'i Jesosy tamin'ny maty dia milaza fa resy ny ota sy ny fahafatesana, satria Jesosy ilay voalazan'i Jaona mpanao batisa hoe: "indro ny Zanak'ondrin'Andriamanitra izay manaisotra ny fahotan'izao tontolo izao". Koa dia voaloha trosa, heloka izay nahatonga ny fahafatesana amin'ny zanak'olombelona rehetra. Afaka amin'ny ota sy ny fahafatesana ny olona noho ny famonjena vitan'i Jesosy ka nandreseny ny fahafatesana. Voaloha ny trosa, afaka ny olombelona ary voatorotoro ny lohan'i Satana. Aorian'izany, ny olona izay afaka amin'ny ota sy ny fahafatesana ary ny fanjakan'ny devoly dia lazaina fa "izay mino sy hatao batisa no hovanjena". Ny fahafahana dia afaka amin'ny fahafatesana ny olona rehetra, saingy ny hahazoan'ny olona famonjena ka hahatonga azy ho zanak'Andriamanitra dia ny finoana izay nahatonga ny Anjely milaza hoe: "mandehana torio, fa izay miara-maty amin'i Jesosy Kristy no hiara-belona Aminy, izay miaramiaritra Aminy, hiara-manam-boninahitra Aminy; ka dia ny fandresena izao fahafatesana sy ota izao, indrindra izao fanjakan'ny devoly izao, dia ho an'izay mino. Ity mety lò ity tsy maintsy hitafy ny tsy fahalovana, ity mety maty ity tsy maintsy hitafy ny tsy fahafatesana. Rehefa mitafy ny tsy fahalovana ity mety lò ity, ary mitafy ny tsy fahafatesana ity mety maty ity, dia ho tanteraka ny teny voasoratra hoe: "ny fahafatesana resy ka levona".

Vokatra anankiray koa amin'ny fitsanganan'i Jesosy tamin'ny maty izao dia hahalalana azy fa tena Zanak'Andriamanitra sy Tompo i Jesosy. Rehefa nahita ny lanivoany, nahita ny tanany nohomboana Tomasy dia izao no teniny voalohany hoe: "Tompoko sy Andriamanitra". An'i Jesosy Kristy izay nitsangana tamin'ny maty "ny fahefana rehetra any an-danitra sy ety antany". Marina ny teniny hoe "hitsangana amin'ny andro faha telo" ka izay no nanizingiziny tamin'ny mpianatra fa hoe "ny lanitra sy ny tany no ho levona fa ny teniko tsy mba ho levona". Tompon'ny aina izy ary dia efa nanambara sy niantso teo anatrehan'ny vahoaka sy ny mpianany fahizay hoe: "tsy misy manaisotra ny aiko amiko fa Izaho no manolotra azy ary manana fahefana hanolotra azy Aho sady manana fahefana azy indray". Koa dia tompon'ny aina Jesosy, an'i Jesosy isika rehetra, Izy no mifehy ny fiainana ary ny fiainana no fanazavana ny olona. "Izay mandray azy dia nomena hery ka tonga zanak'Andriamanitra". Koa ny mino dia nomen'i Jesosy ilay didy vaovao manao hoe: "didy vaovao no omeko anareo dia ny mba hifankatiavanareo", eny aoka ho "tahaka ny nitiavako anareo no mba hifankatiavanareo koa". Koa satria an'i Jesosy ny mpianany, ny mino dia didiany mba hifankatia. Izao fitiavan'i Jesosy mahery noho ny fahafatesana izao no itiavany antsika. Koa dia fahotana lehibe eo anatrehan'i Jesosy ny mpianatra samy mpianatra tsy mifankatia. Koa mba hitanana ny maha mpianatr'i Jesosy, ny maha an'i Jesosy antsika, dia nanao fanekena fito ireo mpifoha tao Ambatoreny tamin'ny taona 1895 notarihin'i Dada Rainisoalambo. Ka ny zavatra voalohany indrindra izay nekeny dia Andriamanitra tokana sady marina izay nanome antsika ny teniny dia ny Baiboly, ka dia tsy maintsy mianatra vakiteny hahazoana mamaky ny tenin'Andriamanitra, mianatra soratra sy marika hahazoana mahalala ny toko sy ny andininy ao amin'ny tenin'Andriamanitra. Io tenin'Andriamanitra io, teny fantatra fa izay no teny fiainana. "Izay mihinana Ahy", hoy Jesosy, "dia manana ny fiainana mandrakizay". Koa satria an'i Jesosy ny mpianatra dia tsy maintsy madio, mitafy fotsy tahaka ny nahitan'i Jesosy an'i Dada Rainisoalambo tamin'ny alin'ny 14

Octobre 1894, izay niteny taminy hoe: “ario avokoa ireo odinao sy ny sikidinao rehetra ireo”. Ary rehefa nino an’izay izy dia nibebaka ka nanary ny sampy; ary dia Andriamanitra no hivavahany. Tsy maintsy madio ny trano ampiantanoana an’i Jesosy isan’andro, ary tsy maintsy hatao be hanina hahazoana mampanandro an’i Jesosy, dia ireo vahiny izay mamangy isan’andro. Ny zavatra rehetra izay ataontsika dia atao amin’ny anaran’i Jesosy satria Jesosy no Tompon’ny zavatra rehetra. Ary farany, rehefa maty, dia hira, vavaka, toriteny no atao, satria tsy aiza ilay nantsoin’ny Tompo fa eo am-pelatanany, tonga any amin’ily tsara lavitra. Izay ahafatesana no hilevenana satria an’i Jesosy avokoa ny tany rehetra. Ary ny olona rehetra mino dia hatsangan’i Jesosy amin’ny maty amin’ny andro farany, na aiza na aiza ilevenany.

Faha efatra, ny fiainam-baovao izay omen’i Jesosy antsika amin’izao nitsanganany amin’ny maty izao dia lazain’ny teny hoe: “naira-nalevina tamin’ny batista ho amin’ny fahafatesana isika”, mba ho tahaka ny nananganany an’i Kristy tamin’ny maty tamin’ny voninahitry ny Ray no handehanantsika amin’ny fiainam-baovao. Maty indray mandeha Jesosy fa velona ho Andriamanitra, tsy maty intsony Izy. Koa isika izay efa maty amin’ny ota teo amin’ny batista dia velona ho an’Andriamanitra hanao ny asany. Ny addin’ny mino dia izay lazain’ny Anjely eto ka nataony antso avo hoe: andeha “mandehana lazao amin’ny mpianany sy i Petera fa mialoha anareo any Galilea Izy, any no hahitanareo Azy”. Nahoana no irahina ny mpianatra? Mbola be ny mandany ny androny amin’ny fahatahorana ny fahafatesana satria mbola tsy nahita an’i Jesosy velona, tsy mbola nandre izao filazantsaran’ny Paska izao. Koa dia addin’ny mino rehetra nahita an’i Jesosy ny mitory an’i Jesosy Kristy. “Natolotro anareo ny zavatra voalohany indrindra”, hoy Paoly, ilay noraisiko dia izao: “Kristy maty noho ny fahotantsika ary dia nalevina araka ny soratra masina, nitsangana tamin’ny maty tamin’ny andro fahatelo araka ny soratra masina”. Koa dia ny fitoriana an’i Jesosy Kristy izay nitsangana tamin’ny maty nomboana tamin’ny hazo fijaliana no fototra izay voalohany indrindra iorenan’ny finona Kristiaina. Ka dia ny mino Azy dia hitsangana am-boninahitra amin’ny andro farany. Ary hoy Jaona: “ary rehefa miseho Izy dia ho hitantsika amin’ny tena endriny tokoa ary ho tahaka Azy isika.”

Ka hoy ny famaranana ataontsika isaky ny manoratra na mandefa teny any amin’ny zanaky ny fifohazana na any amin’ny Kristiana hanoratantsika isika, 1 Korintiana toko faha 15 andininy faha 58 manao hoe amin’ny anaran’i Jesosy: “Koa amin’izany, ry rahalahy malalako, miorena tsara, aza miova ary mahefa be mandrakariva amin’ny asan’ny Tompo; satria fantatrareo fa tsy foana tsy akory ny fikelezanareo aina ao amin’ny Tompo”. Ny asa fitoriana ny filazantsara, fampanandrosoana ny fanjakan’Andriamanitra, no asa fara-tampony andanian’ny Kristiana ny heriny, satria hamoriana ny olona hovanjen’i Jesosy hameno ny paradisa vaovao izay hovantanina rehefa miala amin’ity tany fandalovana ity.

Voninahitra anie ho an’Andriamanitra Ray sy Zanaka ary ny Fanahy Masina izay Azy hatramin’ny taloha indrindra ka ho mandrakizay. Amen.

Raiso ny fitahiana: ho aminareo anie ny fahasoavan’i Jesosy Kristy Tompo sy ny fitiavan’Andriamanitra Ray ary ny firaisana sy ny fiombonana amin’ny Fanahy Masina Amen.

## 9. Jacquis

Hovakiantsika ny filazantsara masina, voatendry hotoriana amin'ity Paska voalohany ity. Izany dia hitantsika ao amin'ny filazantsara araka ny Marka 16, 1-7. Dia toy izao ny fivakin'izany amin'ny anaran'i Jesosy Kristy Tompo: “Ary rehefa afaka ny andro Sabata, dia lasa nividy zava-manitra Maria Magdalena sy Salome ary Maria, renin'i Jakoba, mba handeha hanosotra ny fatin'i Jesosy. Ary nony maraina koa tamin'ny voalohan'andro amin'ny herinandro, rehefa niposaka ny masoandro, dia nankany amin'ny fasana izy ireo. Ary niresaka hoe izy: Iza re no hanakodia ny vato ho afaka amin'ny varavaram-pasana hisolo antsika? Fa nony nitraka izy, dia, indro, hitany fa efa voakodia niala ny vato; fa lehibe dia lehibe ny vato. Ary raha niditra tao anatin'ny fasana izy, dia nahita zatovo anankiray nipetraka teo amin'ny ankavanana niakanjo akanjo fotsy, dia talanjona izy. Fa hoy ilay zatovo taminy: Aza talanjona; mitady an'i Jesosy avy any Nazareta, Izay nohomboana tamin'ny hazo fijaliana, ianareo; efa nitsangana Izy; tsy ato Izy; jereo fa teo no nametrahany Azy. Fa mandehana, lazao amin'ny mpianany sy Petera fa mialoha anareo ho any Galilia Izy; any no hahitanareo Azy, araka izay nolazainy taminareo.”

Ry Ray Masina ô, manamasina anay amin'ny fahamarinana fa ny teninao no fahamarinana. Amen.

Ry fiangonana malala, ho aminareo anie ny fahasoavana sy ny fiadanana avy amin'Andriamanitra sy Jesosy Kristy Tompo. Amen.

Andro Paska ny andro androany, ry Havana. Andro lehibe manana ny lazany eo amin'ny fiangonana Kristiana izany, andro ankalazaintsika isan-taona isan-taona satria andro nahitantsika soa. Fa isika izay saika very mandrakizay dia afaka noho ny fanavotana izay nataon'i Kristy izay nitsangana tamin'ny maty ho fanavotana antsika. Izany no andro Paska, anarana tsy vaovao izany ary tsy anarana niforana tamin'ny andron'ny Testameta vaovao ihany. Fa ilay “Paska” dia anarana efa niforona tamin'ny andron'ny Testameta taloha ary fety lehibe efa nankalazaina hatramin'izay, araka ny efa nahafantarantsika azy. Satria ny dikan'ny teny hoe Paska, izay efa fantatry ny ankamaroantsika, dia “fandalovana”. Ary izany anarana izany, anarana nolovaintsika hatrany amin'ny zanak'Israely izany, satria fahatsiarovana ny nandalovan'ny anjelin'i Jehova nitety ny tokantrano tsirairay tany Egipta fahizay. Ka nandalo fotsiny izy raha nahita ny tranon'ny Israely izay nisy rà nampetina teo amin'ny tokenam-baravarana, fa niditra namono ny lahimatoa kosa izany anjely izany raha tsy nahita rà, dia tao amin'ny tokantranon'ny Egiptiana izay nanandevo ny zanak'Israely. Isan-taona isan-taona, fetin'ny fahafahana azo lazaina hoe mitovitovy amin'ny fetim-pirentsika ankehitriny izany. Fahafahana, fahatsiarovana ny nanafahan'Andriamanitra azy tamin'ny fanandevozana tany Egipta ka niverenany tany amin'ny taniny tany Kanàna, izany no ankalazaina isan-taona isan-taona, ka fety lehibe tokoa teo amin'ny Jiosy izany ny Paska. Teo am-panatanterahana izany indrindra, izany fety lehibe izany ry zareo Jiosy tamin'izay fotoana izay, tamin'ny andron'ny Tompo, no tonga ny aim-baovao, no tonga ny nisehoan'ny Paka vaovao izay ankalazaintsika ankehitriny, dia tsy inona izany fa ny nitsanganan'i Jesosy Kristy tamin'ny maty. Marina fa samihafa ny nankalazantsika azy, fa ny foto-kevitra dia toa mitovitovy ihany. Raha nankalaza ny Paska, fahafahana tamin'ny fanandevozana ara-nofy tany Egipta ny zanak'Israely, nankalaza ny Paska ihany koa isika ankehitriny tamin'ny nitsanganan'i Jesosy Kristy tamin'ny maty, fa nahazo fahafahana tamin'ny fanandevozan'i Satana. Afaka isika rehetra, ry havana, izay no ankalazaina ankehitriny. Ka ataoko fa lehibe kokoa ny antsika satria tsy fanandevozana nandalo no nanafahan'Andriamanitra antsika fa tamin'ny fanandevozana mandrakizay nataon'i Satana, dia ny fandehanana any amin'ny farihy mirehitra afo mandrakizay. Sambatra isika raha nahatratra ity fotoana ity ary dia miarahaba antsika amin'ny anaran'i Jesosy noho izany tantaran'ny Paska feno fitiavan'Andriamanitra izany.

Raha mijery eto ary izany isika mahita ity zavatra voalaza eto ity dia hitantsika fa gaga isika. Raha vao nilaza isika tamin'ny herinandro masina teo nahita ny zavatra nihatra tamin'i Jesosy, nahita ny fijaliany, ny nananaran'izao tontolo izao fo taminy: nokapohina, nororana, nosatrohina tsilo nefa tsy nanana ota fa noho ny amiko sy ny aminao, ary dia niafara tamin'ny fahafatesana teo ambony hazo fijaliana tokoa izany. Nibitaka tamin'izay fotoana izay ny fahavalon'i Jesosy Kristy nilaza fa resy Jesosy, maty Izy, tsy afa-miteny intsony. Voahidy ao anaty fasana izay sady vita varavarana lehibe, misy tombokase ohatr'izany aza dia mbola nisy miaramila ihany koa niambina teo ka dia faly izy ireo fa nandresy, hoy izy. Kanjo nivadika ny rasa, ry havana, ilay fandresena noheveriny ho azony niova ho faharesena. Vaky ny fasana, ary rehefa vaky ny fasana dia nitsangana ny Tompo. Nangaihay ireo izay nifaly tapany tamin'izany fotoana izany, ry Havana, dia ireo fahavalon'ny famonjen'i Jesosy. Nangaihay izy ireo ka ny hany sisa nataony dia namorona lainga marivo tototra. Iza no nataony: "tsy nitsangana izy fa ny mpianany no nangalatra azy". Lainga marivo tototra izany kanefa dia hita ihany ny marina fa nitsangana tokoa Jesosy. Teo anatrehan'izany fitsanganana izany no nahitantsika an'izao tantara izao: vehivavy nanam-pitiavana an'i Jesosy Kristy tokoa no hitantsika eto: Maria Magdalena sy Salomè ary Maria renin'i Jakoba. Io no nandeha maraina ihany koa ho any amin'ny fasana rehefa avy nivity zava-manitra hahosotra ny fatin'i Jesosy. Amin'ny lafiny anankiray aloha, na dia teo aza ny tena fitiavan'ireto vehivavy ireto Azy, dia hita soritra ihany kosa aloha fa tsy nanana ny finoana izay napetrak'i Jesosy taminy ihany izy tamin'ny voalohany. Ary saika ny ankamaroan'ny mpianany moa dia tafalatsaka tamin'izany fakam-panahy ratsy izany; tsy nety nino loatra izy ireo ny hoe hitsangana tokoa Jesosy. Iza no zavatra hita, tsy nety nino izy ireo nefa dia naverimberin'ny Tompo izany alohan'ny nahafatesany ka nolazainy fa "hitsangana Aho", hoy izy, "rehefa avy atolotra ireo mpanota ireo, homboany, hosetrasetrainy, hovonoiny fa hitsangana amin'ny andro fahatelo". Tsy voatahirin'ireo izany, ka na ireto vehivavy manam-pitiavana an'i Jesosy ireto aza dia hita soritra aminy izany, matoa nanao izao fihetsika izao izy. Ny zavatra hita aloha dia tao ny fitiavana fa ny finoana no tsy ampy. Handeha hamangy fasana no nataony, hanosotra ny fatin'i Jesosy, kanefa anie Jesosy dia efa nilaza fa amin'ny andro fahatelo Izy dia hitsangana, dia mbola nahatonga azy ireo handeha any am-pasana indray hanosotra zava-manitra ny fatin'i Jesosy. Dia atao ahoana ny fahampian'ny finoana amin'izany, ary ny fitiavana anefa manao lavitra noho ny finoana, hoy ny tenin'ny soratra masina ka dia izao izy mandeha tany am-pasana izao, nahafoy zavatra, nivity zava-manitra, tsy mora io ary nahafoy fotoana, vehivavy ka handeha any am-pasana, hamangy any. Tsy voasakana izany vehivavy izany na dia nisy aza ny zavatra tokony hahavoasakana azy. Inona moa ny ahiahy tokony niseho taminy? Fasana mihidy, lehibe ny varavaram-pasana, iza no hanakodia izany? Sao dia mandehandeha foana any, tsy misy zavatra hatao, kanefa dia nandeha ihany izy noho ny fitiavany an'i Kristy. Na inona na inona sakana, na inona na inona zavatra mety hanelingelina, tsy maintsy mahita ny fatin'i Jesosy izahay, hanositra ity zava-manitra izay mariky ny fanajanay Azy ity. Sambatra ny olona mitady an'i Kristy fa mahita vahaolona ary omen'Andriamanitra vahaolana ny olona izay manam-pitiavana an'i Kristy ka mitady azy. Inona no hita? Nomen'Andriamanitra azy ny fifaliana, fa raha izy ireo mantsy no tonga tany dia ranomaso nigogogogo angamba no tany aminy tamin'izy ireo raha nahita an'i Jesosy nivalapatra tao am-pasana. Ny hany fiononana ho azy dia ny hoe nahavita ny adidy amin'ny fanosorana ny faty amin'ny zava-manitra. Kanefa manao lavitra ny fahasoavana natolotr'Andriamanitra ho azy ireo. Raha nanakaiky ny fasana izy ka nitraka dia nahita fa voakodia sahady ny varavaram-pasana izay nahatonga resabe ho azy teny an-dalana hoe: "iza re no hanakodia ny vato hisolo antsika?" Andriamanitra no nanao izany tamin'ny alalan'ny Anjeliny: nikodia ny vato, nivoha nidànadàna ny varavaram-pasana ka dia niditra mora foana izy. Taitra ihany aloha izy raha nahita izany, nahita ny fasana foana, tsy nahita faty tao. Soa ihany fa efa tao ilay irak'Andriamanitra, ilay zatovo niankanjo ankanjo fotsy, hoy ny filazan'ny teny eto. Io, soa ihany fa nisy an'io tao, nanambara, nametrahan-kafatra, ka io no nilaza taminy tamin'izay hoe: "fantatro fa mitady an'i Jesosy avy any Nazareta izay nohomboana tamin'ny hazo fijaliana ianareo, tsy ato Izy fa efa nitsangana tamin'ny maty". Io no tenin'ny

filazantsaran'ny Paska, izany mitondra fifaliana ho antsika mandraka ankehitriny. “Tsy ato Izy fa efa nitsangana, jereo fa teo no nametrahana Azy” hoy ity irak'Andriamanitra ity. Fifaliana tsy misy toa azy ny an'ireto vehivavy ireto fa nahatsapa sy nahatsiaro ny fahamarinan'ny Tompony izy tamin'izay fotona izay, dia ny Tompony nilaza hoe hovanoina Izy ary ho faty mandritra ny hateloana nefa hitsangana amin'ny andro faha telo. Tonga ny andro hanatanterahana izany ka dia nifaly izy. Izany no filazantsara voalohany izany ary io filazantsara voalohany io, ery izany moa no zavatra hojerentsika rehefa avy eo.

Fa raha harosontsika ihany ny tantara, izany filazantsara izany dia miampy fampanraisana adidy sy andraikitra. Raha ny mpamonjy Paska androany dia tokony handray ny adidy sy andraikitra lazain'ny filazantsara izany. Inona no voalaza ao? “Mandehana ka lazao fa efa nitsangana Jesosy, ambarao amin'ny mpianatra sy i Petera”. Fa nirahina hitory ny filazantsara anie izany! Fa tsy misy filazantsara afa-tsy izao, ny manambara an'i Jesosy maty teo amin'ny hazo fijaliana nefa nitsangana tamin'ny maty ho fanavotana an'izao tontolo izao! Izay no hatao hoe filazantsara. “Mandehana”, hoy ny iraka eto, ambarao, lazao fa “efa nitsangana ny Tompo ary hifankahita aminareo any Galilea Izy, any no hahitanareo Azy”. Io ny zavatra faharoa, adidy lehibe napetraka amintsika ary dia hitantsika fa ny vokatr'ireo rehetra rehetra ireo dia fifaliana ho an'ny mpianatra. Koa tsy nitaredretra izy, na nalainaina teo am-pandraisana izany hafatra masina izany, fa niala faingana izy, voalaza tany amin'ny filazantsaran'i Matio, hitantsika tamin'ny filazantsara teo, niala faingana teo amin'ny fasana izy ka niala faingana nanatanteraka izany asa goavana sy mahafinaritra nampanaovina azy izany. Izany, ry Havana, no hafatra ary izany no foto-kevitra eto amin'ity filazantsaran'ny Paska ity, dia tsy maintsy handray izany isika. Nitsangana tokoa Jesosy, izany no zavatra lehibe voalohany nataon'Andriamanitra nampanantenainy raha vao niditra ny fahotana teto amin'izao tontolo izao, dia ny fandresen'ny Zanak'Andriamanitra no nolazain'ny Anjely. Nolazain'ny Jehovah tamin'ny menarana tamin'izay ka hoy izy taminy: “hampirafesikao ianao sy ny taranany, izy hanorotoro ny lohano, fa ianao kosa hanorotoro ny ombalahitongony”. Torotoro ny lohan'i Satana ankehitriny satria resy ilay zavatra nampanantenainy, zavatra nantenaina fa handresena an'i Jesosy dia ny fahafatesana. Raha misy zavatra mampitorakovitra sy mampivarahontsana ny manam-pofonaina dia izany atao hoe fahafatesana izany. Resy izany ankehitriny, vaky ny fasana, nitsangana ny Tompo, torotoro ny lohany izany hoe ny tompon'ny fandresena farany dia ny Zanak'Andriamanitra Jesosy Kristy, zanaky ny vehivavy tonga nofo mba hamonjy an'izao tontolo izao, izao izy nandresy nitsangana tamin'ny maty izao. Iza no tsy hifaly? Iza no tsy hiravoravo? Satria izany dia izany tokoa, ry Havana, no fototry ny finoantsika. “Fa raha tsy nitsangana tamin'ny maty Kristy”, hoy ny Apositoly Paoly, “dia foana ny toriteninay ary mbola mitoetra ao amin'ny fahotanareo ihany ianareo”, hoy ny voalaza ao amin'ny episitily nosoratan'i Paoly. Kanefa tsy izany no izy fa “efa nitsangana tamin'ny maty tokoa Kristy ho santatry ny efa nodimandry” satria “olona iray no nisehoan'ny fahafatesana, olona iray koa no nisehoan'ny fitsanganana amin'ny maty”. Ka sambatra isika fa manana ny Lahimatoa izay efa nitsangana tamin'ny maty. Ka na iza na iza ho faty ao amin'ny Kristy dia ho velona ao amin'i Jesosy kosa. Io no fototry ny finoana Kristiana, izany no foto-kevitra ny finoana Kristiana. Ny fitsanganan'i Jesosy tamin'ny maty ho fanavotana an'izao tontolo izao. Raha tsy mino an'izany isika dia mivavabavaka fotsiny fa tsy misy dikany. Fa ny finoana an'i Jesosy, ny fitsanganany tamin'ny maty ho ahy sy ho anao, ry Havana, izany no zava-dehibe izay ankalazantsika ny Paska ankehitriny. Koa mifalia satria anisan'ny manana izany koa ianao. Tamin'izay fotoana izay mantsy, raha hitantsika, raha ny hevitra ny Paska teo dia ny hoe: rà nampetina teny amin'ny tokonam-baravarana ho famantarana ny nanafahana ny zanak'Israely tany Egypta. Rehefa nahita ny rà'io zanak'ondry io izy dia nandalo fotsiny ihany. Ny Zanak'Andriamanitra dia ho antsika rehetra, ka na iza na iza mino dia hahazo ny famelan-keloka. “Fa toy izao no nitiavan'Andriamanitra an'izao tontolo izao, nomeny ny zanany lahy tokana mba tsy ho very izay rehetra mino azy fa hanana fiainana mandrakizay”. Izay no hitantsika eo amin'ny tapany voalohany, ry Havana, dia fifaliana lehibe ho antsika

amin'ity filazantsaran'ny Paska ity izany ka mahatonga antsika hanam-pitiavana an'i Kristy fa nadatsaka ny ràny ho anao sy ho ahy Izy.

Ny manaraka araka ny hitantsika tery amin'ny voalohany dia izao: tsy natao hofihinina ny fahalalàna an'izany vaovao mahafaly izany, tsy natao zavatra ho anao samirery io fa asaina ambara amin'ny hafa koa. Ny mpianatra aloha no hitantsika nomena an'izany hafatra izany ka hoy izy: “jereo fa teo no nametrahana Azy, tsy eto fa nitsangana Izy ka mandehana lazao amin'i Petera sy ny mpianany fa efa nitsangana Jeosy”. Io no hafatra: lazao fa efa nitsangana Jesosy. Voatonona manokana moa i Petera, ry Havana. Ny antony dia ho fanamafisana fa voarain'i Jesosy Kristy ny fifonany. Izy anie anisan'ny nandà intelo an'i Kristy e, talohan'ny nanomboana Azy tamin'ny hazo fijaliana; nandà in-telo kanefa dia nifona dia nifona amin'ny ranomaso tokoa ka dia izay mifona sy mibebaka amin'ny fahotana moa dia voavela ny heloka. Ka dia tononina izy mba tsy halahelo fa dia hihaona Aminy any Galilea koa i Petera, miaraka amin'ireo mpianatra ireo. Ireo dia anankiray amin'izay manome hery antsika, fa na dia mpanota tsy mendrika aza isika, tsy tanteraka amin'ny lafim-piainantsika rehetra, raha mbola manantona an'i Kristy isika mibebaka isan'andro isan'andro amin'izay ataontsika, voavela ny helotsika noho ny rà masina nalatsaka teo ambony hazo fijaliana. Fa dia izao ary, hoy izy, ny hafatra voalohany, kanefa dia ho an'ny olona rehetra izany ankehitriny. Eto moa izy dia hitantsika fa ny mpianatra, Petera sy ireo mpianatra samihafa, mpianatra 11 lahy na 12 lahy no hitantsika fa hafarana eto. Amin'ny filazantsara an'i Matio misy an'ity tantara ity dia miafara amin'ny fanirahana koa, “mandehana any amin'izao tontolo izao ianareo ka mitoria ny filazantsara amin'ny olombelona rehetra”, miaraka amin'ny tantaran'ny fitsanganan'i Jesosy tamin'ny maty. Ny fanirahana ny olona ho any amin'izao tontolo izao hitory ny filazantsara dia ny fitsanganan'ny Tompo tamin'ny maty. Ry mpamonjy Paska ankehitriny, miantefa aminao koa izany hafatra izany, miantefa amiko koa izany hafatra izany. Fa isika mifaly fotsiny eto mandre ny filazantsaran'ny fitsanganan'i Jesosy tamin'ny maty dia mangina, fa tsy izany no tadiavina amintsika amin'ity andro Paska ity. Hanambara ny hafa koa, hitory fa mbola maro ny mbola tsy mahalala ny fitsanganan'i Jesosy tamin'ny maty, ry Havana, indrindra fa amin'ity faritra misy antsika ity, faritra izay azo lazaina fa mbola be Jentilisa, be ny tsy mahalala, be no mbola ao ambanin'ny aloky ny fahafatesana eto amin'ity fiainana ity, izany no tadiavina amin'ny filazantsaran'ny Paska, hanambarana sy hitoriana. Lazao fa efa nitsangana Jesosy, hafatra io, ry Havana, hafatra mitady mpanatanteraka, hafatra mitady fanoloran-tena ho antsika tsirairay avy. Ka iza amintsika no afaka hiteny hoe: “inty aho, iraho aho”? Izany no hafatra tokony ataon'ny olona tsirairay manoloana an'izao filazantsara tiana hambara izao manerana an'izao tontolo izao izao, fa sambatra ianao fa mbola manana, mbola nomena anjara eo amin'ny fampitarana ny fanjakan'Andriamanitra eo amin'ny fitoriana ny filazantsaran'Andriamanitra. Amin'izao filazantsaran'ny Paska mitady olona hanolo-tena izao, ry Havana, dia atolory ny tenanao. Kanefa tsy vitanao moa izany, raha ny herinao samirery, fa miaraka amin'ny Tompo, miaraka amin'i Jesosy. Ka hoy Izy: “indro Izaho momba anareo mandrakariva ambarapahatongan'ny fahataperan'izao tontolo izao”. Izany hoe: eo ampanatanterahantsika ny hafatra hitory ny filazantsara any amin'izao tontolo izao dia milaza izy fa homba antsika mandrakariva ambarapahatongan'izao tontolo izao. Raha miara-dia aminy isika dia ho tanteraka, hahavokatra ny asa ataontsika. Izany no hafatra, fa ny hafatra farany izay hambaran'ireto mpianatra ireto dia izao: tsy nalaina izy, tsy nitaredretra izy fa nandeha niaraka tamin'izay; ary raha vantany nandre izany teny ny mpianatra hoy izy dia niala faingana teo amin'ny fasana ka nandeha nihazakazaka ho any Galilea hilaza an'ity hafatra masina ity. Asa nanao ahoana ny fanapahan-kevitsika eo anatrehan'ny hafatra voalaza teo hoe mandehana ka torio, hambarao fa nitsangana tamin'ny maty Jesosy? Asa firy no mbola hitaredretra, firy no hangataka andro amintsika izao? Fa isika no afaka manome, afaka manontany na mandeha miaraka amin'izay na mbola mangataka andro isika. Fa ny fampianarana nataon'ny mpianatra dia izao: nandeha niaraka amin'izay izy, nihazakazaka aza, hoy izy. Aza mangataka andro eo anatrehan'ny hafatra lehibe tahaka izao isika, fa manolotra tena ho an'ny Tompo. Fa Jesosy

momba antsika mandrakariva dia ho maro ny olona mpanara-dia an'i Kristy, ho maro ny olona mino fa ny fitsanganan'i Jeosy tamin'ny maty no fanomezana fiainana ho an'izao tontolo izao.

Voninahitra anie ho an'Andriamanitra Ray, Zanaka ary ny Fanahy Masina, izay hatramin'ny taloha indrindra ka ho mandrakizay. Amen.

## 10. Rakotonomenjanahary Danielson

Aoka hiara-mivavaka isika rehetra:

Faly ny fonay, ry Ray sy Zanaka ary Fanahy Masina ô, fa hampahatsihivinao indray ny andro mahafaly, andro maharavo dia ny nandresenao ny fahafatesana, ka zary tsy fampisehoanao ny tenanao ho mpandresy ny fahafatesana fotsiny ihany, fa hanomezanao anay toky fa nandresy tahaka Anao koa izahay matoky Anao, mino Anao. Misaotra Anao izahay amin'izao fahavelomanay izao, raha mitamberina aminay tsy tapaka ny fetin'ny Paska izay nanavotanao anay tamin'ny fijaliana sy nanamarinanao anay tamin'ity fitsanganan'i Jesosy ity. Koa tahio mba hitondra aina vaovao indray izao fivoriana izao, hanananay hery, hitokiana amin'ny fahatokiana Anao, hanamafy ny finoanay Anao, eny finoana izay iandraisanay Anao eny amin'ny rahon'ny lanitra rahatrizay. Dia tahio ny teny izay efa ambara aminay matetika mba hitondra vaovao mahafaly isaky ny ilazana azy. Amin'ny Anaran'i Jesosy no anirianay sy angatahanay izany. Amen.

Ny tenin'Andriamanitra izay anjarantsika amin'izao Alahadin'ny Paska izao, ry Havana, dia iarahantsika mahita araka ny filazantsaran'i Marka, Marka toko faha 16 ka ny andininy voalohany ka hatramin'ny faha 7. Toy izao no fivakin'ny teny amin'ny Anaran'i Jesosy: “Ary rehefa afaka ny andro Sabata, dia lasa nividy zava-manitra Maria Magdalena sy Salome ary Maria, renin'i Jakoba, mba handeha hanosotra ny fatin'i Jesosy. Ary nony maraina koa tamin'ny voalohan'andro amin'ny herinandro, rehefa niposaka ny masoandro, dia nankany amin'ny fasana izy ireo. Ary niresaka hoe izy: Iza re no hanakodia ny vato ho afaka amin'ny varavaram-pasana hisolo antsika? Fa nony nitraka izy, dia, indro, hitany fa efa voakodia niala ny vato; fa lehibe dia lehibe ny vato. Ary raha niditra tao anatin'ny fasana izy, dia nahita zatovo anankiray nipetraka teo amin'ny ankavanana niakanjo akanjo fotsy, dia talanjona izy. Fa hoy ilay zatovo tamin'ny: Aza talanjona; mitady an'i Jesosy avy any Nazareta, Izay nohomboana tamin'ny hazo fijaliana, ianareo; efa nitsangana Izy; tsy ato Izy; jereo fa teo no nametrahany Azy. Fa mandehana, lazao amin'ny mpianany sy Petera fa mialoha anareo ho any Galilia Izy; any no hahitanareo Azy, araka izay nolazainy taminareo.”

Ray Masina ô! Manamasina anay amin'ny fahamarinana fa ny teninao no fahamarinana. Amen.

Ry fianonana malala, ho aminareo anie ny fahasoavana sy ny fiadanana avy amin'Andriamanitra Raintsika sy Jesosy Kristy Tompo. Amen.

Mbola mitanondrika noho ny zava-miseho ireto vehivavy ireto. Ary raha nitanondrika tahaka izany izy dia tsy andriny ny andro hahafahana manosotra ny fatin'i Jesosy, satria ny andro Sabata tamin'ny Jiosy dia tsy azo anaovana na inona na inona. Izany indrindra no nahatonga ireto vehivavy ireto nandeha vao maraina be, izany hoe, raha azony natao aza ny nandeha tamin'ny alina angamba dia ho nataony. Saingy vehivavy izy ka dia natahotra mandeha amin'ny andro mbola maizina. Mangina tokoa ny fon'ireto vehivavy ireto, ny fiainany iray manontolo, satria araka ny fitenintsika Malagasy dia mahalaza azy koa ny hoe “folaka andry niankinana” ihany koa izy sy “toro vato nandiavana” satria tamin'ny fotoana nahateo an'i Jesosy dia anisan'ireo tsy nahafoy azy izy, anisan'ny tia azy izy, ary anisan'ny nalaina hisaraka taminy. Maty anefa Jesosy, natrehany masonry ihany koa ny nandevenanao Azy, ary natoky izy fa tena maty tokoa ny Tompo. Tonga ny marainan'ny Alahady andro voalohany dia lasa izy nandeha hanome voninahitra, hoy isika, kanefa fomba Jiosy ny fanosorana menaka manitra ny fatin'ny olona manan-kaja. Ka manan-kaja tamin'izy ireto Jesosy ka dia lasa izy ho any amin'ny fasana. Tany an-dalana anefa dia mba tsaroany fa misy raharaha anankiray mavesatra izay tsy efan'ny herim-behivavy, dia ny hanakodia ny vato izay nanaromana ny fasana. Raha mba alaina sary an-tsaina dia mba fasana manao ahoana tokoa ny nandevenana an'i Jesosy. Dia ho antsika izay efa tao



Antananarivo na nanodidina dia mahita vato boribory fanidiana vavahady, ohatr'ohatran'ireny ny fasana, ny saro-pasana, na rako-pasana na ny varavara-pasana izay nisy an'i Jesosy, ka akodia, izany hoe, amin'izy boribory dia mora hakodiadia ny fanao azy. Kanefa na izany aza dia tsy mora ny manakodia ilay vato satria lehibe, dia nisy zavatra tokony hifamahoana teto. Ny mpianatra moa, rehefa maty Jesosy, ao ny niafina, ao ny nandositra ary ao ny niery araka izay manavotra ny tenany satria natahotra ihany koa sao dia hiaran-panenjehana. Kanefa be ihany koa ny olona izay natao hoe nomba an'i Jesosy, dia tsy mba nankany amin'izany ireto vehivavy ireto. Ka amintsika Malagasy dia misy ihany ny fiteny manao hoe "asa vadi-drano ka tsy vita raha tsy ifanakonana". Eto no mipetraka ny olona amin'ny vehivavy satria ilana herin-tsandry ny hanala ny vato kanefa tsy sahy nandeha ankavia sy ankavana fa dia nandeha maika hamonjy ny fasana hanositra ny fatin'i Jesosy. Mampitanondrika azy izany ny fahalasanan'i Jesosy, mahavery hevitra azy ny fanalana ny vato ary miresaka indrindra an'izany olona izany izy. Araka ny filazan'i Marka amintsika anefa dia nitraka izy, hoy izy, izany hoe, rehefa avy nitanondrika, nisaintsaina, vonton'alahelo dia nitraka rehefa teo akaikin'ny fasana; ary rehefa nitraka dia inona no zavatra nahagaga? Efa voakodia ny vato, ary io dia efa misy fiteny Malagasy manao hoe: "fikasana ny an'olombelona fa ny fandaharana an'Andriamanitra". Mazàna ampiasaintsika amin'ny zavatra tsy tanteraka io, izany hoe, raha nikasa ny hanao zavatra isika ka tsy tonga amin'ny ilana azy dia saika mampiasa io teny io. Kanefa mety koa izy eto, mifanaraka amin'ny zavatra tsy neritreretina; fa nikasa hanakodia ny vato ireto vehivavy ireto kanefa efa vita sahady. An'Andriamanitra ny fandaharana noho izany dia tsy fampiasa amin'ny zavatra tsy hahombiazana ihany koa ny fitenintsika fa azo ampiasaina amin'ny zavatra mahomby sy tsy mety rehetra. Rehefa izany dia tsy natahotra izy, raha ny marina dia tokony hatahotra izy satria ahoana no nahatonga an'io hikodia eo. Fa vao maika izy niditra, niditra tao amin'ny fasana. Ary angamba ny eritreriny manao hoe: angamba efa misy mpianatra nanao an'ity teto fa isika no nandrasana. Niditra izy nitondra menaka. Tao dia niseho indray ihany koa ny zavatra faharoa, fa zatovo ny filazan'i Marka azy, izay tsy hafa fa Anjely io, miankajo ankanjo fotsy, no efa hita teo amin'ny nadrian'i Jesosy. Ary dia notsenain'ilay zatovo izy, notsenain'ilay Anjely ny anton-diany: "Jesosy no tadiavinareo, tsy ato izy fa efa nitsangana". Vaovao tsy fantatra intsony no nandrasan'ireto vehivavy ireto satria atao hoe faly izy toa mila toky hoe iza ity, atao hoe malahelo izy, tsy tao tokoa Jesosy; fa ny zavatra niova tanteraka eto, tahaka an'ilay fitenindrazana teo aloha, dia izao: tsy niasa ny menaka, tsy niasa ny menaka aloha. Ka rehefa notenenin'ity zatovo ity izy dia henony ny zavatra nolazainy, noraisiny ny zavatra nambarany, fa vao maika nitombo ny korontana tao amin'ny sainy. Ary avy eo ilay Anjely dia naniraka azy: "mandehana fa mialoha anareo any Galilea Izy, lazao ny mpianany sy i Petera fa mialoha anareo any Izy, mandehana"! Dia lasa nandeha ireto vehivavy ireto. Paska, andron'ny fetin'ny Paska no hanambarana amintsika izany tantara velona, nisy tsy azo kosehina taona maro dia maro efa lasa izany. Isika olombelona amin'ny maha olombelona dia mahatoky ny zavatra hita maso, rariny tsara izany. Raha ny fahatokiana dia tahaka ny nahazo an'ireto vehivavy ireto, maty tokoa Jesosy fa andao hosorana menaka manitra ny fatiny. Kanefa eto amin'ny tantaran'ny soratra masina, izany hoe tamin'ny tontolo niainan'i Jesosy, dia efa nolazain'i Jesosy ny hitsanganany. Tsy indray mandeha fa imbetsaka ihany, "hitsangana Izy amin'ny andro fahatelo, hoy Izy. Adino satria vonton'alahelo sy fahorina noho ny zavatra hita maso. Noho izany dia tsy nieritreritra, tsy nanam-po ny fitsanganany ny vehivavy nankany amin'ny fasana ity. Ny finoana manko dia tsy mila mankany akory fa mitana ny teny nomeny fa hitsangana Izy amin'ny andro fahatelo. Ka ny finoana, raha nipetraka tamin'izay dia izay: tsy mila mandeha any fa efa tsy ao am-pasana Izy. Izay no atao hoe "finoana". Ka mbola tsy manana ny finoana ny amin'ny fitsanganan'ny tena amin'ny maty ny amin'i Jesosy ny vehivavy, ry Maria, fa ny fitiavana an'i Jesosy kosa dia efa raikitra tao am-pony. Dia nandeha tany amin'ny fasana, tsy nahita an'i Jesosy tao am-pasana izy, na Jesosy maty na Jesosy velona. Azo eritreretina koa manko ny hoe: nahoana tokoa moa ny Tompo mahafantatra ny fitiavan'ireto vehivavy ireto Azy, ny tsy fahafoizany Azy no tsy nijanona tao am-pasana nitsangana hitan'ireto vehivavy ireto hoe fa io ny Tompo fa nitsangana? Nahoana no tsy nanao

an'izany izy? Nahoana no tsy izany no narafitr'Andriamanitra nandaharana ity fitsanganan'ny tena amin'ny maty ity? Ny velona tsy monina ao am-pasana, ny fasana natao fonenan'ny maty ka tsy sahaza ny velona ny mijanona ao am-pasana. Ary na ny Anjely aza dia azo heverina fa tsy nahita ny zava-miafina, misitery ,hoy isika, ny zava-miafin'ity fitsanganan'ny tena amin'ny maty ity; fa nirahina ihany izy hanambara, lazao. Mpiandry fasana no tao fa tsy ilay olona nalevina. Ry Havana, ny Andriamanitsika dia mandresy ny fahafatesana. Ka izany fahafatesana izany dia tsy maintsy miala amin'ny faritra izay hiodikodinany sy mpisy azy, fa ny olona izay tamàna amin'ny faritra misy fahafatesana na dia mitsangana ho velona aza dia tsy mitondra ny hery amin'ny maha-fahavelomana azy. Tsy mahagaga ihany koa raha tamin'ny andron'i Jesosy no sarotra ny mandray ny teny rehetra izay re tahaka an'ireto vehivavy ireto, nitady an'i Jesosy maty, nitady an'i Jesosy hosorana menaka, nitady ny fatin'i Jesosy. Izany dia mbola voafaritra amin'ny saina ihany ny zavatra ataon'Andriamanitra ka tsy azo hanoharana ny fahafatesana, fa hita ny fijaliany, hita ny nametrahana azy hita ny nandevenana azy ka dia mionina ny fo sy ny saina. Raha faritana tahaka an'izany Andriamanitra dia tsy Andriamanitra Izy, tsy Andriamanitra Izy. Koa dia asehon'ny tantara fa mihoatra noho izay heverina ny Andriamanitrisika, kanefa izany fihooany izany dia tsy tombatombanana amin'ny saina fa fanambarana mivantana. Ka ny fanambarana mivantana lazaina eto dia ny Anjely manambara: “tsy ato Izy fa efa nitsangana, mandehana lazao amin'ny mpianatra sy i Petera fa mialoha anareo any Galilea Izy”. Fanambarana izany. Ny fanambarana izay iainantsika dia ny soratra masina. Raha miresaka Andriamanitra, dia ny tenin'Andriamanitra, ny Baiboly, ny filazantsara, hoy isika, ireo no teny iankinany ny amin'ny filazana ny amin'Andriamanitra. Fa azo atao ny mieritreritra zavatra maro be tahaka ny voalazako teo hoe nahoana tokoa moa Jesosy no tsy niandry teo na koa hoe nahoana izy no tsy nivoaka kely teo ivelan'ny fasana dia niandry an'izy mirahavavy avy, nahoana? Satria tsy izay no planin'Andriamanitra, tsy izay no nametrahan'Andriamanitra ny fitsanganana fa manana ny fombany, manana ny nanaovany azy izy ka tsy teo mihitsy Jesosy, tsy hahita an'i Jesosy hitsangana tamin'ny maty ka hihelohelo na hitety fiangonana na hiseho etsy sy eroa isika amin'izao vanim-potoana izao. Fa iraka tahaka ny nanirahana ny Anjely fahizay, izay no natao hanambara ka niampita niampita izany fanirahana izany, ary nahatratra olona maro amin'ny firenena maro. Ka hitantsika fa ny iraka dia niandoha teo amin'ny fasana ihany koa, mandehana miala amin'ity fasana misy ny fahafatesana ity, mandehana lazao fa nitsangana Jesosy. Ny vehivavy no nitondra iraka voalohany indrindra, araka ny soratra masina, nitondra ny hafatra, iraka mpitondra ny hafatra voalohany indrindra, dia niampita izany; ary fantatsika loatra ny tantara mahazo amin'ny androntsika mandraka androany. Eto dia misy zavatra farany tiana ho tadidy. Ny voalohany dia izao: nofoanana teto amin'ny fanirahana ity ny fiheveran'ny Jiosy ny vehivavy ho ambany kokoa noho ny lehilahy. Nofonana eto izany ary tsy teto ihany fa na amin'ny soratra hafa koa. Fa nomen'Andriamanitra toerana ny vehivavy ny amin'ny fitoriana ny teny, fitondrana ny filazantsara, ary raha niady voninahitra ny lehilahy teto dia afaka niady varotra tamin'Andriamanitra: “nahoana no tsy izahay?” Afaka niteny ry Jaona, afaka niteny ry Petera hoe nahoana no tsy izahay no nirahina? Fa naninona ry Maria no nirahina nefa izahay no niaraka taminao? Izay rehetra tia an'i Jesosy dia mendrika ny hanatanteraka ny irany ihany koa. Izay rehetra tia an'i Jesosy dia mendrika irahany koa. Ianao tia Azy sa manao ahoana? Raha tia Azy ianao dia hevero fa irahina hanambara ny filazantsara. Faharoa tononina manokana i Petera, izay tsy kisendrasendra, fa i Petera nivadika tatsy ho atsy, hoy izy: izaho dia tsy mba hivadika aminao mihitsy, na dia hiala daholo aza ry zalahy dia izaho tsy hiala aminao. Dia Jesosy no efa niteny fa ianao dia mbola hivadika Amiko. “Sanatria amiko izany”, hoy Petera. Mafana fo kinanjo raha namaivay ny raharaha dia hitantsika fa nandà i Petera, tsy fantatro izany lehilahy izany, tsy fantatro. Ary io dia nahatonga an'i Petera ho tena mpamadika an'i Jesosy. Kanefa nirotsaka ny ranomasony, nibebaka izy. Ka ny hafatra nampitondrain'ny Ajely nanononana manokana an'i Petera dia entina milaza manao hoe “voavela ny helok'i Petera”. Sao Petera tsy ilazanareo raha nivadika izy tamin'ny fotoan'androny, ilazao manokany i Petera fa hihaona aminy i Jesosy. Ohatra ho antsika mpivadibadika i Petera. Ny toetran'i Petera dia saika

miparitaka amin'ny velona rehetra fa misy fotona andavantsika an'i Jesosy. Ohatra ianao Kristiana ka ahoana raha mba mivavaka ianao any amin'ny Hotely? Ny valiny: alefaso amin'izao fa tsy maninona fa samia mihinana. Iray izay. Ingahy toa mpivavaka ka maninona raha hanaovana fotoam-pivavahana izahay? Valiny : hafa ny any am-piangonana, hafa ny aty fa alefaso amin'izao. Ary ny fanontaniana mivantana dia manao hoe: ary ianareo moa toa Kristiana mpivavaka? Rehefa amin'ny toerana anankiray na sehatra anankiray dia mety ho vitantsika ny mandà an'i hoe tsia izaho dia tsy Kristiana, fa ahoana no hitenenana an'izany? Tsotra fa mba tombatombanako ivelany io ianao dia mba ohatran'ny hoe Kristiana. N valiny: tsy izy aho! Fandavana an'i Jesosy, fandavana faharoa raha tsy nahazo ny maro ilay teo, dia fandavana iraka; ianao irahina hanao an'izao, ianao antsoina hanao an'ity, ny valiny : fa sao dia tsy izaho izany, Tsy ranona ve no mpivavaka be ao am-piangonana ao? Tsy ranina ve no olonkendry ao am-piangonana ao? Tsy vitako izany, izaho tsy handeha. Raha milaza an'izany dia ao anatin'izany ny tenako aza, efa nandà an'i Jesosy tahaka an'i Petera. Ka betsaka ary amin'izao andro itenenantsika izao, dia mbola maro amintsika no mandà an'io antson'i Jesosy io. Antsoina dia misy manao hoe: “ahoana no fomba hahafantarako fa antsoina aho?” Fa ohatra ny tsy te-handeha, fandavana. Ny vaovao mahafaly ho antsika dia izao: tahaka an'i Petera ihany koa, raha tsaroantsika, mampalahelo amin'ny fotoana anankiray, mahalatsa-dranomaso ny fandavantsika an'i Jesosy. Fa tamin'ny fomba tsotra tahaka ilay vavaka teo, na tamin'ny fijoroana vavolombelona, na tamin'ny antso natao mba hibebahantsika dia izao: tononin'i Jesosy manokana ihany koa isika: ilazao ranona, ilazao ranona fa hihaona aminy Aho. Isaorana Andriamanitra tsy to fo amintsika olombelona mpanota, mpivadibadika, mpandà sy mpanaiky, mpandà androany, mpanaiky rahampitso, mety mandà rahafakampitso. Isaorana Izy fa amin'ny alalan'izao fitsanganany izao isika dia omeny hery fa te hihaona amintsika Izy, tsy any Galilea intsony fa amin'ny fotoana fivoriana tahaka an'izao. Ka isika tsirairay tiany hihaonana, tiany hiresahana fa nitsangana ny Tompo, niala tao amin'ny fasana ary nitondra fiainana vaovao tsy laitrany ny fahafatesana ho Azy rahateo, ary ho anao koa izay manatrika androany.

Voninahitra anie ho an'Andriamanitra Ray sy Zanaka ary ny Fanahy Masina, izay azy hatramin'ny taloha indrindra ka ho mandrakizay.

Raiso ny fitahiana: ny fahasovan'i Jesosy Kristy Tompontosika, ny fitiavan' Andriamanitra Ray ary ny fiombonantsika ao amin'ny Fanahy Masina, ho aminareo rehetra anie hatramin'izao ka ho mandrakizay. Amen.

## 11. Davidson

Misy vanim-potona telo lehibe ny taonan'ny fiangonana dia ny VIP izay niandoha amin'ireo Alahady efatra mialoha ny Krismasy, dia feno izy eo amin'ny Krismasy. Izay no tapa-potoana voalohany. Ny tapa-potoana faharoa amin'ny taom-piangonana dia misy alahady sivy manaraka ny epifania, dia misy alahady sivy mialoha ny Paska. Ka ny Paska ialohan'ny Alahadin'ny sampan-drofia. Ka io Alahadin'ny sampan-drofia io, io ilay niakaran'i Jesosy tany Jerosalema ka nanofahofan'ny vahoaka Azy fa tonga ny mpanjaka mahagaga. Ny sasany nahafoy ny lambany novelariny teny amin'ny lalana handehanan'ny apondra kely izay nandehanan'ny Tompo fa tsy mendrika hikasi-tany na dia ny faladian'ny apondra aza. Ny sasany nitango laingon-kazo na ny sampan-drofia na ny voninkazo manim-pofona ka nanipy azy manandrify ny Tompo sy ny boriky notaingenany fa mpanjaka mahagaga no tonga. Ny sasany nanandra-peo manga hoe: "hosana hosana ho an'ny zanak'i Davida", tonga ny mpanjakanay dia nisandratra tahak'izay ny vahoaka, ka ireo sampan-kazo maro sy fiderana Azy ary voninkazo manimpofona ireo dia nalaina ho haingon'ny penitrope ka dia natao hoe ny Alahadin'ny sampan-drofia dia fankalazana ny mpanjaka satria mpanjaka be voninahitra no hofahofana amin'izany sampan-drofia malefadefaka mitofatofa izany. Ka alohan'io, izany hoe, nidiran'i Kristy aty amin'ny Paska sy mialoha ilay andron'ny sampan-drofia dia manomboka ny tantaran'ny Tompo; ka hitantsika tsara tamin'ny Alahady mialoha ny sampan-drofia, izany hoe ny Alahady faharoa mialoha ny Paska, fa ny nitorotoronana ny Tompo tao ankibon'i Maria, izany no tantara alohan'ny hamakivakiana ny herinandro masina. Dia manomboka ary amin'ny taona zero ny tantara, dia hatramin'ny nahatongavan'ny Fanahy Masina tao ankibon'i Maria, nametraka ilay herin'Andriamanitra tao, dia ilay teny napetraka tao ankibon'i Maria. Ary dia nohafanain'ny Fanahy Masina izany ka tonga nofo araka ny voalazan'i Jaona toko voalohany andininy faha 14. Ka rehefa tonga nofo Izy, izany hoe tonga olombelona, niaraka nihinana ny manta sy ny masaka teo amind-Raolombelona, dia nomena anarana hoe Jesosy. Anjely no nivity izany taty ambany masoandro hoe Jesosy no anarany. Io Jesosy io, mampiadidy hevitra lehibe io ka amin'ity Pasaka ity no fahafenoan'ny tapa-taona faharoa anehoana ny maha-Andriamanitra Azy.

Ka mamakivaky taon-tsarotra isika, na teo amin'ny firenena sy ny fiarahamonina, na teo amin'ny fampandrosoana ny fiangonanan'Andriamanitra, na teo amin'ny fanefana ny adidy manandrify io ankohonana sy ny manodidina io. Iza moa no nanao hoe moramora ihany no nanefanay ny andronay sy ny fiainanay na dia teo aza ireo rivo-doza nisesy ireo. Tafahaona soamantsara isika, ry Havana malala, ary ny maha-tafahaona antsika eto dia noho ilay fitahian'Andriamanitra mahagaga, dia ny fitiavan'Ilay Teny tonga nofo antsika. Noho izany dia mendrika ho deraina tokoa Andriamanitra amin'izany fitiavana mahagaga ataony amintsika izany. Ka raha isika irery eto no midera dia tsy ampahafirin'izao tontolo izao isika, kanefa miray feo isika amin'izao tontolo izao, amin'ny vazan-tany efatra. Ka andao isika hitsangana hanao ny hira faha 16.

Ny tenin'Andriamanitra izay hovakiana amintsika dia ao amin'ny Marka toko faha 16 andininy voalohany ka hatramin'ny faha 7, toy izao no fivakin'ny teny amin'ny Anaran'i Jesosy Kristy Tompo: "Ary rehefa afaka ny andro Sabata, dia lasa nividy zava-manitra Maria Magdalena sy Salome ary Maria, renin'i Jakoba, mba handeha hanosotra ny fatin'i Jesosy. Ary nony maraina koa tamin'ny voalohan'andro amin'ny herinandro, rehefa niposaka ny masoandro, dia nankany amin'ny fasana izy ireo. Ary niresaka hoe izy: Iza re no hanakodia ny vato ho afaka amin'ny varavaram-pasana hisolo antsika? Fa nony nitraka izy, dia, indro, hitany fa efa voakodia niala ny vato; fa lehibe dia lehibe ny vato. Ary raha niditra tao anatin'ny fasana izy, dia nahita zatovo anankiray nipetraka teo amin'ny ankavanana niakanjo akanjo fotsy, dia talanjona izy. Fa hoy ilay zatovo taminy: Aza talanjona; mitady an'i Jesosy avy any Nazareta, Izay nohomboana tamin'ny hazo fijaliana, ianareo; efa nitsangana Izy; tsy ato Izy; jereo fa teo no nametrahany Azy. Fa

mandehana, lazao amin'ny mpianany sy Petera fa mialoha anareo ho any Galilia Izy; any no hahitanareo Azy, araka izay nolazainy taminareo.”

Ry Ray Masina ô! Manamasina anay amin'ny fahamarinana fa ny teninao no fahamarinana. Amen.

Ry fiangonana malala, ho aminareo anie ny fahasoavana sy ny fiadanana avy amin' Andriamanitra Raintsika sy Jesosy Kristy Tompo. Amen.

Araka ny hitantsika eo amin'ny andininy faha telo amin'ity tantara izay novakiansika ity dia mitady mpisolo ny olona amin'ny zava-tsarotra manahirana azy eto amin'izao fiainana izao. Mitady mpisolo ny olona amin'ny zava-tsarotra manahirana azy. Hiverenantsika kely ny fitaritan-teny tery aloha, ry Havana, fa ny Paska dia andro malaza hatrany an-danitra ka hatraty an-tany. Ka na dia ny jentilisa aza, na dia ny tsy mpivavaka aza tsy mahalala ny maha Paska ny Paska akory araka ny foto-kevitra, dia misakodika, mamaha vorona mba hatavy hanasana ny fianankaviana, nifidy ny laoka tsaratsara eny ambony akalana handraisana ny Havana aman-tsakaiza fa tonga ny Paska. Ny fitafiana amin'izany, ny pataloha velon-drirana, voapasoka aok'izany na lobaka na ny palitao sy ny sisa sy ny sisa rehetra. Ary malahelo aza izay tsy mahazo akanjo vaovao amin'ny Paska, nefa tsy fantany ny foto-kevitra ny hoe Paska. Ny miditra ny varavaram-piangonana aza andosirany. Fa ny Paska dia anehoan'Andriamanitra ny heriny maha Andriamanitra Azy.

Tafaraka ny profesora efa-dahy, ka eto dia ny profesora anankiray Marka toko faha 16. Ingahy Marka izany no manoratra: velona ny Tompo. Ny Matio toko faha 28 manomboka amin'ny andininy voalohany ka hatramin'ny faha valo, profesora anankiray manamarika fa velona ny Tompo, tafatsangana ka manoratra. Ary ilay talenta nananan'i Matio, nampiasainy izany ka izy no nanoratra ny filazantsara lava indrindra, indrindra fa izao tantaran' ny fahaveloman'ny Tompo izao. I Jaona tsy nialasala akory ao amin'ny toko faha 20 ary nilaza fa tsy ao am-pasana intsony ny Tompo. Ny dokotera, izay filoha ambony, Ingahy Lioka, tsy nialasala izy ao amin'ny toko faha 21 fa manamarina tsara fa velona ny Tompo. Iverenantsika ny tantara voalohany. Matoa misy ny fahavelomana sy ny fahafatesana dia misy olona teraka tany aloha tany, tratry ny fahafatesana. Izay no niandohan'ny tantaran'i Kristy tamin'ity herinandro masina ity. Ary re hatramin'i Maria fa ny nahatongavan'Ilay Teny tonga nofo tao ankibon'i Maria aza tsy ninoan'izao tontolo izao satria tsy hitan'ny ordinateur ny naha-olona azy tao ankibon'i Maria. Fa raha amin'ny fomban-javaboary dia ny fifampikasohana no mahatonga ny fitomboana, fahavelomana, ka tsy nisy izany teo amin'i Maria sy Josefa. Fa ny tenin' Andriamanitra izay nahariana an'izao tontolo izao, io no nokotrehan'ny Fanahy Masina ka velona ary niara-nionona tamintsika. Tsy hitan'izao tontolo izao amin'ny ady marika izany ka rehefa tonga ny herinandro masina dia hosamborina ny Tompo rehefa avy nanao ireo fahagagana marobe samihafa. Iza no tsy mba hahay fahagagana? Ry Farao koa mba nahavitra izany, hoy izy. Izao tontolo izao, ny devoly koa mba mahavita fahagagana; ary mahataona olona hanaraka azy ny devoly, amin'ny heriny sy ny fahaizany. Ary izay no mbola maha voafitaka ny Kristiana indraindray, mahita zavatra mirentirenty etsy sy eroa sy ny teny mamy izay aloaky ny vavany, dia voasarika amin'izany fivavahana tsy Kristiana izany. Ka na dia ny efa mpandray fanasan'ny Tompo aza lasa milentika any an-doharano indray hatao batisa fanindroany satria manadino ny fitiavan'Andriamanitra azy, tsy mahalala ilay Andriamanitra tsy miova dia Ilay Teny tonga nofo iadian-kevitra hatramin'ny ela ny hoe tena olombelona ve izany Jesosy izany? Dia nandeha ireo tantara ireo, ny fahagagana maro samihafa nataon'ny Tompo hatrany Galilea sy ny toeran-kafa koa. Ny sasany mbola tsy mino ihany, ny sasany mba efa voataona ihany. Farany, rehefa tena nilaza ny maha tena Andriamanitra Azy ny Tompo dia nosetrasetrain'ny fahavalo, nosamborina, nororaina. Hevero izany raha amintsika olona manan-kaja, raha amintsika olona manan-kaja izao no hifandrona, sanatria ny vava miteny, tsy vita mora izany. Kanefa ny Tompo dia nororaina, natao tsinontsinona fa nofafazana maloto fa mamita-bahoaka, hono hoe, milaza ny tenany ho

Zanak'Andriamanitra hoe kanefa dia olona fantatra ihany fa olona tambanivohitra. Izany no filaza azy. Tsy vitan'izany fanesoana izany fa rehefa nosamborina ny Tompo dia nanapa-kevitra ireo fa atao izay fanalam-baraka fara-tampony tamin'izany fotoana izany, dia andao homboana amin'ny hazofijaliana, izay hazo fanalam-baraka ny olon-dratsy. Ka dia natao teo afovoan'ny tanàna, na sampan-dalana, na tao an-tampon-kavoana indrindra indrindra mba ho tazan'ny maro; dia nasiana soratra hoe "indro ny mpanjakan'ny Jiosy". Fanesoana izany, fa na hoe teo an-dalana aza Izy dia nampitazomina volontara, dia hazo malefaka, mora tapaka ka ho potipotika, nefa izany hono no hoe tehin'ny mpanjaka, manambara fa hoe ho potipotika ny fanjakanao, izany no dikany. Tsy afa-po tamin'izany fanalam-baraka izany ny fahavalo. Na dia teo amin'ny hazofijaliana aza ny Tompo tamin'io herinandro masina izay nodiavintsika io, ka niatompatompa niankavia ny lohany, niondrika niankavanana indrindra indrindra, dia mbola nivavaka amin'Andriamanitra Rainy hoe: "mamela ny helony fa tsy fantany izay hataony". Hafa izany.. Hafa izany... Somary voatsatoka kely ihany ny fon'ny fahavalo hoe: ary toa mbola mivavaka ho antsika ihany! Ka ny lohan'ny Tompo izay niankavia sy niankavanana, ny fangirifirina noho ny fantsika tahaka ny miteny hoe natao ato ankaviko, akaikin'ny foko, tsy foiko ianareo. Nitopatopa mankany ankavanana ny lohan'i Jesosy noho ny fangirifiriana, ianareo ato ankavanako, tsy adinoko ianareo fa omeko anareo ny rako. Dia nitopatopa toa izany ny lohan'ny Tompo. Tsy afa-po tamin'izany ny fahavalo fa vao mainka nirehitra ny hatezerany noho ny tsy fitiavany; ilay satroka tsilo efa norefesina tamin'ny lohan'ny Tompo dia natsatoka tsara eo amin'ny lohany eo, efa vita refy tsara, ary niranirany fatratra ny rezatra, izay no filazàna azy raha fantsika, fa tsilo tsy afak'omby tamin'izany, efa nofidiana mba hitsatoka any amin'ny hoza-dohan'ny Tompo any. Koa noraisina ny fanoto, nokapohina ny satroka tsilo mba hirafitra tsara aminy hoza-dohan'ny Tompo any ilay tsilo. Satro-boninahitra hoe izany, satroky ny mpanjaka hoe izany, fanesoana... Nefa ny Tompo dia tsy mbola niato ny vavany, nivavaka ho an'ny fahavalony; ka hoy izy hoe "vita", izany hoe tanteraka, ny famonjena nanirahanao Ahy Ray ô! Ny famonjeko ireo olona ireo, vita, ka eto ambonin'ny hazo fijaliana Aho izao. Nilofika ny Tompo, nilofika... Izany ve no Andriamanitra? Izany ve no Tompo, tompon'ny lanitra sy ny tany, hoy ny mpaneso. Farany, sao ry zareo dia velona teo io a! rehefa tonga ny fotoana ialany teo fa andao hanaovana izay fanamparana, alaovy ny lefona mitsapa fo, lefona misy farangony izay mitraoka ny aty sy lalàndra mankany amin'ny fony any, lefona mitsapa fo no ilazana azy; ka rehefa mitsatoka any anatin'ny avokavoka dia sontonina ka handrangotra, hanapatapaka ny lalan-drà mba tsy ho velona intsony io. Natao tamin'ny lanivoany izany ka indro nitsoroaka ny ran'ny Tompo. Eo Izy no miteny aminao hoe: "nomeko anao ny rako masina ka inona mba havalinao Ahy? Izany ve no mpanjaka, azo alaim-baraka sy ampijalina tahaka izany? Alaovy amin'izay fa akaiky ny andro Sabata, sao dia maimbo satria lehibe sady masina ny andro Sabata. Lehilahy anankiray mpamboly no nangataka hoe mba omeo ahy re ny fatiny mba haleviko ao amin'ny saha, fa efa manana tanimboly aho, manana misy vato izay efa voalavako aho, fasan'ny mpanankarena, ao no alevina io. - Eny ary e! ka dia ento raha ohatra ka tianao. Dia nentina dia nalevina ao amin'ny fasana izay mbola tsy nilevenena. Natao hoe fasan'ny mpanan-karena izany satria vato no novozonana tao, nalevina tao. Eny ary fa dia afaka ny adidinao fa dia anay ny sisa. Tonga ny manam-pahefana; nasiana tombokasè ny vato sao dia misy mamoha, sao dia misy fahavalo koa, na ny mpianatra no tonga hangalatra ny faty ao dia manao hoe "velona ny Tomponay". Aleo hotsapaina kely ny herin'ireo, hoy ny fahavalo, mbola maninana an'Andriamanitra ihany. Tonga ny fotoan'andro, mbola sasak'alina, kotrokotroka no re manakoako eran'izao tontolo izao. Ary izany kotrokotroka izany no nahatongavan'ny Anjely tety ambonin'ny tany nanakodia ny vato. Nitsangana, velona ny Tompo. Ka rehefa tonga tao ilay fikambanam-behivavy izay tena sahirana dia sahirana mihitsy, satria izany hoe renim-pianankaviana, fanaka malemy no ilazantsika azy amin'ny teny Malagasy, izany no nitototo hadiva haraina mba hanosotra ny fatin'i Jesosy, hanatitra menaka manitra, hanatitra rano manitra, na hotsapaina ny miora, sao ho lò, satria ny miora fiarovana ny faty tsy ho lò, tsy ho levona; ndao isika hanatitra zava-manitra any amin'ny fasana any. Dia ilay profesora efa-dahy teo dia samy nitantara fa tsy eo intsony izy; nolazaina tamin'ny vehivavy ary eto, dia Maria avy any

Magdal, Salomè ary Maria, izy telo mianaka mirahavavy ireo no nihaona tamin'ny Anjely, nilazana fa velona tokoa ny Tompo. Ireo ilay olona sahirana ka niondrika izy ireo nanao hoe: iza re no hanakodia ny vato. Nitaraindraina, fafàna ihany ny hatsembohana anefa mifangaro amin'ny ranomaso. Na mangatsiaka aza ny andro, tsemboka satria nihazakazaka, eny no mitaraina sy mitehin-tratra hoe: iza re no hanakodia ny vato ho afaka ny varavaram-pasana hisolo antsika. Nitady mpisololo satria mamy loatra izany Jesosy milevina ao izany, mitady mpisololo eo amin'ny zava-tsarotra mba hahatanteraka ny faniriana. Any amin'ny fasana no mitady mpisololo, izany no finoana Malagasy ny hoe any amin'ny fasana ao ihany no misy ny famonjena ka dia imatimatesan'ny olona ny fasana satria any no misy ny famonjena. Koa ahoana no aty amin'ny maty no hitadiavanareo ny velona hoy ny tenin'Andriamanitra, aza misahirana, aza misento, aza mivarahontsana. Aza mivaroraka no dikan'ity teny ity eto, aza talanjona, nahoana no varina eto inareo, tsy ato izy, velona ny Tompo, efa nitsangana, ary ilay avy any Nazareta mihitsy io nalevina tao io, jereo fa teo no nandriany, izany hoe dia navela hitsapa, nampahiratina ny masony hahita fa foana ny fasana. Mandehana lazao amin'ireo olona tsy mino ireo indrindra fa I Petera izay hebolahy fa nanao tsy nino mantsy izy iny ka na efa nosamborina aza izy dia somary nihatakataka kely ka nanao hoe tsy fantatro izany, ary mbola izy koa aza no nilaza hoe: tsy ho aminao tokoa izany fampijaliana izany Tompo ô! Mandehana ianareo ka lazao ny mpianatra sy I Petera hoe: any Galilia hono hoe ny fotoana faa mialoha anareo any izy. Jesosy mialoha ny olona, mialoha izy, mamboatra lalana izy, mamboatra toerana izy, ary na dia ny fitsanganany tamin'ny maty aza ka niakarany any an-danitra, mamboatra toerana ho an'ny fiangonana izy. Aoka tsy ny zava-manahirana eto an-tany ihany no hikorohantsika an'I Jesosy! Inona re no hohaninay e! inona re no hosotroinay e! inona no hotafianay! Maty ny vary nohon'ny cyclone, potika ny fananana nohon'ny rivo-doza, lao ary ny fiangonana, sanatria sanatria. Ahoana hoy Jesosy ilay teny tonga nofo: ampy ho anao ny fahasoavako. Ireto no vato misakana manahirana ny fiangonana: fanenjehana eo amin'ny manodidina, ireny hono hoe no mba Kristianina, mpianatra sekoly Alahady, mba mpampianatra sekoly alahady, ireny hono hoe ka mba...., tohizana be dia be, fanenjehana daholo izany. Aza kivy ianao ry Havana fa na dia halany aza ianao dia hoy Jesosy hoe: ho halan'izao tontolo izao ianareo nefa tsarovy fa izaho efa halany talohanareo. Aretina ve? Eny marina izany, aiza ny tokan-trano tsy hay vangian'aretina? Famangiana anie tokony fampaherezana e! nefa ny aretina raha tonga ao an-trano fampijaliana, hatramin'ny fananana aza lany hiadiana amin'ny aretina. Kanefa ry Havana malala, aretina ve hihoatra ireo voatanisa noho ireo fahoriana nihatra tamin'ny Tomponao kanefa velona ny Tomponao, velona koa ianao satria efe vita any ilay santatra efa tanteraka rahateo. Ny hanohanana sy ny alahelo efa noentin'I Jesosy izany, ny hanohanana efa nentiny tany an'efitra izany, nefa hoy izy hoe: tsy ny mofa ihany no hiveloman'ny olona, tsy ny tanim-bary ihany no hamokarana ny katsaka sy ny namany, mahita lalana aho hoy izy satria ny fihevitra tsy fihevitrareo, sao isika dia mihevitra hoe: rehefa tsy miditra amin'ny varavarana avaratra iny na varavarava andrefana iny Jesosy dia tsy eto. Mihidy daholo ny varavarana tany Jerosalema nefa dia nirotsaka teo amin'ny mpianatra izy nanao hoe: fiadanana ho anareo ary ny fiadanako no homeko anareo. Isika koa hitenenan'I Jesosy ankehitriny. Farany, ny olona izay nihaona tamin'i Jesosy dia omeny andraikitra, ny olona izay efa notahiany sy efa nosoloiny teo ambony hazo fijaliana, nomeny adidy ka hoy izy hoe ao amin'ny andininy faha 7 : mandehana lazao fa velona ny Tompo. Vita ny amin'ny mpianatra, tanteraka ny andry Petera fa raha tsy nahavita ny asany ireo tsy nihonina teto Morahita ny fiangonana ary tsy nahalala ny anarana hoe Jesosy isika. Tsy misy hitoriana izany eto fa rehefa vita ny adidin'ireo Apositoly sy mpitory ny filazantsara teo alohantsika dia velona ny fiangonana ankehitriny ka anao indray no hiteneneny hoe mandehana lazao ny rahalahiko, ny anabaviko izany hoe manana rahavavy ianao, manana rahalahy ianao, manana fianankaviana ianao manomboka ao Jerosalema ka hatrany Jodea sy Samaria hatrany amin'ny faran'ny tany. Manana adidy isika ry Havana ka tsy vita fotsiny hoe rehefa avy manao batisa ny zanakay izahay dia hoe izay no izy fa dia veloma ianao ry fiangonana fa rehefa miteraka indray izahay mitondra ny zanakay hatao batisa. Asa na miteraka isaky ny roa taona na telo taona vao hiditra am-

piangonana, aza misy anie izany. Na koa eo amin'ny Kofirimanda, nilokaloka fatratra fa rehefa vita ny confirmation dia hanaraka ny Tompo izahay ary hanohina ny fiangonana, na rehefa mandray in-2 na in-3 dia ho aiza? Madio ny rano nitana. Ilay eny tompoko teo amin'ny alitara manjary tsia tompoko, veloma ianao Jesosy fa rehefa antitra aho manantona anao. Hoy ny tanora, sanatria aza misy anie izany! Saingy izao, efa misy e! na dia vahiny aza aho ry Havana, angamba tsy izaho ihany no atao hoe vita batisa aty amin'ny faritra manodidina antsika ity, mety be dia be saingy manadino, ireny indrindra no nilazan'I Jesosy amintsika eto izay tafavory eto amin'ny Paska izao hoe: mandehana fa mialoha anareo any Galilia hono hoe Jesosy, hamboatra toerana ho antsika izy, eo amin'ny Ray ary miantso izy hoe: avia aty amiko ianareo izay miasa fatratra sy mavesatra entana fa izaho no hanome anareo fitsaharana. Ao amin'I Jesosy no misy ny fitsaharana ho antsika ka omeo toerana io Jesosy io ao amin'ny tokan-tranonao, ao amin'ny fiainanao manontolo fa izy no hametraka ny fiadanana eo amin'ny fiainanao manontolo. Voninahitra anie ho an'Andriamanitra Ray Zanaka ary ny Fanahy Masina izay efa anao hatramin'ny taloha indrindra ka ho mandrakizay, Amen.



## 12. Masitsara Raymond

Hiarahantsika mamaky ny tenin'Andriamanitra izay voasoratra ao amin'ny filazantsara masina nosoratan'i Marka toko faha 16, Marka 16 vakiana ao amin'ny andininy voalohany ka mijonona amin'ny andininy faha 7, hovakiana amin'ny Anaran'i Jesosy manao hoe: "Ary rehefa afaka ny andro Sabata, dia lasa nividy zava-manitra Maria Magdalena sy Salome ary Maria, renin'i Jakoba, mba handeha hanosotra ny fatin'i Jesosy. Ary nony maraina koa tamin'ny voalohan'andro amin'ny herinandro, rehefa niposaka ny masoandro, dia nankany amin'ny fasana izy ireo. Ary niresaka hoe izy: Iza re no hanakodia ny vato ho afaka amin'ny varavaram-pasana hisolo antsika? Fa nony nitraka izy, dia, indro, hitany fa efa voakodia niala ny vato; fa lehibe dia lehibe ny vato. Ary raha niditra tao anatin'ny fasana izy, dia nahita zatovo anankiray nipetraka teo amin'ny ankavanana niakanjo akanjo fotsy, dia talanjona izy. Fa hoy ilay zatovo taminy: Aza talanjona; mitady an'i Jesosy avy any Nazareta, Izay nohomboana tamin'ny hazo fijaliana, ianareo; efa nitsangana Izy; tsy ato Izy; jereo fa teo no nametrahany Azy. Fa mandehana, lazao amin'ny mpianany sy Petera fa mialoha anareo ho any Galilia Izy; any no hahitanareo Azy, araka izay nolazainy taminareo."

Ray Masina ô! Manamasina anay amin'ny fahamarinana fa ny teninao no fahamarinana. Amen.

Ry fiangonana malala, ho aminareo rehetra anie ny fahasoavana sy ny fiadanana izay avy amin'Andriamanitra Ray sy Jesosy Kristy Tompo ary ny firaisana amin'ny Fanahy Masina. Amen.

Manaraka izay dia faly miarahaba antsika rehetra izay mpiray finoana tonga manome voninahitra an'Andriamanitra amin'ity fetin'ny Paska ity. Ity andro androany ity no manambara fa nahazo fandresena lehibe isika, nahazo fandresena mihezinezina isika tamin'ny alalan'ny fandresena izay nentin'i Jesosy nandresena ny fahavalo rehetra, ary nandreseny, eny, fa hatramin'ny fahafatesana aza. Koa dia afaka isika ankehitriny izao, nitondra fandresena lehibe. Araka ny efa voalaza teo dia andro manan-tantara ny andro androany, manana ny maha izy azy izao andro androany izao. Ary tsy vao izao andron'i Jesosy izao no ankalazana ny Paska fa hojerentsika aloha ny antony nahatonga izao fetin'ny Paska izao ka nankalazan'I Jesosy azy, ka mbola ankalazantsika amin'izao andro izao. Rehefa nandevozina tany Egipta ireo zanak'Israely ireo, dia maro ny asa an-terivozona nampanaovina azy. Ary tsy vitan'ny hoe niasa izy ireo fa mbola nokaravasiana, nofaizina; ary n'inona n'inona asa mavesatra tsy zakan' ny aina, dia tsy maintsy hasiana fetrany izay hahavitana azy; izany hoe: tena tsy nanan-tsafidy ireo zanak'Israely ireo, ary tao anatin'ny fahoriana, tao anatin'ny fijaliana, ary nampanaovina asa tena anterivozina mihitsy tamin'izany fotoana izany. Vokatr'izany anefa dia mba nitaraina ireo zanak'Israely ireo, nivavaka amin'Andriamanitra, nitaraina amin'Andriamanitra mba hanafaka azy ireo amin'izany fanandevozana izany, amin'izany fangejana azy izany. Ny zava-misy anefa dia izao: mihaino vavaka Andriamanitra ka nifidy an'i Mosesy mba handeha hifampiraharaha amin'ny Farao hanafaka ny zanak'Israely. Tsy hotantaraina eto ny loza folo izay nasehon'Andriamanitra nanambarany fa hoe "tsy tonga ho azy i Mosesy io fa Izaho no naniraka azy. Ka natao ireny loza folo ireny mba hahafantaran'i Farao mpanjaka fa iraka avy amin'Andriamanitra tokoa io Mosesy io. Ny zava-misy dia izao: nanamafy fo ihany Farao, tsy nety, na dia eo aza izay somary naharesy lahatra azy dia nandinika indray hoe: rehefa mandeha ireto zanak'Israely ireto, iza indray no hiasa? Iza no hanao ny asa eto an-toerana? Vokatr'io dia nitazona ihany ireto zanak'Israely ireto Farao. Tamin'izay fotoana izay dia izao no zava-misy: nolazain'i Mosesy fa nafaran' Andriamanitra hoe: ilazao ny zanak'Israely rehetra, makà zanak'ondry iray taona ianareo, isan-tokantrano na isam-pianakaviana ka vonoinareo dia ataovinareo amin'ny tolanam-baravaranareo ny ràn'io dia handalo azy Aho. Ka misy fe-petra ihany koa anefa ny fombafomba amin'io zanak'ondrin'ny Paska io, fa voalohany: tsy handrahoana fa hatsatsika; faharoa manarak'izay dia

tsy tapahina ny taolany fa tonga dia hasaly amin'izao; ary fahatelo manarak'izay dia izao: tsy hatao tratra maraina fa atao izay hahalany azy amin'iny alina iny. Ka raha ohatra hoe, raha tahiny, hoy Jehova Andriamanitra eto, fa hoe vitsy ny olona iray trano dia azony hatao ny mangataka amin'ny manodidina azy mba handany azy tsy ho tra-maraina. Fa raha ohatra tsy lany dia ho dorana amin'ny afo mba tsy ho tra-maraina fa Paska an'I Jehova izao. Dia samy nanatanteraka izany ny zanak'Israely, dia samy naka zanak'ondry iray taona, dia nalany ny ràny nataony tamin'ny tataom-baravarana sy tolanam-baravarana roa. Eo ihany koa anefa dia mbola misy fe-petra ny fihinanana azy, dia izao: misikina ny valahana, ny tehina eny an-tanana ka hanina mitsangana ilay zanak'ondrin'ny Paska izay manambara fahavononana fa aorian'io dia hivavaka ny zanak'Israely, handeha satria misy loza hanantona azy, loza mahatsiravina hanjo ny Egyptiana rehetra ka eo no handefasana azy ireo handeha any amin'ny tany izay hitarihan'i Jehova azy ireo. Ny zava-misy anefa dia izao, nandalo ny Anjelin'Andriamanitra tamin'io alina io, maty ny lahimatoa rehetra tao amin'ny tany Egypta, na ny biby fiompy izany indrindra fa ny olombelona. Eo no ho eo Farao, tonga dia naniraka an'i Mosesy hoe: alefaso any ny zanak'Israely ireo fa loza ity manjo antsika ity. Lasa, satria efa vonona ny zanak'Israely ka dia lasa avy hatrany nanararaotra izany fandefasana azy ireo izany, ka nandeha namakivaky ny efitra. Tsy hotantaraina eto ny fanejehan'i Farao azy ireo indray mandeha, na ny namakivakiany ny ranomasina mena. Fa ny hotantaraintsika eto dia izao: afaka ny zanak'Israely, eny fa na dia nosakanan'ny ranomasina aza. Noho ny fitondran'i Jehovah Andriamanitra azy ireo dia lasa nandia tany maina ka dia niampita ny ranomasina mena. Izany dia manambara fahafahana lehibe tsy misy toa azy ka ny zanak'Israely rehetra no nanome voninahitra ho an'Andriamanitra, nidera an'Andriamanitra, nihoby an'Andriamanitra tamin'izany fotoana izany. Araka ny nolazain'ny mpitantara dia tsy mbola nisy hafaliana toy izany tamin'ny andron'ny zanak'Israely, mihoatra tamin'ity fitondran'Andriamanitra, na nanafahan'Andriamanitra ity.

Inona ary no ifandraisan'ny Paska tamin'izany fotoana izany amin'izao Paska ankalazaintsiaka izao. Ny hifandraisany dia izao: ireo zanak'Israely nampahoriana tao Egypta ireo, nafahan'Andriamanitra dia afaka zato isan-jato. Toy izay koa ankehitriny izao, lazaina eto fa Jesosy no Paska ho antsika, Paska ho antsika satria isika rehetra izao dia nandevozin'ny fahoriana rehetra, nandevozin'ny fahavalo, nandevozin'i Satàna. Ary izany indrindra no antony nahatongavan'i Jesosy teto ambonin'ny tany, irak'Andriamanitra hanafaka antsika amin'izany fanandevozana izany, amin'izany ziogan'ny fahotana izany. Ka Jesosy Kristy zanany mihitsy no nataony solon'ny zanak'ondrin'ny Paska tamin'izany fotoana izany. Jesosy Kristy izany no Paska ho antsika amin'izao fotoana izao, ka tamin'iny herinandrao lasa teo iny isika dia nankalaza izany herinandro mangina izany, ary tamin'ny alina aza ny tanora nanakoako manodidina ny tanàna nanambara fa “velona Jesosy”, afaka isika. Mitondra fandresena mihezinezina ho antsika rehetra koa Jesosy Kristy. Koa dia tena misy ifandraisany ny zanak'ondrin'ny Paska tamin'izany fotoana izany sy Jesosy ilay Zanak'ondrin'ny Paska ho antsika koa amin'izao fotoana izao. Jesosy no Paska ho antsika araka ny efa voaresaka teo, ka tamin'izay fotoana izay dia nataon'Andriamanitra ho lalàna sy fitsipika mihitsy amin'ireo zanak'Israely ireo hoe: tantarainareo amin'ny taranakareo fara-mandimby na arivo mandimby izao nataon'i Jehovah Andriamanitra aminareo izao. Koa raha manontany anareo ny zanakareo dia lazao hoe: ny fitondran'Andriamanitra ny razantsika nila tao Egypta namakivaky ny ranomasina mena. Dia hotantarainareo aminy mazava ny anton'izao Paska izao, na amin'ny zanak'ondrin'ny Paska mba hotandremany. Ka dia natao lalàna sy fitsipika mihitsy ny fitandreman'ireo zanak'Israely ireo ny zanak'ondrin'ny Paska. Izay no nahatonga an'i Jesosy hitandrina ihany koa izao andron'ny Paska izao, ka ankalazaintsika amin'izao fotoana izao hoe, efa tsy ilay zanak'ondrin'ny Paska intsony, fa Jesosy no zanak'ondrin'ny Paska ho antsika amin'izao fotoana izao. Koa eto ary, amin'izao tenin'Andriamanitra anjarantsika eto izao, dia misy zavatra izay tena mahafinaritra satria izao: in-telo mihitsy Jesosy no nilaza tamin'ireto mpianatra ireo hoe: “ny zanak'olona dia tsy maintsy hatolotra ho eo an-tanan'ny mpanota ka homboana amin'ny hazo fijaliana nefa hitsangana

amin'ny andro faha-telo". Intelo mihitsy Jesosy no namerimberina izany tamin'ireto mpianatra ireto. Izany no nolazain'i Jesosy, mba handetika bebe kokoa izany ao amin'ny fon'ny mpianatra, satria tsy maintsy ho amin'ny fotoana mahavery hevitra azy izy ireo, amin'ny fotoana hanolorana an'i Jesosy eo an-tanan'ny mpanota. Koa izany no nahatonga ny mpianatra, i Petera, hanao hoe: "tsy ho tonga aminao izany, Tompo". Jesosy Kristy nilaza fa "ny zanak'olona tsy maintsy mandeha amin'izay nanoratana azy fa loza ho an'izay olona hitondra ny zanak'olona hatolotra. Ka naverimberin'i Jesosy matetika ny hoe "tsy maintsy hijaly Aho". Ny zavatra misy anefa dia izao: tanteraka tokoa io tenin'Andriamanitra io. Voahombo tamin'ny hazo fijaliana Jesosy, nalevina avy hatrany, tonga dia rava ilay tenin'Andriamanitra izay tao anatin'ny mpianatra ireo, Tsy nisy nipetraka tao intsony, fa izao izany no eritreritr'ireo mpianatra ireo: aiza indray no hahavelona Azy? Izy velona nanana ny heriny teo amin'ny "pouvoir" na teo amin'ny fahefany aza tsy nahatazona ireo miaramila ireo, mainka moa fa Izy any am-pasana any, aiza ny heriny? Izay no nahatonga an'iTomasy, na nitantarana aza fa velona Jesosy, dia tsy nino izany izy satria tena tsy nino io tenin'Andriamanitra nolazaina io. Raha teto isika tamin'ny zoma alina dia nisy fomba nataon'i Jesosy tamin'ireo miaramila nisambotra Azy. Tonga ireo miaramila ireo, nitondra fiadiana, nitondra fanala, nitsena azy Jesosy, ary tsy vitan'ny nitsena azy fa nanontany azy hoe: iza no tadiavinareo? Namaly ireo hoe: Jesosy avy any Nazareta, ary avy hatrany Jesosy dia nilaza hoe : :Izaho no izy". Izany teny "izaho no izy" izany ihany dia lavo niakarapoka tamin'ny tany ireo miaramila ireo, torana. Jesosy no nampitsangana azy ireo, dia nitsangana indray mandeha ireto miaramila ireo nanontaniany indray: "iza no tadiavinareo?" " Jesosy avy any Nazareta". "Efa nolazaiko aminareo fa izaho no izy". Nefa mba tsy ho hisy ho very ny anay dia avelao handeha ireo mpianatra ireo izay vao nanolotra ny tenany I Jesosy. Izay no manambara fa azon'I Jesosy natao ny tsy ho voatolotra, nefa izao lalana tsy maintsy hizorany izao dia tsy maintsy manatanteraka ny baikon'Andriamanitra Jesosy eto. Ny zava-mahafaly dia izao, ireo mpianatra ireo very hevitra, misy vehevavy sasantsasany izay nifoha maraina alina, tsy tafandrimandry tamin'iny alina iny, nieretreritra, ary voalazan'ny soratra masina eto aza fa nitondra zava-manitra izy ireo mba hanositra ny fatin'I Jesosy. Teny am-pandehanana izy ireo nieritreritra hoe: iza re no hanakodia ny vato hisolo antsika, ireo vehivavy ireo no nafana fo, ireo vehivavy ireo no nandeha tany amin'ny fasana misy an'I Jesosy. Ary lazaina eto fa ny vehivavy no nahita an'I Jesosy voalohany tamin'ny nitsanganany tamin'ny maty. Teo moa araka ny tenin'Andriamanitra eto, dia nisy zatovo anankiray teo niteny hoe: nahoana no aty amin'ny maty no hitadiavanareo ny velona? Tsy ato izy fa efa nitsangana, tsarovy ny teny izay efa nolazainy taminareo fa ny zanak'olona dia tsy maintsy hatolotra eo an-tanan'ny mpanota ka hombohana amin'ny hazo fijaliana nefa hitsangana amin'ny andro faha-telo. Izay izany vao faly ireo vehivavy ireo, amin'ny teny hafa aza dia nilaza ry Maria hoe satria misy olona izay toa tsy fantatr'izy ireo, nilaza izy ireo hoe: ary heverinareo fa mpiandry saha hoe : raha ianao tompoko no naka azy dia ambarao anay izay nametrahanao azy! Hay Jesosy no niresahany tamin'io. Ny teny hafa indray dia milaza fa hoe: tsy iray ireo fa roa, nefa na izany na tsy izany dia tokana ihany ny zavatra nolazainy dia manambara ny fitsanganan'I Jesosy tamin'ny maty. Ka araka ny efa voalaza teo dia io no fomba, toetra mahafinaritra nananan'ireo vehivavy ireo tamin'ny nahitana an'I Jesosy voalohany. Ka ireto izany ny toetra maromaro hananan'ny vehivavy na maha-vehivavy ny vehivavy izay: ny vehivavy dia be fitiavana ary faharoa manarak'izay ny vehivavy dia manana fandavan-tena tanteraka, ary tsy vitan'ny manana fandavan-tena tanteraka fa faha-telo mahari-po sady be famindram-po ary tsy vitan'izany fa mora mandray izay zavatra natolotra azy. Hojerentsika tsirairay ary ireo toetra ireo izay toetra nananan'ny vehivavy ireo, be fitiavana ny vehivavy satria izao, nanomboka ny naha teto ambonin'ny tany an'I Jesosy Kristy dia toa misy vehivavy izay manara-dia azy matetika indrindra fa Maria reniny eto, ary niafara teo amin'ny hazo fijaliana aza mbola nisy vehivavy nanatrika ny fatin'I Jesosy tamin'ny nilazan'I Jesosy hoe: "vita" izay vao nandeha ireo vehivavy ireo. Tao ny fo nangorakoraka, nitomany ireo vehivavy ireo, nangorakoraka ireo vehivavy ireo; izany no manambara fa hoe be fitiavana izy. Ary tsy vita izay fa araka izao tenin'Andriamanitra izao dia mbola tsy tafandry mandry, tsy nahazo torimaso ireo vehivavy ireo

fa nifoha maraina alina nankany amin'ny fasana, nijery an'I Jesosy, aiza anefa ireo mpianatra ireo tamin'izany no dia vehivavy no nandeha tany amin'ny fasana tamin'izay. Ary tsy vitan'izay fa manana fandavan-tena tanteraka. Raha atao izany ny pourcentage dia ny vehivavy no manana fandavan-tena lehibe nohon'ny lehilahy; hitantsika eto misy tantara hafa izay milaza fa hoe mba handeha nijery ny fasana ihany ireo mpianatra ireo, nefa ireto vehivavy ireto no tena nanana ny fandavan-tena tanteraka, nifoha maraina alina ka nijery ny fasana, fandavan-tena lehibe izany, ary lesona ho antsika vehivavy na ho anareo vehivavy amin'izao fotoana izao. Mahari-po sady be famindram-po, io ihany koa no toetra ananan'ny vehivavy, na inona na inona zavatra ataon'ny zanaka, na inona na inona ditra ataon'ny zanaka, mahari-po ny vehivavy, be faminndram-po ny vehivavy, ary na dia ny mpivady ao an-tokan-trano aza dia ny vehivavy no mahalefitra nohon'ny lehilahy. Ary araka ny faha-efatra farany teo izao: ny vehivavy dia mora mandray ny teny lazaina aminy araka ny efa hitantsika teo, in-telo mihitsy ireo mpianatra ireo no nolazain'I Jesosy hoe: ny zanak'olona dia tsy maintsy hatolotra eo an-tanan'ny mpanota ka hombohana amin'ny hazo fijaliana, nefa toa hadinony izany, toa tsy tsaroany izany raha tao anatin'ny fahazavankevitra izy ireo, ireto vehivavy ireto no tsy nanadino ny teny natao taminy io fa nandeha tany amin'ny fasana, ary ny nahafinaritra dia izao, vehivavy no nitory ny filazantsara voalohany tamin'ireo Apositoly 11 lahy ireo, dia avy eo ireo 11 lahy ireo vao nitory nanerana izao tontolo izao ka nihanaka mandrak'ity androany ity. Ary izay no nahatonga ilay teny eto manao hoe: mandehana lazao amin'ny mpianatra sy I Petera fa mialoha anareo any Galilea izy, ary any no hahitanareo azy araka izay nolazainy taminareo. Nahoana moa no Galilea no fotoana nomen'I Jesosy azy ireo? Ny antony dia izao, I Galilea no tanàna nanaovan'I Jesosy asa maro, ary asa lehibe indrindra nohon'ny tanàna rehetra, ka ao amin'ny tanàna izay nanaovany asa maro io no hihaonany amn'ireo mpianatra ireo. Ny zava-misy anefa dia izao, tsy nino ny fitsanganan'I Jesosy tamin'ny maty ireo mpianatra ireo indrindra fa I Tomasy, ka nahatonga an'I Jesosy hoe mba tsy hahavery azy dia niseho tamin'ny 11 lahy izy, teo koa I Tomasy tamin'izay dia nolazainy hoe: ry Tomasy ateheno eto amin'ny tanako ny tananao na tsapao ihany koa ny lanivohako ary aza mba isan'izay tsy mino fa minoa dia nolazain'I Jesosy tamin'izay hoe: sambatra izay rehetra tsy nahita nefa mino, sambatra izay rehetra tsy nanatrika ny fitsanganan'I Jesosy nefa mino ny fitsanganan'I Jesosy fa nitsangana; araka ny efa voalaza teo Jesosy no Paska ho antsika, Jesosy no zanak'ondrin'ny Paska ho antsika, afaka isika izao, vaky ny fasana izay fahafatesana fahavalo lehibe no resin'I Jesosy Kristy ary io izany no somary tsy mampitovy ny Kristianina sy ny jentilisa manoloana ny fahafatesana, ny jentilisa raha maty ny fianakaviana dia mamoy fo tanteraka, tsy manana fanantenana fa hoe ho velona indray mandeha iny havany maty iny fa tena tapitra hatreo izany ny tantarany, io no finoana jentilisa, fa amin'ny Kristianina kosa dia izao malahelo izao satria tapaka firaisana, tapaka ny fifankatiavana, rava ny fifaneraserana kanefa kosa manana fihononana, manana fanantenana fa mbola hihaona amin'I Jesosy amin'ny andro hahatongavany eto ambonin'ny tany, na dia malahelo aza dia azo ampaherezina, azo ampiononona amin'ny alalan'ny tenin'Andriamanitra satria hoy ilay teny eto hoe: sambatra ny maty ao amin'ny Kristy. Nahazo fandresena isika izao, tsiy intsony ny hoe olona andevozin-javatra, raha izany dia ho maty foana I Kristy. Ny zava-misy anefa dia izao mbola betsaka amintsika izao no mbola te hanomba an'I Jesosy Kristy hatrany hatrany ambonin'ny hazo fijaliana, tsy mino ny fitsanganany amin'ny maty. Eto Jesosy mamelona ny finoantsika indray toy ny nataony tamin'I Tomasy hoe: aza ho isan'ny tsy mino fa minoa. Ireo izany no nataon'ny Jesosy tamin'ireo mpianatra ireo mba hahafantarany bebe kokoa fa velona Jesosy, ary izany izany no fijoroana vavolombelona, ary isika rehetra izao rehefa nahazo izany fandresena izany dia tokony hitsangana, hijoro ho vavolombelona tahaka ny nataon'ireo vehivavy nilaza tamin'ireo mpianatra 11 lahy ireo hoe: velona Jesosy, nitsangana tokoa. Ity fahavelomana ity dia somary lavin'ny sasany io fahveloman'I Jesosy io ka ilazany na hananganany resaka fa tsy maty Jesosy, tsy nitsangana Jesosy fa nangalarin'ireo mpianatra ireo tamin'ny alina. Nefa na isika izao aza dia manana gardien na mpiambina hampiembesantsika ny trano iray vaky anefa ny entana tao anatin'io trano io eo ihany kanefa ny gardien tsy maty, tsy naratra nefa vaky ny trano, koa ho

afaka ve ilay gardien amin'izay fotoana izay ? izay no manambara fa lainga napetrak'ireo miaramila tamin'ireo izay niaraka tamin'ireo mpanjaka ireo, miaraka amin'ireo mpanora-dalàna ireo. Io lainga io natao hoe aza ataonareo ho nitsangana fa afa-baraka isika fa lazao hoe nangalarin'ny olona, nalain'ireo mpianatra ireo nefa na ohatra hoe tena nangalarin'ny mpianatra ireo, nisy miaramila niandry ny fasan'I Jesosy; inoana fa mety tsy hiala maina io miaramila io, mety hahazo sazy. Koa marina izany fa tsy nangalarin'ny mpianatra ny fatin'I Jesosy fa nitsangana tamin'ny maty tokoa Jesosy. Tamin'ny maraina somary nahare tori-teny tamin'ny radio hoe tsy hiankinam-pamonjena hoy izy ny fankalazana ny Paska sy ny tsy fankalazana ny Paska. Tsy hilaza aho hoe fampianaran-diso izany ka hilaza aho hoe ny andro androany izao no andro nahazoantsika fandresena, ary ny andro androany ity no antony hivavahantsika andro Alahady fa tamin'izay tena marina tokoa fa Sabotsy no andro faha 7, andro fitsaharana fa ny Alahady dia andro voalohany amin'ny herinandro. Koa noho izay andro nahazoantsika fandresena izay, noho izay nahazoantsika fifaliana izay dia io andro voalohany io, andro voalohany amin'ny herinandro io no natokana hivavahana amin'I Jesosy, hivavahana amin'Andriamanitra Ray satria andro lehibe manantantara nahazoantsika fandresena ity andro androany ity ka manomboka tamin'ity andron'ny Jesosy Kristy ity no andro fanisan-taona izay arahintsika amin'izao fotoana izao, izany hoe manomboka tamin'ny andron'I Jesosy Kristy isika no nanomboka ny calendrier antsika, ka taona 2004 isika izao; ary io no raisin'ireo Adventiste ireo fa 2000 taona avao no nomen'Andriamanitra teto ambonin'ny tany ary hananganany fampianarana maro araka ny kajikajy ataon'izy ireo fa hoe tapitra ny 2000 ary rava izao tontolo izao. Noho izay antony izay satria manomboka Jesosy eo amin'ny taona voalohany, 2004 isika amin'izao fotoana izao dia io izany no fanisan-taona Kristianina, io no calendrier arahintsika amin'izao fotoana izao. Na misy aza izany fampianarana hafa ivelany izany dia izay no anton'izao fivavahantsika alahady izao, izay no anton'izao calendrier arahintsika izao fa andro nahazoana fandresena, manomboka amin'I Jesosy Kristy ny calendrier satria voaresaka tamin'ny radio tamin'ny maraina dia tsy maintsy manazava izany aho amin'ny maha mpitarika ny fiangonana ahy mba tsy hisy fampianarana maro izay hanembatsembana na hanelingelina anareo fa ny fanisan-taona arahintsika amin'izao dia ny fanisan-taona Kristianina no arahintsika amin'izao fotoana izao, ary izay no mahatonga azy hoe taona 2004 ny taona misy antsika amin'izao fotoana izao ka ny amin'ny hoe faharavan'izao tontolo izao tsy anjaran'olombelona ny mamantatra io fa soratra masina no milaza fa hoe: miomana ianareo fa tsy fantatrareo ny andro hahatongavan'ny zanak'olona. Ka Jesosy no milaza fa hoe tsy haiko io fa tsy misehoseho ny andron'ny zanak'olona ka somary miala kely amin'izao toetra izao aho satria misy fampianarana somary somary manaitra ny saina tamin'ny maraina dia hazavaina amintsika tsotsotra amin'izao fotoana izao fa izay izany no antony ankalazantsika izao andro androany izao fa voalohany Paska ho antsika Jesosy Kristy, nahazoantsika fandresena no andro lehibe amin'izany nahazoantsika fandresena izany. Koa enga anie isika rehetra izao dia hanana fandresena lehibe izany ka de ho velona ao amintsika tokoa Jesosy Kristy. Voninahitra anie an'Andriamanitra Ray Zanaka sy Fanahy Masina izay efa hatramin'ny taloha indrindra ka ho mandrakizay, Amen.

## 14. Rakotoniaina Jean de Dieu

Marka toko faha 16, ny andininy voalohany ka hatramin'ny faha 7, mivaky toy izao amin'ny anaran'I Jesosy: “Ary rehefa afaka ny andro Sabata, dia lasa nividy zava-manitra Maria Magdalena sy Salome ary Maria, renin'i Jakoba, mba handeha hanosotra ny fatin'i Jesosy. Ary nony maraina koa tamin'ny voalohan'andro amin'ny herinandro, rehefa nipoaka ny masoandro, dia nankany amin'ny fasana izy ireo. Ary niresaka hoe izy: Iza re no hanakodia ny vato ho afaka amin'ny varavaram-pasana hisolo antsika? Fa nony nitraka izy, dia, indro, hitany fa efa voakodia niala ny vato; fa lehibe dia lehibe ny vato. Ary raha niditra tao anatin'ny fasana izy, dia nahita zatovo anankiray nipetraka teo amin'ny ankavanana niakanjo akanjo fotsy, dia talanjona izy. Fa hoy ilay zatovo taminy: Aza talanjona; mitady an'i Jesosy avy any Nazareta, Izay nohomboana tamin'ny hazo fijaliana, ianareo; efa nitsangana Izy; tsy ato Izy; jereo fa teo no nametrahany Azy.

Fa mandehana, lazao amin'ny mpianany sy Petera fa mialoha anareo ho any Galilia Izy; any no hahitanareo Azy, araka izay nolazainy taminareo.”

Ry Ray Masina ô, manamasina anay amin'ny fahamarinana fa ny teninao no fahamarinana. Amen.

Ry fiangonana malala, ho aminareo rehetra anie ny fahasovana amam-piadanana avy amin'Andriamanitra Raintsika sy Jesosy Kristy Tompo. Amen.

Ny mpanoratra ny filazantsara rehetra dia saika mamarana ny filazantsarany tamin'ny tantaran'ny Paska dia ny nitsanganan'i Jesosy tamin'ny maty izany. Raha ny amin'ny fitsanganan'i Jesosy tamin'ny maty no heverina, raha samy dinihina ireo filazantsara ireo, dia tiana ny manamarika fa tsy nisy vavolombelona nanatri-maso tena nahita ny fitsanganan'i Jesosy avy ao am-pasana. Fa izay nanekena fa tena nitsangana tokoa Jesosy dia ny fahitana ny fasana foana sy ny filazan'ny Anjely ary indrindra indrindra ny nisehoan'i Jesosy tamin'ny mpianany indray. Anisan'ny manambara izany fahafoanan'ny fasana izany i Marka amin'izao, tenin'Andriamanitra izay voalaza eto amin'ny Marka 16 : 1-7 izao. Ny antony dia manana fikendrena manokana izy mba hampiseho ny tantaram-piainan'i Jesosy ho zavatra misitery izany. Voalazan'i Marka ary fa vehivavy izay tonga maraina tany am-pasana hanositra menaka ny fatin'i Jesosy no nahita fa foana ny fasana. Izany fanambarana izany dia manamporofo fa tsy tantara noforonina fa tena azo antoka tokoa ny tantara izay ambara dia izany tantaran'ny fitsanganan'i Jesosy tamin'ny maty izany, izay tsy eken'ny sasany tamin'izany fotoan'andro izany moa. Iza manty, raha teo amin'ny fiaraha-monina Jiosy dia tsy nekena ho vavolombelona manan-kery ny teny vavolombelona izay ataon'ny vehivavy. Ka raha lazaina fa zavatra hanohanana ny hevitra izay hahely hoe nitsangana tamin'ny maty Jesosy no ilazana fa hoe vehivavy no vavolombelon'izany, dia tsy tandrify araka ny fiaraha-monina Jiosy izany. Tsy azo ovana ho lehilahy izany satria tena tantara marina sy ekena, tsy azo avadika amin'izany satria izay no tena fahamarinana, dia ny vehivavy izay nandeha maraina hanosotra ny fatin'ny Tompo no nahita ny fasana foana. Dia mitombona ny maha tantara marina ny fitsanganana tamin'ny maty izany. Mino sy manaiky ary ny rehetra fa nitsangana tamin'ny maty tokoa Jesosy. Raha dinihana anefa ny filazantsara dia te hampianatra izy fa ny fahitana ny fasana foana no nahatonga ny finoana ny fitsanganan'i Jesosy. Tsy izany, fa raha jerentsika ny andininy faha 8 amin'ity Marka toko faha 16 ity, dia voalaza ao fa vao maika aza natahotra, taitra, izany no nanjo ireto izay tonga tao amin'ny fasana voalohany. Ary izany tahotra izany dia ny Anjely no manala ny tahotra tao aminy ka nilaza hoe: “aza matahotra”. Ny fasana foana dia azo raisina ho famantarana izany, famantarana izay manomana ny mpianatra ho amin'ny fanatrehana an'i Jesosy indray, izay hiseho aminy araka izay voalaza ao amin'ny andininy faha 7 ao amin'ity Marka toko faha 16 ity.

Ny finoana izany dia tsy miorina amin'ny fahitana ny fasam-poana fa miorina amin'ny fanambaran'Andriamanitra izay nampilazainy ny Anjely hoe: efa nitsangana izy, tsy ato izy. Teny

izay nampilazana ny Anjely izany mba ho ren'ireto vehivavy izay tonga tao amin'ny fasana, izay sahirantsaina, talanjona, nampandrenesin'Andriamanitra izany, izay teny efa nambaran'i Jesosy mialoha fa tsy maintsy hatolotra eo am-pelatanan'ny mpanota Izy, homboana amin'ny hazo fijaliana, ho faty, nefa hitsangana rehefa afaka hateloana, isaina avy ao amin'izany fanomboana azy amin'izany hazo fijaliana izany. Io fanambaran'ny Anjely rehefa nitsangana Izy io dia noporofoina tamin'ny fahitana ny fasana foana ary indrindra indrindra tamin'ny fahitana an'i Jesosy izay niseho indray tamin'ny mpianany. Ka raha izany ny finoana, dia tsy misy fomba azo anorenana azy afa-tsy amin'ny alalan'izay ataon'Andriamanitra na ambaran'Andriamanitra irery ihany. Fa ny famantarana sy ny fahagagana samihafa dia netin'Andriamanitra hahamafy orina izany finoana izany. Amin'izay raha iverenana ny resaka tany aloha hoe: tsy nisy izay vavolombelona nanatri-maso ny fitsanganan'i Jesosy, fa noho ny teny izay nekeny sy nomen'ireto vehivavy ireto, ary nahita porofo ny fasana foana izy dia tonga vavolombelona ka lasa nanambara tamin'ny mpianatra namany araka izay baiko nampitain'ny Anjely taminy. Vavolombelona izy ary rehefa nandre izany koa ireo mpianatra dia voalaza fa nihazakazaka ihany koa Petera sy ny tariny nijery ilay fasana, ary dia ny fasana foana ihany koa no hitany tao. Ilay fanambarana avy amin'ireto vehivavy voarainy, voaporofony foana foana koa izany. Miorina ny finoana sy ny fanekena fa tena tanteraka izay nambaran'i Jesosy hoe: tsy maintsy mitsangana amin'ny maty Izy.

Midika ho inona amintsika moa izany fitsanganan'i Jesosy izany? Ny dikany voalohany dia izao: midika fa tsy maintsy hiara-maty aminy isika ary hiara-hitsangana sy hiara-belona aminy. Io no dikany voalohany ary izany dia tanterahin'Andriamanitra amin'ny alalan'ny fiasam-pahasoavana izay apetrany amin'ny fiangonana, dia ny batisa; ka amin'ny batisa dia miara-alevina amin'ny Kristy isika mba ho maty ny amin'ny tenan'ny ota ary hiara-hitsangana aminy mba ho velona ilay maha-zanak'Andriamanitra antsika. Io no dikan'izany fitsanganan'i Jesosy izany. Amin'izao ny fifalian'ny Paska ho antsika dia tsy inona tsy akory fa ny aneken'Andriamanitra antsika hiara-maty amin'ny Kristy ka hiara-hitsangana Aminy, hahazo mandova ny fiainana mandrakizay. Ny dikany faharoa izay teraka avy amin'izany: ny dikany voalohany izany dia izao: midika fampandraisana anjarantsika izany, fa rehefa miara-maty amin'i Kristy isika ary niara-nitsangana taminy, dia misy izay andraikitra mipetraka amintsika dia ny ho vavolombelon'izany fitsanganany izany satria efa rentsika ny teny fa efa nitsangana tamin'ny maty Kristy. Ary rehefa vavolombelon'izany isika, noporofoina tamin'ny fampahitana antsika ny famonoana antsika ihany koa sy ny famelomana antsika ao amin'izany batisa izany, batisa masina izany. Dia tahaka ireto vehivavy izay efa nandre fa nitsangana tamin'ny maty Jesosy ary nahita porofo velona fa foana ny fasana, nandeha nandray ny baiko, nilaza tamin'ny mpianatra araka ny hafatry ny Anjely hoe: “mandehana lazao amin'ny mpianany sy Petera”, dia toy izany koa isika, efa nandre fa nitsangana Jesosy, efa manana ny porofo velona fa niara-nitsangana tamin'i Jesosy isika dia mandeha manambara amin'ny olona, mizara amin'ny olona izao vaovao mahafalin'ny Paska izany mba handraisan'ny olona anjara amin'izany araka ny teniny hoe: “nalatsaka ny ràny mba ho avotry ny maro”. Amin'izay isika efa mahalala ny fifaliana sy ny fahavononana tanteraka no handehanantsika miala ao amin'ny toeran'ny maty, miala amin'ny sehatra rehetra sy ny toerana rehetra misy ny fahafatesana izay tsy misy ny fiainana, tahaka izay nataon'ireto vehivavy ireto, tsy nijanona tao am-pasana rehefa nandre hoe: tsy ato intsony ilay tompon'ny fiainana fa efa nitsangana, tsy nijanona nandany andro tao fa nihazakazaka nanambara tany amin'ny hafa. Izany no andraikitra mipetraka eo amin'ny olona izay manana ny fifalian'ny Paska, mahalala ilay fiainana, tsy mijanona ao amin'ny fasana intsony, tsy mijanona amin'ny toerana tsy misy fiainana fa mandeha satria izay no mahavelona azy, natao handeha ary hizara fiainana amin'ny olona rehetra. Ka dia faty antoka ho an'izay olona tia mbola hitoetra ao amin'ireo toerana maro samihafa izay misy karazam-pahafatesana tsy ahitana an'i Jesosy, tsy ahitana fiainana. Fa isika mandre tsara an'izao Paska izao fa efa nitsangana ny Tompo, velona Izy, efa nitsangana isika, velona isika. Ny velona mandeha manambara mijoro ho vavolombelona mba ho tanteraka ny

tenin'ny Tompo fa tsy maintsy hampandrenesina ny filazantsaran'ny famonjena izao tontolo izao vao ho tonga ny farany. Ianao, izaho no anton'izany tantaram-pijalian'ny zanak'Andriamanitra izany. Izaho, ianao no anton'izany fitsanganan'ny zanak'Andriamanitra izany. Mifalia, miravoa ary aseho ny fifalianao amin'ny fanoloran-tena sy ny fanompoana ny Tompo amin'ny lafiny rehetra izay hahazoanao manao izany; eny, amin'ny alalan'ny tenantsika sy ny fananantsika ary hanome Azy ny voninahitra izay efa azy hatramin'ny taloha indrindra ka ho mandrakizay Amen.

Raiso ny fitahiana: ny fahasovan'ny Jesosy Kristy Tompo, ny fitiavan'Andriamanitra Ray ary ny firaisana amin'ny Fanahy Masina, ho aminareo rehetra anie hatramin'izao ka ho mandrakizay. Amen.



## 15. Rahantanirina Vastyor

Ny tenin'Andriamanitra izay anjarantsika amin'izao dia ny teny izay anjarantsika tamin'ny Paska, ny teny izay voasoratra ao amin'ny Marka toko faha 16, Marka faha 16 dia vakiana amin'ny andininy voalohany ary mijanona amin'ny andininy faha 7. Vakiantsika amin'ny anaran'i Jesosy: "Ary rehefa afaka ny andro Sabata, dia lasa nivity zava-manitra Maria Magdalena sy Salome ary Maria, renin'i Jakoba, mba handeha hanosotra ny fatin'i Jesosy. Ary nony maraina koa tamin'ny voalohan'andro amin'ny herinandro, rehefa niposaka ny masoandro, dia nankany amin'ny fasana izy ireo. Ary niresaka hoe izy: Iza re no hanakodia ny vato ho afaka amin'ny varavaram-pasana hisolo antsika? Fa nony nitraka izy, dia, indro, hitany fa efa voakodia niala ny vato; fa lehibe dia lehibe ny vato. Ary raha niditra tao anatin'ny fasana izy, dia nahita zatovo anankiray nipetraka teo amin'ny ankavanana niakanjo akanjo fotsy, dia talanjona izy. Fa hoy ilay zatovo taminy: Aza talanjona; mitady an'i Jesosy avy any Nazareta, Izay nohomboana tamin'ny hazo fijaliana, ianareo; efa nitsangana Izy; tsy ato Izy; jereo fa teo no nametrahany Azy. Fa mandehana, lazao amin'ny mpianany sy Petera fa mialoha anareo ho any Galilia Izy; any no hahitanareo Azy, araka izay nolazainy taminareo.

Ry Ray Masina ô, manamasina anay amin'ny fahamarinana fa ny teninao no fahamarinana. Amen.

Akory moa ny alahelon'ny mpianatri Jesosy sy ireo vehivavy maro be nanara-dia azy tamin'ny andron'ny zoma masina izay namonoana an'i Jesosy. Very ny fanantenany rehetra, kivy sy ketraka tanteraka izy, ary ny tahotra sy ny henatr'olona manginy fotsiny. Rehefa tonga anefa ny andro voalohan'ny herinandro taorian'ny nahafaty an'i Jesosy dia nanomana zavatra izy ireo, nanomana menaka manitra lafo dia lafo ary tena sarobidy dia tena sarobidy tokoa mba hanosorana ny vata-mangatsiakan'Ilay olon-tiany. Noheverin'izy telo mirahavavy fa izany no hanafaka ny alahelony ary izany koa no hanehoany ny fara-fitiavany Azy. Noheveriny fa izay fihezahana ataon'ny tenany no hamafa ny alahelony ary hamerina indray ny fanantenany. Indrisy anefa fa very maina ny fisasarana, lany foana ny volany ary vao maika aza nitombo be ny fahoriany. Vao maika nirotsaka be ny ranomasiny, vao maika nangorohoro mafy ny tao anatin'ny, tao ny tahotra. Very tanteraka ny fanantenany ary famoizam-po lalina dia lalina no setrin'izany. Tsy ao intsony ny fatin'ny Tompo e! Nisy nangalatra ny fatin'i Jesosy e! Izany no nitamberina mafy tao anatin'ny sainy sy ny fony. Tsy tanteraka ny fikasany mba hanala na dia ampahany kely monja aza amin'ny alahelony. Vao maika nitomba aza izany. Tsy ny fiezahana ataon'ny olona tokoa, ry Havana, no hampisy ny fanantenana sy fiadanana ao aminy fa izay ataon'Andriamanitra eo amin'ny fiainana. Tao anatin'ny famoizam-po lalina i Maria sy ny namany ary tsy nahita intsony fa tampina ny lalana rehetra izay alehany. Inona indray no hatao? Aiza indray no haleha? Tamin'izay no niteny tamin'ny alalan'ny zatovo na Anjely Andriamanitra, nilaza ny vaovao mahafaly fa tsy ato fa efa nitsangana ny Tompo. Ao anatin'ny tsy fahitan'ny olona vahaolona intsony, ao anatin'ny maha-tapi-dalan-kaleha ny olona, ao indrindra no iasan'Andriamanitra ka hanehoany ny fitiavany sy ny voninahiny. Tsy Andriamanitra mamilafila anefa Izy fa Andriamanitra mitaiza ahy sy mitaiza anao, ka hahatsapako fa tsinontsinona ny fihezahako sy ny fihezahanao fa Andriamanitra irery ihany no tompon'ny teny farany ao amin'ny fiainako sy ny fiainanao, Andriamanitra mpamaha olona, Andriamanitra manome fifaliana sy ny faidanana mandrakariva. Tsy tsaroan'izy telo mirahavavy ireto ny teny izay nataon'i Jesosy taminy, fa "ny zanak'olona tsy maintsy hatolotra eo an-tanan'ny mpanota ka homboana amin'ny hazo fijaliana ary hitsangana amin'ny andro fahatelo". Mpihaino manadino ireo ary tsy mino ihany koa ny teny izay nambaran'i Jesosy taminy.

Izany tsy finoana izany indrindra no niteraka alahelo sy fahoriana lehibe ho azy. Tsy hanana fifaliana sy fiadanam-po ny tsy finoana ny tenin'Andriamanitra sy ny tsy fandraisana izany fa fahoriana lehibe sy loza no aterak'izany tsy fandraisana ny tenin' Andriamanitra izany.

Tsy tao aminy mihitsy ny finoana, fa rehefa nambaran'ny Anjely taminy fa nitsangana ny Tompo, izay vao nitamberina taminy tao anatin'ny fony tao sy tao anatin'ny sainy tao ny teny rehetra izay nambaran'i Jesosy taminy fony Izy mbola tsy nomboana tamin'ny hazo fijaliana. Izay vao nino izy fa nitsangana tamin'ny maty tokoa ny Tompo, izay vao fantany fa marina tokoa ny zavatra nolazain'ny Tompo taminy. Tsy fikendren'Andriamanitra anefa ny manorina finoana amin'ny alalan'ny fahagagana, fa ny fiainana dia ahorina amin'ny alalan'ny tenin'Andriamanitra irery ihany. Fa ny fahagagana dia zavatra manaraka ihany izany mba hanamafy orina ny finoana izay efa ao anatin'ny olona, ny finoana izay efa teraka tamin'ny alalan'ny tenin'Andriamanitra. Niova fifaliana indray ilay fahoriana be teo amin'izy telo mirahavavy ary niova ho fanantenana ny famoizam-po rehefa nandre ny tenin'Andriamanitra tamin'ny alalan'ireto Anjely ireto izy, fa "tsy ato intsony ny Tompo", hoy ny Anjely, "fa efa nitsangana". Azo antoka fa fifaliana lehibe mihoatra noho ny fifaliana tamin'ny nanambaran'ny ny Anjely ny fahaterahan'ny mpamonjy no nameno ny fon'izy telo mirahavavy ireto. Tsy nijanona ho faly fotsiny anefa izy ireo fa nirahin'Andriamanitra ihany koa hanambara sy hilaza amin'ny hafa izany vaovao mahafaly izany, fa efa nitsangana ny Tompo ary tsy tafandry mandry ireo fa avy hatrany dia nandeha koa. Ny fahatsapana ny fahasoavan'Andriamanitra dia tsy maha tafandry mandry mihitsy fa mampandeha manambara ny fahasoavan'Andriamanitra izany amin'ny hafa koa. Ny fandrenesana ny filazantsara dia manery izay mandre hilaza izany amin'ny hafa koa.

Ry Havana izay manatrika izao fotona izao, midika inona aminao ny fahafatesan'i Jesosy sy ny fitsanganan'i Jesosy amin'ny maty? Izany dia midika fa tsy maintsy maty koa ny tenan'ny ota ary velona amin'ny maha olom-baovao. "Tsy maintsy vonoina amin'ny nenina sy fibebahana isan'andro ny Adama ela ao anatin'ao", fa tsy maintsy mivelona sy mitombo kosa amin'ny maha olom-baovao anao. Ary amin'izay dia "tsy ianao intsony no velona fa Kristy no velona ao anatin'ao". Tandindon'izany indrindra ny batisa izay natao tamiko sy tamin'ao. Izao no ambara aminao amin'izao hariva izao: tsy misy, na inona na inona fiezahana ataonao, ka anananao ny fiadanana sy ny fanantenana ary ny finoana an'Andriamanitra afa-tsy ny fandraisanao ny tenin'Andriamanitra irery ihany, ka inoanao izany tenin'Andriamanitra izany. Fa ny ankoatra izay dia famoizam-po sy tsy finoana no aterany. Tsy misy koa na iza na iza afaka ny hamaha ny olona eo amin'ny fiainanao afa-tsy Andriamanitra irery ihany. Fa ny vahaolona ateraky ny asa dia fiadanana sy fahasambarana mandalo fotsiny ihany, fa izay ataon'Andriamanitra eo amin'ny fiainanao dia vahaolona mateza sy maharitra mandrakizay ary miteraka fifaliana mandrakizay koa. Ny fahaveloman'i Jesosy dia midika ho fahavelomanao koa, ary ny olona velona dia tsy mipetrapetra-poana fa miasa, mandeha manambara ny fahasoavan'Andriamanitra izay tsapany teo amin'ny fiainany amin'ny hafa koa. Koa ambarao amin'ny manodidina anao, ambararao amin'ny mpiara-miasa aminao, amin'ny mpiara-mianatra aminao, amin'ny fianankavianao, amin'ny ankohonanao fa velona ny Tomponao, velona ny Andriamanitrao. Ary lazao fa tsy misy Andriamanitra velona afa-tsy ny Andriamanitrao. Fa mbola maro anie no ireo miankohoka amin'andriamanitra maty, amin'andriamanitra tsy izy; andriamanitra moana, andriamanitra marenina, andriamanitra mitondra any amin'ny fahaverezana mandrakizay. Ambarao amin'izy ireo ny fahaveloman'Andriamanitra. Ambarao amin'ny alalan'ny fiteninao, amin'ny alalan'ny fihetsikao, amin'ny alalan'ny fitondran-tenanao izany fahaveloman'Andriamanitrao izany ka ho hitany ao amin'ny fiainanao fa velona tokoa ny Jesosinao, ka hinoany marina fa Andriamanitra velona dia Andriamanitra maharitra mandrakizay, tsy mijanona amin'ny fahafatesana fa mandresy izany fahafatesana izany, Andriamanitra tompon'ny teny farany.

Dia ho an'Andriamanitra irery ihany anie ny voninahitra izay azy hatramin'ny taloha indrindra ka ho mandrakizay. Amen.

## 16. Andrianantoandro Léon Fidèle

Aoka hivavaka isika rehetra:

Ry Andriamanitra Tsitoha Rain'ny mandrakizay ô, anao ny dera sy ny voninahitra, ny laza izay anao hatramin'ny taloha indrindra ka ho mandrakizay. Misaotra anao izahay raha mbola mankalaza izao Paska 2004 izao, izay Pasaka fiainana sy fiadanana, izay ivon'ny nahatongavanao ho nofo, fandalovana izay anisanao mandrakizay ho anay ny famonjena vitanao, nanetrenao tena nitafy nofo, nanoloranao ny tenanao Jesosy teo amin'ny hazo fijaliana mba ho faty hisolo heloka anay. Misaotra anao izahay fa nitondra anay ho amin'ny famonjena ny teninao, ny fahafatesanao sy ny fitsangananao. Omeo anay ny fiainana fa tompon'ny aina ianao. Esory ny tahotra sy ny fisalasalana ao am-ponay. Ry Fanahy Masina ô, miaraha mitoetra aminay hahazanay manaraka an'i Jesosy Tompo amin'ny fahavelomany mandrakizay, hatr'ety ka hatreo amin'ny fanjakany mandrakizay. Amen.

Aoka ho rentsika ny tenin'Andriamanitra izay voalahatra ho anjarantsika izao Paska 2004 izao, araka izay voasoratra ao amin'ny filazantsara araka ny Marka 16: 1-7 ary ny andininy faha 8. Toy izao ny fivakin'ny teny amin'ny Anaran'i Jesosy: ““Ary rehefa afaka ny andro Sabata, dia lasa nividy zava-manitra Maria Magdalena sy Salome ary Maria, renin'i Jakoba, mba handeha hanosotra ny fatin'i Jesosy. Ary nony maraina koa tamin'ny voalohan'andro amin'ny herinandro, rehefa niposaka ny masoandro, dia nankany amin'ny fasana izy ireo. Ary niresaka hoe izy: Iza re no hanakodia ny vato ho afaka amin'ny varavaram-pasana hisolo antsika? Fa nony nitraka izy, dia, indro, hitany fa efa voakodia niala ny vato; fa lehibe dia lehibe ny vato. Ary raha niditra tao anatin'ny fasana izy, dia nahita zatovo anankiray nipetraka teo amin'ny ankavanana niakanjo akanjo fotsy, dia talanjona izy. Fa hoy ilay zatovo taminy: Aza talanjona; mitady an'i Jesosy avy any Nazareta, Izay nohomboana tamin'ny hazo fijaliana, ianareo; efa nitsangana Izy; tsy ato Izy; jereo fa teo no nametrahany Azy. Fa mandehana, lazao amin'ny mpianany sy Petera fa mialoha anareo ho any Galilia Izy; any no hahitanareo Azy, araka izay nolazainy taminareo.” Dia nivoaka izy ka lasa nandositra niala tamin'ny fasana, fa tora-kovitry sady talanjona izy; ary tsy mba nilaza na inona na inona tamin'olona izy, satria natahotra.”

Ry Ray Masina ô! Manamasina anay amin'ny fahamarinana fa ny teninao no fahamarinana, Amen!

Ry hava-malala, Jesosy Kristy Tompontosika nitsangan-ko velona. Mihoatra lavitra noho ny fitadiavan'ny Jentilisa vola aman-karena, voninahitra sy hery, sampy hiankinana ny fitadiavan'ny olo-mino an'i Jesosy Kristy, izay ekena ho Tompo sy mpamonjy ary ho Andriamanitra Mpanjakany. Ka ny herin'ny fahafatesan'i Jesosy sy ny herin'ny fitsanganany no hamahany ny olona rehetra sy ny fisalalanan'ny olony mba hanana fahavelomana ny finoany. Hatramin'ny voalohany niarahany tamin'ny Jesosy hatrizay telo taona izay, ry Havana, ireto vehivavy ireto sy ny mpianatra dia nametraka ny fony sy ny fiainany manontolo tamin'i Jesosy. Ka na misy aza sembantsembana lehibe teo aminy noho ny fisalalana, ny tsy finoana, dia hain'I Jesosy ny mitarika sy manitsy azy tamin'ny fitsanganany, ho antoky ny haha vavolombelona mahatoky azy ireo. Toy ny natera-behivavy rehetra manerana ny tany dia isan'ny toetra tsara nefa maha mpanota ny fiteny Malagasy hoe: “tsy mino maty aho raha tsy avy mandevina”. Enjana noho izany ny an'ny mpianatra izay tsy mino ny fitsanganan'i Jesosy satria tsy hitany na dia nisy nilaza taminy aza. Soa fa nizotra araka ny nolazain'ny bokin'i Mosesy sy ny nanoratan'ny mpaminany an'I Kristy, ka izay ihany koa no nanefen'i Jesosy ny mpianany hino ny fahafatesany sy ny fitsanganany. Maro ny adivevitra sy any adim-panahy manjo azy ireo, toy ny hoe: aiza no nametrahana ny Tompoko? Ny fahanginana, ny tahotra, ny fahatalanjonana namely azy ireo. Izany anefa dia tsy hainy hanafoanana ny herin'ny teny sy ny fiasan'ny teny, ny toky efa nomen'ny Tompo. Hoy ny Tompo: “vetivety foana dia tsy hahita ahy intsony izao tontolo izao fa

ianareo no hahita ahy; satria ho velona aho dia ho velona ianareo”, (Jaona 14,19), ary “vetivety foana dia hahita ahy indray ianareo, ny alahelonareo hody fifaliana”, ary ianareo dia manana alahelo ankehitriny fa hahita anareo aho dia ho faly ianareo, (Jaona 16:19-20,22). Mipetraka ny fanontanin’ny mpianatra manao hoe: “Tompoko, nahoana no aminay ihany no hisehoanao fa tsy amin’izao tontolo izao?” (Jaona 14-22), hoy Jesosy namely mialoha hoe izay manana ny didiko ka mitandrina izany dia izy no ho tia ahy, izaho ho tia azy ka hiseho aminy (Jaona 14-23). Ny tenin’Andriamanitra irery ihany no herin’ny finoantsika, ny fahatokisantsika ary ny fitiavantsiaka an’Andriamanitra Ray Zanaka ary Fanahy Masina, dia ny herin’Ilay tonga nofo lazain’ny Episitily ho an’ny Romana manao hoe: “ny Filazantsara, herin’Andriamanitra ho famonjena izay mino”. Tomasy dia nitsotra satria tena Andriamanitra tokoa sy olombelona tokoa Jesosy izay inoany, ka tsy nino izy raha tsy nahita sy efa nitsapa ny tanana sy ny lanivoan’ny Tompo tamin’ny tanany. Mahatonga ny olona ho variana, talanjona sy very hevitra ny filatsahana tanteraka amin’ny tsy finoana ka mahatonga ny fiteny hoe: “tsy mino maty raha tsy avy mandevina”. Mazava tsara ny zava-misy fa Jesosy Tompo nolefonina, nohomboana, maty ka nalevina; ny varavaram-pasana nambenana, nisy fitombokasem-panjakana. Ka dia nitsangana ahoana? Ny fisalasalana, ny tahotra, ny tsy finoana, ny saina talanjona manoloana ny fisehoan-javatra, ny fahanginana, ny tsy nahafahana nilaza ny zavatra nasaina nampitaina ny amin’ny fahaveloman’ny Tompo, dia toy ny faharetan’ny fotoana iray ikodiavan’ny vato boribory iray avy eny an-tendrombohitra; ka raha tsy marin-toerana tsy ho tafa-janona, mitady tany marina hihorenana.

Rehefa nitsangana Jesosy dia nampahatsiahy ny tenin’ny soratra Masina ny Anjely, nilaza ny teny efa nolazain’I Jesosy tamin’ny mpianany, namerina ny fo sy saina ary ny fanahin’ireto mpianatra hiverina amin’ny tenin’Andriamanitra sy hanaraka ny tenin’Andriamanitra. Nametrahan’i Jesosy hafatra izy ireo, handefa ny mpianatra ho any Galilea fa mialoha azy any ny Tompo. Koa na misy aza ny fisalasalana dia inoana fa nahafantatra zavatra maro ny mpianatra noho ny nanomezan’i Jesosy azy ireo ny teniny, mitondra fanadiovana azy araka ny Jaona 15:3. Niasa tao aminy ny teny nomena azy ireo. Voalohany: ny fiaretan’i Jesosy ny henjika hatramin’ny nizorany ho ao Golgota sy ny fahafatesan’ny Tompo dia nihatra aman’aina tamin’ny mpanaraka azy izany. Faharoa: satria fanomezana no nataon’i Jesosy, nisolo heloka ny mpanota ka tonga maty Izy, dia nentiny nilevina tamin’ny fahafatesany ny mpianatra satria mpanota. Hanafaka, hanamafy orina ny nandraisany ny Teny izay hevitra iray mafonja amin’ny fanaovana batisa ho amin’ny anaran’Andriamanitra Ray sy ny Zanaka ary ny Fanahy Masina. Ampiraisina amin’ny fahafatesan’i Jesosy ny mpanota, manana anjara amin’ny fahafatesan’i Jesosy isika amin’ny batisa, niara-nalevina taminy tao amin’ny batisa, Romanina toko faha 6 andininy faha 3 sy ny sisa. Fahatelo: satria fampianaram-pinoan’ny tenin’Andriamanitra na ny baiboly no maha Andriamanitra mandrakizay, Tsitoha, mahay ny zavatra rehetra, Andriamanitra velona tsy manam-piandohana sy tsy manam-piafarana Azy, manana fiainana ho azy fa tsy nomena, dia tsy laitrana’ny fasana nohazonina Izy, na dia maty tokoa aza ilay Jesosy tena olombelona tokoa sy tena Andriamanitra tokoa. Ka ny fahafatesan’i Jesosy zanak’Andriamanitra, Ilay Teny tonga nofo ihany no hitan’Andriamanitra, nisolo heloka ny mpanota mba tsy ho very izy mandrakizay ary mba hanana fiainana mandrakizay. Ny fisoloan-keloka nataon’i Jesosy, niandoha teo amin’ny fahafatesany, dia famelomana ny mpanota, fananganana ilay maty fanahy noho ny ota, ka ho olona araka an’Andriamanitra indray. Ary ny fisoloan-keloka vitan’i Jesosy no hanandratana ny voninahitr’Andriamanitra. Kristy Jesosy nitsangana, manambara Azy ho Andriamanitra, manana fiainana ho Azy fa tsy nomena. Ny fitsanganan’i Krity Jesosy dia manambara Azy ho Andriamanitra manam-pahavelomana mandrakizay, ary izay nampiraisina Taminy tamin’ny fahafatesana no hiara-manam-boninahitra Aminy koa amin’ny fahavelomany. Tsy nanary ny mpanota Jesosy teo amin’ny fahafatesany. Toy izany koa, tsy nanadino ny mpianany Izy satria nisolo heloka azy noho ny nandraisany sy ninoany ny teniny Jesosy. Mazava ho azy fa omen’i Jesosy fahavelomana ny mpianany: “satria ho velona

aho dia ho velona koa ianareo” (Jaona 14). Mazava ny tenin’ny Tompo tamin’i Petera: “raha tsy hosasàko ianao dia tsy hanana anjara amiko”. Manana firaisana tao amin’i Jesosy tamin’ny fahafatesana ny mpianany ary manana firaisana tao amin’ny fahavelomany, ary nolazainy fa “hiseho aminareo Aho”, hoy Izy. Manana anjara tao amin’ny fahafatesany sy ny fitsanganany ny mpianatra satria mino ny teny, nandray ny teny. Nanome tsiny noho ny tsy finoan’ny mpianatra Jesosy rehefa nahita azy ireo. Ny antony? Efa nomena azy ireo ny teny, milaza ny asa nahatongavany, ny asa novitainy, ny asam-pamonjena nisaina ho azy ireo sy izay hino azy noho ny teniny. Zava-manaitra miseho amintsika mpino ankehitriny koa anefa no nitranga tamin’i Maria sy ny mpianatra, araka ny Marka faha 16, ny andininy faha 8 eto: “nivoaka Maria ka lasa nandositra niala tamin’ny fasana fa toran-kovitra sady talanjona ary tsy mba nilaza na inona na inona tamin’ny olona izy satria natahotra”. Zavatra tsy araka ny maha-olona sy ny saina no nitranga; nahita olona natsangan’i Jesosy tamin’ny maty ihany izy ireo, fa raha Jesosy no nolazaina fa nitsangana tamin’ny maty ary velona nefa tsy hitany hampitony azy, dia tsy afa-po tamin’ny tenin’ily Anjely izy ireo. Tafalatsaka tanteraka tao anaty tahotra sy horohoro. Tsy milaza ho tsy finoana izao fa mby tao am-pon’i Maria hatrany ny fahaveloman’i Jesosy nandritra ny fotoana nahalalàny Azy sy ny niarahany taminy. Ary mbola mby ao am-pony foana Jesosy Tompony na dia efa maty aza. Fahatampohana no nahazo azy. Ts’isy hafa amin’ity dokotera iray be tosi-drà, koa raha nila hevitra taminy havan’ny marary hoe: “ahoana no fomba hilazana amin’ny havantsika dokotera fa izy no nahazo ny vola be tamin’ny fisarihana ny tombolà izay nitontona tamin’ny laharana ananany?” Nanomboka niasa ny dokotera ka nanao resaka tsotra tamin’ily marary hoe: “raha ingahy moa izao no mahazo vola be amin’ny fisarihana tombolà dia ataon’Ingahy ahoana?” Dia namely azy tsotra ilay marary hoe: “omeko an’i Dokotera ny antsasany!” Dia manjary izy indray no safotra nifamonjena. Zavatra tsara tamin’-dRavehivavy ny nitsanganan’ny Tompony, kanefa tsy hisy hahalala ny tahotra sy ny fahatalanjonany afa-tsy ny Tompo ihany. Fantany ny feony, indrindra fa hoe velona Izy, hitan’i Maria ny foana, rèny ny feon’ny Anjely nilaza hoe: “tsy ato Izy fa efa nitsangana”, rèny ny baiko nilaza hoe: “mandehana lazao amin’ny mpianany fa mialoha anareo any Galilea Jesosy”. Manambara fahavelomana tokoa izany, fa tsy nanan-kery izy. Inona no nahatonga an-dRavehivavy tsy manan-kery hilaza izay hitany sy rèny ny amin’i Jesosy Tompo? Tsy inona fa araka ny voalazan’i Jesosy: “hahita anareo indray Aho ka dia ho faly ianareo”, amin’i Jesosy dia hery sy fifaliana avy amin’ny fahitan’ny mpianatra an’i Jesosy taorian’ny fitsanganany, fifaliana na hery izay tsy hisy afaka hanaisotra izany intsony amin’ny mpianatra. Rehefa nahita an’i Maria Jesosy dia nilaza an’i Jesosy tamin’ny mpianany Maria. Noraisin’ny mpianatra ho hanihany anefa izany ary tsy finoana mihitsy, hoy ny Tompo, taminy. Tsy nino izay nolazain’i Maria ny mpianatra, ary tsy nino izay nolazain’ny namany Tomasy. Efa teny fikasan’i Jesosy rahateo tamin’ny mpianany ny hiseho aminy, fa tsy amin’izao tontolo izao. Isan’ny fampioerenana ny mpianatra hitahiry ny teny fiainana sy hitoriana ny teny fiainan’ny filazantsaran’ny famonjena ho amin’izao tontolo izao tokoa ny fisehoan’ i Jesosy velona taminy, dia Jesosy Zanak’ Andriamaniny izay Tompony sy Mpanjakany.

Fa ianao kosa mba ahoana? Ry Kristiana maro be tonga zanak’Andriamanitra, vita batisa, nampiraisin’i Jesosy tamin’ny tenany, niara-nalevina taminy mba hiara-belona amin’i Jesosy Kristy nitsangan-ko velona, mbola mino sy mitahiry ny tenin’i Jesosy nisolo heloka anao teo amin’ny hazofijaliana ve ianao? Fa Izy nitsangana nandresy izay tsy resinao, niady ho anao, niara-nalevina sy nitsangana taminy tao amin’ny batisa ianao. Nahoana no tsy hatoky fa hihaona sy hahita anao Izy dia hanana ny tena fifaliana ianao? Mbola maro amintsika Kristiana no feno fisalasalana, matahotra, talanjona, tsy marina na toa hoe marina ny tenin’Andriamanitra ka tonga tsy manan-kery. Jesosy manao hoe: “fantatro ny ahy sady fantany aho”. Noho ny tahotra, eny, ny tsy finoana aza, dia tsy manao na inona na inona isika fa mipetra-potsiny, tsy sahy mijoro sy manambara ny mpamonjy Tomponao. Fantaro ary fa ny fanalahidin’ny Paska Kristiana dia ianao afaka tamin’ny fatoran’ny fahafatesana ka hijoro, hitory an’i Jesosy voahombo teo amin’ny hazo fijaliana, maty nisolo heloka anao, sy ianao tafafindra niala tamin’ny fahafatesana ho amin’ny

fiainana, tsy menatra hijoro ho vavolombelon'ny fitsanganan'ny Tompo. Raha nahita sy nitsapa an'i Jesosy velona Tomasy dia ahoana hoy izy? "Tompoko sy Andriamanitra". Ry Kristiana malala ô, ry fiangonan'Andriamanitra velona mamonjy izao fetin'ny Paska izao, olona mbola tram-pamonjena ianao fa mamangy anao amin'ny Pasaka fiainana sy fiadanana ny Tomponao. "Maneke an'i Jesosy ho Tompo amin'ny vavanao, minoa amin'ny fonao fa Andriamanitra efa nanangana an'i Jesosy tamin'ny maty dia ho vonjena ianao". Ekeo izay vitan'i Jesosy ho anao tao amin'ny batisa, ary efa sitrany hatry ny ela ny fahitany anao, isan'andro no andraisanao ny teniny: fampaherezana, famelan-keloka, fiainana, fiadanana. "Miverena fa efa nanavotra anao Aho". Izany ilay Jesosy izay miteny aminao, mizara ny fiainany aminao taorian'ny nitsanganany. Ny fanekenao an'i Jesosy ho Tompo sy Andriamanitrao, ho Mpanjakan'ny fiainanao dia manambara fa tafahoana Taminy ianao, ekenao fa isainy ho anao ny fahafatesany, ekenao fa isainy ho anao ny fahavelomany. Tsy mampisalasala, tsy mampiditra anao amin'ny tsy finoana ny fanekenao an'i Jesosy ho Tomponao. Fantatrao ny Zanak'Andriamanitra amin'ny famonjena vitany izay tena anananao fiainana ao amin'ny Tenany. Aoka mba ho tena mpianatry ny Tompo ianao, ho tena Kristiana marina, hifamatotr'aina amin'i Jesosy ka tsy hitady fahafam-po intsony amin'ny fahitana samihafa, na anjely mety hanondro anao an'itsy na izarao, na hanambara anao an'i Jesosy. Fa ho afa-pon'ny Tompo Jesosy ianao rehefa fantatrao ny feony, azonao ny teniny. Efa nitsangana Jesosy Tomponao, velona Izy, mialoha anao ho amin'izay mahasoa anao rehetra Izy, mialoha anao amin'izay lalana tsara halehanao Izy, mialoha anao amin'izay fitiavana ho anao Izy, mialoha anao amin'izay asa hanirahany anao Izy, mialoha anao amin'izay fiainana sy fiadanana ho anao Izy. Mialoha anao Izy fa Tomponao, mialoha anao Izy fa Mpanjakanao, Andriamanitrao velona mialoha anao Izy fa velona, nomeny anarana hoe velona ianao. Esory ny tahotra, ny fisalasalana, ny tsy finoana; araho ny Tomponao, izay anananao ny teniny ho fiainana tao amin'ny fahafatesany sy ny fahavelomany, ary mifaningotr'aina ao amin'i Jesosy Kristy ny fiainanao.

Ho an'Andriamanitra ireny ihany anie ny voninahitra hanananao ny fitiavany sy ny fahasoavan'i Jesosy Kristy Tompo ary ny fampiraisana amin'ny Fanahy Masina, Amen.

## 17. Rasolonanahary Rodin Emmanuël

Hivavaka isika: “Eny lehibe ny fitiavanao sy ny famindram-ponao, Andriamanitra ô, fa tsaroanay dia tsaroanay ny famangiana anay raha vao niposaka izao andro anio izao. Mientanentana ny fo amam-panahy, feno fifaliana aok’izany satria tsaroana miaraka amin’izany ny bitsiky ny Fanahy ato anatin’ny fonay sy ny sainay fa nitsangana tamin’ny maty Ianao Jesosy Tompo ô! Velona Jesosy. Koa dia mankalaza ny Anaranao, ry Rainay, fa efa nanao izany ho an’ny Zanakao Jesosy Kristy Ianao mba hiadanany sy hanananany ny fiainana mandrakizay. Dia mametraka, ry Tompo, ny fitoriana ny teninao ankehitriny eo ambanin’ny fitarihan’ny Fanahinao Masina ary mba ho fiderana sy fankalazana ary fanomezam-boninahitra marimarina ny Anaranao. Ampahereto amin’ny tenanay tsirairay avy izao ny fiadanana entin’ny fahaveloman’i Jesosy Kristy, ento amin’ny token-trano tsirairay avy ary ampiadano ity firenena ity. Amin’ny Anaran’i Jesosy, Mpanjaka sy Tompo ary Mpamonjy anay no angatahanay izany. Amen.

Ry Havana malala ao amin’ny Tompo, hoy ny fitenin’ny olona: “ny mazava mandimby ny maizina, ny fifaliana mandimby ny fahoriana”. Rehefa neritreretina ny zavatra rentsika, nampandrenesina antsika, nampinoana antsika, nampahafantarina antsika, indrindra fa izay namonjy ny herinandro masina teto, dia tahaka ny tsy ho andry ny fiposahan’ity andro anio ity. Fa nandritra ny andro maro dia namolivolovy aok’izany ny fo fa nitambesatra tao anatin’ny tao ny alahelo, ny tebiteby. Nihorohoro ny saina rehefa nandre fa nijaly sy maty noho ny amiko, noho ny nataoko tokoa anie Jesosy. “Ny mazava mandimby ny haizina, ary ny fifaliana mandimby ny fahoriana”. Niposaka ity andro androany ity, mientanentana indray ny fontsika ankehitriny. Inona no anton’izany? Satria nandre isika fa velona ny Tompo, nitsangana tamin’ny maty Jesosy ! Izany no vaovao lehibe, izany no vaovao mahafaly entin’Andriamanitra ho antsika amin’izao marainan’ny Paska izao. Koa alohan’ny hamakiana amintsika ny tenin’Andriamanitra dia hiarahidera an’Andriamanitra isika mianakavy amin’ny fanaovana ny hira faha 142, ny andininy voalohany ka hatramin’ny faha telo.

Ny filazantsara masina voasoratra ao amin’ny Marka toko faha 16:1-7. Hovakiansika amin’ny Anaran’i Jesosy izany. “Ary rehefa afaka ny andro Sabata, dia lasa nivity zava-manitra Maria Magdalena sy Salome ary Maria, renin’i Jakoba, mba handeha hanosotra ny fatin’i Jesosy. Ary nony maraina koa tamin’ny voalohan’andro amin’ny herinandro, rehefa niposaka ny masoandro, dia nankany amin’ny fasana izy ireo. Ary niresaka hoe izy: Iza re no hanakodia ny vato ho afaka amin’ny varavaram-pasana hisolo antsika? Fa nony nitraka izy, dia, indro, hitany fa efa voakodia niala ny vato; fa lehibe dia lehibe ny vato. Ary raha niditra tao anatin’ny fasana izy, dia nahita zatovo anankiray nipetraka teo amin’ny ankavanana niakanjo akanjo fotsy, dia talanjona izy. Fa hoy ilay zatovo taminy: Aza talanjona; mitady an’i Jesosy avy any Nazareta, Izay nohomboana tamin’ny hazo fijaliana, ianareo; efa nitsangana Izy; tsy ato Izy; jereo fa teo no nametrahany Azy. Fa mandehana, lazao amin’ny mpianany sy Petera fa mialoha anareo ho any Galilia Izy; any no hahitanareo Azy, araka izay nolazainy taminareo.”

Ray Masina ô! Manamasina anay amin’ny fahamarinana fa ny teninao no fahamarinana. Amen.

Ry fiangonana malala, ho aminareo rehetra anie ny fahasoavana sy ny fiadanana avy amin’Andriamanitra Raintsika sy Jesosy Kristy Tompo. Amen.

Hoy ny voasoratra ao amin’ny Mpitoriteny: “samy manana ny androny avy ny zavatra rehetra aty ambanin’ny lanitra, ao ny andro ahaterahany ary ao ny andro ahafatesany”. Ary ao amin’ny andininy faha 4 manaraka izay, “ao ny andro itomaniana ary ao ny andro ihomehezana, ao ny andro isaonana ary ao ny andro andihizan”. Aoka hifaly sy hiravo isika satria velona Jesosy, nitsangana tamin’ny maty! Velona Jesosy, nitsangana tamin’ny maty ny Tompo! Inona moa izany? Mitondra inona ho antsika ny fahafatesan’i Jesosy sy ny fitsanganany ? Ireo moa dia

tsy mahay misaraka, fa izany no filaza azy. Mitondra inona ho antsika ny fahafatesan'i Jesosy sy ny fitsanganany tamin'ny maty? Iza no lazainy amintsika voalohany indrindra; Jesosy nitsangana tamin'ny maty noho ireny faty mitsangana mety ho rentsika, voatantara any amin'ny faritra samihafa any ireny. Lazaina moa fa any amin'ny sisin-tany indrindra indrindra no isehoan'izany toe-javatra izany. Miresaka izany ny olona, mitatitra izany ny filazam-baovao fa nisy an'izao nitranga tary; olona maromaro nisakana taxi-brosy hariva, tafiditra ao anaty fiara ireo dia milaza fa ho any ananonanona ao, tsy tonga any amin'ny toerana akory dia midina ny fiara izy ireo dia tsy hita. Ranona maty an-drano hita tary an-tsena tary, fianankavianay mihitsy izany, maty nopaohan'ny ranomasina tany Tamatavy tany dia misy milaza fa hita tary an-tsena tary. Ka maro sahala amin'izany, hita isaky ny faritra izany, ilazana fa nitsangana tamin'ny maty ireny faty ireny. Misy aza moa foko eto amintsika milaza fa rehefa maty ny olona dia miova ho bibilava, miova ho fanano, misy milaza fa miova ho voay. Izany dia resa-be mifamahofaho, fa izao no mampiavaka azy amin'ny fitsanganan'i Jesosy amin'ny maty: rehefa mahare izany ny olona dia mihorin-koditra matahotra. Dia hoy ny sasany: “mangina eo, rangahy, fa tsy hilaza angano eo; zavatra mitondra loza ireny”. Izany no mikasika ireny efa rentsika ireny.

Hafa noho izany ny fitsanganan'i Jesosy, fa tsy mba fisehoana tampoampoka dia tsy hita tahaka ny voalaza teo. Fa izao no voaporofa ara-tsoratra masina tamin'ny fitsangana'I Jesosy tamin'ny maty: vao maraina be, vehivavy vitsivitsy notarihin'i Maria, lasa nankany am-pasana izay nandevenana an'i Jesosy, nitondra eny an-tanany ny zava-manitra izay hahosotra ny maty, fa manana izany fomba izany moa ny Jiosy, fanosorana zava-manitra ny maty mba hampateza azy. Fomban'ny firenena manodidina ny Golf Persika iny izany. Tany Egipta, maro amintsika nianatra no mahafantatra ireny “momie” ireny. Faty efa naharitra an'arivon-taonany maro nefa dia tahaka ny tsy manam-piovana satria namboarina aloha; misy fanamboarana atao aminy dia gejaina amin'ny bandy izy ireny rehefa avy eo. Izany no foto-dian'ireto vehivavy ireto ho any am-pasana. Eny an-dalana izy ireo dia miresaka, vehivavy moa ny tenany, ny fasana voahidy amin'ny vato be: iza no hamaha ny fasana? Tonga teo izy, voakodia ny vato, nisokatra ny varavaram-pasana. Eo an'anona eo ny miaramila izay niambina ny fasana matory. Nanontany tena, ry zareo, hoe “ahoana no nahatonga izao zavatra izao?” Niditra izy, nitebiteby nankao amin'ny fasana, tsy tao intsony ny fatin'i Jesosy, tsy teo amin'ny nampandriana azy intsony Jesosy. Ny lamba izay nandrakofana azy sy ny bandy izay nahodidina taminy sisa no teo. Nankaiza? Izay no fanontaniana nipetraka voalohany, nisy nangalatra ny faty. Tsy tapitapitra teo anefa dia niseho ny anjely nilaza fa “tsy ato intsony ny Tompo fa efa nitsangana tamin'ny maty Izy, nahoana no aty amin'ny maty ho hitadiavanareo ny velona?” Ny soratra masina no nilaza izany. Dia lasa niverina Maria sy ny vehivavy sasany, nisy iray tafajanona teo, tsy iza izany fa i Magdalena. Nitomany teo ivelan'ny fasana teo izy. Tsitapitapitr'izay, nisy niteny taminy: “Ry Maria!”. Nierika izy ka ny Tompo no hitany teo; “Mpampianatra ô!” —“ Aza mbola mikasika ahy fa mbola tsy nankany amin'ny Ray Aho”, hoy Jesosy taminy. “Andeha lazao amin'ny mpianatra”. Izany no hanamarinan'ny soratra masina ny fitsanganan'i Jesosy tamin'ny maty, amin'ny antsipiriany sahala amin'izany. Hitantsika fa hafa tokoa noho irony tantara hita any amin'ny faty nitsangana irony. Maria no vehivavy nahita ny Tompo nitsangana tamin'ny maty, nahita maso izy, nisy vavolombelona. Ary dia lazain'ny filazantsara ihany fa andro voalohany tamin'ny fitsanganany tamin'ny maty iny. Niseho tamin'ireo mpianatra tao amin'ny efitrano nipetrahan'ireo mpianatra, nisy ny porofa, nisy ny vavolombelona fa nitsangana tamin'ny maty sy velona Jesosy.

Inona no soa entin'ny nahafatesan'ny Tompo sy ny nitsanganany tamin'ny maty? Aoka hazava tsara ny anton'ny fifaliantsika amin'ity andro anio ity. Voalohany indrindra, rehefa nitsangana tamin'ny maty Jesosy, nijaly sy maty, dia izao: tamin'i Jesosy no nianjera ny fahatezeran'Andriamanitra. Nefa tamin'izany nonomboana Azy teo amin'ny hazo fijaliana izany, dia nandresy ny fahafatesana sy ny devoly ary ny ota Izy. Ireo no fanetry be mahatonga ny tsy filaminana sy ny tsy fiadanana eto amin'izao tontolo izao. Izay manota moa sy manaiky ny



fanangolen'ny devoly dia maty. Ny zavatra lehibe faharoa koa dia izao: ny ràni Jesosy latsaka, notsiahivintsika teto izany tamin'ny zoma lasa teo, dia fahafahantsika amin'ny fahotana izany. Ary nohazavaina teto tamin'ny zoma teo fa izany no maha-zava-dehibe ny fanasan'i Tompo. Ny ràni Jesosy manafaka antsika amin'ny fahotana ary ny fitsanganany tamin'ny maty dia fanamarinana ho antsika fa voavela ny helontsika. Marina isika noho izany fahafatesana sy ny fitsanganany tamin'ny maty izany. Fa raha lazaina ankehitriny ny fiadanana sy ny fiainana mandrakizay dia ireo no fototr'izany, ary dia matoky sy mino koa isika, noho i Jesosy dia afaka ny heloka, afaka ny fahotantsika, ary izay voavela heloka no hanana ny fiainana mandrakizay. Izany anie, ry Havana, no maha zava-dehibe ny nitsanganan'ny Tompotsika tamin'ny maty e! Koa dia zava-mahafaly tokoa izany, dia mifaly isika.

Dia izao koa ny zavatra manaraka: isika koa dia efa nitsangana tamin'ny maty tamin'ny batisa. Tsy izay ve no nianarantsika? Natsangana tamin'ny maty isika tamin'ny batisa, tamin'ny alalan'ny tenin'Andriamanitra izay novakiana tamin'izay sy ny rano izay natao tamintsika. Dia voadio tamin'ny fahotana isika, tonga marina isika, tonga olom-baovao. Ary ny soratra masina dia mbola mampianatra fa"izay atao batisa ho amin'ny fahafatesan'i Kristy dia natao batisa koa ho amin'ny fitsanganany". Efa natsangana tamin'ny maty tamin'ny batisa isika nefa mbola hatsangana ho amin'ny fiainana mandrakizay. Ary izany no antony hanambaran'ny soratra masina fa" Kristy no santatra" ho amin'izay natsangana satria mbola hanaraka ny dian'I Kristy isika rehetra. Izay mino dia hatsangana ho amin'ny fiainana mandrakizay fa izay tsy mino koa dia izao hatsangana ho amin'ny fahaverezana. Aoka hazava tsara araka izay ny resaka; ary dia tsy hafa, ry hava-malala, fa izany no anton'ny fanirahana, nanomboka tamin'ny mpianatra nitory an'izao andron'ny fiangonana izao, anton'ny fanirahana hitory ny filazantsaran'i Jesosy Kristy.

Inona indrindra no maha zava-dehibe ny ambaran'izany filazantsaran'i Jesosy izany? Tsy inona fa ny nanolorany ny tenany hijaly sy ho faty ho antsika ho solon'ny mpanota ary nitsangana tamin'ny maty ho fanamarinana azy. Izany no vontootin'ny fanambarana ny filazantsara, izany no hafatra mavesa-danja amin'ny filazantsara. Dia hoy ny Apostoly Paoly: "raha tsy natsangana tamin'ny maty Kristy dia foana ny toriteninay, satria Kristy tsy natsangana, ary dia mbola mitoetra ao amin'ny fahotanareo ihany ianareo". Kanefa Kristy natsangana tamin'ny maty, afa-pahotana sy tonga olom-baovao isika. Teo amin'ny batisa, ry Havana, dia natsangana ho olom-baovao isika, velona hanana fiainana, velona hanana fiainana vaovao, izany no tohin'izao filazana ny amin'ny nitsanganan'i Kristy tamin'ny maty izao. Jesosy nadresy, isika tonga olom-baovao mba ho mpandresy tahaka Azy, miaina fiainam-baovao. Jesosy velona ho antsika dia izao: mba hanaraka Azy isika, mba hanahaka Azy isika, mba hihevitra ny sitra-pon'Andriamanitra tahaka izay nataony ary hanao ny sitra-pon'Andriamanitra koa isika, mba ho olona mahatoky amin'ny zavatra rehetra, na ao amin'ny anatintsika na ety ivelany, fa izay koa no fomba hitoriantika ny filazantsaran'i Jesosy. Izany no entintsika manambara fa manana Azy velona ato anatintsika isika. Isika miaina sy mandeha amin'ny fahamarinana, amin'ny fahitsina, amin'ny fahamasinana. Fa tsy ho faly fotsiny isika hoe nitsangana tamin'ny maty Jesosy, dia vitan'izay, fa tsy maintsy asehontsika amin'ny toe-piainantsika sy ny fitondran-tenantsika ary ny ataontsika rehetra izany finoantsika an'i Jesosy velona sy nitsangana tamin'ny maty izany ary tsy hafa fa izany no mahatonga ny fitaomana antsika ao amin'ny 1 Korintianina novakiana tamintsika teo.

Aoka isika hanao andro firavoravoana, "tsy amin'ny masirasira hena na amin'ny masirasira lolom-po sy faharatsiana" fa "amin'ny mofy tsy misy masirasira dia ny fahadiovam-po sy ny fahamarinana". Izany no ataon'ny filazantsaran'ny Paska ho antsika, ry Havana. Ho faranako ny fanambarana. Miara-mamerina isika mianakavy ny lesona noraisintsika avy amin'ny fitsanganan'i Jesosy tamin'ny maty izany. Lazaiko dia averinareo: Fitiavana an-kafanam-po hitory amin'Andriamanitra; ento ny fahavononanareo, ento hitorianareo marimarina aminy fa olom-baovao isika, manana an'i Kristy velona ato anatintsika isika, Jesosy no Tompo sy Mpanjakantsika. Mitsangana ianareo: "velona Jesosy, velona mandrakizay Jesosy, Izy no

mpamonjy ahy, Izy no mpanafaka ahy, Izy no nanafaka ahy tamin'ny ota sy ny fahafatesana. Velona ho amin'ny fankatoavana Azy aho, hanaraka Azy mandrakizay, Amen.”

Voninahitra anie ho an'Andriamanitra Ray sy Zanaka ary Fanahy Masina, izay azy hatramin'ny taloha indrindra ka ho mandrakizay. Amen.

Ny fahasoavan'i Jesosy Kristy Tompo sy ny fitiavan'Andriamanitra Ray ary ny firaisana amin'ny Fanahy Masina, ho aminareo rehetra anie, mandrakizay, Amen.

## 18. Randrianirina Solofoson Gilbert

Aoka hivavaka isika rehetra: “Ry Andriamanitra Tsitoha Rain’i Jesosy Kristy Tomponay ô, misaotra anao izahay noho ny halehiben’ny famindram-ponao. Fa natolotrao anay ny Zanakao lahy tokana ho faty hisolo anay; indro atsanganao indray Izy ho fanamarinana anay. Koa dia misaotra anao ny amin’izany izahay, satria angoninao ampifaliana eto hifaly noho izany fitsanganan’ny zanakao izany, ho fanamarinana anay. Mangataka ny Fanahinao Masina mandrakariva koa izahay mba hiasa mahery ao am-ponay, mba hahafantaranay ny tsy finoanay ary hiekenay izany eo anatrehanao, fa fahotana mahavery anay izany. Ataovy mahay miaky heloka eo anatrehanao isan’andro izahay mba hiainanay ny famelan-keloka izay vokatry ny fijalianao sy ny fahafatesanao ary ahariharinao amin’izao fitsangananao izao mba handraisany izany ho fiainana ho anay. Ankehitriny ary, ry Tompo, Ianao no manangona anay eto handre ny teninao, hifaly noho ny fahasoavanao, koa dia mitenena araka ny fombanao fa vonon-kihaino ny mpanomponao. Amen”.

Ny tenin’Andriamanitra amin’izao andro Paska izao, ry Havana, dia ho hitantsika araka ny filazantsara araka ny Marka toko faha 16, andininy voalohany ka hatramin’ny faha 7, izay mivaky toy izao amin’ny Anaran’i Jesosy: “Ary rehefa afaka ny andro Sabata, dia lasa nividy zava-manitra Maria Magdalena sy Salome ary Maria, renin’i Jakoba, mba handeha hanosotra ny fatin’i Jesosy. Ary nony maraina koa tamin’ny voalohan’andro amin’ny herinandro, rehefa niposaka ny masoandro, dia nankany amin’ny fasana izy ireo. Ary niresaka hoe izy: Iza re no hanakodia ny vato ho afaka amin’ny varavaram-pasana hisolo antsika? Fa nony nitraka izy, dia, indro, hitany fa efa voakodia niala ny vato; fa lehibe dia lehibe ny vato. Ary raha niditra tao anatin’ny fasana izy, dia nahita zatovo anankiray nipetraka teo amin’ny ankavanana niakanjo akanjo fotsy, dia talanjona izy. Fa hoy ilay zatovo taminy: Aza talanjona; mitady an’i Jesosy avy any Nazareta, Izay nohomboana tamin’ny hazo fijaliana, ianareo; efa nitsangana Izy; tsy ato Izy; jereo fa teo no nametrahany Azy. Fa mandehana, lazao amin’ny mpianany sy Petera fa mialoha anareo ho any Galilia Izy; any no hahitanareo Azy, araka izay nolazainy taminareo.”

Ray masina ô, manamasina anay amin’ny fahamarinana fa ny teninao no fahamarinana. Amen.

Ny voalohan-teny, ry Havana, dia tsy hay ny tsy hisaotra an’Andriamanitra. Efa niarahantsika nanao teto moa izany hatramin’ny fanombohana. Kanefa ankoatra izany dia faly mifampiharaha indray isika satria nomen’ny Tompo izao tonon-taona lehibe izay ankalazain’ny fiangonana eran-tany izao, dia ny amin’ny fitsanganan’i Jesosy izany. Fotoan-dehibe izany ka dia mahafaly ny mifampiharaha noho ny amin’izany, satria fahasoavan’i Tompo no ahazoantsika miara-mankalaza izany indray eto amin’ity fiangonana ity. Koa mamerina ny fiarahabana, ary manantitra an’izany ho antsika tsirairay avy. Tonon-taona lehibe eo amin’ny fiangonana ny Paska. Na dia eo aza ny Krismasy izay vao nankalazaintsika tsy ela, fotoana ahatsiarovana ny amin’ny fahaterahan’ny Tompo, dia miavaka kosa ny Paska izay fotoana ahatsiarovana ny nahavitan’i Jesosy ny famonjena. Ary maneho miharihary izany fiavahan’ny Paska izany ny fisian’ny Alahady sivy izay natao hihomanana ho amin’izany Paska izany. Koa na dia ny fahafantarana ny fahamaroan’ireo Alahady fiomanana ireo ihany aza dia maneho miharihary ny fahalebiazan’ity Alahadin’ny Paska ankalazaintsika amin’ity andro androany ity.

Kanefa na dia eo aza ireo Alahady maro iomanana ny amin’izao Paska izao, tsy mba azo adinoina ary tsy mba azo dinganina ny herinandro masina izay ahatsiarovantsika ny amin’ny fijalian’i Jesosy, ahatsiarovantsika ny fahafatesan’i Jesosy, satria izany no mialoha izao fitsanganana izao. Raha ny fahafatesan’i Jesosy no jerena, dia fahafatesana hafa tsy toy ny rehetra satria fahafatesana nialohavam-pahoriana izany ary fahafatesana nialohavam-pijaliana. Mafy tokoa raha izany nanjo an’i Jesosy izany, eny fa na dia ny jiolahy niara-nomboana taminy aza dia

nanambara ny halehiben'ny nijalian'i Jesosy noho ny azy. Izy dia nijaly noho izay nataony fa i Jesosy kosa nijaly noho izay tsy nataony, dia izay nataontsika izany. Izany no maha hafa ny amin'ny fahafatesan'i Jesosy. Ankoatra izany, ny maha hafa izao fahafatesan'i Jesosy izao, dia ny fahafantarany azy mialoha, kanefa tsy Izy ihany no nahafantatra, fa ny mpianany izay niaradalana taminy dia nampiomany ary nampahafantariny mialoha ihany koa izao fahafatesana izao. Zavatra tena nanafitohina ny mpianatra izany raha nambaran'i Jesosy taminy "fa ny Zanak'olona dia tsy maintsy hatolotra eo an-tanan'ny mpanota", hororany, hanaovana izay tsy mety rehetra. Hoy ny mpianany izay nosoloan'i Petera tena: "sanatria aminao izany, Raby!" Fa hoy Jesosy: "mankanesa ao ivohoko ianao ry Satana satria tsy mihevitra izay an'Andriamanitra ianao fa mihevitra izay an'olona". Rehefa resy lahatra Petera tamin'ny fanambaran'i Jesosy fa tsy maintsy handalo izany fijaliana izany Izy, tsy maintsy hisedra izany fahafatesana izany ary hitsangana amin'ny andro faha telo, dia hoy i Petera taminy: "raha tonga izany fotoana hijalianao izany dia na dia hanolorako ny aiko aza tsy hisaraka aminao velively aho". Kanefa rehefa tonga tokoa ny tokoa dia samy nandao azy avokoa ny mpianatra. Ary dia teo, very ny fanantenana satria ilay Mpampianatra izay natao ho Tompo, ilay Mpampianatra izay natao ho andry niankinana, no indro voasokajy ho ao amin'ny jiolahy, ao amin'ny kilasin'ny jiolahy izay fahafaham-baraka, henatra ho an'izay nanara-dia azy. Io no nahatonga ny mpianatra ho very fanantenana satria ny toky sy ny andry, ny Mpamonjy, ny Tompo no indro henatra sy fahafahambaraka eo amin'ny fiaraha-monina. Tsy tahaka ny fananantsika ny hazofijaliana amin'izao fotoana izao, izay hiraizantsika feo amin'ny Apostoly Paoly, hatao ho rehefa, tsy tahaka izany ny fananan'ny olona tamin'ny fotoan'andro ny amin'ny hazofijaliana fa tena henatra sy fahafahambaraka ho azy izany. Very fanantenana tanteraka ny mpianatra, tsy misy na inona na inona azo nantenaina intsony. Koa dia fiasanana ny amin'ny henatra no azo natao ary fandosirana noho ny amin'ny tahotra. Nefa maro ireo teny izay nambaran'i Jesosy taminy hatramin'ny fotoana nandraisany azy, nanatrika ny fahagagana maro izay nataon'i Jesosy, nihaino mandrakariva ny tori-teny izay nambaran'i Jesosy. Tsy nisy izay tsy natrehin'ireto mpianatra ireto izay nataon'i Jesosy, kanefa ireo dia fanomanan'i Jesosy azy ireo avokoa mba hiatrehany ny zava-tsarotra indrindra, moa ny hahafantarany ny amin'ny sitrapon'Andriamanitra izay famonjena ny olombelona rehetra izany. Toa tsy tsaroan'ny mpianatra akory fa na ny fijalian'i Jesosy na ny fahafatesany, eny, fa na dia izao fandoazan'ny mpianatra Azy izao aza, dia efa fahatanterahana izay nambaran'i Jesosy taminy hatrizay. Toa tsy tsaroan'ny mpianatra izany. Ny fahaverezam-panantenana, ny fahafatesan'ny finoana, izany no nasetrin'ny mpianatra izao zava-dehibe nasehon'i Jesosy izao. Soa ihany fa nisy ny Paska izay fameloman'i Jesosy ny finoan'ny mpianatra ary io no ambaran'i Paoly Apostoly: "raha tsy natsangana tamin'ny maty Jesosy dia foana ny finoanareo, foana ny toriteninay", hoy izy. Soa ihany manana ny Paska isika hameloman'ny Tompo ny finoantsika.

Raha somary iverenantsika ny lasa dia hitantsika amin'izao tantara nasehon'ny filazantsara izay voavaky izao fa na i Maria Magdalena na i Salomè na i Maria renin'i Jakoba dia tsy nieritreritra afa tsy faty, izany no tao an-tsainy. Adinony ny andro faha telo izay naverimberin'ny Tompo taminy fa hitsanganany. Very anefa izany raha nandalo fahasahiranana; raha nandalo fahoriana, dia foana izay nambaran'i Jesosy. Ry havana malala, moa tsy zavatra miseho amin'ny fiainantsika koa va izany? Moa tsy zavatra mpahazo antsika va izany? Tsy ny mpianatra fahizay ihany fa isika manatrika eto izao aza dia notoloran'ny Tompo teny, nomeny toky, nomeny fampanantenana isan'andro ny amin'ny hitantanany antsika, ny amin'ny hombany antsika, ny amin'ny hiahiany antsika, ny amin'ny fiainantsika manotolo. Kanefa rehefa tojo ny amin'ny fahoriana, rehefa seranam-pahasahiranana, dia indro manadino tanteraka izay nambaran'i Jesosy. Zavatra mpahazo antsika izany, kanefa tsarovy, ry Havana, fa ny Paska izay ankalazaintsika, io no amerenanany ny Tompo amintsika indray ny tokim-panantenana izay nataony tamintsika hatrizay. Fa izay rehetra nambaran'i Jesosy tamiko, taminao, tsy misy tsy ho tanteraka izany. Izy no miahy antsika, Izy no mitantana antsika, Izy no mamonjy antsika. Nambarany anao izany. Indro velomin'ny Tompo aminao izay rehetra nambarany taminao

hatrizay. Ary izany no Paska: famelomana indray ny finoantsika izay maty noho ny famoizam-po. Jereo moa ny nahazo ireto vehivavy izay mandeha amin'ny tsy finoana ary vesarana fanahiana ihany koa, nefa na ny tsy finoany na ny fanahiany dia Jesosy no nanafaka an'izany. Fa raha faty no nantenainy dia indro fahavelomana no hitany. Fa raha vato tsy voakodia no fanahiany dia indro varavaram-pasana efa nivoha no natrehiny. Koa moa ve tsy misinda tanteraka noho ny amin'ny Paska izany zava-dratsy rehetra izany? Kanefa isika tsy hisento ny amin'ireo vehivavy ireo, isika tsy hitodika ny amin'izany lasa izany fa hiverina handini-tena isika ny amin'ny finoantsika.

Moa ve tsy mpandeha amin'ny tsy finoana tahaka an'izany isika ary vesarana fanahiana maro tahaka izany? Kanefa ny toky dia nomen'i Jesosy antsika isan'andro hoe "indro izaho momba anareo mandrakariva ambara-pahatongan'ny fahataperan'izao tontolo izao". Ary hoy Jesosy aminao: "aza mba ho isan'izay tsy mino fa minoa". Ary raha amin'izao fiainana izao, ny Apostoly Petera dia manantitrantitra:" apetraho Aminy ny fanahianareo satria Izy no miahy anareo". Izany no fifaliana ny amin'ny Paska, dia tsy fifaliana ny amin'ny nitsanganan' i Jesosy ihany fa fifaliana ny amin'ny fahavelomantsika ihany koa. Fa izay tsy mino, na dia velona aza, dia faty mandehandeha izany . Koa ny Paska dia fifaliana ny amin'ny fahavelomantsika, ary isika tsirairay avy izao dia tokony samy hiteny ary hiara-hifaly amin'ny Apostoly manao hoe: "tsy izaho intsony no velona fa Kristy no velona ato anatiko". Izany fahavelomantsika ao amin'ny Kristy izany no zava-tsoa raisintsika amin'ny amin'ny Paska, izany no fifaliana iravoravoantsika amin'izao Paska izao; tsy ny fahaveloman'i Jesosy ihany, fa indrindra indrindra ny fahavelomantsika izay vokatry ny fahaveloman'i Jesosy. Izany, ry Havana, no fifaliana amin'izao andro Paska izao.

Izao anefa, ny fahavelomana dia aharihary amin'ny asa izany, ary ny asa izay nomen'ny Tompo izay velona ao Aminy dia ny fanirahana. Akoatra izao fifaliantsika ny amin'ny Paska izao, na fifaliana amin'izao fahavelomana izao, dia ny amin'ny fandraisana ny amin'ny fitoriana izany fahavelomana izany. Maro no mbola maty ny amin'ny tsy finoana, maro ireo mbola maty noho ny amin'ny fahotana, noho ny amin'ny tsy fahafantarana fa velona Jesosy, ary velona ho azy, velona hamelona azy koa. Mbola maro, eny fa na dia ireo heverina fa ato amin'ny fiangonana aza; moa tsy tahaka an'izany va ry Petera izay lohany tao amin'ny fiangonana, izay nitarika ny mpanara-dia an'i Jesosy kanefa maty noho ny amin'ny fahotana, noho ny amin'ny tsy finoana ny fahaveloman'i Jesosy? Ianao izay manatrika, ianao izay mifaly noho ny amin'ny Paska, ianao no irahan'ny Tompo. Ianao izay manatrika Azy velona, indro ianao no irahin'ny Tompo hampahafantatra izay mbola tsy mahafantatra, hilaza amin'ireo mbola tsy nandre ny amin'ny fahaveloman'i Jesosy. Te hanana izany izy, te handray izany kanefa fatoran'ny tsy finoana. Ianao no antenain'ny Tompo androany, hilaza amin'ireo olona ireo, mba hifalian'ny rehetra, mba hiarahan'ny rehetra mifaly amin'izao Paska izao satria fahavelomana tokony ho an'ny rehetra izao; tsy ho antsika izao manatrika izao ihany fa ho an'ny olona rehetra satria izany no fikasan'iJesosy, izany no nanirahan'Andriamanitra Azy ho amin'izao tontolo izao, hahavelona an'izao tontolo izao.

Ry Havana malala ao amin'ny Tompo, fifaliana lehibe tokoa izao atrehantsika ny amin'ny Paska izao, fifaliana lehibe noho ny fifaliana rehetra. Nefa fifaliana tsy hokobonintsika ihany satria fifaliana tian'ny Tompo hananan'izao tontolo izao. Koa mandehana tahaka ny nanirahana ireto vehivavy ireto hilaza ireo mbola tsy nadre mba hifaliany koa, mba hiombonantsika rehetra fifaliana amin'i Jesosy satria izany no tanjona amin'izao Paska izao: dia ho fifaliana noho ny amin'ny fahavelomako, noho ny amin'ny fahavelomanao ary ho fifaliana ihany koa mba ho fahaveloman'ny hafa.

Voninahitra anie ho an'Andriamanitra Ray sy Zanaka ary ny Fanahy Masina izay hatramin'ny taloha indrindra ka ho mandrakizay.

Mitsangana, raiso ny fitahiana: ny fahasoavan'i Jesosy Kristy Tompo, ny fitiavan' Andriamanitra Ray ary ny firaisana sy ny fiombonana amin'ny Fanahy Masina, ho aminareo rehetra anie hatramin'izao ka ho mandrakizay, Amen.

## 20. Rasamimanana Raymond

Ny tenin' Andriamanitra anjarantsika amin' izao andro Paska izao dia iarahantsika rehetra mahita araka ny filazantsaran' i Marka, Marka toka faha 16 vakiantsika manomboka amin' ny andininy voalohany ary mijanona isika rehefa tonga amin' ny andininy faha 7. Toy izao ny fivakin' ny teny amin' ny Anaran' i Jesosy: “Ary rehefa afaka ny andro Sabata, dia lasa nividy zava-manitra Maria Magdalena sy Salome ary Maria, renin' i Jakoba, mba handeha hanosotra ny fatin' i Jesosy. Ary nony maraina koa tamin' ny voalohan' andro amin' ny herinandro, rehefa niposaka ny masoandro, dia nankany amin' ny fasana izy ireo. Ary niresaka hoe izy: Iza re no hanakodia ny vato ho afaka amin' ny varavaram-pasana hisolo antsika? Fa nony nitraka izy, dia, indro, hitany fa efa voakodia niala ny vato; fa lehibe dia lehibe ny vato. Ary raha niditra tao anatin' ny fasana izy, dia nahita zatovo anankiray nipetraka teo amin' ny ankavanana niakanjo akanjo fotsy, dia talanjona izy. Fa hoy ilay zatovo tamin' ny: Aza talanjona; mitady an' i Jesosy avy any Nazareta, Izay nohomboana tamin' ny hazo fijaliana, ianareo; efa nitsangana Izy; tsy ato Izy; jereo fa teo no nametrahany Azy. Fa mandehana, lazao amin' ny mpianany sy Petera fa mialoha anareo ho any Galilia Izy; any no hahitanareo Azy, araka izay nolazainy taminareo.”

Ray Masina ô, manamasina anay amin' ny fahamarinana fa ny teninao no fahamarinana. Amen.

Hivavaka isika rehetra: “Andriamanitra Rainay any an-danitra ô, midera Anao izahay, mankalaza Anao izahay fa tsara Ianao, ka na dia ratsy aza izahay, dia novonjena tamin' ny alalan' ny Zanakao. Manana fiainana vaovao indray izahay ary vita fihavanana Aminao. Misaotra Anao indrindra izahay, Andriamanitra Rainay ô, noho izay rehetra nataonao taminay ary ny mbola hataonao amin' ny manaraka koa. Jesosy Tomponay ô, velona Ianao ,ary izany fahavelomanao izany no fahavelomanay koa. Nitsangana tamin' ny maty Ianao, ary dia hitsangana koa izahay. Misaotra Anao Jesosy noho ny asa lehibe izay nataonao taminay; fa tena tia anay hatramin' ny taloha indrindra Ianao, ankehitriny ary ho mandrakizay. Koa dia mangataka amin' ny Fanahy Masina, meteza Ianao hitari-dalana anay, hanolo-tsaina anay hahazoanay mandray ny teny izay ambara aminay amin' izao andro lehibe izao. Ary amin' ny fotoana rehetra dia hiaraka aminay Ianao, fa raha banga eo amin' ny fiainanay Ianao Jesosy dia mahantra indrindra izahay. Misaotra Jesosy ô. Amen.

“Tsy ato izy fa efa nitsangana tamin' ny maty”. Izany no tenin' ny Anjely tamin' i Maria, “tsy ato izy fa efa nitsangana tamin' ny maty”. Paska ho antsika izany, ry Havana. Velona Jesosy, nitsangana tamin' ny maty Kristy, ny fahavelomany dia fahavelomantsika ihany koa, ary ny fitsanganany tamin' ny maty dia fitsanganantsika koa. Izany no fandresena lehibe entin' ny Paska ho antsika amin' izao alahady izao. Ary dia mankalaza izany ny mino rehetra manerana an' izao tontolo izao. Na dia samihafa aza ny fomba fankalazana azy dia miara-mankalaza satria velona Jesosy. Olona afaka isika, manao izany ny mino rehetra, resin' i Jesosy ny fahafatesana, nitsangana tamin' ny maty Izy. Tsy nahatana Azy ny fatoran' ny lalan' ny zava-boary, ny fahavalony, ny fasana, ny fahavalo maro izay nihevitra ny hiady amin' i Jesosy. Tsy nahatana azy izany, ry Havana, fa nitsangana tamin' ny maty Izy. Raha izany ny Paska dia manambara hatrany hatrany fahafahana, manambara fiainana vaovao, Andriamanitra maneho ny fitiavany, Andriamanitra maneho ny heriny amin' ny olombelona rehetra, ary mampahafantatra izany. Ary raha maneho ny fitiavany Andriamanitra dia ao anatin' izany ny fahatsarany, fa na dia ratsy aza isika, na dia meloka aza isika, tiany ihany ka tolорany fiainam-baovao. Izany fitiavan' Andriamanitra sy heriny izany no manala ny olona avy eo amin' ny toeram-pahoriana mankany amin' ny toeram-pahasambarana, tena zava-dehibe izany, ry Havana. Ary ny Paska koa dia fandresen' i Jesosy ny fahafatesana, fa nitsangana tamin' ny maty izy, resiny ny ota, resiny ny fasana, resiny koa Satana, resiny ny zavatra izay mamatopatotra ny zanak' olombelona rehetra. Efa tsy manan-kery intsony izany satria velona Jesosy, afaka isika.

Ny Paska koa, ry Havana, dia maneho antsika ny fialana teo amin'ny fanamelohana mankany amin'ny fanamarinana. Fialana eo ambonin'ny fahafatesana mankany amin'ny fiainana mandrakizay. Tena zava-dehibe nataon'Andriamanitra tamin'ny alalan'i Jesosy ho antsika zanak'olombelona izany. Voarainao ve? Anananao ve izany fiainana izay omen'i Jesosy anao izany sa tsia? Araka ny teny izay voavaky teo, nitady an'i Jesosy tao am-pasana Maria Magdalena sy Salomè ary Maria renin'i Jakoba. Izaon'ny valitenin'ny Anjely taminy: “aza talanjona mitady an'i Jesosy avy any Nazareta izay nomboana tamin'ny hazo fijaliana ianareo, efa nitsangana Izy, tsy ato Izy, jereo fa teo no nametrahana Azy”. Ety an-tany izay misy ny fanjakan'ny fahafatesana no nitadiavana an'i Jesosy, fa tsy tety an-tany misy ny fiainana miaraka amin'Andriamanitra Ray. Ny valiny eto: tsy nahita Azy izy, tsy nahita an'i Jesosy satria tsy ilay Jesosy fiainana no tadiaviny fa ny saritsarin'ny ihany, koa dia tsy nahita Azy izy. Nahoana, hoy ny teny novakiana teo, nahoana no ao amin'ny maty no itadiavana ny velona?” Tsy mipetraka ao amin'ny toeran'ny maty intsony Jesosy, efa resiny izany, efa foana, tsy eo intsony Izy. Ka raha ao isika no hitady an'i Jesosy dia tsy hahita Azy, tsy hahita Azy isika. Ry Havana malala ao amin'ny Tompo ô, raha mitady an'i Kristy isika dia aoka hikatsaka mandrakariva ny zavatra any ambony, any no itoeran'i Kristy, izay mipetraka eo ankavanana'Andriamanitra mandrakariva, fa tsy ny zavatra ety ambonin'ny tany, zavatra mora simba, mora lo ary mbola hilaozana ary vetivety ihany. Tsy hahita ny Tompo isika, tsy eto intsony i Kristy ary tahaka izany koa ny Kristiana. Rehefa lasa Jesosy dia tsy haharitra ela eto koa ianao, tsy haharitra ela eto ny Kristiana, fandalovana ny eto, hiakatra any an-danitra ho any amin'i Kristy koa. Ny fitsanganan'i Jesosy tamin'ny maty dia fahapotehan'ny hery rehetra ivelan'ny tenany, na karazana hery inona izany, levona tanteraka rehefa nitsangana tamin'ny maty i Kristy. Niteraka fahafatesana ho an'ny fahavalony rehetra izany fitsanganany izany. Ary raha mamaky tsara ny tenin'Andriamanitra isika, na dia ny miaramila maro niambina ny fasana aza dia tsy nanan-kery teo anoloan'ny fitsanganan'i Jesosy Kristy. Ny fitsanganan'i Jesosy Kristy dia fahasoaavana sy fandresena ho an'ny mino rehetra. Koa dia toy ny mpandresy isika, satria Kristy Jesosy nandresy an'izao tontolo izao, nandresy ny hery rehetra, ka ny mino sy izay manaiky Azy dia mpandresy tahaka Azy koa. Ary tokony ho fiainantsika izany, manaiky an'izany isika, mino, fa raha tsy izany dia sahirana isika. Satria tsy nanan-kery tamin'i Jesosy ny ratsy, dia tsy hanan-kery amintsika intsony ny fahafatesana. Raha te- handevina an'i Kristy mantsy ny ratsy dia tsy nahavita na inona na inona satria tojo hery ambony noho izy ny ratsy ka inona no hataony? Mangina tsy afa-mihetsika intsony. Tena zava-dehibe eo amin'ny fiainantsika izany, ry Havana, inona no tokony hatao? Izaon'ny teny ery amin'ny farany ery, nataon'ireo anjely tamin'ireto vehivavy ireto: “mandehana, mialoha anareo any Galilea Izy; any no hahitanareo Azy”. Raha izany, ny mino, ny olona navotana, ny olona nandray ny fiainana vaovao dia hiasa izy. Hiasa izy, koa ny asan'ny mino dia ny fanolorana ny fony hodiovin'Andriamanitra ka hanjakany tanteraka, ny fanolorany ny tenany ho mpanompo mahatoky, ny fampielezana ny vaovao mahafaly mba ho fiderana an'Andriamanitra sy ho fanomezam-boninahitra Azy. Ny olona nahazo fahafahana tamin'i Jesosy no hanatanteraka izany satria olon'afaka izy, olona novonjena izy, tonga olom-baovao satria ao amin'i Kristy, nandray ny fananganana, nandray fiainana vaovao. Ka raha mino ianao, tsy afaka hanatanteraka izany, inona no maha-mino antsika? Jesosy aza, ny ainy no natolony teo amin'ny hazofijaliana, fa ianao irahiny tahaka an'ireto vehivavy ireto, mandehana lazao amin'ny mpianany. Vehivavy no niresahan'ny Anjely voalohany eto, nomeny ny hafatr'Andriamanitra, ary raha Andriamanitra mandefa ny hafatra, ny fara-tampony amin'izany hafatra izany dia ny fanirahana ny Anjely hanambara ny sitrapony. Ankehitriny koa ary, irahina tahaka izany ianao, ry Havana, fara-tampony amin'ny asan'Andriamanitra ho an'izao tontolo izao ny fitsanganan'i Jesosy tamin'ny maty. Ary tsarovy mandrakariva fa teo no nampivitrana indray ny fihavanantsika tamin'Andriamanitra Ray, teo no nanehoan'Andriamanitra ny maha Ray be fitiavana Azy, ny maha Ray be indra fo Azy. Ampahafatariny an'izao tontolo izao izany, ary ambarany aminao koa anio, noho ny asany izay nataony tamin'ny Zanany. Teo, ry Havana, no nampiharihariany ny maha fitiavana Azy, teo no nanehoany ny maha fiainana Azy, ka ilay Zanany maty nohelohintsika, nalevintsika, tsy nahatana Azy ny fasana. Nitsangana Izy ary



izany fitsanganany izany fiainana ho ahy, fiainana ho anao koa. Aza miala amin'ny Jesosy ary, fa raha miala Aminy ianao, raha tsy manaiky Azy ianao, very ilay fiainana izay nataony ho anao tamin'ny alalan'ny Zanany dia Jesosy Tompo izany. Velona Jesosy, koa velona koa isika; Jesosy, ry Havana, no velona ho antsika fa tsy isika no ho velona ho an'i Kristy, izany hoe ny fahavelomany no hery sy fahavelomako koa, ny fahavelomany no fiainako anio, ampitso ary mandrakizay.

Voninahitra anie ho an'Andriamanitra Ray sy Zanaka ary ny Fanahy Masina.

Hivavaka isika tompoko: Jesosy Tomponay ô, misaotra anao izahay noho ny fitiavanao, fa na dia ratsy aza izahay dia tianao ihany, nomenao fiainana ary tamin'ny alalan'ny fitsangananao tamin'ny maty no nanatanterahanao izany. Ataovy miaiky heloka eo anatrehanao izahay hahazoanay mandray izany fiainana nomenao tamin'ny nitsangananao tamin'ny maty izany. Manatena anao Jesosy fa tsy hiala aminay Ianao amin'ny fotoana rehetra izay omenao anay eto amin'ity tany fandalovana ity. Misaotra Ray ô. Amen.

## 23. Fitrangana Rodhlis

Mk 16 :1-8

Ity tenin'Andriamanitra anjarantsika ity dia mirakitra ny zava-nitranga, mirakitra ny vaovao mahafalin'ny Paska dia izay niseho iny marainan'ny andro voalohan'ny herinandro tsy manam-paharoa araka ny fahitan'i Marka azy. Maraina tsy ho hay adinoina mandrakizay ary tonga fototry ny finoana Kristiana mandraka anio. Rehefa afaka ny andron'ny fitsaharana, ny andro Sabata sady andron'ny Jiosy, dia ilay fotoana faramparany niainan'ireo mpomba an'ny Jiosy tao anatin'ny hitsokitsoky ny famoizam-po sy ny fahakiviana, ny haketrahana tanteraka noho ny fahafatesan'i Kristy. Tao amin'izany no niposaka ilay maraina, maraina ny andro voalohan'ny herinandro, andro fahatelo taorian'ny nanomboana an'i Kristy teo amin'ny hazo fijaliana, telo andro taorian'ny nahafatesan'ny Tompo, telo andro taorian'ny nandevenana ny Tompo, andro voalohany amin'ny herinadro, andro niposahan'ny vaovao mahafalin'ny Paska fa velona Jesosy. Nivadika ho haravoana ilay famoizam-po sy hakiviana izay efa nandifotra ireo mpianatr'i Jesosy. Niova ho fandresena ilay tahotra sy faharesena efa nogohin'ireo mpomba an'i Jesosy hany ka talanjona izy ireo. Iny maraina iny no niomankomana ho any am-pasana ireo vehivavy rehefa avy nividy zava-manitra tamin'ny fahataperan'ny andro Sabata. Izany hoe rehefa hilentika ny masoandron'ny Sabata, ka naneno ny anjombona fa tapitra ny andro fitsaharana, dia lasa nividy zavatra, niomana ho amin'ny rahampitso izy ireo. Nividy menaka manitra sy miora Maria Magdalena sy Salome ary Maria renin'i Jakoba, araka ny voalazan'i Marka, ary nony maraina dia niroso nankany amin'ny fasana rehefa niposaka ny masoandro mba hanosotra ny faty, araka ny fomba fanao Jiosy. Tsy nisy nisaina na nanantena na inona na inona, ny asa saina aza no nandifotra azy ireo, ka niady hevitra sy very hevitra ny amin'izay hanakodia ny vato, dia ny varavaram-pasana izay atao vato milangilangy lehibe mandrindrina, mba ho varavarana ho an'ny fasana teo amin'ny Jiosy, izay tsy ho zakan'ny vehivavy hotsonina akory ka tsy maintsy ilana olona ranjanana sy matanjaka maromaro hanosika sy hanakodia azy mba hisokatra ny fasana. Saingy izao: eo amin'ny andininy faha 4 sy ny manaraka dia efa voakodia ny vato, efa nivoha nidanadana tsy araka ny nanampoizan'izy ireo azy ny fasana. Niandoha hatreo ny fahatalanjonan'ny vehivavy satria nisokatra ny fasana ka niditra izy ireo, saingy vao maika talanjona raha namantana zatovo iray nipetraka teo ankavanana niankanjo ankanjo fotsy manjelanjelatra toy ny oram-panala, dia ny Anjely nilaza tamin'izy ireo fa mitady an'i Jesosy avy any Nazareta izay nofantsihina tamin'ny hazo fijaliana va izy ireo? "Tsy ato Izy fa efa nitsangana, foana ny fasana; "jereo fa teo no nampandriana Azy". Ary farany dia nampita hafatra tamin'ireo vehivavy ireo ilay anjely, nampita ny hafatry ny Tompo izay nasainy holazaina amin'ny mpianany manao hoe : "lazao amin'ny mpianatra sy i Petera fa indro mialoha anareo ho any Galilia Izy ary any no hahitanareo Azy araka izay nolazainy". Izany hoe: ireo vehivavy ireo no nampitondran'ny Tompo voalohany ilay teny fifamotoanany amin'ny mpianany, na ilay resaka "rendez vous" araka izay lazain'ny teny baiko, izay toa manainga azy ireo hiala ao Jerosalema ary hizotra hianavaratra ho any Galilia fa any no hifankahitany amin'ny Jesosy velona sy efa nitsangana tamin'ny maty. Kanefa ao koa ny ambaran'ny andininy faha 8, anisan'ny zava-dehibe tokoa ity, nivoaka haingana izy telo vavy dia nandositra niala ny fasana, tora-kovitry sy talanjona tsy nisy toy izany, nangovitry dia raikitahotra fatratra ka tsy nilaza na inona na inona tamin'ny olona izay hitany araka ny voalazan'ny soratra masina ; tsy nilaza tamin'ny mpianatra, tsy nilaza tamin'i Petera fa angamba dia nangina fotsiny izy ireo. raha tsorina dia nitelin-kafatra i Maria avy any Magdala sy i Salome ary Maria renin'i Jakoba. Tsy nahatody ny hafatry ny Tompo nampitain'ny Anjely izy ireo, dia ny hafatra mirakitra ny fifanomezam-potoana hihaonan'i Jesosy amin'ny mpianany. Izany no teniny farany na ny teny namaranan'i Marka ny fitantarany ilay fasana foana, sady io andininy faha 8 io ihany koa no fiafaran'ny filazantsaran'i Marka, io no famaranan'i Marka ny sorany eo amin'ny soratra masina. Fa ny sisa dia teny natsofoka avy tamin'ny loharano hafa, izay hitantsika eo amin'ny andininy faha 9 ka hatramin'ny faha 20, izay

famerenana indray ny famaranana ny filazatsara amin'ny endrika somary hafa. Mbola ho hitantsika izany amin'ny fitoriana an'io teny io rehefa avy eo; fa izao, raha fintinina sy somary hazavaina amin'ny fomba tsotra mba hahazoantsika azy misimisy kokoa ny amin'ity tenin' Andriamanitra anjarantsika ity, ry Kristiana malala, dia ireo voalaza rehetra ireo no azo ambara amin'izany. Inona ary no tian'izany teny izany hampitaina amintsika? Io no fanontaniana mipetraka: inona no tiany holazaina amiko sy aminao izay mivelona ao anatin'izao arivo taona fahatelo izao? Ireto zavatra anankiroa ireto no zava-dehibe tsy azo lalovana na azo hadinoina amin'izao tenin'Andriamanitra izao : voalohany dia ny fasana foana, ary ny faharoa dia ireo vehivavy izay tsy nilaza fa natahotra. Andeha hojerentsika misesy ireo.

Ny fasana foana. Foana ny fasana fa efa nitsangana tamin'ny maty ny Tompo. Fandresena tsy manam-paharoa, resy ny fahafatesana, ilay fahavalo farany, resin'Ilay nateraky ny vehivavy. Tsy nahatazona ilay lahitokan'Andriamanitra, tonga lahimateo an'ny maty izao fandresena mihezinezina izao. Ny fasana sy ny herin'ny fahafatesana dia tsy nahatazona an'ny Tompo, tsy nahatazona ilay lahitokan'Andriamanitra, ka foana ny fasana, nangahiahy ny fahavalo. Menatra ny mpanapaka sy ny mpomba azy ka namoron-dainga nilaza fa ny mpianany no tonga alina nangalatra ny faty. Koa amin' izany, nivadika ho tsiky ny ranomaso sy tomany teo amin'ireo mpomba an'i Kristy, niova ho haravoana ilay fahakiviana sy fahaverezan-kevitra izay efa nandazo azy teo, satria velona Jesosy. Izany no filazantsaran'ny Paska, a ry Kristiana malala: foana ny fasana fa efa nitsangana i Kristy! Foana ny fasana fa efa velona indray Jesosy! Koa mendrika hiravoana sy hankalazaina, hantsointsaina sy hoderaina izany zavatra izany, fa vita tanteraka ny famonjena izay nokasain'Andriamanitra ho an'ny olombelona rehetra.

Ary ny manaraka, ireo vehivavy izay tsy nilaza ny hafatra. Fantatry ny Tompo tsara fa fanaka malemy tsy mahakodia akory ny varavaram-pasana Jiosy ireo. Fantatry ny Tompo tsara ny amin'izy ireo tsirairay avy, kanefa izany mahamalemy izany indrindra no nifidianany azy. Raha ambara amin'ny endrika hafa dia izao: izany malemy sy tsinontsinona, manan-kilema, tsy tanteraka, izany indrindra no nofidiany, nofidiany hampita ilay fanomezam-potoana nataony tamin'ny mpianany sy i Petera any Galilea. Ireo vehivavy ireo no nofidiany hisantatra voalohany ilay vaovao mahafaly tsy manam-paharoa teo amin'izao tontolo izao, vaovao ho an'ny olombelona rehetra, ilay vaovao mahafaly, ny andro voalohany amin'ny herinandro izay antsointsika hoe andron'ny Tompo. Ary tsiahivintsika Kristiana isan-kerinandro isan-kerinandro sady ankalazaintsika tsy tapaka, ka iangonantsika ao am-piangonana ity andron'ny Tompo ity. Tsy tampoka amin'ny Tompo fa malemy, tsy ara-batana ihany fa na dia ny finoany koa aza dia nalemy, nalemy tsy nahatohitra ny tahotra sy ny hovitra, ka dia zary nitelin-kafatra sahady. Saingy dia ireo no nofidian'ny Tompo, ireo no nirahiny hampahamenatra ny matanjaka sy ny mahery.

Ry Kristiana malala, raha izany no tantara sy ny foto-kevitra lazain'ity soratra masina ity, ho antsika ankehitriny, tsy mbola niova ny fiasan'ny Tompo amin'ny fifidianany ny malemy ho iraka, toy izany mandraka ankehitriny, amin'ny fifidianany ny malemy ho mpitondra ny hafatra mandraka izao anio izao. Koa nofidiny ary isika, nofidiny izaho sy ianao, tsy ny avo razana, tsy ny mahery, tsy ny tsy manan-tsiny tsy ny tsara, tsy ny tonga lafatra, fa ny malemy, dia ny fanivaiva amin'izao fiainana izao, ny mpanompo sy izay notorotoronina tamin'ny ota, mba ho iraka, Tsy anjely no nofidiany fa isika olombelona mpanota no nofidiana ho mpitondra izany hafatra izany dia izaho sy ianao, isika Kristiana, ny fiangonana ho mpampita ity vaovao mahafaly ity, Kristy velona, ho mpampita izany eto amin'izao tontolo izao amin'izao arivo taona iainantsika izao. Ka enga anie tsy ho resin-tahotra tahaka an'i Maria Magdalena sy Salome ary Maria renin'i Jakoba isika, ho sahy hiantsoantso sy hitory dia ny hilaza amin'ny mpiara-belona rehetra eto amin'izao tontolo izao ilay “fasana foana”, ilay filazantsaran'ny Paska, ilay fandresen'i Kristy tamin'ny andro voalohany tamin'ny herinandro dia Jesosy velona sy efa nitsangana tamin'ny maty. Amen !

## 24. Andriamongolandy

Mk 16:1-8

Ny filazantsaran'i Marka dia boky mitantara ny amin'ny asan'i Jesosy ho fanehoana indrindra ny persaoan'i Kristy. Saika mibahan-toerana ao amin'ny filazantsaran'i Marka ny amin'ireo herinandro telo farany teo amin'ny fiainan'ny Jesosy. Ary satria izany no hita maro ao dia anisan'ny boky izay manasongadina, toy ireo evanjelisitra efatra izay efa manoratra ny filazantsara i Marka, ny amin'ny nahafatesan'i Jesosy sy ny fitsanganany ho ivon'ny fitantarana. Fotoana izay nanjakan'ny toe-tsaina Romana, miampy izay nanoratan'i Marka, ary ireo dia nampianatra ny fisian'ny fanavotana izay niriany ho ara-pizika, izany hoe fanavotana amin'ny zava-tsarotra, amin'ny fotoana hahavelomana. Efa niseho lany ihany koa ny fanenjehana ny fiangonana izay efa nanomboka ary efa nisy ny fahafatesa-na maritiora tamin'ireo Apostoly ireo. Eo anatrehan'izany dia asehon'i Marka ny amin'ny nandresen'i Kristy, ny amin'ny efa nadalovan'i Kristy zava-tsarotra izay lalovan'ny fiangonana sy diaviny, nefa resiny izany. Izany no porofoina sy aseho ao amin'ny hoe "fasana foana", izay manambara ny fandresen'ny fiainana eo anatrehan'ny fahafatesana.

Ary eto dia ahariharin'i Marka indrindra fa vehivavy no vavolombelona nahita maso voalohany ny amin'izany fandresen'i Kristy ny fahafatesana izany. Tsy iza izany fa i Salome, Maria Magdalena ary Maria renin'i Jakoba. Ny fikendren'i Marka amin'ny fitantarana eto dia ho fampaherezana, ho fanorenana ny finoana Kristiana izay mahatsiaro ho malemy, mahatsiaro ho tsinontsinona ary natao an-kilabao teo anatrehan'ny fanenjehana azy izay efa nataon'ny mpitondra sy ny fanjakana ary ny fiaraha-monina tamin'izay. Aseho fa ny vavolombelona voalohany eto dia vehivavy. Olona natao an-kilabao izany, olona natao tsinontsinona, ary tsy ninoan-teny fa nahilika an-jorom-bala tamin'izany fotoana izany. Nefa ny Tompo dia tsy nanadino azy ireo. Ao amin'ny fitantaran'i Paoly ao amin'ny 1 Korontiana 15:5 dia tsy ahitana anaram-behivavy tamin'ireo vavolombelona voalohany izay ambarany fa nisehoan'ny Tompo. Izany dia mbola fanehoana ny fitazonana ny toe-tsaina izay toa manilika ny vehivavy, izay nambaran'i Paoly ao amin'izany fisehoan'i Kristy taorian'ny fitsanganany amin'ny maty izany. Izany dia mampiharihary indrindra ny mbola fanakilasiana ny vehivavy ho ambany kokoa noho ny lehilahy ka tsy nanomezana ny zony maha olona azy teo amin'ny tontolo Jiosy. Niharihary ny tsy fanany zo ho henoin-teny, nefa arodan'ny Tompo izany ankehitriny. Ary satria ahilika koa ny fiangonana sy atao an-jorom-bala, mandrodana izany ny Tompo ka tsy manadino ny fiangonana fa miaraka aminy, miseho aminy ary miady ho an'izany fiangonana ao anatin'ny fanenjehana. Eto i Marka dia maneho fa ireo vehivavy telo izay nankany amin'ny fasan'i Jesosy tamin'ny andro voalohan'ny andro nitondra zava-manitra no vavolombelona voalohany nanatri-maso ny amin'ny nitsanganan'i Jesosy Kristy tamin'ny maty. Ary tsy hoe nahita ny fasana foana ihany izy ka nisehoan'ny anjely, fa ny fisehoan'ny anjely taminy dia narahina fanirahana. Izany hoe tsy fiantsoana ho amin'ny famonjena ihany no ataon'i Jesosy amin'ny vehivavy fa antsoiny ihany koa izy ho amin'ny fanompoana, dia ny fanambarana ny amin'ny vaovao mahafaly, ny amin'ny fandresen'i Kristy izay ifotoran'ny boky sy ny fitantaranan'i Marka. Ary tsy eto amin'ity toerana ity ihany no ahitanao ny soratr'i Marka ny fanomezan'i Jesosy anjara toerana azy ireo ao amin'ny tantaran'ny asa famonjena izay nataony, fa ao amin'ny toko faha 15 andinina faha 40 dia lazain'i Marka fa izy telo vavy ireo dia nanaraka akaiky an'i Jesosy nadritra ny fotoana nisamborana azy ka hatramin'ny fahafatesany, ka nitsinjo lavidavitra teny izy. Anisan'ireo i Maria Magdalena sy Salome izay nanaraka ka nanompo ny Tompo fony izy tany Galilea, mbamin'ireo vehivavy maro izay niakatra tany Jerosalema tamin'ny fotoana nisamborana sy nanomboana an'i Jesosy. Ao amin'ny toko 14 andininy faha 3 sy ny manaraka dia efa tantarain'i Marka ihany koa ny amin'ny nanosoran'ilay vehivavy anankiray an'i Jesosy

zava-manitra tao an-tranon'i Simonina boka. Nahatezitra ny mpianatra izay, satria menaka manitra lafo vidy izay tokony ho azo namidy 300 denaria ka homena malahelo. Nefa hoy ny Tompo taminy hoe: “ny malahelo dia eto aminareo mandrakariva fa Izaho kosa tsy mba ho eto aminareo; koa izy dia manositra Ahy ho fanamboarana ny tenako handeha”. Izany hoe: tsy tian'i Jesosy ny hanao izay hampalahelo azy, ary ahariharin'i Jesosy tokoa amin'ny teniny sy ny fihetsiny ny fandraisany ny vehivavy ho mpiara-miasa Aminy eo amin'ny tantaran'ny fanatanterahana ny asa famonjena; hatramin'ny andro izay nahavelomany izany ary indrindra indrindra amin'izao tampony izao, amin'ny fitsanganany amin'ny maty, dia ny vehivavy no ataon'ny Tompo vavolombelona handray voalohany, hahita maso voalohany ny amin'ny fitsanganany, ka nandray hafatra voalohany mba hoentiny sy hambarany any amin'ny mpianatra. Ity tantara eto ity dia maneho ihany koa toe-javatra mitovitovy amin'izay misy eto amin'ny firenentsika, fa tsy mba hisaina loatra eo amin'ny fisainana malagasy ny zon'ny vehivavy; tsy dia mba to-teny loatra izy eo anivon'ny fivoriam-pokonolona ary ambara aza fa tsy mitan-kazo manga ny vehivavy. Na dia ny fiangonana dia toa ahitana fanaovana an-kilabao azy, ny amin'ny tsy fanomezana anjara toerana ny vehivavy amin'ny raharaha sasany fanompoana izay atao eo amin'ny fiangonana.

Io tantaran'i Marka io dia anambarany sy ampiharihariany indrindra ny fanomezan'i Jesosy zo feno ny vehivavy ao amin'ny fanatanterahana ny asam-pamonjena, ary indrindra ny andraisany azy ho mpiara-miasa Aminy, ho vavolombelony, amin'ny hanomezany iraka sy misiona manokana ho azy hanambara any amin'ny mpianatra. Ary raha misy misiona sy iraka ambony sy lehibe indrindra eo amin'ny asa izay apetrak'i Jesosy amintsika dia ny fanambarana ny amin'ny teny, ny fitoriana ny amin'ny vaovao mahafaly izay tsy inona fa ny fanambarana an'i Jesosy izay maty nitsangana tamin'ny maty ho fandresena ho an'izao tontolo izao. Raha nanome iraka hataon'izy ireo, ireo vehivavy ireo, ny Tompo dia tsy hoe tsy mahafantatra ny maha fanaka malemy azy, ary tsy hoe tsy mahafantatra ny maha tsinontsinona azy teo anivon'ny fisainan'ny fiaraha-monina, nefa izany dia tsy mahasakana ny Tompo hanolotra zara fanompoana hotanterahiny. Dia ny fanompoana ny teny izany, izay fanompoana lehibe indrindra eo amin'izay hotanterahina. Ny antony dia satria eo anatrehan'Andriamanitra dia zo mitovy no atolony ny olona rehetra, na ho amin'ny famonjena izany ary indrindra ho amin'ny fanompoana. Amin'Andriamanitra dia tsy misy ambony na ambany isika. Fa eo anatrehan'ny fahalehibiazan'Andriamanitra, ny olona rehetra dia ambany sy mpanota avokoa, ka tsy misy marina na dia iray akory aza.

Aseho eto ary fa raha naniraka ho any amin'ny mpianatra Jesosy dia nosinganiny manokana ny anaran'i Petera: “Lazao amin'ny mpianatra sy i Petera fa ho any Galilea izy ireo fa any no ahitany Ahy”. Nahoana moa no tsindrian'ny Tompo manokana avahiny manokana ny anaran'i Petera ? Satria i Petera dia nanana ny fahalemeny. Ilay nantsoina hoe “vato”, ilay efa nanambara fanenkem-pinoana lehibe tao kaisaria-filipo ka nilaza hoe ‘Ianao no Kristy zanak'Andriamanitra velona”, sady nilokaloka teo anatrehan'ny Tompo fa “tsy mba ho tafintohina Aminao mihitsy” raha nanambara taminy ny Tompo hoe: “handà ahy intelo ianao raha mbola tsy maneno fanindroany akory ny akoho”. Nefa indrisy fa ilay Petera, lehilahy izay mihevitra ny tenany fa ho manana finoana sy matanjaka, indrisy fa lavo izy. Nefa na dia lavo aza i Petera dia tsy nanadino azy ny Tompo. Tsy fahotana maivana akory no nataon'i Petera fa ampy ho nandraisana ny anjarany, toy izay noraisin'i Jodasy izany. Saingy izao, ny faninganan'i Tompo manokana io anarana io dia marika fa efa namela ny fahotan'i Petera Izy, marika maneho fa anisan'izay nahafatesany teo amin'ny hazofijaliana izany fahotan'i Petera izany, izay nampisaraka azy amin'ny Tompo. Koa dia voadio Petera noho ny fahafatesan'i Jesosy ho azy. Izany fahafatesan'i Jesosy izany no manadio ahy sy manadio anao, manadio ny olona rehetra, ka tsy mampisy intsony ny hoe maloto sy madio. Fa noheverina mantsy, ary anisan'ny tsy nanomezana fanompoana ho an'ny vehivavy, ny fiheveran'ny fiaraha-monina azy ho maloto. Efa nodiovin'ny ran'i Kristy izy, efa navelany heloka; ary anisan'ny nahafatesan'i Kristy ka manana

zo feno amin'ny famonjena izay nataon'i Kristy teo amin'ny hazofijaliana ny vehivavy . Koa raha manana zo ho amin'ny famonjena izy, dia manana zo koa ho amin'ny fanompoana mba hanambara izany famonjena efa azony izany, amin'ireo manodidina azy, amin'ny ankohonany, amin'ny mpiara-belona aminy, ka rariny raha hatolotra azy ny fanompoana rehetra ny zo feno hahafahany manatanteraka izany hafatra sy andraikitra apetraky ny Tompo aminy izany. Isika olombelona mazàna no alaim-panahy hijery ny matanjaka, hifidy ny manan-tsaina na ny olomarina, angamba. Fa Jesosy kosa, rehefa nifidy Izy, dia hoy ny teniny: “tsy firy aminareo no hendry, tsy firy aminareo no manan-tsaina, tsy firy aminareo no avo razana, fa Andriamanitra nifidy ny adala ao amin'izao tontolo izao, nifidy ny malemy mba hampahamenatra ny hendry”. Indray andro dia nisy evanjelisitra iray nitsangana mba hitory teny. Dia tonga ny manampahaizana iray ka niteny hoe: “inona no mba hihainoanareo ity evanjelisitra ity izay milaza anganongano sy arirarira, avia aty amiko fa izaho dia nahasoratra “encyclopedie” iray ngeza izay hanaporifoako ny tsy fisian' Andriamanitra, ka inona no henoina olona tsy misaina toa ireny. Tamin'izay fotoana izay dia nitsangana ilay evanjelisitra ka namaly hoe: “inona no ihainoanareo ity lehilahy izay milaza ho manan-tsaina ity, nefa manao ny fanaon'ny adala? Fa iza no olona handany andro, handany fotoana, handany ron-doha hanaporifo ny tsy fisian-javatra anakiray, efa hambara fa tsy misy? Ka ilay “encyclopedie” lehibe izay nosoratany manaporifo ny tsy fisian-javatra izay efa ambara fa tsy misy dia io manambara fa misy izay lazainy fa tsy misy. Teo anatrehan'izany dia menatra ilay olon-kendry. Ary toy izay koa no ataon'Andriamanitra amin'ny fifidianany: mifidy ny ambany, ny kely saina, “ny adalan'izao tontolo izao” Izy mba “hampamenatra ny hendry” . Ny zava-misy anefa mazana dia izao: Andriamanitra dia mifidy, manolotra fanompoana hotanterahintsika saingy isika kosa no tsy manatanteraka izany noho ny tahotra, noho ny fahatalanjonana, ny fiheverana ny tena ho tsinontsinona eo anatrehan'izao tontolo izao, ary indrindra ny fiheverana tena ho tsinontsinona manoloana ny halehiben'ny voninahitr'Andriamanitra. Amin'ny lafiny ilany dia misy fahatsarana ihany ny fananantsika tahotra eo anatrehan'ny voninahitr'Andriamanitra ka ahatsapantsika fa mpanota isika. Nefa ho an'izany fahotantsika izany indrindra no nahafatesan'i Kristy ka tsy atao ho vato misakana tsy hahafahanao hanohy sy hanatanteraka ny asan'Andriamanitra izany. Koa rehefa nomena hafatra, ny vehivavy, dia ambara fa nangovitra izy, nandositra izy, niala ny fasana izy fa toran-kovitry ary tsy nilaza na inona na inona tamin'olona fa nangina satria natahotra.

Amin'izao fotoana izao dia efa mazava aminao, mazava amintsika fa mpisorona, nefa toa maro no mangina, tsy sahy mijoro, tsy sahy manambara, tsy sahy manohitra ny vato misakana ny asa, ny fahavalo izay misakana anao tsy hanao ny fanompoana izay napetraky ny Tompo, fa nangovitra sy toran-kovitry ka mihanona sy mijanona amin'izao. Fotoana tokony hitenenantsika izao, fotoana tokony tsy hanginanao izao fa hanambaranao, hiadianao amin'izay rehetra vato misakana na amin'izay rehefa fahavalo mahatahotra ka misakana tsy hanatanteraka ny asa fanompoana izay napetrak' Andriamanitra aminao. Tsarovy fa eo amin'ny tantaran'ny fiangonantsika Malagasy dia tiana ny manamarika fa amin'ireo Ray aman-drenin'ny Fifohazana efatra izay nataon'ny Tompo fitaovana hanokatra ny Toby Lehibe samihafa dia vehivavy no nataony. Olona tsinontsinona izany, olona malemy izy, ary voambara aza fa ny iray izay niasa naharitra indrindra dia vehivavy tsy nahay namaky teny na nanoratra akory, nefa tsy nanantahotra izy, tsy nataony ho vato misakana azy tamin'ny asa fanompoana ny fanakilasiana sy fiheverana ny vehivavy ho tsinontsinona. Tsy natahotra na nangovitra izy, toy izay hita eto amin'ny tantaran'ireto vehivavy telo izay nisehoan'ny Tompo tamin'ny alalan'ny anjely, sady nomeny iraka manokana nefa tsy nanatanteraka izany. Ny fahanginan'ireo vehivavy dia toa manambara fahalemena aza izany, manambara faharesena izany. Raha ny marina dia eken'ny fahavalontsika ny iafaran'ny filazantsaran'i Marka hatreo amin'ny andininy faha 8, izay antsoina hoe “famaranana fohy” no tena soratr'i Marka amin'izany, saingy izao hitan'ireo mpandinika izay nandika tato aoriana fa tsy tsara ny ampijanonana ny tantara ao amin'izany fahanginan'ireo vehivavy izany, ka dia nampidiriny sy nasiany hoe “famaranana lava” mba ho fanehoana fa tsy

nijanona eo amin'ny faharesena sy ny fahanginana ny fitsanganany tamin'ny maty, fa tsy maintsy ambara izany. Eo anatrehan'izany dia manoro sy mampahery antsika tsy hatahotra no kendren'i Marka amin'izao filazantsara izao, ary manorina sy mamboly finoana velona sy sahy ao anatintsika, satria ny tahotra dia fahavalon'ny fitoriana ny filazantsara. Hitantsika ao amin'ny testaments taloha fa raha miady ny zanak'Israely dia anisan'ny fomba entin'Andriamanitra hampandresena azy ny fahavalony ny fanasiana ny "Aza matahotra" ao am-pon'ny olona. Ka na dia ny lehilahy mahery aza dia toy ny zaza, toy ny malemy, matahotra, tsy mahavita na inona na inona...ary mamboly sy nanohana ny finoana an'Andriamanitra ka naneho ny voninahiny aminao, manomboka hatramin'ny batisa izay efa nampianariny sy nampinoany, ary naneho asa mahaso tamin'ny nanofanany anao ho mpitory. Nahoana anefa ianao no matahotra? Tsarovy fa ilay Andriamanitra dia Andriamanitra velona, Andriamanitra mpandresy, izay efa naharesy ny zava-tsarotra izay nisy. Inona moa no zava-tsarotra mihoatra ny fahafatesana, nefa izany fahafatesana izany dia efa noresen'i Kristy.

Koa noho izany, ny tantara hita eto amin'ity filazantsaran'i Marka ity dia manambara izay manambara fa efa nitsangana Jesosy, ary tsindriany eo mihitsy hoe: "jereo", hoy ny tenin'ny anjely tamin'ireo vehivavy hoe: "tsy ato izy fa efa nitsangana". Ao amin'ny toerana hafa, Lioka, dia toa hoe diso toerana aza ireto vehivavy ireto izay nitady an'i Jesosy tany amin'ny fasana ka hoy izy hoe: "nahoa no ato amin'ny maty no itadiavanareo ny velona?" Izany no midika fa Andriamanitra velona, Andriamanitra mahery ilay Andriamanitra izay efa naneho ny voninahiny aminao ary miantso anao ho mpanompony hanambara ny hafany. Ka inona intsony no mbola isalasalanao, inona no mbola atahoranao? Fotoana hanatanterahana ny asa izao, ka tsy hangina intsony isika manoloana ny vato misakana rehetra izay heno, fa handavorary ny zara fanompoana izay napetraky ny Tompo. Ary tsarovy fa Ilay nifidy anao dia manome toky mandrakariva ka miteny hoe: "indro Izaho momba anao mandrakariva ambarapahatongan' ny fahataperan'izao tontolo izao". Ho Azy ireny ihany ny voninahitra izay Azy hatramin'ny taloha indrindra ka ho azy mandrakizay. Amen.

## 25. Rakotoarijaona

Mk 16:1-8

Ny filazantsara araka an'i Marka toko faha 16:1-8 izay anjarantsika eto dia milaza ny amin'ny nitsanganan'i Jesosy Kristy tamin'ny maty. Raha ny fandaharana azy araka ny perikopa ao amin'ny fiangonana araka ny taom-piangonana dia tokony amin'ny andro Pasaka no itoriana izao teny izao satria ny vontoatin-keviny dia manambara indrindra ny amin'ny hevitra ny soratra masina manambara ny andro Pasaka. Eto ary izay zavatra lehibe indrindra tiana hambara amin'izao teny izao dia "efa nitsangana tamin'ny maty Jesosy".

Fomban'olombelona maro samihafa no miseho manodidina, ambaran'ny tenin' Andriamanitra eto, ny amin'izay nahafatesan'i Jesosy sy ny fomba fandevenana izay nitranga araka ny tantaran'i Marka eto. Araka ny fanaon'ny Jiosy ny amin'ny fandevenana no nahatongavan'ireto vehivavy maromaro voalaza amin'ny andininy voalohany mba hanosotra ny fatin'i Jesosy amin'ity andro aorian'ny sabata ity, araka ny voalaza hoe "rehefa afaka ny andro sabata". Nony maraina voalohany tamin'ny herinandro, rehefa niposaka ny masoandro, dia lasa nankany amin'ny fasana ireo vehivavy ireo. Niady hevitra mafy anefa izy rehefa teny an-dalana ny amin'izay hanakodia ny vato eo anoloan'ny varavarana, "iza re no hanakodia ny vato fa isika izay tafara-dalana dia samy vehivavy avokoa?" Tsy nampoizina anefa ny zava-niseho fa indro efa mivoha ny fasana fa efa voakodia ny vato, izany no zavatra izay novantaniny. Raha hazavaina amin'ny tenintsika izay mahazatra antsika izay tiany hambara amin'izay dia hoe: miseho eto ny hoe "ny tampoka mahavery ny nokasaina". Very daholo izay rehetra nokasain'ireto vehivavy ireto hatao raha nahita ny fasana nisokatra izy, ary vao maika koa niseho niharihary izany rehefa tafiditra tao anatin'ny fasana izy fa tsy nahita ny fatin'i Jesosy tao am-pasana intsony. Tsindrian'i Marka eto izany fa efa tena nitsangana ny Tompo ary amin'ny voambolana tsotra no ilazany izany. Raha hidirana lalindalina kely izay tiany hambara, amin'ny teny fototra teny Grika dia izao: ny teny hoe "egaiero" izay midika hoe "manangana", "mitsangana" no nampiasain'i Marka ary amin'ny endrika "passif", ka ny tiany hambara izany dia ny hoe: "Andriamanitra mihitsy no nanangana an'i Jesosy tamin'ny maty". Koa raha Andriamanitra no nanangana Azy tamin'ny maty dia voaporofa mazava izany fa tena nitsangana tokoa Izy.

Midika inona moa izany fitsanganan'i Jesosy tamin'ny maty izany? Izany dia midika fa efa tsy ao amin'ny fasana intsony Izy tamin'ny fotoana nitenenan'ny Anjely tamin'ireto vehivavy ireto. Ka raha tsy ao amin'ny fasana Izy dia nankaiza? Raha ambara amin'ny teny tsotra dia hoe "efa lasa Izy". Ka izay tian'i Marka hambara izany dia ny hoe: "efa nitsangana Izy ka lasa nandeha any ankavanan'ny Ray". Tsy mba hazavain'i Marka eto izay fomba niseho na tantara niseho, ny amin'ny nitsanganan'i Jesosy tamin'ny maty, raha ampitahaina amin'ireo "parallèles" hafa, fa lasa tsotra, ary nilaza ny porofa maha azo antoka ny amin'ny nitsanganan'i Jesosy tamin'ny maty fotsiny izy. Misy hafatra nomen'ny Anjely, izay ambaran'ny teny eto hoe "ny zatovo" araka ny andininy faha 6, ho an'ny olona izay tonga tao amin'ny fasana nitady an'i Jesosy; tsy hafa izany hafatra izany fa hoe: "mandehana milaza amin'ny mpianatra sy i Petera". Ny hevitra izany dia hoe: izao fotoana voalohany ahazoan'ny mpianatra milaza ny zava-miafina momba an'i Jesosy. Raha niseho ny fiovan-tarehy tao an-tendrombohitra dia nahafantatra ny mpianatra fa hisy zavatra hafa mbola ho avy ihany koa izay mahagaga hiseho amin'ity Jesosy ity. Koa eto ary dia ambara ny vaovao mahafaly ho an'ny olona rehetra: efa nitsangana i Jesosy. Ary hafatra lehibe ho antsika izany fitsanganana izany satria midika ho fahavitan'ny famonjena, faharesen'ny fahavalo rehetra, ary midika ihany koa fandresena ho an'ny mpanaradia rehetra izay efa nanjombona sy ketraka tamin'ny nanomboana an'i Jesosy teo amin'ny hazofijaliana. Tsarovy fa raha namonjy ny tranon'ny olona sasany Jesosy, talohan'ny niatrehany ny asam-pamonjena teo amin'ny hazofijaliana, dia efa nisy ny fomba samihafa izay nentin'ny olona nikarakara Azy. Tao ry Marta sy Maria, ny vehivavy sasany izay nanosotra menaka manitra ny tongony, ary nisy koa



izay tsy nitsahatra nikarakara ny Tompo tamin'ny dia rehetra izay nalehany. Koa eto ary, raha teny an-dalana ho any am-pasana ireo vehivavy izay very hevitra - nahita fahagagana -, niditra tao amin'ny fasana - nahita fahagagana - ary niala tao mbola zava-mahagaga koa no hoentiny handeha hamakivaky izao fiainana izao: hilaza vaovao mahafaly amin'ny mpianatra hoe “efa nitsangana ny Tompo”.

Ny fotoana izay nifanomezan'i Jesosy sy ny mpianatra araka izay voalaza eto dia hoe any Galilea, araka izay efa voalaza, kanefa ny mpianatra dia mbola nivory ao Jerosalema amin'izao fotoana nitsanganan'i Jesosy tamin'ny maty izao. Ny zavatra ambara amin'ity perikopa ity dia ny hoe tsy nampitain'ireto nandray ny hafatra ny hafatra izay nampitaina taminy; fa tsy mba sahy nilaza na inona na inona izy ireo satria natahotra . Mampatahotra tokoa ny mandray ny hafatra lehibe tahaka izao satria na ny ahiahy, na ny tebiteby noho ny zava-mahagaga izay nitranga, dia efa mitambesatra eo amin'ny saina aman'eritreritra, ary indrindra koa moa ny amin'ny atao hoe tsy fisian'ny porofo mazava tsara ny amin'ny zavatra izay voalaza. Koa mampisalalala ihany ny fandrenesana ilay teny hoe: “efa nitsangana Izy fa tsy ato, jereo ny nipetrany io”. Amin'ny zava-misy mantsy, iaraha-mahita fa raha vohana ny fasana dia ny eritreretin'ny olona ny hoe nisy nangalatra ny fatin'i Jesosy ka nafindrany toeran-kafa, tahaka izay kolon-tsaina ahely amin'ny Jiosy mandraka ankehitriny. Azo lazaina izany fa toa “miteny irery toy ny miresaka amim-bazimba” ilay zatovo lahy niresaka nampita ny hafatra tamin'ireto vehivavy ireto satria tsy tafita ny hafatra ho amin'ny mpianatra, tsy nilazalaza tamin'ny olona rehetra izy.

Ny fitsanganan'i Jesosy tamin'ny maty anefa dia zavatra tena marina tokoa, fa tsy zava-malaza fotsiny ihany ka ho “malaza tsy ihinanana toy ny vilian-tzahona”; fa zavatra tena natao ho fiainana, mitondra fiainana ho an'ny olona rehetra, satria raha maty ny Tompo, nitsangana tamin'ny maty, nakarina ho any an-danitra, efa mipetraka eo ankavananan'Andriamanitra Izy; ary raha mipetraka eo Izy dia efa nampanatena antsika zavatra maro ny amin'ny handehanany ho any an-danitra: ao ny hanamboatra fitoerana ho antsika, kanefa zava-dehibe ihany koa ny hoe “mifona sy mangataka ho antsika amin'ny zavatra rehetra izay hangatahantsika Izy. Koa amin'izany dia tsy hisy afaka hampanga na hanameloka antsika intsony, na isika olom-boafidy na isika olo-mino rehetra, fa efa eo ankavanan'ny Ray Jesosy misolo vava antsika, manambara antsika amin'ny Ray ka manolotra ho antsika famelankeloka ihany koa. Koa sambatra isika izay mino ny amin'ny nitsanganan'i Kristy tamin'ny maty satria efa nanao lalana hampiray antsika ho amin'Andriamanitra Izy, efa nanafoana ny efitra izay nampisaraka antsika noho ny fahotana Izy, ary indrindra ihany koa Jesosy Kristy nahatanteraka ny famonjena, nandray antsika ho isan'ny zanak'Andriamanitra handova ny fiainana mandrakizay. Atao hoe mahagaga antsika ihany ny fijanonana tampoka amin'ny andininy faha 8 amin'ity filazantsara ity ary hita fa maro ny hevitra izay miseho momba izany. Azo heverina araka ny hevitra ny mpanoratra iray fa toy ny jamba voalohany izay nositrarin'i Jesosy ny mpanoratra ka tsy tena mazava ny zavatra izay hita taloha kanefa aty aoriana vao tena mazava. Dia tahaka izany koa no manjo ny vehivavy sy ny mpianatra aty aoriana; misy zavatra maizina teo aloha ka mifarana amin'ny zavatra maizina ny tantara, kanefa ny zavatra mazava dia ho avy ao aoriana. Fantatsika araka ny tantara fa nankany Galilea ihany ny mpianatra, araka izay hitantsika ao amin'ny filazantsaran'i Matio toko faha 28 ary tany no nambaran'i Jesosy taminy ny asa misiona izay hatao. Nisy fanantenana satria afaka tao amin'ny fasana Jesosy ka azo itokiana fa vitan'Andriamanitra izay kasaina hatao rehetra ary mbola ho avy koa ny andro izay hahavitan'Andriamanitra tanteraka ny tantara. Koa raha ny teny izay voambara eto, atao hoe tsy Jesosy mivantana no miteny fa amin'ny alalan'ireo mpanompo toy ilay tovolahy na ny Anjely niresaka amin'ireto olona tonga hitady an'i Jesosy ao amin'ny fasana, dia hafatra izay tena avy amin'Andriamanitra tokoa no ampitaina. Marina fa samihafa no fomba fampitana ny fitsanganan'i Jesosy tamin'ny maty amin'ireto filazantsara efa samihafa ireto, satria amin'ny filazantsara hafa dia voalaza ny hoe: “nahoana no ato amin'ny maty no hitadiavanareo ny velona”. Fa eto kosa dia filazana fotsiny ny hoe “efa nitsangana tamin'ny maty

Izy”. Zavatra tsy atao mahagaga izany satria nokendren’i Marka ny hanambara tsotra amin’ny teny fohy ny fitsanganan’i Jesosy tamin’ny maty, ka rehefa nitsangana Izy dia hitondra fiainana ho an’izay rehetra mpanara-dia Azy, izay rehetra mino Azy izany.

Koa amin’izao ary dia nahazo vaovao mahafaly isika rehetra, vaovao mahafaly mifono hanatra ho antsika. Koa enga anie isika izay mihaino dia handray Azy amin’ny fo tokoa, mba tsy “hahabe feo fotsiny ny mpananatra ka ny any alan-trano no mahazo mialoha”, na isika koa no ho “mpandrava efa tahaka ny voalavo”. Fa enga anie isika ho tahaka” ny tsintsina izay mandray avy amin’ny voninahitra”, mandray ny tsiron’ny andon’ny tany avy amin’izao tany izao ka mitahiry azy ho fiainana ho entina miaina amin’ny androm-piainana rehetra, ka tsy hitady an’i Jesosy izay maty ao am-pasana intsony, fa hitady Azy ilay velona miara- miaina, miara- miasa amintsika rehetra ka handray ny herin’ny Fanahiny ho mpiasa, mpitarika ary ho mpanabe antsika rehetra amin’ny fiainantsika manontolo.

Ho an’Andriamanitra ny voninahitra izay azy hatramin’ny taloha indrindra ka haharitra mandrakizay. Amen.

## 26. Andrianjafy O. B.

Manomboka ho fahatongavan'i Jesosy Kristy eto an-tany ny filazantsara manotolo ka miafara amin'ny Paska. Samy manana ny fomba hanehoany ny tantara ny Evanjelisitra 4 dahy. Fa ny teboka hiraisan'izy ireo kosa dia izao : samy miara-milaza izy fa ny finoana no nitsanganan'ny Tompo tamin'ny maty, dia miorina amin'ireto zavatra roa ireto :

Ny fahitana ny fasana foana

Ny fisehoan'i Jesosy Kristy tamin'ny mpianany rehefa nitsangana tamin'ny maty izy

Ny tantara hatrehintsika amin'ity Perikopa ity dia ny filazany ny fasana foana izay porofo voalohany indrindra fa velona ny Tompo. Zava-dehibe ho an'ny Kristianina tokoa ity texte ity satria mitondra antsika ho amin'ireto fahalalana ireto lohahevitra ireto roa ireto :

Ny voalohany ny tantaran'ny Paska no mampahafantatra antsika ny momba an'i Jesosy rehetra

Ny faharoa manomana antsika hiatrika ny fiainana Kristianina , ny tantaran'ny fasana foana.

Ny tantaran'ny Paska no mampahafantatra antsika ny momba an'i Jesosy Kristy rehetra. Ny momba an'i Jesosy dia zava-miafina, satria raha amintsika olombelona izany Andriamanitra tonga olona izany dia zavatra tsy takatry ny saintsika loatra izany. Raha i Marka no nanoratra izany dia izao no voalazany : eo amin'ny fiandohan'ny filazantsaran'i Jesosy Kristy zanak'Andriamanitra no anombohany ny sorany ary asehony anefa fa izany Jesosy zanak'Andriamanitra izany dia nalain'ny devoly fanahy, nampiadiana tamin'ny bibidia, nanompo ny vahoaka tamin'ny fanasitranana sy ny fahagagana rehetra. Ambarany koa fa nohesoina sy nombohana teo amin'ny hazo fijaliana ny zanak'Andriamanitra, ary ny olona nanatrika an'i Jesosy tamin'izany no heverina dia sarotra taminy no nahalala azy ho zanak'Andriamanitra, indrindra indrindra i Jesosy raha nampianatra dia tamin'ny fanoharana sy ireo ohateny samihafa no nentina nampita ny fampianarany, ary indraindray aza dia toa nolazainy tamin'ny mpianany raha nanotany ny momba izany ny mpianany dia hoy izy hoe : « ianareo no navela hahalala ny zava-miafina amin'ny fanjakan'Andriamanitra, fa ny any ivelany kosa dia ny fanoharana no hitenenana aminy. Ary indraindray koa aza raha misy olona mahatsapa ireo fahagagana nataon'i Jesosy tamin'ny tenany fa ity tokoa no zanak'Andriamanitra, toa mandrara izany Jesosy mba tsy hilaza amin'ny olona ny momba azy ireny olona ireny. Koa tsy mahagaga raha niasalala ny maha Andriamanitra an'i Jesosy ny olona tamin'izany fotoana izany. Ary na dia ny mpianatra koa aza dia voan'izany toe-tsaina izany, satria Jesosy Kristy dia niseho mesia miafina, ary izany no hanehoan'ny Marka azy raha niteny hoe : « tsy tonga ho tompoina Jesosy fa tonga mba hanompo ». Raha Andriamanitra no hanompo dia manambara izany fa miafina ny maha Andriamanitra an'i Jesosy, ary hitantsika izany toe-javatra izany tamin'ireto vehivavy nankany am-pasana hanosotra menaka ny fatin'i Jesosy satria voa ny toe-tsainy, tsy nahafantatra ny maha Andriamanitra an'i Jesosy izy ireo na dia teo aza ny zava-mahagaga nataony, ka ny zavatra nantenainy indrindra amin'izao diany mankany am-pasana izao dia ny hahita ny fatin'i Jesosy mbola miapatra ao am-pasana, vatana mangatsiaka no nantenainy ho hita tao am-pasana. Moa ve tsy efa nolazanin'i Jesosy ny momba azy izy ireto, impiry Jesosy no nanambara taminy fa rehefa afaka andro vitsivitsy dia hambahana amin'ny hazo fijaliana izy ary hitsangana amin'ny maty rehefa afaka andro faha- 3. Nilaza izany tokoa izy, nefa tsy nazava taminy raha tsy tamin'ny fotoana nitsanganan'i Jesus. Ny zavatra tian'i Marka hampahafantarina antsika amin'ity Perikopa ity dia izao : « tonga teto an-tany Jesosy Kristy mba hanavotra ny olombelona amin'ny fahotany sy ny fahafatesany any amin'ny devoly tamin'ny alalan'ny fahafahtesany teo amin'ny hazo

fijaliana sy ny fitsanganany tamin'ny maty no nanatanterahany izany fanompoana masina izany. Izany ary dia tsy fantatra mazava ny tantaran'i Jesosy raha tsy tamin'ny Paska.

Ary ilay miaramila nanatitra ny fatin'i Jesosy Kristy tao am-pasana dia nahatsapa fa hoe zanak'Andriamanitra tokoa ity lehilahy ity. Ny vahoaka tamin'ny fotoan'andron'i Jesosy dia nahita an'i Jesosy ho toy ny mpaminany, mpanao fahagagana tahaka an'i Elia ihany fa tsy nahita an'i Jesosy ho Andriamanitra izy satria tamin'izany fotoana izany dia misy ihany koa mpanao fahagagana tahaka ny nataon'i Jesosy Kristy. Ankehitriny koa anefa dia misy koa Kristianina izay mihevitra an'i Jesosy ho mpanao fahagagana ihany, ho mpanafaka azy amin'ny fahasahiranana ara-nofy ihany, hany ka Jesosy dokotera no hitany fa tsy Jesosy Andriamanitra nanolotra ny tenany hamonjy azy amin'ny fahafatesana. Hany ka raha hidonam-pahoriana izy ohatra, maty olo-malala dia mihozongozona ny finoany. Hoy ny Anjely tamin'ireto vehivavy nankany am-pasana :“mitady an'i Jesosy avy any Nazareta nohombohana tamin'ny hazo fijaliana ianareo, efa nitsangana izy, tsy ato izy, jereo fa teo no nametrahana azy”. Filazantsara feno ho antsika Kristianina ity teny ity satria mampahafantatra antsika fa velona Jesosy izay hivavahantsika, ary raha velona izy dia velona koa isika. Mitondra fanantenana vaovao ho antsika koa ny fahalalana an'i Jesosy nitsangana tamin'ny maty satria nanomboka tamin'izay no nahalalantsika fa azo resena ny fahafatesana. Fa talohan'izany kosa ny fantatsika dia izao: teraka ny olona dia mitombo ary rehefa antitra dia miafara amin'ny fahafatesana dia tapitra eo ny tantarany, ary tsy izany ihany koa ny tombotsoa entin'ny Paska ho antsika fa mbola manomana antsika hiatrika ny fiainana koa ny tantaran'ny fasana foana. Tsy porofon'ny fitsanganan'i Jesosy fotsiny ny tantaran'ny fasana foana, fototry ny fiorenan'ny finoana amin'ny fitsanganana amin'ny maty mihintsy. Raha foana ny fasana nandevenana azy, aiza ary Kristy amin'izao. Mazava amintsika Kristianina ny valin'izany satria hoy ny tenin'Andriamanitra: “na aiza na aiza hiangonan'ny olona roa na telo amin'ny anarako dia eo afovoany aho”. Mino koa isika fa izay toerana hitoriana ny tenin'Andriamanitra dia ao koa i Kristy, mino koa isika fa miara-belona amintsika koa i Kristy noho ny batista indrindra indrindra ny fihinantsika ny nofon'i Kristy sy ny fisotroantsika ny rany eo amin'ny sakramentan'ny fanasan'ny Tompo, dia manambara amintsika fa manatrika antsika amin'ny fotoana rehetra Jesosy Kristy, ary izany fanatrehan'i Kristy izany dia toy ny jiro manazava ny lalantsika izay tsy maintsy hodiavintsika Kristianina amin'izao andro hahavelomantsika izao. Voalohany, ny fanatrehan'i Kristy dia mahatonga antsika hahatoky fa na inona na inona mihatra amin'izao fiainantsika izao dia miaro antsika amin'izany izy, izany toky izany no mahatonga an'i Paoly hilaza ao amin'ny episitilin'ny ROMANA hoe: “iza no hahasaraka antsika amin'ny fitiavan'i Jesosy Kristy, fahoriana va, sa fahantrana, sa fanenjehana sa mosary, sa fitanjahana sa sabatra ? Ny fanatrehan'i Kristy dia mahatonga antsika hanompo an'Andriamanitra am-pitiavana, koa tsy miasa jamba rafozana isika fa mahita izay fomba rehetra entintsika hanaovana ny asan'i Jesosy, satria manatrika ny fiainan'ny Israely Jehova tamin'izay andro izay, teo amin'ny andron'ny testamanta taloha, dia hitany avokoa ny fivavahana feno fihatsarambelatsihy nataon'ny koa hoy izy tao amin'ny ISAIA 1 sy faha 13 manao hoe: “tsy zakako ny fivoriana masina harahim-paharatsiana.

Ary farany dia izao, ny fanatrehan'ny Kristy dia mahatonga antsika hahay mitondra tena mendrika ny sitrapon'Andriamanitra. Koa raha tsy mahatsapa ny fanatrehan'i Kristy isika ka miafinafina dia hanao zavatra mamoa-fady satria tsy mahita antsika i Kristy. Fa i Kristy mahita antsika amin'ny fotoana rehetra ka mahatonga antsika hiambina mandrakariva, mahatonga antsika hitondra tena tsara ho mendrika ny filazantsara mandrakariva.

Ry Kristianina malala ao amin'ny Tompo, zava-dehibe no entin'ny Paska ho antsika satria eo no manala sarona ny zava-miafina momba an'i Kristy manontolo. Ny fiangonana Kristianina tamin'ny fotoana izay, tamin'ny fotoana voalohany niorenanan'ny fiangonana raha voadonam-pahoriana tamin'ny fanenjehana Romanina dia nametram-panontaniana ihany tamin'ny fanatrehan'Andriamanitra ny fiainana. Kanefa noho izao taratasy nalefan'i Marka ny

fomba fanatrehan'i Kristy ny fiainan'ny fiangonana Kristianina dia nampahafantatra azy ireo fa velona tokoa ny Tompo, tsy ao am-pasana izy, ary na dia nidonam-pahoriana izy dia mahatsapa fa manatrika azy tokoa i Kristy. Ary tsapanly tokoa fa ny zavatra nahazo azy tamin'izay fotoana izay dia efa nandalovan'i Kristy koa. Nandalo fanesoana i Kristy, nandalo fanenjehana i Kristy, nandalo fanompohana tamin'ny hazo fijaliana i Kristy. Voahombo tamin'ny hazo fijaliana koa na nampiadiana tamin'ny bibidia ny Kristianina tamin'izay fotoana izay, dia afaka nitraka ihany izy, dia afaka nidera an'Andriamanitra ihany tahaka ny nataon'i Stefana maritiora. Eo anatrehan'izany, velona i Kristy dia velona koa isika, afaka manatrika izao androm-piainantsika izao na dia misy aza ny fahoriana samihafa amin'izao fiainana ankehitriny hatrehantsiaka izao. Na dia misy aza ny fahasarotana amine'ny fihatrehan'ny fiangonana ny fitoriana ny filazantsara, dia ny fahitana ny fasana foana no manambara fa tsy any am-pasana intsony i Kristy fa velona Izy, ary ny batisa, ny fanasan'i Tompo, ny fitoriana ny filazantsara, ny fisian'ny fiangonana etsy sy eroa dia manambara fa manatrika antsika amin'ny fotoana rehetra i Kristy.

Voninahitra anie ho an'Andriamanitra Ray Zanaka ary ny Fanahy Masina izay hatramin'ny taloha indrindra ka ho mandrakizay, Amen.

## 26. Andrianjafy O.B (second sermon)

Mk 16 :1-7

Ny perikopa izay raisintsika eto dia izay voalaza ao amin'ny Marka toko faha 16 andininy voalohany ka hatramin'ny andininy faha 8 vakiana amin'ny anaran'i Jesosy:

“Ary rehefa afaka ny andro Sabata, dia lasa nivity zava-manitra Maria Magdalena sy Salome ary Maria, renin'i Jakoba, mba handeha hanosotra ny fatin'i Jesosy. Ary nony maraina koa tamin'ny voalohan'andro amin'ny herinandro, rehefa niposaka ny masoandro, dia nankany amin'ny fasana izy ireo. Ary niresaka hoe izy: Iza re no hanakodia ny vato ho afaka amin'ny varavaram-pasana hisolo antsika? Fa nony nitraka izy, dia, indro, hitany fa efa voakodia niala ny vato; fa lehibe dia lehibe ny vato. Ary raha niditra tao anatin'ny fasana izy, dia nahita zatovo anankiray nipetraka teo amin'ny ankavanana niakanjo akanjo fotsy, dia talanjona izy. Fa hoy ilay zatovo taminy: Aza talanjona; mitady an'i Jesosy avy any Nazareta, Izay nohomboana tamin'ny hazo fijaliana, ianareo; efa nitsangana Izy; tsy ato Izy; jereo fa teo no nametrahany Azy. Fa mandehana, lazao amin'ny mpianany sy Petera fa mialoha anareo ho any Galilia Izy; any no hahitanareo Azy, araka izay nolazainy taminareo. Dia nivoaka izy ka lasa nandositra niala tamin'ny fasana, fa tora-kovitry sady talanjona izy; ary tsy mba nilaza na inona na inona tamin'olona izy, satria natahotra.”

Ry Ray Masina ô manamasina anay amin'ny fahamarinana, ny teninao no fahamarinana. Amen!

Manomboka amin'ny fahatongavan'i Jesosy Kristy teto an-tany ny filazantsara efa manontolo, ary miafara amin'ny tantaran'ny Paska. Samy manana ny fomba tiany hanehoany ny tantara ireo evanjelisitra efa-dahy, fa ny teboka iraisan'izy ireo kosa dia izao: samy miara milaza izy fa ny finoana ny fitsangana'ny Tompo tamin'ny maty dia miorina amin'ireto zavatra roa ireto: ny fahitana ny fasana foana, ary ny nisehoan'i Jesosy tamin'ny mpianany rehefa nitsangana tamin'ny maty Izy. Ny tantara hatrehantsika amin'ity Perikopa ity dia ny filazana ny fasana foana, izay porofo voalohany indrindra fa velona ny Tompo! Zava-dehibe ho an'ny finoana Kristiana tokoa ity teksta ity satria mitondra antsika ho amin'ny fahalalana ireto lohahevitra roa ireto: ny voalohany, ny tantaran'ny Paska no mampahafantatra antsika ny momba an'i Jesosy rehetra; ary faharoa, manomana antsika hiatrika ny fiainana Kristiana koa ny tantaran'ny fasana foana.

Ny tantaran'ny Paska no mampahafantatra antsika ny momba an'i Jesosy rehetra. Ny momba an'i Jesosy dia zava-miafina, satria raha amintsika olombelona izany Andriamanitra tonga olona izany dia zavatra tsy takatry ny saintsika loatra izany. Raha i Marka no nanoratra izany dia izao no voalazany: eo amin'ny fiandohan'ny filazantsaran'i Jesosy Kristy Zanak'Andriamanitra no anombohany ny sorany. Ary asehony anefa fa izany Jesosy Zanak'Andriamanitra izany dia nalain'ny devoly fanahy, nampiadiana tamin'ny bibidia, nanompo ny vahoaka tamin'ny alalan'ny fanasitranana sy ny fahagagana samihafa. Ambarany koa fa noesoina sy nofantsihana teo amin'ny hazo- fijaliana ny Zanak'Andriamanitra. Ary raha ny olona nanatrika an'i Jesosy tamin'izay fotoana izay no heverina, dia sarotra taminy no hahalala Azy ho Zanak'Andriamanitra; indrindra indrindra Jesosy, raha nampianatra, dia tamin'ny fanoharana sy ireo oha-teny samihafa no nentina ny fampianarany; ary indraindray aza dia toa lazainy tamin'ny mpianany, raha manontany ny momba izany ny mpianany, dia hoy Izy hoe: “ianareo no navela hahalala ny zava-miafin'ny amin'ny fanjakan'Andriamanitra fa ireo any ivelany kosa dia ny fanoharana no itenenana aminy”. Ary indraindray koa aza, raha misy olona mahatsapa manoloana ireo asa mahagaga izay nataon'i Jesosy tamin'ny tenany fa ity tokoa no zanak'Andriamanitra, dia toa mandrara izany Jesosy mba tsy hilaza amin'ny olona ny momba Azy ireny olona ireny. Koa tsy mahagaga raha niasalala ny amin'ny maha Andriamanitra an'i

Jesovy ny olona tamin'izay fotoana izay; ary na dia ny mpianatra koa aza dia voan'izany toe-tsaina izany satria Jesovy Kristy dia niseho ho Mesia miafina. Ary izany no anehoan'i Marka Azy amin'ny alalan'ny teny hoe: “tsy tonga mba hotompoina Jesovy fa tonga mba hanompo”. Raha Andriamanitra no hanompo dia manambara izany fa miafina ny maha Andriamanidra an'i Jesovy. Ary hitantsika izany toe-javatra izany tamin'ireto vehivavy izay nankany am-pasana hanosotra menaka ny fatin'i Jesovy, satria voan'ny toe-tsaina tsy nahafantatra ny maha Andriamanitra an'i Jesovy izy ireo, na dia teo aza ny asa mahagaga nataony; ka ny zavatra nantenainy voalohany indrindra, amin'izao diany mankany am-pasana izao, dia ny hahita ny fatin'ny Jesovy mbola miampatra ao am-pasana; vatana mangatsiaka no nantenainy ho hita tao am-pasana. Moa ve tsy efa nilazan'i Jesovy ny momba Azy izy ireto? Impiry Jesovy no efa nanambara taminy fa rehefa afaka fotoana vitsivitsy dia homboana amin'ny hazofijaliana Izy ary hitsangana amin'ny maty amin'ny andro fahatelo? Eny, nilazany tokoa izy nefa tsy mbola nazava taminy izany raha tsy amin'izao fotoana handrenesany fa efa nitsangana Jesovy. Ny zavatra tian'i Marka hampahafantarina antsika amin'ity perikopa ity dia izao: tonga teto an-tany Jesovy Kristy mba hanavotra ny olombelona amin'ny fahotana sy ny fahafatesana ary ny devoly. Tamin'ny alalan'ny fahafatesany teo amin'ny hazofijaliana sy ny fitsanganany tamin'ny maty no nahatanterahany izany fanompoana masina izany. Noho izany ary dia tsy fantatra mazava ny momba an'i Jesovy raha tsy tamin'ny tantaran'ny Paska, ary ilay miaramila nanatrika ny fahafatesan'i Jesovy Kristy dia nahatsapa fa “Zanak'Andriamanitra tokoa ity lehilahy ity”. Ny vahoaka tamin'ny fotoan'andron'i Jesovy dia nahita an'i Jesovy ho toy ny mpaminany, mpanao fahagagana tahaka an-dry Elias ry Elisa ihany; fa tsy nahita an'i Jesovy ho Andriamanitra izy satria tamin'izay fotoana izay dia nisy ihany koa ireo mpanao fahagagana tahaka ny nataon'i Jesovy Kristy. Ankehitriny anefa dia mbola misy koa ireo Kristiana izay mihevitra an'i Jesovy ho mpanao fahagagana ihany, ho mpanafaka azy amin'ny fahasahiranana ara-nofo ihany. Any ka Jesovy dokotera no hitany, fa tsy Jesovy mpanavotra amin'ny fahafatesana, tsy Jesovy Andriamanitra nanolotra ny tenany hamonjy azy amin'ny fahafatesana. Any ka raha idonan'ny fahoriana izy, ohatra, maty olo-malala, dia mihozongozona ny finoany.

Hoy ny anjely tamin'ireto vehivavy izay nankany am-pasana: “mitady an'ny Jesovy avy any Nazareta izay nomboana tamin'ny hazo fijaliana ianareo? Efa nitsangana Izy; tsy ato Izy, jereo fa teo no nametrahana Azy”. Filazantsara feno ho antsika Kristiana ity teny ity, satria mampahafantatra antsika fa velona Jesovy izay ivavahantsika; ary raha velona Izy dia ho velona koa isika. Mitondra fanantenana vaovao ho antsika ny fahalalana ny fitsanganan'i Jesovy tamin'ny maty, satria nanomboka tamin'izay no nahalalantsika fa azo resena ny fahafatesana. Fa talohan'izany kosa ny fantantsika dia izao: teraka ny olona, dia mitombo, ary rehefa antitra dia miafara amin'ny fahafatesana, dia tapitra eo ny tantarany. Ary tsy izany ihany koa ny tombontsoa entin'ny Paska ho antsika; fa mbola manomana antsika hiatrika ny fiainana Kristiana koa ny tantaran'ny “fasana foana”. Tsy porofon'ny fitsanganan'i Jesovy fotsiny ny fahitana ny fasana foana fa fototra iorenan'ny finoana ny fitsanganana amin'ny maty mihitsy. Raha foana ny fasana nandevenana Azy, aiza ary Kristy amin'izao? Mazava amintsika Kristiana ny valin'izany, satria hoy ny tenin'Andriamanitra: “na aiza na aiza iangonan'ny olona telo amin'ny anarako dia eo afovoany Aho!” Mino koa isika fa izay toerana itoriana ny tenin'Andriamanitra dia eo Kristy. Mino koa isika fa miara-belona amintsika Kristy noho ny batisa. Indrindra indrindra, ny fihinanantsika ny nofon'i Kristy sy hisotroantsika ny rànny eo amin'ny sakrametan'ny Fanasan'ny Tompo dia manambara indrindra fa manatrika antsika amin'ny fotoana rehetra Jesovy. Ary izany fanatrehan'i Jesovy Kristy izany dia toy ny jiro manazava ny lalana izay tsy maintsy diavintsika Kristiana amin'izao andro ahavelomantsika izao. Voalohany, ny fanatrehan'ny Kristy dia mahatonga antsika hahatoky fa, na inona na inona mihatra amin'izao fiainana izao, dia miaro antsika amin'izany Izy; ary izany toky izany no nahantonga an'i Paoly milaza ao amin'ny episitily ho an'ny Romana hoe: “iza no hahasarakana antsika amin'ny fitiavan'i Kristy? Fahoriana va sa fahantrana sa fanenjehana sa mosary sa fitanjahana sa loza sa sabatra?” Ny fanatrehan'i

Kristy dia mahatonga antsika hanompo an'Andriamanitra am-pitiavana. Koa « tsy miasa jamba rafozana » isika fa mahita izay fomba rehetra isika, fomba rehetra entintsika manao ny asan'i Jesosy. Satria manatrika ny fiainan'ny fiangonana Israely Jehovah tamin'izay andro izay, teo amin'ny andron'ny testamanta taloha, dia hitany avokoa ny fivavahana feno fihatsarambelatsihy nataony ka hoy Izy ao amin'ny Isaia toko 1:13 hoe “tsy zakako ny fivoriana masina haroharoam-paharatsiana ». Ary ny farany dia izao: ny fanatrehan'i Kristy dia mahatonga antsika hitondra tena mendrika ny sitrapon' Andriamanitra ; fa raha tsy mahatsapa ny fanatrehan'i Kristy isika dia angamba raha mihafinafina dia havita zavatra mamofady satria tsy mahita antsika Kristy. Fa Kristy manatrika antsika amin'ny fotoana rehetra dia mahatonga antsika hiambina mandrakariva, mahatonga antsika hitondra tena tsara, mendrika ny filazantsara mandrakariva.

Ry Kristianina malala ao amin'ny Tompo, zava-dehibe mihitsy ny Paska ho antsika, satria io no nanala saronana ny zava-miafina momba an'i Kristy manontolo. Ny fiangonana Kristiana tamin'izay fotoana izay, tamin'ny fotoana voalohany niorenan'ny fiangonana, raha voadonam-pahoriana tamin'ny fanenjehana Romana, dia nametra-panontaniana ihany ny amin'ny fanatrehan'i Kristy ny fiainany. Kanefa noho izao taratasy nalefan'i Marka ho azy izao, ny fanambaran'i Marka ny fomba hanatrehan'i Kristy ny fiainan'ny fiangonana Kristiana, dia nampahafantatra azy ireo fa velona tokoa ny Tompo, tsy ao am-pasana Izy, ary na dia nidonam-pahoriana aza izy dia mahatsapa fa manatrika azy tokoa Kristy ; ary tsapany koa fa ireo toe-javatra nahazo azy tamin'izay fotoana izay dia efa nandalovan'i Kristy koa: nandalo fanesoana Kristy, nandalo fanenjehana Kristy, eny, nandalo fanomboana teo amin'ny hazofijaliana Kristy. Ka raha voahombo tamin'ny hazofijaliana koa, na nampiadiana tamin'ny bibidia ny Kristiana tamin'izay fotoana izay, dia afaka nitraka ihany izy ary afaka nidera an'Andriamanitra ihany tahaka ny nataon'i Stefana maritiora. Eo anatrehan'izany, velona Kristy dia velona koa isika, afaka manatrika izao androm-piainantsika izao na dia misy aza ny fahoriana samihafa amin'izao fiainana ankehitriny hatrehantsika izao. Na dia misy aza ny fahasarotana amin'ny fiatrehan'ny fiangonana ny fitoriana ny filazantsara dia ny fahitana ny fasana foana no manambara fa tsy any am-pasana intsony Kristy ; fa velona Izy ary ny batisa, ny fanasan'ny Tompo, ny fitoriana ny tenin'Andriamanitra, ny fisian'ny fiangonana etsy sy eroa no manambara fa manatrika antsika amin'ny fotoana rehetra Kristy.

Voninahitra anie ho Andriamanitra Ray sy Zanaka ary Fanahy Masina, izay Azy hatramin'ny taloha indrindra ka ho mandrakizay. Amen!



## 27. Andotiana H. A.

Mk 16:1-8

Ny tenin'Andriamanitra izay horeshahina sy hotoriana fohy; filazantsara araka ny Marka toko faha 16:1-8. Toy izao no fivakin'ny teny amin'ny Anaran'i Jesosy:

“Ary rehefa afaka ny andro Sabata, dia lasa nividy zava-manitra Maria Magdalena sy Salome ary Maria, renin'i Jakoba, mba handeha hanosotra ny fatin'i Jesosy. Ary nony maraina koa tamin'ny voalohan'andro amin'ny herinandro, rehefa niposaka ny masoandro, dia nankany amin'ny fasana izy ireo. Ary niresaka hoe izy: Iza re no hanakodia ny vato ho afaka amin'ny varavaram-pasana hisolo antsika? Fa nony nitraka izy, dia, indro, hitany fa efa voakodia niala ny vato; fa lehibe dia lehibe ny vato. Ary raha niditra tao anatin'ny fasana izy, dia nahita zatovo anankiray nipetraka teo amin'ny ankavanana niakanjo akanjo fotsy, dia talanjona izy. Fa hoy ilay zatovo taminy: Aza talanjona; mitady an'i Jesosy avy any Nazareta, Izay nohomboana tamin'ny hazo fijaliana, ianareo; efa nitsangana Izy; tsy ato Izy; jereo fa teo no nametrahany Azy. Fa mandehana, lazao amin'ny mpianany sy Petera fa mialoha anareo ho any Galilia Izy; any no hahitanareo Azy, araka izay nolazainy taminareo. Dia nivoaka izy ka lasa nandositra niala tamin'ny fasana, fa tora-kovitra sady talanjona izy; ary tsy mba nilaza na inona na inona tamin'olona izy, satria natahotra.”

Ry Ray Masina ô, manamasina anay amin'ny fahamarinana fa ny teninao no fahamarinana. Amen!

Fitaizana fanaon'ny Ntaolo Malagasy ny takariva amorom-patana. Rehefa reraka ny lahasa mody avy any an-tsaha miandry ny sakafo hariva, na mialoha ny hankariva, dia mitantara angano na koa manao tafasiry i Dadabe na Nenibe. Mety ho zavatra tena nisy, nitranga, no tantaraina; kanefa matetika dia tenim-pahendrena mirakitra lovan-tsaina ombam-panabeazana hiainan'ny taranaka. Tandremo anefa, tadidio, manoloana ity tenin'Andriamanitra ity isika, dia tsy honohono na angano na arira tahaka izany velively ny fitsanganan'i Jesosy tamin'ny maty. Manambara izany fa velona Izy ary mbola velona eo amin'ny fiainantsika ihany koa mandraka androany. Zavatra mazava izany ary voaporofy, tsy ilana adihevitra, raha ny hita eto amin'ny andininy faha enina hoe: “efa nitsangana Izy, tsy ato Izy”, araka ny fanambaran'ity zatovo manao ny “fitafiana tahaka ny an'ireo avy tamin'ny fahoriana lehibe” ity, dia ny ankanjo fotsy izany. Avelantsika eo aloha ny amin'ny fitsanganana tamin'ny maty iny satria, noho ny fomba amampanao lasa tandra vadin-koditra amin'ny foko sy ny firenena samihafa, dia tsy isika ihany no manao ny fara fananana ny maty, fa na dia ireto manodidina an'i Jesosy ireto dia mba maneho izany koa. Fantantsika tsara fa ny fotoam-pandevenana an'i Jesosy, harivan'ny zoma; izany hoe fiomanana ho amin'ny sabata izay tena nahasarotiny ny Jiosy tokoa. Zara aza, angamba, voafono hariry madinika Izy no nalevina. Ary raha ny fanosorana azy menaka manitra dia efa vita mialoha izany, tamin'izy niantrano tao amin'ny Simona boka tao Betania, ka tsy hafa fa fahatanterahan'ny teniny hoe: “namonjy nanosotra ny tenako hanamboarany Ahy halevina izy” araka ny Marka ihany toko faha 14: 3-8 izany. Noho ny fahafenoan'ny fon'ireto vehivavy ireto, noho izy ireo lendamba, izany hoe ao anatin'ny fahoriana sy alahelo lalina satria nilaozan-tsakaiza; tsy “sipa” araka ny fiheveran'ny sasany azy akory ny hoe “sakaiza”, fa ilay teny hanambaran'i Jesosy tenany ny mpianany sy izay rehetra manana firaisam-piainana feno aminy, tarafina amin'ny Jaona toko faha 15:15 izany. Na izany na tsy izany nefa dia mafy sy mangidy amin'ny maha olona izany hilaozan-tsakaiza izany. Ary amin'ny fihatrehantsika ny fahafatesana dia ny matin'ny pesta sy ny areti-mifindra hafa no tsy iaretan-tory, hisian'ny fiandravanana, fisetroan- kafé sy dité ary fampidian-kira ho fiaraha-mamoy azy. Tsy mba nanao izany ireo sakaizan'i Jesosy ireo; any ka tsy andry ny hahataperan'ny sabata hividianana zava-manitra hanehoana ny fara-fitiavana Azy.

Tena izany tokoa ve? Andaniny, toa mampiharihary ny tsy finoana izao zavatra ataon'izy ireto izao. Mbola tsy masaka ao an-tsainy ny maha Andriamanitra feno an'i Jesosy. Ankilany kosa, izao fihetsika ataon'izy ireto izao dia tsy tongatonga ho azy fa ny herin'Andriamanitra mihitsy no nanery azy handray ny vaovao mahafaly avy amin'ny Tompo izay niseho. Ho fanamarinany izany fitsanganany izany, dia hotoriana sy haely miantomboka amin'ireto mpianatra izay nanaovany paipai-dafika na nandray ny hafatra farany nialohan'ny nahafatesany izany. Saingy “tongotra an-katoka” vokatry ny tahotra no nasetriny Azy. Izany no mametraka mazava fa misy tsy finoana sy tsy fahatokiana tokoa ireto olona voalaza anarana ireto; izany moa dia tsy hafa fa i Maria Magdalena ary Salomé. Ry havana, tsy fidiny azy ireto velively izany fanaovana “tsy omby aloha” hialana ny fasana izany. Ny antony dia diso fanantenana izy ireo, faty no saika hokirakiraina, fahavelomana mahagaga no re. Ho antsika mankamamy ny fikirakirana faty na mivantana izany na amin'ny alalan'ny famadihana, famonosana, famindrana, na an-kolaka izany amin'ny firesahana amin'ny maty, fanaovana sao-drazana, fangataham-pitahiana amin'ny maty dia ilazana hoe tandrify azy ireo ny hanao izany, tsia! Tsy fanomezana vahana izany mihitsy ny tenin'Andriamanitra eto fa hanaporofona hoe Jesosy izay sakaizan'ny mpianatra dia nandresy “ny fahafatesana izay tambin'ny ota”, ka manambara izany fahavelomana izany. Tsy Jesosy hafa io fa ilay nohamavoin'ny mpiray tanindrazana aminy amin'ny anarana, fanarabiana, fanambaniana hoe Nazareanina.

Koa antsika manatrika izao tenin'Andriamanitra izao ary, matokia, aza matahotra tahaka ireo sakaizan'i Jesosy nirahany hilaza ny fahavelomany ireo. Velona Jesosy, hamerina antsika, ary tsy misy tena fahavelomana tena ho antsika ivelan'izao ataony ho antsika izao. Mitsangana, sahia isika maneho izany amin'ny fiainantsika, dia ny fahavelomana izany noraisintsika avy amin'ny Jesosy maty nefa nitsangan-ko velona ho antsika. Amen!

Voninahitra ho an'Andriamanitra Ray, Zanaka ary Fanahy Masina izay hatramin'ny taloha indrindra ka ho mandrakizay. Amen!

## 28. Rabaritsotra

Ny Tenin'Andriamanitra izay voalahatra ho anjarantsika androany dia izay hita ao amin'i Marka took faha 16, Marka toko faha 16, manomboka amin'ny andininy 1 ka mifarana amin'ny andininy faha 8. Toy izao ny fivakin'ny Teny amin'ny Anaran'i Jesosy: “Ary rehefa afaka ny andro Sabata, dia lasa nivity zava-manitra Maria Magdalena sy Salome ary Maria, renin'i Jakoba, mba handeha hanosotra ny fatin'i Jesosy. Ary nony maraina koa tamin'ny voalohan'andro amin'ny herinandro, rehefa niposaka ny masoandro, dia nankany amin'ny fasana izy ireo. Ary niresaka hoe izy: Iza re no hanakodia ny vato ho afaka amin'ny varavaram-pasana hisolo antsika? Fa nony nitraka izy, dia, indro, hitany fa efa voakodia niala ny vato; fa lehibe dia lehibe ny vato. Ary raha niditra tao anatin'ny fasana izy, dia nahita zatovo anankiray nipetraka teo amin'ny ankavanana niakanjo akanjo fotsy, dia talanjona izy. Fa hoy ilay zatovo taminy: Aza talanjona; mitady an'i Jesosy avy any Nazareta, Izay nohomboana tamin'ny hazo fijaliana, ianareo; efa nitsangana Izy; tsy ato Izy; jereo fa teo no nametrahany Azy. Fa mandehana, lazao amin'ny mpianany sy Petera fa mialoha anareo ho any Galilia Izy; any no hahitanareo Azy, araka izay nolazainy taminareo. Dia nivoaka izy ka lasa nandositra niala tamin'ny fasana, fa tora-kovitry sady talanjona izy; ary tsy mba nilaza na inona na inona tamin'olona izy, satria natahotra.”

Ry Ray Masina ô! Manamasina anay amin'ny fahamarinana, ny Teninao no fahamarinana. Amena.

Ry fiangonana malala, ho aminareo rehetra anie ny fahasoavana sy ny fiadanana avy amin'Andriamanitra Raintsika sy Jesosy Kristy Tompo.

Paska ny andro, Paska manambara ny fandresen'i Kristy ireo fahavalon'ny olombelona. Resy ny ota, resy ny “fahafatesana izay tambin'ny ota”. Izany fandresen'i Kristy izany dia midika koa ho fandresentsika Kristiana mpanara-dia Azy koa. Takona tamin'ireo mpanenjika ny Tompo fahizay ny ny maha Andriamanitra tompon'ny fahefana rehetra an'i Jesosy Kristy, ka mihevitra izy ireo fa tapitra hatreo amin'ny fasana ny tantaran'i Jesosy. Ka rehefa maty Izy dia vita hatreo ny momba Azy, ka hihahaka avokoa ny mpanaraka Azy. Izao teksta anjarantsika izao anefa dia manaporofa ny maha Mesia Andriamanitra an'i Jesosy, Mesia izay tsy laitrany ny fahalovana, tsy azon'ny fasana hotazomina. Hitantsika eto fa vavolombelona iraky ny lanitra, na anjely, no nilaza ny filazantsaran'ny Paska. Na dia efa naverimberin'i Jesosy tamin'ny mpanaraka Azy aza ny lalam-piainana izay tsy maintsy hizorany, fa ny zanak'olona dia hatolotra ho amin'ireo lohan'ny mpisorona sy ny mpanora-dalàna, dia hohelohina ho faty Izy ka hatolotra ho an'ny jentilisa mba hihomehezany sy kapohina sy homboana amin'ny hazofijaliana, ary amin'ny andro faha telo Izy dia hitsangana indray. Na dia efa naverimberin'i Jesosy matetika aza izany teny izany dia tsy mba nitoetra tamin'ny fitadidian'ny mpianatra. Porofa maneho izany tsy fahazoan'ireo mpianatra ireo izany tenin'i Jesosy izany ny fihetsika nasehon'ireto vehivavy mpanaraka azy ireto, Maria Magdalena, Salomè ary Maria renin'i Jakoba, izay hanatanteraka ny fomba fanaon'ny Jiosy amin'ny faty dia ny fanosorana zava-manitra amin'ny faty; satria ny mahatonga izany, tsy nahavita izany fomba izany izy ireo talohan'ny nandevenana an'i Jesosy. Niafina tamin'izy ireo ny fitsanganan'i Jesosy, ka na dia ny hahita olona hanakodia ny vato varavaram-pasana aza dia nananan'izy ireo ahiahy be ihany koa. Akory anefa ny hagagany raha tonga teo akaikin'ny fasana: efa voakodia sahady ny vato, ka avy hatrany dia niditra tao am-pasana izy ireo mba hanositra ny faty. Kanjo inona ny zava-niseho? Anjely miankanjo akanjo fotsy no hitan'izy ireo sy nanambara tamin'izy ireo ny filazantsaran'ny Paska. Hoy ilay anjely tamin'izy ireo: “aza talanjona, tsy ato Izy fa efa nitsangana, efa nitsangana Izy, tsy ato Izy”. Io no filazantsaran'ny Paska ka zaraina amintsika androany. Tsy navela ho tazonin'ireo vehivavy ireo ho azy samirery izany vaovao mahafaly izany, dia ny fitsanganan'i Jesosy tamin'ny maty izany, fa nomena andraikitra koa izy ireo hilaza izany amin'ny mpianatr'i Jesosy, indrindra indrindra fa i Petera. Kivy tanteraka tokoa mantsy ireo mpanaraka ny Tompo rehefa maty sy nalevina Izy. Tsy

tian'Andriamanitra hitanondrika sy ho vesaran'alahelo maharitra anefa izy ireo, ka tsy maintsy ilazana haingana ny fahaveloman'ny Tompo, mba hahatonga azy ireo hahazo hery indray. Tsy maintsy velomina indray ny finoana sy ny fanantenana izay efa foana tao amin'izy ireo, ka ambara fa ilay Tompony dia velona, efa nitsangana tamin'ny maty ary mbola hiaraka amin'izy ireo indray; ary any Galilea no hiantombohan'izany fiarahana izany. Notsindrana manokana koa ny nilazana izany tamin'i Petera satria i Petera dia anisan'ny mpianatra nafana fo tamin'ny fanarahana ny Tompo, kanefa anisan'ny nivadika tamin'ny Tompo koa. Izy no nandà an'i Jesosy ka nilaza ho tsy nahalala azy rehefa hitany fa mafimafy ny raharaha momba ny Tompo izay nentina teo amin'ny mpisoronabe. Ny hafatry ny anjely mivantana tamin'i Petera anefa dia midika fa mamela heloka azy ny Tompo izay nolaviny, ary mbola vonona handray azy sy hanendry azy ho vavolombelona hanambara ny famonjena vitany eto amin'izao tontolo izao. Ho antsika rehetra mankalaza izao Paska izao, mbola maniraka antsika koa ny Tompo ankehitriny. Maniraka antsika hanambara ny fahavelomany eo amin'ny mpiara-belona amintsika Izy, eny fa na dia olona tsy mahatoky sy efa nivadika tamin'ny Tompo tamin'ny alalan'ny toetra sy fomba maro samihafa nataontsika izay tsy mifanaraka amin'ny maha kristiana mpanara-dia an'i Kristy antsika aza. Irahin'ny Tompo isika mba hanambara amin'izay tsy mino ny fahavelomany. Velona ny Tompo! Velona Izy ary velona manaiky hiara-miaina sy hanome fiainana vaovao izay rehetra mino Azy. Anjarantsika no manambara izany fahaveloman'ny Tompo izany eo amin'ny fiarahamonina misy antsika, amin'ny alalan'ny teny sy asa izay ataontsika.

Ny andininy faha 8 amin'izao teksta izay anjarantsika izao dia anehoan'i Marka ny toetra amam-pihetsik'ireo vehivavy rehefa nandre ny vaovao tamin'ireo anjely. Voalaza fa nandositra niala ny fasana izy ireo, talanjona, tsy nilaza tamin'ny olona satria natahotra. Ny olona rehetra isehoan'Andriamanitra amin'ny fahitana, amin'ny alalan'ny anjely izay irahina, izay voalaza ao amin'ny Baiboly, dia tsy maintsy talanjona sy matahotra satria olombelona mpanota nefa mihaona amin'Andriamanitra masina. Koa matahotra sao maty satria vovoka sy lavenona, tsy tokony hahita an'Andriamanitra be voninahitra. Io tahotra tao anatiny io koa no tsy nasahian'ireto vehivavy ireto nilaza tamin' olona ny zavatra hitany. Nefa azo heverina ho antony tsy nilazalazan'izy ireo tamin'ny olona ny zavatra hitany koa ny fitazonany ny hafatry ny anjely, izay havantana any amin'ny mpianatry ny Tompo aloha, fa tsy amin'ny olon-kafa. Ary inoana fa notanterahiny tokoa izany ka nandrenesan'ny mpianatra ny vaovao mahafaly ny amin'ny nitsanganan'ny Tompo, ka nahatonga an'i Petera lasa nihazakazaka nanaporofy izany nandeha nijery ny fasana, araka ny voalazan'ny evanjelin'i Lioka, ao amin'ny toko faha 24. Ry Kristiana malala, irak'Andriamanitra koa isika hanambara ny fahaveloman'i Kristy eto amin'izao tontolo izao. Mba hampahomby ny iraka ampanaovina dia tsy maintsy matahotra an'Andriamanitra mpaniraka isika. Amin'izany, ny tahotra ananantsika dia tsy tahotra ho fandosirana Azy, fa tahotra ho fanajana Azy; dia ny fankatoavana ny tenin'Izy mpaniraka antsika, ka hanefantsika sy hanajantsika ny asa ampanaoviny antsika, dia ilay fanambarana ny filazantsara eto amin'izao tontolo izao. Amin'ny fanatontosantsika izany dia tsy maintsy hatahotra sy ho tia ary hatoky an'Andriamanitra isika, ka amin'izay dia Izy no mampahavokatra ny asantsika ary mahatanteraka ny asa ataontsika rehetra. Zava-dehibe ho antsika ny filazantsaran'ny Paska androany. Velona ny Tompo, tsy ao am-pasana intsony Izy fa efa nitsangana, araka izay nolazain'ny Anjely. Fanantenana ho ahy sy ho anao izany fitsanganan'i Jesosy tamin'ny maty izany. Ny fahavelomany dia fampialana anao ao amin'ny fahafatesan'ny ota ka handehananao amin'ny fiainam-baovao hanjakan'ny Fanahy Masina, miara-dia tanteraka amin'Izy Tompo ilay nitsangana tamin'ny maty ka velona ho an'Andriamanitra. Velona tokoa ny Tompo, ry havana, resy ny fasana. Izy no santatra amin'ny fitsanganana amin'ny maty ka velona mandrakizay mba hamelona anao miaraka Aminy koa, raha manaiky Azy ianao. Koa aoreno tsara ny finoana Azy ary tanteraho ny asany fa Izy no maniraka anao hitory ny filazantsaran'ny fahavelomany eto amin'izao tontolo izao. Tsarovy fa Izy, izay manome hery anao hiala amin'ny fahafatesan'ny ota ka maniraka anao ho vavolombelona, no mbola hanangana anao koa amin'ny andro farany mba

hatratraranao ny fahasambarana mandrakizay izay efa nomaniny ho anao sy izay rehetra mino Azy.

Voninahitra anie ho an'Andriamanitra Ray sy Zanaka ary Fanahy Masina, izay Azy hatramin'ny taloha indrindra ka ho mandrakizay. Amen.

Raiso ny fitahiana: Ny fahasovan'i Jesosy Kristy Tompontsika, ny fitiavan' Andriamanitra Ray ary ny firaisana ao amin'ny Fanahy Masina, ho aminareo rehetra anie mandrakizay mandrakizay. Amen !

## 29. Rasolofoson H

Mk 16:1-8

Dia mbola mamerina indray ny fiarahabana antsika rehetra noho ny fahatrarana ny andron'ny Paska. Velona tram-pamonjena sy heniky ny fitahian'ny Tompo, velona hanarin'ny ny tenin'Andriamanitra ka tsy maty tratra ny nenina. Ho aminareo anie ny fahasoavana amampiadana avy amin'Andriamanitra Raintsika sy Jesosy Kristy Tompo. Amen.

Ny perikopa izay anjarantsika eto dia perikopan'ny andro paska voalohany amin'ny taom-piagonana voalohany. Ny zava-dehibe ambara ao dia ny fahaveloman'i Jesosy fanantenantsika indray. Samy milaza izany avokoa ny filazantsara efatra, na dia tsy mitovy aza ny fomba entina milaza izany. ka tahaka ny olona efatra mijery zava-dehibe mitranga iray, rehefa miala teo dia samy mitantara ireo, ary dia samy manana ny fomba fanambarany azy avy, fa ny fototra kosa dia iray ihany. Koa eto dia mifanaraka tsara ny mpanoratra ny filazantsara efatra milaza ny fitsanganan'i Jesosy tamin'ny maty, nefa dia samy araka ny fombany avy izany. Na izany aza dia samy manambara izy ireo fa ny fisehoan'i Jesosy tamin'ny voalohany dia noraisin'ny mpianatra tamin'ny ahiahy be. Nisy aza izay nandà mihitsy noho ny fiheverana izany ho tsaho fotsiny ihany. Marihina fa tsy voatokana ho tamin'ny lehilahy fotsiny ihany izany fisehoana izany, fa tamin'ny vehivavy indrindra koa, ary dia niafara tamin'ny fahatokiana sy ny finoana tsy azo hozongozonina izany. Marka, eto amin'ity teksta ity, dia maneho fa vehivavy no nasaina nanambara voalohany ny fitsanganan'i Jesosy tamin'ny maty. Manambara izany ny perikopa voalohany ato amin'ity perikopa ity, dia eo amin'ny andininy faharoa sy fahatelo izany. Aseho eo amin'ny andininy voalohany ny fitiavana sy ny fahatsapan'ireto vehivavy ireto ny adidy tokony ho nataony nefa tsy vitany ka tiany hotanterahina. Ny andininy faharoa dia manambara ny fanapahan-kevitr'izy ireo feno risim-po hanatanteraka ny adidy tsy vitany, ary abaribary manaraka izany ny fahatsapan'izy ireo ny hakelezan'ny heriny ka ilany namana hafa hifanampy amin'ny zavatra ataony. Tato aorian'izay dia tena talanjona sy nivadi-po ary torakovitra noho ny hahatairana izy ireo, noho ny zavatra tsy nampoizina natrehany, araka izay hita ao amin'ny andininy faha efatra izany. Vao mainka niampy izany tahotra nahazo azy ireo izany tamin'ny nahitany an'ilay tovolahy nitafy ankanjo fotsy, izay marika manambara ny maha mponin'ny lanitra azy, dia araka ny hazavain'ny andininy faha telo ao amin'ny toko faha sivy izany. Ary ireo rehetra ireo miteraka fivadiham-po tsy miova, saingy eo amin'ny andininy faha enina dia mampionona sy mampitony azy ireo ilay zatovo; izany toe-javatra natrehan'izy ireo izany, na ny an'ilay tovolahy na ny tahotr'ireo vehivavy, dia maneho ny tsy maha anganongano ny zavatra hitan'izy ireo, fa tena fahitana tahaka ny fahitana rehetra voalaza ao amin'ny Baiboly. Ary rehefa tohizana ny famakiana ny tenin'Andriamanitra dia voamarika fa raha nanao fandalinana ny teny hotoriana isan'alahady ny tompon' andraikitra momba izany dia hita fa tsy mba nalahany tao ho isan'ny ao anatin'ny perikopa ny andininy faha 8; ka dia mipetraka ny fanontaniana hoe: inona no antony nahatonga azy ireo tsy nanao ny andininy faha 8 ho isan'ny ao anaty perikopa? Ary inona koa no dikan'izany ho amintsika Kristiana? Midika inona amintsika ny fahanginan'ny vehivavy? Ary nahoana no tsy nanatanteraka ny asa nampianandraketina azy ireo vehivavy ireo?

Ny zava-misy dia izao: ny iraka nampanaovina ireto vehivavy ireto dia ny hilaza amin'ny mpianatra sy i Petera ny amin'ny fitsanganan'i Jesosy tamin'ny maty ary ny nialohavan'i Jesosy azy ireo tany Galilea, araka ny teniny. Ny famakiana ny andininy faha 8 anefa dia ahitana fa rehefa nandre ny teny ireo vehivavy dia nivoaka ny fasana ary nandositra niala teo. Hazavain'i Matio ao amin'ny toko faha 28 andininy faha 8 ny ireo fihetsik'ireto vehivavy ireto, fa tahotra sy hafaliana no nameno ny fony, ka nihazakazaka ireo nandeha nanambara ny vaovao mahafaly tany amin'ny mpianatra. Ato amin'i Marka anefa dia ambarany fa tora-kovitra sy talanjona izy ireo ary nandositra noho ny tahotra; ary ambonin'izany dia nangina izy ireo tsy nilaza

n'inoninona tamin'ny olona, ka ambaran'i Marka fa vokatry ny tahotra avokoa izany. Izay azo tsoahina amin'izany anefa dia izao: ny tsy filazan'ireo vehivavy ireo na inona na inona tamin'ny olona dia azo heverina fa ho ara-dalana ihany; ary tsy fahanginana noho ny tahotra no nahatonga azy ireo hangina, satria tsy nirahina hanambara "tamin'ny olona" izy ireo fa "tamin'ny mpianatra" ihany, araka ny Lioka toko faha 24 andininy faha 9; fa mazava ny teniny hoe: "lazao amin'ny mpianatra sy i Petera". Toa natao ho mpampahatsiaro ny tenin' Andriamanitra ireto vehivavy ireto eo anatrehan'ny mpianatra ny Tompo, mampahatsiaro ny andraikitra ny vehivavy eo anivon'ny fitondrany ny ankohonana. Ka ny fahanginany izay tsy nilazan'izy ireo na inona na inona tamin'ny olona dia, voalohany indrindra, maneho ny fanoavana velomin'ny finoana nananan'izy ireo, ka nanekeny ho iraka nanambara ny fahaveloman'i Jesosy any amin'ny mpianatra aloha, satria ny fihaonana tian'i Jesosy hatao, tsy ho an'ny olona rehetra tamin'izay, fa ho an'ny mpianatra sy i Petera ihany aloha. Ka na ny tahotra niharo hovitra, na ny fahagagana tao anatin'izy ireo, dia rariny raha nisy izany satria zava-dehibe no nampanaovina azy ireo, amin'ny maha vehivavy azy, ny vehivavy izay tsy fihevitra sady tsy nasiana lanjany na nisaina ho isan'ny olona akory aza teo amin'ny fiarahamonina Jiosy. Fa ny fanivaiva amin'izao fiainana izao no nofidin'Andriamanitra hanambara ny filazantsara "hampamenatra ny hendry" sy ny be voninahitra. Fantatra tsara ny toetran'ny vehivavy fa malemy tsy mba matanjaka tahaka ny lehilahy ary tena kitahorina aza. Porofon'izany ny fanahiany mialoha ny hahatongavany teo amin'ny fasana ny amin'ny hanakodia ny vato, kanefa dia nirahana izy ireo mba hanambara ny fahaveloman'i Jesosy amin'izany maha izy azy "vehivavy" izany. Ary izany dia mampahatsiaro ny fanirahana an'i Gideona izay nitenena hoe "mandehana amin'izao herinao izao"; koa na manao ahoana na manao ahoana ny hahalehiben'ny asa dia tsy hanahy fa laveh no homba sy hanatanteraka izany. Koa ho an' ireto vehivavy ireto dia mety ho ny finoany sy ny fifaliany izay ao anatin'ny ary ny fanoavany, ka nandraisany ny tenin'ilay zatovo lahy ho baikon'Andriamanitra, no nampangina azy ireo sy tsy nitenenany tamin'ny olona; lafiny iray hafa dia mety ny tahotra niteraka finoana sy fanoavana toy izay rehetra nahita fahitana tao amin'ny Baiboly izany. Ka na ny fialany haingana tamin'ny fasana, na ny fahanginany dia azo heverina fa asan'Andriamanitra madiodio izany, fa Andriamanitra dia miseho amin'ny olona izay tiany irahina. Ka izay hita amin'ity perikopa ity dia ny fanirahan' Andriamanitra ireto vehivavy ireto, ny fifidianany azy ireo ho fitaovana mahomby hanambara voalohany ny fahatanterahan'ny teny nambarany tamin'ny mpianatra, dia ny fahaveloman'i Jesosy.

Ry havana malala, eo anatrehan'izany tenin'Andriamanitra izany dia tsaroana ny tenin'ny Anjely hoe: "nahoana no ato amin'ny maty no hitadiavanareo ny velona?" Marina fa amin'ny maha malagasy antsika dia tena mino isika fa ny razana dia mitahy, ka izany no mahatonga antsika hikolokolo ny faty. Ny razana izay efa any am-pasana, izay efa lasa vovoka dia mbola kolokolointsika ihany satria manantena isika fa ao amin'izany no ahitantsika ny fitahiana sy ny zavatra rehetra izay tadiavintsika amin'izao fiainana izao; kanefa amin'ny maha Kristiana antsika, Jesosy dia manambara, asehon' Andriamanitra amin'ny alalan'ity teny eto amin'ny Marka ity, fa tena tsy nankasitrahany ny zavatra saika nataon'ireto vehivavy ireto, dia ny hanosorana menaka indray, hanosorana zava-manitra indray ny fatin'i Jesosy izay efa tany am-pasana. Ry havana malala ao amin'ny Tompo, tsy navelan'i Jesosy hahita Azy tao anatin'ny fasana ireto vehivavy ireto fa navelany kosa handray ny fanirahana izay nataony, ho setrin'ny fitiavana izay nasehony. Koa araka izany dia manan-kambara amintsika ny tenin' Andriamanitra, fa "tsy vonona hiantso ny marina Andriamanitra fa miantso ny mpanota hibebaka". Ka ireo lalana efa nahazatra antsika, ny fandehanana amin'ny fasana, itadiavana fitahiana, itadiavana vola amin'izao fiainana izao ka hanaovana ny famadihan-drazana, fonosina, kolokoloina ny razana mba hitahy, dia hazavaina tsootra amintsika fa ahoana moa no ahafahan'ny razana hitahy antsika raha toa ka ny hikarakara ny momba azy aza tsy vitany? Koa maika fa ny hikarakara anao izay velona? Fa raha ny hikarakara ny momba azy dia ianao velona no hikarakara ny razana fa tsy izy no mahakarakara ny tenany. Sanatria manao tsinontsinona ny razana izay nitokian'ny malagasy, tsia! Tsy izany mihitsy! Fa

izay tiana hambara eo anatrehan'ny tenin'Andriamanitra izay ampaherezana antsika eto sy ampianarana antsika ny sitrapony, dia ambara mazava fa tsy sitrapon'Andriamanitra ny hikarakarana indray ny razana izay efa any amin'ny fasana, ka hanatenan-javatra; fa eritreritra amin'ny tsy fananana fahatokiana an'i Jesosy izany amin'ny maha Kristiana antsika. Izay zava-dehibe eo amin'ny fiainantsika dia ity: isika dia efa sady mponin'ny tany isika no efa mponin'ny lanitra ihany koa. Ary amin'ny maha mponin'ny lanitra antsika dia tsy miandry tonga any andanitra isika vao miaina izany fiainan-danitra izany fa dieny mbola eto an-tany dia efa afaka migoka ny fifaliana izay ananan'ny mponin'ny lanitra sahady. Koa aza manjeny andro ho lava ary fa ialao ny fomba tsy ankasitrahana'Andriamanitra izany. Fa raha nankasitrahana'Andriamanitra izany fomba amin'ny famadihan-drazana izany dia nekeny ny hanosoran'ireo vehivavy ireo menaka manitra ny fatin'i Jesosy, ary dia nomeny alalana izaho sy ianao afaka hanao malalaka ny famadihan-drazana. Fa voalaza tsy afaka hanompo an'Andriamanitra sy Mamôna ianao, tsy afaka hanompo Andriamanitra hafa izaho sy ianao, fa ny Andriamanintsika dia Andriamanitra saro-piaro. Na saro-piaro aza anefa Izy dia tena fitiavana tokoa, ary izany maha fitiavana azy izany no antony ananantsika fahavelomana, ka afaka mandre izao tenin'Andriamanitra izao; satria Andriamanitra dia miala nenina amintsika mandrakariva ka mikolokolo antsika tahaka ny fikolokoloana ilay voaloboka, tahaka ny fikolokoloana ilay aviavy izay tsy nanana voa ary tsy nanantena hanana voa eo aminy. Tahaka izany no ialan'Andriamanitra nenina amintsika.

Ry havana malala ao amin'ny Tompo, “fitiavana mandrakizay no nitiavan'Andriamanitra antsika ka izany no nampaharetany ny famindram-pony amintsika”. Ary dia maniraka olona Izy hanambara ny fitiavany izay tsy manam-pahataperana sy tsy manam-paharoa. Koa dia manana fanantenana isika ny handova ny fiainana mandrakizay miaraka amin'i Jesosy. Fa ho setrin'izany kosa anefa dia inona no tokony ho anjarako sy anjaranao miatrika ny fanirahana sy ny antson'ny Tompo izay tsy mety mangina ao anatinao? Sarotra ny fiainana ankehitriny ary tena sarotra mihitsy ary tena tsy vitsy ny Kristiana no mangozohozo finoana miatrika izany fahasaratana izany. Sakana lehibe eo amin'ny fiainana amin'ny fandrosoana amin'ny fanompoana an'Andriamanitra ny olana isan-karazany eo amin'ny fiainantsika; ary io no ilay vato lehibe izay nampiasa saina ireto vehivavy izay handeha ho any amin'ny fasana ka nahatonga azy ireo ho lasa eritreritra lalina teny amin'ny fasana ny amin'izay hanakodia ny vato, izay hanala ny vato teo amin'ny varavaram-pasana. Kanefa rehefa nitraka izy ireo dia indro fa efa afaka ny vato, tsisy n'inioninona intsony teo amin'ny varavaram-pasana. Ambara amin'izany ny herin'Andriamanitra izay tsy azon'iza n'iza tohaina, eny hatramin'ny fahafatesana, izay fahavalo faran'izay hatahoran'ny olombelona indrindra, dia tsy maharesy ary tsy mahatohitra ny herin'Andriamanitra. Ambaran'izany ny fitiavan'Andriamanitra izay tsy voafehin'ny fasana, ny fitiavan'Andriamanitra izay tsy voafehin'ny herin'olombelona, fa miasa sy manan-kery eo amin'ny fiainantsika olombelona malemy. Koa ankehitriny, ry havana malala, Jesosy velona no ambara amintsika, Jesosy efa tsy ao am-pasana intsony no ambara amintsika fa Izy ilay velona sy manjaka mandrakizay mandrakizay. Manoloana izany dia miantso ahy sy ianao Izy satria tsy tiany hisy ho very ny olona rehetra na dia iray akory aza; ka miantso ahy sy ianao Jesosy mba ho vavolombelona hanambara fa foana ilay fasana, foana ilay hery izay nangeja, fa resin'i Jesosy. Ary ataony mpandresy toa Azy koa isika satria Izy no efa “santatra ho an'izay efa nodimandry”, ary dia fanantenana lehibe ho antsika izay mpanara-dia azy rehetra izany.

Koa amin'izao andro Paska izao dia avia isika samy hanavao ny fanoloran-tenantsika ho an'Andriamanitra, ka hanary ny fahazaran-dratsy rehetra, ary handeha amin'ny fanavaozana ny saina izay nataon'Andriamanitra ho antsika. Ialao ny fahazaran-dratsy rehetra, tohero izany, tohero amin'ny Anaran'i Jesosy, fa ho tanteraka aminao ny tenin'Andriamanitra, dia ny amin'ny hahampanompo mahatoky anao, na dia ao anatin'ny maha ianao anao aza, fa izany indrindra no niantsoany anao. Fantany ny momba anao rehetra, kanefa ninia tsy nijery izany Izy, fa ianao no nofidiny hanambara amin'ny hafa ihany koa ny fahasavana izay efa natolony anao. Mitsangàna



àry, mahareza, fa indro Jesosy momba anao; ary Izy no hahatanteraka ny fikasana tsara rehetra ao am-ponao. “Izy” irery ihany “no lalana”, “Izy” irery ihany “no fahamarinana” ary “Izy” irery ihany no” fiainana” izay antony hahavelomanao.

Dia ho an’ Andriamanitra irery ihany ny voninahitra izay Azy efa hatramin’ny taloha indrindra ka ho mandrakizay, Amen.

### 30. Raharinomenjanahary Léonie Chardine

Mk 16:1-8

Izao fihetsika nataon'ireto vehivavy ireto izao dia mampahatsiahy ahy ny nahafatesan'ny zanako faravavy, na dia toa zavatra mifanoitra aza ny antony nandehanan'ny tany am-pasana. Telo andro taorian'ny nandevenana azy dia lasa teny am-pasana izahay vehivavy, ny reninay, ny rahavavin-dreninay, ny renibenay, izahay irai-tampo taminy rehetra; rehefa nipetraka teo izahay naharitraritra dia niditra. Raha nanontany ny antony tamin'ny renibeko aho dia fara famoizana azy, hono, no antony nandehanan'ny teny; ka matoa tsy niantso, hono, ny maty tao am-pasana raha maheno ny feonay havany, dia midika izany fa tena maty tokoa izy. Marihina aloha fa tsy mpampiasa “formole” loatra ny faritra misy anay. Ireto vehivavy ireto koa dia ny finoana fa tena maty ka tsy nitsangana Jesosy no antony nahatongavany eto hanosotra zava-manitra ny faty. Fampiasan'ny Jiosin' ny fiaraha-monina ara-pivavahana sy ara-piaraha-monina ny fanosorana diloilo ary haroiny zava-manitra izany matetika . Raha misaona anefa izy dia fadiana izany, araka ny voalaza ao amin'ny 2 Samoela toko faha 14 ny andininy faha 2. Ny Malagasy koa dia mpanosotra diloilo, indrindra ny vehivavy; ary any amin'ny faritra misy ahy dia, rehefa mifana ny vehivavy, dia hosorana menak'omby ny vatany iray manontolo rehefa avy mandro izy. Ny vahiny izay mivahiny any amin'ny Jiosy dia hosorany diloilo amin'ny lohany, ka raha te haneho fanajana mihoatra aza izy dia hosorany hatramin'ny tongony izy. Amin'ny fivavahana Jiosy, ny olona sy ny zavatra tsy manana aina rehetra dia hosorana diloilo koa. Ny mpanjaka sy ny mpisorana atokana dia hanidinana diloilo ny lohany. Io fanidinana diloilo amin'ny mpanjaka sy ny mpisorana io dia fametrahana ny toetra sy ny fahamasinan'Andriamanitra ary ny Fahahiny ao amin'ny ilay nosorana, satria amin'ny Anaran'Andriamanitra no nanaovana izany. Ka dia masina izy ireo satria “masina Aho, hoy Jehovah”. Hosorana diloilo koa ny taberinakely sy ny fanaka momba azy ho fanamasinana ireny; tsy toa izany koa va no ataon'ny Malagasy izay manosotra diloilo ireo vakoka heverina ho masina ka hivavahany sy hangatahany zavatra? Tsy ny velona ihany anefa no hosoran'ny Jiosy diloilo fa ny maty koa ary itambarany amin'ny firenena maro izany, toy ny Egyptiana rehetra izay tena nalaza tokoa tamin'izany fotoana izany. Natao hiaro ny faty tsy ho lo ny diloilo sy ny zava-manitra nafangaron'ny Egyptiana ka nalaza eran'izao tontolo izao ny “momification”. Fomba roa no havoitran'ny baibolintsika amin'ny fanosorana faty dia ny fomba Egyptiana sy ny fomba Jiosy.

Fomba telo samihafa no nanaovan'ny Egyptiana izany fanosoram-paty sy ny fitahirizana izany; fomba voalohany raha tena mpanan-karena ilay olona dia esoriny ny atidohan'ny maty ary ny tsinainy rehetra tandrify amin'ny lanivohany sy ny atin'ny faty rehetra, dia sasany divay sy zava-manitra ny ati-faty, avy eo dia sesefany miora sy kasia sy asfalta mbamin'ny zavatra manitra samihafa ary dia zairiny indray ny lanivohan'ny maty namoahana ny tao anatin'ny; avy eo dia alona 70 andro ao anatin'ny karazan-tsira atao hoe “natorona” ny faty; ka aorian'izany dia sasana indray vao fonosina lamba hariry madinika. Ary io lamba io dia hosorana dity sy asifalta. Vita izany vao atao ao am-pasana ny faty. Ny fomba faharoa dia eo amin'ny fandania atao'ny mponina; tsy esorina ny tsinain'ny maty fa asiana solika sedera ny ao anatin'ny faty ary alona indray ao anatin'ny natorona 70 andro ihany koa. Rehefa afaka izany dia levona ny nofo rehetra ka hoditra sy taolana sisa ary dia iny no halevina rehefa nofonosin-damba. Ny fahatelo dia ny an'ny valalabemandry satria kely ny fandania, asiana kasia kely ny ao anatin'ny faty ary alona ao anaty natoroana toy ny teo aloha, ny sasany kosa anefa dia manolo asifalta ny kasia. Raha izany ary ny fomba fanaon'ny Egyptiana, manao ahoana kosa ny fanaon'ny Jiosy? Taty aoriana lavitra vao hitan'ny Baiboly fa manamboatra faty koa ny Jiosy. Izany dia nanomboka tamin'i Niasa mpanjakan'ny Joda ao amin'ny 2 Tantara toko faha 16 andininy faha 14 ka hatramin'ny andron'i Jesosy, Jaona toko faha 19 andininy 39 ka hatramin'ny faha 40. Ary izany koa no kasain'ireto vehivavy ireto hatao taorian'ny nisehoany. Miora sy hazomanitra maromaro no

ahosotra sy afono ny maty miaraka amin'ny lamba; nefa toa tsy niaro ny faty tamin'ny fahalovana izany, raha ny tantaran'i Lazarosy no nojerentsika. Toy ny an'ny Egyptiana, naharitra hatramin'ny arivo taona vitsivitsy mihitsy aza ny tsy fahalovan'ny faty.

Hanosotra faty no nahatongavan'izay telo mirahavavy ireto. Safotry ny fahoriana izy rehetra tamin'ny nahafatesan'i Jesosy, very ny fanantenany, adino ireo fampianarana izay nolazain'i Jesosy ny amin'ny hitsanganany amin'ny maty, adino ireo fahagagana sy famantarana rehetra nataon'i Jesosy teo anatrehan'izy ireo fa saron'ny fahoriana sy ny fahadisoam-panantenana. Adinony ny nananganan'i Jesosy ny zanakavavin'i Jairo, ilay lahitokan'ny mpitondra tena tao Naina ary Lazarosy izay efa maina. Tsy izany koa ve no mahazo antsika ankehitriny rehefa iharam-pahasahiranana sy fahoriana? Ny olana no avelantsika hanafotra antsika ka tsy hitantsika ny voninahitry Jesosy Kristy; arakaraka ny mampiondrika antsika ao amin'ny fahoriana mahazo antsika no tsy ahitantsika an'i Jesosy vonona hitondra izany fahoriana izany miaraka amintsika; arakaraka ny isaintsainantsika ny ny fahoriana no tsy ahenoantsika ny antsom-pitiavan'i Jesosy manambitamby antsika hoe: “mankanesa aty amiko ianareo rehetra izay miasa fatratra sy mavesatra entana fa Izaho no hanome anareo fitsaharana” sy ny hoe : “ety amin'izao tontolo izao no ahitanareo fahoriana; nefa matokia fa Izaho efa nandresy an'izao tontolo izao”. Eo anatrehan'ny fahoriana izay manafotra anao dia mitrakà ka Jesosy no banjino fa tsy ny fahorianao. Fa arakaraka ny iantsoanao an'i Jesosy no hisavan'izany fahoriana sy loza mitatao izany, toy ny nahazo ireo mpianatra teny an-tsambokely sy i Petera raha nandeha teny ambony ranomasina Izy; fa rehefa niantso sy nanatrika ny Tompo izy ireo dia rava niaraka tamin'izay ny fahafatesana sy ny fitrebony.

Ahariharina'ity perikopa eto ity ny maha tompon'ny aina an'i Jesosy ka tsy azon'ny fahafatesana hozonina, aseho eto fa resin'i Jesosy ny fahafatesana, nitsangana Izy ka mamerina indray ny finoan'ireo mpianatra sy ny fanantenana izay very tamin'ny fahafatesany. Ambaran'ity iraka avy any an-danitra ity fa maty tokoa Jesosy izay nohomboana tamin'ny hazofijaliana, saingy tena nitsangana marina tokoa ka tsy tratra ao am-pasana intsony. Izany vaovao mahafaly izany dia nampaherezana ireto vehivavy izay mbola nitanondrika ireto, ary rehefa nampaherezina izy ireto dia nasaina nitory izany zava-mahagaga nefa mahafaly loatra izany any amin'ireo mpianatra mbola safotry ny alahelo. Nanoro ny toerana halehan'ireto mpianatra ny Anjely fa mialoha azy ireto any i Jesosy Kristy. Izany fahafahan'i Jesosy mandeha izany dia porofo mitohoka amin'ny tenda ny fahavelomany satria ny tsy maha ao am-pasana azy dia mety ho izy nangalarin'ny mpianatra tokoa, araka ny nahelin'ireo mpitondra fivavahana Jiosy, fa ny fahafahany mihetsika kosa tsy azo namboamboarina. Notolorana baiko ireto vehivavy ireto hitory ny fitsanganan'i Jesosy tamin'ny maty amin'ireo mpianatra. Tanterak'izy ireo anefa ve izany ?

Noho ny tahotra, hoy ny andinin'ny farany eto, dia tsy nilaza na inona na inona taman'olona izy ireo. Nanandevo tokoa ny tahotra na efa naseho azy ireo ny fasana foana, na efa nolazaina fa mandeha mialoha ny mpianatra any Galilea Jesosy dia mbola nahery tao anatin'izy ireo ny tahotra ka tena namatotra azy ireo tokoa. Tsy nanam-piadanana na fifaliana ireto vehivavy fa ny fahitany ny fasana foana sy ny fanirahana hilaza izany amin'ny olona no vao maika nampangovitra azy ka nampangina azy. Inona loatra ary ny antony nampangina ireto iraka hilaza ny vaovao mahafaly amin'ny mpianatra ireto? Tsy tokony ho mailamailaka va izy ireto satria ilay efa nafoy no indro ambara fa velona indray. Ny nifanohitra amin'izany anefa no niseho, tsy sahy niteny izy ireo, tsy nanao toy ireo boka efa-dahy tamin'ny andron'i Jorama mpanjakan'ny Israely izay sahy nanambara ny vaovao mahafaly, fa misy hanina navelan'ny Syrianina ao, na dia tsy tokony hanantona ny toerana misy ny olona salama aza izy, araka ny fomba Jiosy. Inona no mety mamatotra azy ireto?

Ny voalohany dia ny fomba amam-panao no mitazona ireto vehivavy tsy ho sahy hanambara ny fahaveloman'i Jesosy Kristy. Teo amin'ny fiaraha-monina Jiosy mantsy, ary

mitovy an'izany koa ny Malagasy mandraka ankehitriny, dia tsy mba tia kabary ny vehivavy, indrindra hilaza zavatra mikasika fivavahana; tsy isaina ny vehivavy sy ny zaza raha misy fanisana; ohatra raha nanao ny fahagagana ny amin'ny mofa sy ny hazan-drano vitsivitsy Jesosy dia ny lehilahy ihany no nisaina, ankoatry ny zaza amam-behivavy. Noho izany dia natahotra ny tsy hoeken-teny, holazaina hoe mpandainga ireto vehivavy ireto, toy ny voalaza ao amin'ny Lioka toko faha 24 andininy faha 11; ka tsy sahy tokoa izy ireo fa andrao hatao tsinontsinona ny teniny. Toy izany koa ny fiaraha-monina Malagasy jentilisa, tsy miteny am-pivoriana ny vehivavy, ary raha sendra mba miteny izy ireo dia hamaivanina izay lazainy ka tenenina hoe araka ny fiteny Antanosy: “zaza amin'ampela” na “resaky ny zaza amam-behivavy” ka tsy hasiana vidiny. Navesatra tamin'ireto vehivavy ireto izany, Jesosy rahateo tsy hitany, ka dia nangina izy ireo.

Ny antony faharoa sady lehibe dia ny tsy finoan'ireto vehivavy ireto; tsy nino izy ireto fa nitsangana tokoa Jesosy satria, araka ny voalaza teo, tsy hita maso izy. Noho izany dia natahotra ny hilaza zavatra tsy fahita izy. Ny tsy finoana an'i Jesosy dia tsy ahitana fiadanana sy fifaliana ka dia mbola mitoetra ho fahoriana mandrakariva sy ny famoizam-pon'ny olona izay tsy manana Azy. Tsy mahatsapa fahafahana mihitsy ny tsy mino fa mbola fatopatoran'ny tahotra maro samihafa, indrindra fa ny tahotra ny fahafatesana. Ary izany indrindra no nahatongavan'i Jesosy, ka nahafatesany teo amin'ny hazofijaliana ary ny nitsanganany, dia ny hanafahany ny olona izay nandany ny fiainany rehetra tamin'ny fanandevozana noho ny tahotra ny fahafatesana, hoy ny mpanoratra ny Hebreo, satria fifaliana lehibe ho an'ny olona rehetra, hoy ny Anjely ny nahaterahan'ny Mpamonjy, araka ny filazantsaran'i Lioka”. Koa na dia velona Jesosy nandresy ny fahafatesana ho ahy sy ho anao, ho antsika rehetra, raha tsy mino isika dia mbola hitoetra ao amin'ny tahotra ihany fa tsy hanana hafaliana sy fahasahiana hitory an'i Jesosy velona ka lasa misakana ny asa fitoriana ny filazantsara izany. Izay tsy mino ny fitsanganan'i Jesosy Kristy amin'ny maty dia tsy ho afaka hitory izany mihitsy satria ataony ahoana no fitory izay tsy hinoany? Paoly apostoly dia tao aorian'ny fihaonany tamin'i Jesosy mivantana vao sahy nanambara Azy; ka na iza na iza tsy resy lahatra amin'ny fitsanganany amin'ny maty dia tsy hanana fahasahiana hanambara an-karihary amin'ny olona rehetra fa nitsangana tamin'ny maty tokoa Jesosy Kristy. Maro amintsika ankehitriny koa no mbola voafatotry ny tahotra sy ny tsy finoana ka tsy ho sahy ny hitory ny tenin'Andriamanitra. Anisan'ny mamatotra antsika amin'izany koa ny fomba amam-panao, ary tsy izany indrindra ve no mbola maha voafatotra ny vehivavy teolopianina tsy atao ordinasiona, fa tsy mpitana hazomanga ny vehivavy araka ny fomba amam-panao sady tsy mpisorona?

Ry havana malala! Velona Jesosy, velona tokoa, resiny ilay fahavalony farany indrindra dia ny fahafatesana, rava ny tahotra, afaka isika rehetra. Koa na lehilahy, na vehivavy, dia mijoroa, ambarao ny famonjena vitan'i Jesosy Kristy satria efa afaka amin'ny tahotra isika rehetra izay mino. Ka manome anao adidy lehibe Jesosy, manome antsika adidy lehibe Jesosy, dia ny hilaza amin'ny tsirairay fa velona Izy ary mialoha izay mpanaraka Azy any amin'ny toerana rehetra falehany, satria velona Jesusintsika fototry ny fivavahana sy ny finoantsika ka afaka mandeha amin'ny toerana rehetra miaraka amintsika. Tsy voafatotra ao am-pasana Izy, tsy hoe nangalarin'ny mpianatra Izy, fa tena nitsangana tokoa. Ary mba hampioerenana izany finoana izany amin'ny mpianatra no nisehoan'ny tenany tamin' ireo mpianatra nandritra ny fotoana maromaro alohan'ny niakarany any an-danitra. Koa sahia mijoro manambara ny fahaveloman'i Jesosy Kristy fa porofo isehoan'ny fahavelomanao koa izany. Fa “izay mino” ka “maharitra hatramin'ny farany”, hoy Jesosy Kristy, “no hovonjena” ka tena hahita an'i Jesosy miharihary rehefa tonga eny amin'ny rahon'ny lanitra Izy miaraka amin'ny anjelyny sy ireo masina tsy omby alinalina.

Dia ho voninahitr'Andriamanitra irery ihany anie izany rehetra izany ary ho fiadanana sy fifaliana ho an'izay mino sy mandray izany. Amen.

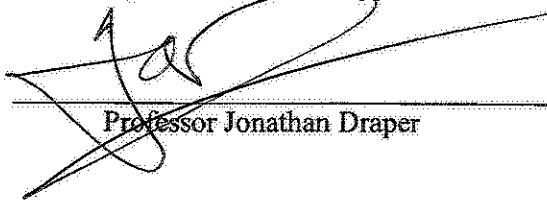
**Declaration**

I, Kevin A. Ogilvie, PhD candidate, University of KwaZulu-Natal, Faculty of Humanities, Religion and Social Sciences, School of Religion and Theology, hereby declare that unless specifically indicated to the contrary in the text, this thesis is my own original work and shall only be submitted for the purposes of the above mentioned degree.

  
\_\_\_\_\_  
Kevin Ahmfeldt Ogilvie

February 9, 2011  
Date

As the supervisor, I hereby approve this thesis for submission

  
\_\_\_\_\_  
Professor Jonathan Draper

February 10, 2011  
Date

*(with corrections)*  
University of Kwazulu-Natal  
2011