

## PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

Title: A STRATEGY ON SEVENTH-DAY ADVENTIST CHURCH INVOLVEMENT  
TOWARD THE SOCIAL REINSERTION OF INMATES OF TSIAFAHY  
PENITENTIARY, MADAGASCAR

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One of the main challenges for the prisoners of Tsiafahy is social reintegration and the personal follow-up of their spiritual life, especially when the sentence is over. This requires valuable work, unity, and strict cooperation with the Adventist Church in Antananarivo and the surrounding area, especially the Adventist Church near the site of the Tsiafahy prison.

The aim of the project was to maintain the spiritual life of prisoners who have served their sentence and got out safely or prisoners incarcerated because of calumny who, after passing through trial and the issue of order, are acquitted, meaning that there is no criminal record on their bulletin No. 3. Thus, they will continue to remain with God, go deeper in their life of faith and directly apply the fundamental truths they have learned in their lives. Those truths will make them decent and reliable people in their community instead of being a burden to others again.

The results of the inquiry revealed that the challenge was that most of these prisoners who are released from the Tsiafahy prison do not attend the Adventist Church. This is in spite of the fact that they were well trained in the Scriptures while in prison, through daily Sabbath School lessons, Bible memory verses, morning devotionals, worship, and service on Sabbaths. They had known well Seventh-day Adventist Church's fundamental beliefs.

The present researcher, who is the chaplain for prison ministry in the Central Malagasy Conference with his team, through his periodic interventions, contributed to the change for the improvement of the behavior of the prisoners. This state of affairs was quickly noticed by the prison service officers who wrote favorable reports to their superiors concerning the prisoners in question. During the presidential pardons at the national celebration in June and at the end of the year, precisely in December, these prisoners had their sentences reduced or even to be released in a very short time, which allows the surrounding churches to prepare for their reception before sending them back to their families of origin. Seasonal or short-term work helped them not to be a heavy burden for the church members before they were coming back home.

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A project

presented in partial fulfillment

of the requirements for the degree

Master of Arts in Pastoral Theology

by

Misaela Ranjaolisera Sahondrarison

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## CHAPTER 1

### INTRODUCTION

When we cast a general view of the prison and its environment, the evocation of the word “prison” immediately brings up a whole vocabulary that strikes the mind: “violence,” “brutality,” “show-down,” “ignorance,” “opacity,” and “no rights.” These have been reported and denounced by the European Committee for the Prevention of Torture in 1993.

Tsiafahy prison, situated in Antananarivo Atsimondrano, in the rural municipality of Bongatsara, is one of the cruelest jails in the world. It was established under the Second Democratic Republic of Madagascar, with close cooperation with the North Korean country. Tsiafahy Prison is counted among the most dangerous prisons in all of Africa. It is called a “Maison de force” (a type of penitentiary reserved for violent criminals), established in 1985.

#### **Statement of the Problem**

Even though the Tsiafahy prison can only accommodate 350 prisoners at maximum capacity, there are now more than 1200 detainees in this prison. Does the Tsiafahy prison have the best environment for the spiritual development of human beings to ensure the social reintegration of the captives? Can a convert become a recidivist, be imprisoned again, and become worse than the first time? Why is it that most of these prisoners who are released from Tsiafahy’s prison do not attend Church anymore after their release?

## **Purpose of Study**

This research was conducted to win souls and to reach the prisoners to Christ. It developed a strategy to spiritually prepare the inmates of the Tsiafahy prison for social integration, especially after their release.

## **Significance of the Study**

Jesus commanded the church to take care of the “least of these.” (Matthew 25:40; cf. Luke 4:18-19). Ministry should be done for them, inside the prison, and in view of their eventual release.

More than half of Tsiafahy’s prisoners are awaiting trial so, there is a higher probability for the prisoners there to be released from prison and directly inserted in the church. That prospect points to the benefits and importance of doing this kind of research in the penitentiary prison of Tsiafahy.

## **Methodology and Procedure**

This is a strategy developed on Seventh-day Adventist church involvement toward social reinsertion. This project will proceed as follow:

In Chapter 1, the author introduces the project with an overview of the situation, a statement of the problem, the purpose of the study and methodology and procedure, and definitions of terms.

The next chapter deals with the theological foundations. Themes such as a ministry of hope in the Old Testament, the ministry of hope in the New Testament, and the ministry of hope according to Ellen Gould White will be presented. The biblical-theological section discusses also such expressions as “healing the brokenhearted,” “God’s grace,” seeking and saving the lost, calling sinners to repentance, and “offering more abundant life,” all relating to lives of and ministry to the inmates

Chapter 3 describes the local settings. It presents Tsiafahy prison and its location, and living conditions. There was a Seventh-day Adventist church inside of Tsiafahy's prison. Thus, the chapter discusses the life of the Seventh-day Adventist members prisoners in Tsiafahy's prison, the culture, and mentality of the prisoners according to the local inmates' context, and at last, the religious environment of this area and worshipping conditions.

Chapter 4 develops a strategy for church implication toward Tsiafahy's inmates for their social reintegration. The last chapter concludes the study and gives further recommendations.

### **Definition of Terms**

The legal term "defendant" means a person in a trial who is accused of committing a crime or being sued by another person.

"Convict" is somebody who has been judged and stated officially in court as someone guilty of a crime and is therefore incarcerated.<sup>1</sup>

The Malagasy jail system is organized into four different levels of security.

The first level is called the "cellule" (cell), which belongs to the local police system. The defendant may be kept for a maximum period of 48 hours under the jurisdiction of the police officer. The second level is "Maison d'arrêt" (Arrestation jail). This level depends directly on the municipality. The third level of security is Penitentiary establishment also called "Maison centrale" which depends on regional penitentiary administration and the Ministry of Justice in Madagascar. Most of the detention centers that exist in all regions of the island of Madagascar, more specifically in the provincial capitals such as Antananarivo, Toamasina, Fianarantsoa, Toliary, Antsiranana and Mahajanga, are called central houses. Generally, only those

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<sup>1</sup> *Oxford Advanced Learner's Dictionary of Current English*, 2015, s.v "Convict."

sentenced to long terms, repeat offenders and prisoners considered dangerous, or those whose reintegration is considered very uncertain, are assigned to them. The detention regime is very severe because the main concern is security, hence the term "security prisons".

Normally, there was a court of first instance in this region, there is the president of the court, the prosecutor, the investigating judge, Lawyer in court, the clerk, and the prison staff obviously in the 23 regions of Madagascar like the head of the prison and his deputy head of the prison in charge of the social rehabilitation of the prisoners, head of the prison in charge of the security of the prison in question, general interior supervisors of male prisoners or female prisoners or child prisoners under 18 years of age, offices for the secretariat of the different entities in the prison, heads of posts of the different quarters existing in the prison. The national detention centers that receive primary detainees, convicts at the end of their sentence and those sentenced to three years or less, as well as those deemed rehabilitated. Regional detention centers that receive convicts with a sentence of three years or less and less than five years if the remaining sentence is less than three years. The last level is "Maison de force" (literally "house of force"), the equivalent of a high-security penitentiary. Today only one prison with this level of security exists in the country: The Tsiafahy prison. Convicts and inmates are there for specific violent crimes: rape, murder, robbery (with a cultural particularity for buffalo thieves), and political crimes. This establishment is under the lonely supervision of the Ministry of Justice in Madagascar.

Difference between "Penitentiary establishment" and "Prison force establishment": a house of force means a prison of high surveillance for criminals. The penitentiary establishment means a house of detention and correction. The prison

community brings together mainly people who are detained and officials of the administration who have custody of them. The inmate has a subordinate position concerning his guardian, inherent to his status, which essentially translates into a duty of obedience.<sup>2</sup>

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<sup>2</sup> Olivia Cligman, Laurence Gratiot, and Jean-Christophe Hanoteau, *Le droit en prison* (Paris : Dalloz, 2001), 13-14.

## CHAPTER 2

### THEOLOGICAL FOUNDATION

This chapter concerns the ministry of hope found in the Old and New Testaments and in other books of Ellen G. White and also Jesus' mission, Paul's epistle, and other authors mentioned below.

#### **Ministry of Hope in the Old Testament**

The Ministry of hope is a work of redemption for those who are discouraged and considered unsuccessful in life, who have slipped and fallen completely, and are sent to prison to serve a sentence.

The story of Joseph tells us that Potiphar's anger flared up and Joseph was arrested and sent to prison without delay, but God showed favor to him so that he was pleasant in the eyes of the chief of the prison. The high official recommended him to be the guardian of the prisoners. Joseph did everything. God went with Joseph.

Joseph was appointed head of the prison ward. The Bible says that God was with Joseph. He got favor in the eyes of the jailer. And all the prisoners were entrusted to him (Gen 39:20-23).

In Genesis 39: 19–20, we notice that Potiphar seems to have believed in everything he was told by his wife. The fact that he did not execute Joseph but instead sent him to prison seems to indicate that he was not fully convinced of the accusation against Joseph by his wife.

So Joseph move from one confinement (pit in Gen 37) to another confinement, i.e. the jail. We can see the hands of God at work for Joseph. He found favor in the

eyes of the jailer. The prisoners were entrusted him. For that to be done, the jailer believed he could be trusted with such responsibilities. So, a trusting relationship was developing between Joseph and the jailer. The outcome was that the jailer did not oversee anything because everything was in the hands of Joseph. But, it is noteworthy that the Bible says that Joseph kept God constantly in his sight. In other words, Joseph felt and kept His constant presence. And that is the reason why Joseph prospered and ascended (Gen 39:23).<sup>1</sup>

It can be seen here that when the hand of God is with His servants, even if severe trials like imprisonment or other difficulties happen to His people, God will give special blessings beyond what can be imagined by human beings, especially for those who obey the Lord.

### **Ministry of Hope in the New Testament**

Jesus forgave, even those who carried out his cruel execution. There must have been hope even for them. On the cross (Luke 23:34), He prays to God to forgive His enemies. And what about the man crucified next to him? When he confessed to his crime, Jesus tells him that they will be together in Paradise (Luke 23: 42–43).<sup>2</sup>

Luke tells that the “kingdom of God” has arrived. In that new order, the outcast would be embraced in God’s redemption. That is why, everyone, without any exception nor distinction, is invited to enter.<sup>5</sup> In face of that opendoor invitation and proclamation, the Pharisees were indignant.<sup>6</sup>

That is how Luke narrates his gospel. According to him, first of all, the law and prophets have not been abolished. They, that is the the Scripture, point to the

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<sup>1</sup> Victor P. Hamilton, *The Book of Genesis. Chapters 18-50*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Pub. Co, 1995), 471-472.

<sup>2</sup> William Hazzard Barnwell, *Called to Heal the Brokenhearted: Stories from Kairos Prison Ministry International* (Jackson, MI: University Press of Mississippi, 2016), 25.

manifestation of the plan of God, which is not revealed through and fully in the ministry of Jesus.<sup>4</sup>

Forgiveness is very important because it solves difficult problems, just like Jesus did here on Earth. It will give hope again to those who are discouraged and depressed in life because of imprisonment as they lose their rights, they are ostracized by society or even their close family, their colleagues, and their close neighbors, and feel like they have no one to care for them.

### **Ministry of Hope according to Ellen Gould White**

Ellen G. White, the messenger of the Lord, talks about redemptive (restorative) ministry of hope. She says that the model of ministry alone can guarantee success in outreach. He had three methods: (1) mingling with people, (2) showing sympathy for them, (3) ministering to their needs to win their confidence. Then it is not surprising that when He told them to follow Him, they did.<sup>3</sup>

According to Ellen White, evils permeate the world we live in. Unfortunately, some present the gospel in such an indifferent a manner that it makes little impression upon the lives of people. Yet, hearts are crying out for something, the real need is there to satisfy.<sup>4</sup>

### **Other Authors on Ministry of Hope**

It is heartwarming to know that in spite of general indifference of people in the world, many still believe that there is hope to offer, and they serve themselves as

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<sup>3</sup> Ellen G. White, *The Ministry of Healing*, Complete Published Ellen G. White Writings: Comprehensive Research Edition [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2008), 143.

<sup>4</sup> Ellen G. White, *Counsels on Health*, Complete Published Ellen G. White Writings: Comprehensive Research Edition [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2008), 25.

channels of hope. As it has been said, hope is the breathing of the soul.<sup>5</sup> So much so, that when there is no hope, there is despair and death.

Christian doctrines about last things and the end times deals with the promise of salvation, and the consequent self-realization for humans. That self-realization comes only by God's power. Such power was manifested in Jesus Christ, and the Bible says that the indwelling Holy Spirit realizes it in the lives of believers.

The union with the Father that results from the infusion of divinizing grace won by Christ on the Cross is the only adequate object of the virtue of hope. The treatise of eschatology attempts among other things to respond to the following questions: Are the claims of Christian believers, to the effect that God has promised humans an immortal destiny of perfect beatitude, justified? What implications do Christian eschatology and the dynamics of hope have for other aspects of theology: ethics and politics, anthropology, ecclesiology and sacraments, spirituality, and the doctrine of the Trinity?<sup>6</sup>

Gregory of Nyssa narrated something about Basil the Great, one of the great church fathers, who had given His life for God (that is he died in serving God). So Gregory went to comfort and console his sister, a teacher by profession. Gregory was deeply afflicted by Basil's death. He too needed consolation and comfort in and through the presence of other believers. Basil's sister quoted the words from the

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<sup>5</sup> Gabriel Marcel, *The Philosophy of Existence* (Providence, RI: Cluny Media, 2018), 1, <https://www.barnesandnoble.com>.

<sup>6</sup> Paul O'Callaghan, *Christ Our Hope: An Introduction to Eschatology* (Washington, DC: Catholic University of America Press, 2011), 28.

Apostle on the duty not to grieve for those who are asleep because only those who do not have hope have such feelings.<sup>7</sup>

As illustrated through Gregory of Nyssa here, we see the importance of hope in the heart of human beings that looks like the prisoners of Tsiafahy. They too feel always as if they are between life and death.

When we turn to the theologies of hope and liberation, we have presented with a decidedly this-worldly rather than other-worldly emphasis. For Pannenberg the coming kingdom is not a supernatural intervention into history but the destiny of present society.<sup>8</sup> In Gilkey's view, "hope is directed at a human well-being in the new historical world of the future."<sup>9</sup> Moltmann speaks of the fulfillment of history rather than a kingdom "beyond history?" He is careful not to claim that man creates his future but that he acts "in the light of the promised future that is to come." Christ's coming is not eternity breaking into history but "the opening up of history." The eschatological hope is seen as "the humanizing of man" and "the socializing of humanity."<sup>10</sup> Johann Metz is a current proponent, within Catholicism, of what one might call intra-historical fulfillment. He sees the future The Personal Return of Christ that the church hopes for "emerging" and "arising" in the here and now. In place of an otherworldly eschatology, he proposes "a creative and militant eschatology" which seeks the overthrow of oppressive power structures in society.

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<sup>7</sup> Gregory of Nyssa, "On the Soul and the Resurrection," in *A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, Second Series: Gregory of Nyssa: Dogmatic Treatises, Etc.*, ed. Philip Schaff and Henry Wace, trans. William Moore, (New York, NY: Christian Literature Company, 1893), 5:430.

<sup>8</sup> Wolfhart Pannenberg, *God and Man* (Minneapolis, MN: The Westminster, 1968), 254.

<sup>9</sup> Langdon Gilkey, *On Niebuhr: A Theological Study* (Chicago, IL: University of Chicago Press, 2001), 221.

<sup>10</sup> Jürgen Moltmann, Margaret Kohl, and Brian McNeil, *The Spirit of Hope: Theology for a World in Peril* (Louisville, KY: Westminster John Knox Press, 2019), 121.

The character of his theology of hope is clear from this statement: Our expectation does not seek the heavenly and earthly Jerusalem as the city promised by God, ready-made and existing.<sup>11</sup> We do not need to wait for it as if it were distant and far away. The kingdom of God and spiritual happiness can be lived here and now. It exists among and within us. In a sense, we take active part in building it, and we are not just interpreters of it. That is the beauty of hope, which helps us to live in the eschatological city of God, now.<sup>12</sup>

### **Jesus' Mission**

When we look at Luke 19: 10 about Zacchaeus' repentance, it is precisely what is most pleasing to God for a repentant sinner to turn away from his evil ways. The story about Zacchaeus illustrates genuine repentance. Zacchaeus extorted people as a tax collector. But in His encounter with Jesus, he repented. His repentance entails sincere regret. Then Zacchaeus made a verbal confession (18: 13), which is equally required for genuine repentance. It was a public confession was public, yet directed to God (19: 8).

As it transpires from Luke's narration, Zacchaeus stopped behaving wrongly as he used to. But restoration was to be involved. So Zacchaeus gave to the poor and restored the money of those he had wronged. This last step means that repentance is more than a fleeting gust of emotional melodrama but has implications for one's long-range future and should show up even in the bank balance. As Jesus authoritatively

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<sup>11</sup> Johann Baptist Metz, *Faith in History and Society: Toward a Practical Fundamental Theology* (New York: Seabury Press, 1980), 173.

<sup>12</sup> Donald G. Bloesch, *Essentials of Evangelical Theology* (San Francisco, CA: Harper & Row, San Francisco, 1982), 176–177.

uttered that Zacchaeus was a true son of Abraham. He declared that salvation came to his house.<sup>13</sup>

God takes the initiative in the offer of forgiveness. Yet repentance is needed, and is a condition to receive it. It requires action and restitution on the part of the one who needs forgiveness. The prisoners of Tsiafahy need to be forgiven by God himself. They need the renewal of the Holy Spirit. As the Bible makes it clear, the Holy Spirit convicts men of sin; that is the Holy Spirit causes us to express sorrow for sin. The Holy Spirit leads to foot of the cross, to the see the one we have grieved.

Repentance is the first step that must be taken by all who would return to God. According to David E. Garland, repentance and reformation must follow confession. Change and transformation in life must be manifest. In other words, anything that is offensive to God should be eliminated. That evidence of the sorrow for sin should be seen. It is about change in our life.<sup>14</sup>

The relationship between the prisoners and the story of Zacchaeus is exactly the case for all the sinners concerned, without the tangible repentance of the change of behavior of a prisoner, there is no salvation from the Lord.

### **The Word “Healing the Brokenhearted”**

Jesus came to heal the brokenhearted. As a disciple of God, we will be able to heal others because the spirit of the Lord is upon us. The Son of God, the glorious commander of heaven, was affected by pity for the human race. His heart was overwhelmed with compassion when the woes of the lost world stood before him.

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<sup>13</sup> N. T. Wright, *Jesus and the Victory of God* (London: Society for Promoting Christian Knowledge, 1996), 257.

<sup>14</sup> David E. Garland, *Luke*, Zondervan Exegetical Commentary Series on the New Testament 3 (Grand Rapids, MI: Zondervan, 2011), 753.

As the prophecy of Isaiah 60:2 says, darkness covers the earth. But the glory of the Lord shall shine upon His people, who has been represented by Jesus. He was the light of the world (John 8:12). When He was in synagogue of Nazareth, Jesus appropriated upon Himself the words of prophet Isaiah 60 :1, when He said that the spirit of the Lord was upon Him to preach the gospel to the people, heal the brokenhearted, proclaim liberty to the captives, and open the prisons and free them from sins (Luke 4:18,19). Then Jesus commissioned His disciples to do the same (Matt 5 :14, 16 ; 28 :18-20).<sup>15</sup>

Psalms 107:20 says that the Word of God heals, rescues, and changes us. David also wrote that the person who constantly meditates on the Word will be firmly planted like a tree. And he will prosper (Ps 1:1-3). God's children have stability. All that they do can prosper. This is to be done through the meditation of God's word. God commanded Joshua, as he led the children of Israel to inherit the promised land, to have the book of the law always kept in his mouth, to continuously meditate on it.<sup>16</sup> That way he may be able to observe and do according to what it instructs him to.

According to God Himself, Joshua would be prosperous and successful, only by putting the Lord always before him, His word in his mouth and continuously meditated in his heart (Josh 1:8). As it is said in Deuteronomy 30:14, if we have a close relationship with God, His word of God is near us, in our mouth, in our mind and in our heart, so as to enable us to do what it instructs us to do. In Isaiah 55: 11, the Lord promises us that the word of the Lord which has been given to us will not return to him void, as long as it accomplishes the purpose for which He has sent it. Paul in 2

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<sup>15</sup> Ellen G. White, *Prophets and Kings*, Complete Published Ellen G. White Writings: Comprehensive Research Edition [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 2008), 718.

<sup>16</sup> Joyce Meyer, *Healing the Brokenhearted: Experience Restoration through the Power of God's Word* (New York, NY: Warner Faith, 2003), 563.

Corinthians 3: 1, 8, states that we are transformed by what/who we contemplate: by beholding his Word, we are transformed and changed into His image. Part of beholding the glory of the Lord is seeing the glorious plan that He has for us and believing it.<sup>17</sup>

We can readily see the implications of the mission of Jesus. As we learn from the Bible, Jesus dealt with the problems which affected human beings since sin entered our world. These can be seen through the text of Luke 4:18-19. First, there is poverty (He came to preach the gospel to the poor). Then there is sorrow (He came to heal the brokenhearted). There is bondage (He came to proclaim freedom to those who are captives of sins). There is suffering (He came to give recovery of sight to the blind). There is oppression (He came to set the oppressed free).

All this is summarized by the phrase that He came to proclaim the acceptable year of the Lord. God's kingdom with its new era has dawned. He is the answer for all the problems that afflicted God's people. Christ is the answer.

Jesus stopped after stating that He came to to proclaim the acceptable year of the Lord. This is noteworthy. As a matter of fact, the prophecy of Isaiah continues that the anointed of the Lord would proclaim tht the day of vengeance of God (Isa 61:2b). His proclamation in the synagogue was in line with His mission, that is to preach the acceptable year of the Lord, not God's vengeance (destruction) on His people. It is only when the comes back again, that the vengeance of the Lord will be proclaimed against those who have not accepted Him.

As Luke 4:22 reports, people were obviously impressed. They spoke well of Him, having been attracted to Him by His gracious words. It was a mystery to them how Joseph's son, the Carpenter, had developed so well. In verse 23, the Lord knew

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<sup>17</sup> Meyer, *Healing the Brokenhearted*, 564.

that this popularity was shallow. There was no real appreciation of His true identity or worth. He anticipated that they would say to Him, “Physician, heal yourself!” Ordinarily, this parable would mean, do for yourself that you have done for others. In other words, you have sick condition you need to cure, as you claim to cure others. But Jesus has been challenged in a slightly different way. Jesus said that they would tell him to do in Nazareth (His childhood village) what He had done in Capernaum (Luke 4:23). The Jews were launching a scornful challenge Him, to perform in Nazareth too.<sup>18</sup>

Again, the inaugural speech of Jesus in Luke 4:16-19, quoting Isaiah 61: 1-3, and the exposition of His message, as put forward above, focuses on His mission to save and give hope to the hopeless.<sup>19</sup>

In the face of darkness and the hopeless situation in this world, Barnwell wonders how that divine image can disappear. Yet, there is a God who protects and cares for us as human beings, even if Satan attacks us as human beings.<sup>20</sup>

According to what Jesus says in John 13:34-35, we are to die to selves, and thus, we may be able to serve God and our fellow men with all our hearts and minds. Jesus says that the new commandment that He had given consists of loving one another, and thus, all would know that we are His disciples.<sup>21</sup>

We are to learn to speak forth God’s word in such a way that it will not come back to him empty, but will fulfill his will and purpose for our lives!<sup>22</sup>

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<sup>18</sup> William MacDonald, *Believer’s Bible Commentary*, ed. Arthur L. Farstad, rev. ed. (Nashville, TN: Nelson, 1990), 1381-1382.

<sup>19</sup> Meyer, *Healing the Brokenhearted*, 566.

<sup>20</sup> Barnwell, *Called to Heal the Brokenhearted*, 34.

<sup>21</sup> *Ibid.*, 298.

<sup>22</sup> Meyer, *Healing the Brokenhearted*, 567.

## **The Word “Love and Salvation”**

And Jesus said to him [Zacchaeus]: “This day salvation came to this house according as he, too, is Abraham’s son. For the son of man came to seek and to save what has been lost.” (Luke 19:9,10). Jesus' words are a refutation of the murmurs. Jesus spoke to Zacchaeus, made an assertion about him, in the hearing of all who were present. The emphasis is on "today," because today Jesus brought salvation to that house, and those who lived there received it by faith. This "salvation" is a rescue, a deliverance, plus the resulting state of security. It is freedom from sin and guilt through the forgiveness of Jesus and the restoration of the soul to the favor of God as His child and heir.

Behind the salvation of Zacchaeus is all the saving work of Jesus. The emphasis is on “came” which is placed forward for this reason, which tells of his coming in its entirety. It is a Messianic term, for Jesus is the One coming and as such was now present.

His mission in coming to the world is to seek and to save that which has been lost, according to Luke 19:10. In his first coming, some specific individuals, like Zacchaeus, had a direct encounter with him. That encounter, like other encounter, was evidence that His purpose of coming was more than an intention. In the parallel passage of Matthew 18: 11 we have only the one verb to save. In Luke, the verb to seek is added. But both form a unit. The seeking reaches out by the gospel and thus saves.

We are created by God to be moral beings. Through His life and death, Jesus demonstrated love for others. That love is undeniably is the basis of his reign. That is also the foundation of morality. What we should do for him is deduced from what He had done for us. According to His teaching (John 13:34; cf. Eph. 5:25) we should

love one another as He has loved us, forgive as He had forgiven us (Matt. 6:18:32, 33), and to live our new life in accord with the Spirit who has given us life (see Gal. 5:25).

There is not salvation by work in living in harmony with what the Lord requires us. Rather, it is to shape one's life according to the deliverance brought by Jesus. If we are not willing in accordance with what He claims, we are rejecting Him and His kingdom. It is normal to expect anyone who wants Christ to be his King, to be His subjects.

When a Christian has the assurance of Jesus's love and salvation, this will play an important role for him to live for Christ. He will be able to be an example of love. As Paul says, if anyone is in Christ, he is a new creature (2 Cor 5:17), a born-again Christ does not live a life of immorality (Rom 3:8; 6:1, 15), he is in for the new moral walk (verses 3, 4; 7:4; 8:2–4). The assurance of love and salvation is a solid foundation for that.<sup>23</sup>

### **God's Grace**

When God gave the Ten Commandments on Mount Sinai, terror gripped the Israelites at the foot of the mountain. There were unusual thunder and lightning (Exodus 20: 18–21). We wonder why the law was given in that frightening manner. Is there a connection between the social insertion of the prisoner as a Bible-believing prisoner and the fear of the Lord and his imminent judgment? Let us explore further.

First, it was designed to give a sensitive discovery of God's glorious majesty and help our faith in him. Therefore, we can be persuaded to live in his fear. It was an example of the terrors of the general judgment, in which sinners will be called to

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<sup>23</sup> Ivan T. Blazen, "Salvation," in *Handbook of Seventh-day Adventist Theology*, electronic ed., ed. Raoul Dederen, Commentary Reference Series 12 (Hagerstown, MD: Review and Herald Publishing Association, 2001), 290-291.

account for violating this law. It was an indication of the terror of the convictions which the law brings to the conscience, to prepare the soul for the consolations of the Gospel. Thus, the law was given by Moses so that the grace and truth brought by Jesus Christ might be better received. Paul broadly describes this example of the terror of this dispensation as a foil to highlight our privileges as Christians in the light, freedom, and joy of the New Testament dispensation (Heb. 12:18).

Second, it left a strong impression on the mind of the Israelites, and it had indeed affected them. Verse 18 says that “they removed, and stood afar off. » Now they were effectually cured of their presumption, and taught to keep their distance. According to Paul in Hebrews 12 :19, «They entreated that the word should not be so spoken to them anymore,” but begged that God would speak to them by Moses. Hereby they obliged themselves to acquiesce in the mediation of Moses.

Third, we note the encouragement Moses gave them, by explaining the design of God in his terror (v. 20): “Fear not.”

Fourth, we see the progress of their communion with God by the mediation of Moses (v. 21). They were introduced to God and draw near to Him (Jer. 30:21; Eph 3:12).<sup>24</sup>

### **The Word “Truth”**

Since the God of the Bible, we preach is truth and He walks in truth, as His children, we must also walk in truth. It is this life in truth that we communicate to prisoners. God is also a judge. He judges with righteousness: that is why it is essential

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<sup>24</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume* (Peabody, MA: Hendrickson Publishers, 1994), 95.

to make them love the truth and live in the truth. (Psalm 31:5; 108:4; Psalm 57:3; 96:13).

All things exist because of His will (Ephesians 1: 11). His will is the ultimate truth of every proposition or fact. Because of God's will, the stars continue in their orbits (Psalm 147:4) and Paul and his fellow voyagers arrive safely (Acts 27:24), even though God could have willed otherwise.

Whether God's creative power also extends to the truths of logic and mathematics has been the subject of controversy in Christian theology, with some (e.g., Descartes) claiming that two and two equal four only because God wills it, while the mainstream of Christian theology maintains that such a view is either speculative or incoherent.

While a general account of truth may be inferred from biblical data, the focus of Scripture is upon soteriology, the truth revealed in the gospel of God's atoning grace through Christ. This is the truth that Christ and the apostles have proclaimed (John 8:44-46; 18:37; Rom. 9:1; 2 Cor. 4:2), which was prefigured in the OT (1 Pt. 1:10-12) and witnessed to by the Holy Spirit (John 16:13). God's revelation in Christ can be true in contrast to OT teaching, not because OT teaching is false, but because it is in the shadows and incomplete compared to the NT. So, Christ brings the truth (Jn. 1: 17) and the Holy Spirit leads into all truth (Jn. 16: 13).<sup>25</sup>

### **The Phrase “Seeking and Saving the Lost”**

Adam's sin adversely affect the rest of creation, not only human beings but other creatures (Rom 5:12). Subsequently, the Bible says that our sins separate us from God (Isa 59:2). But God, because of His love, had a plan which has been laid before the foundation of the world (1 Pet 1:20). Genesis 3:15 is called the proto-evangelion. Jesus would become flesh (John 1:14), willingly laying down His life for us, and took our punishment. His final words on the cross were, “It is finished” (John

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<sup>25</sup> Walter A. Elwell and Barry J. Beitzel, *Baker Encyclopedia of the Bible (BEB)*, (1988), s.v “Source of Life.”

19:30). Our redemption was accomplished. But for us to experience the benefit of His atoning sacrifice, we should trust in Him and His sacrifice as payment for our sins (John 3:16). Then the righteousness of God will be put on us (Rom 3:22).<sup>26</sup>

David's sin with Bathsheba is a perfect of illustration of God's grace, forgiveness, and transformed life (2 Sam 11). In Psalm 32 and 51, David relates his experience of spiritual torment because He confessed his sins to God. Only then, he was able to praise God (Ps 51:15).<sup>27</sup>

### **The Phrase “Calling Sinners to Repentance”**

Luke 5:31, 32 reads, “And Jesus answering said unto them, they that are whole need, not a physician; but they that are sick. . . . I came not to call the righteous, but sinners to repentance.” It is essential for us to be where the lost are and get in a setting where we can talk with them, and they can talk with us. They are going to listen to our message and watch our life. They are going to judge if our life lines up with the message, just like Christ's life does.<sup>28</sup>

Luke uses the word repentance here which is omitted in the parallel passage of Matthew 9:13 and Mark 2:17. Thus, Luke introduces a topic of major importance. In other words, Luke wants to convey that the gospel of grace and forgiveness is for everyone, but to receive it there must be repentance. In the parable of the tax collector and the Pharisee in Luke 18, the tax collector met this prerequisite. The Pharisee refused to recognize his sinful nature. In fact he was boasting of his achievement and

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<sup>26</sup> Michael S. Houdmann, *Questions about Salvation: The 100 Most Frequently Asked Questions about Salvation* (Bloomington, IN: Westbow Press, 2014), 25.

<sup>27</sup> Franz Delitzsch, *Psalms, Commentary on the Old Testament 5* (Peabody, MA: Hendrickson, 1996), 628.

<sup>28</sup> Maurice West, *The Gospel according to Luke* (Wilmington, DE: Rockford Publishing, 2007), 85.

religiosity (18:11-12). It is noteworthy, that one of the themes in Luke is joy: joy linked with repentance (15:7, 10, 22-27, 32).<sup>29</sup>

### **“Offering More Abundant Life”**

God the Father is before all else "the only living God" (Jer 10:10; John 5: 26). God, the source of all life (1 Tim 6: 13), “inbreathed” humans at creation and maintains them continually (Job 34:14-15). God alone gives life (Gen 17:16) and takes it away (Gen 3:22-24; 6:3; Ps 104:29; Luke 12:20).

The sign of life is movement. Man is a "living", animated body (Matt 27:50; Luke 8:55). Animals also have this animating "breath-soul" (Gen 1:24; 6:17). Thus, all of nature is animated by a life that comes from God (Acts 17:24-28). Life is therefore sacred, but it is unfortunately as ephemeral as grass, clouds, dew, and shade (1 Chr 29:15; Job 7:6, 9; Jas 4:13-16; 1 Pet 1:2 4). Long life is desired (Gen 35:29); all life is preferable to death and has infinite value (Eccl 9:4-6; Matt 6:25; 16:26), for *Sheol* harbors ghostly "unliving life" devoid of feeling, hope or divine help (Ps 88:3-12).

A person's life can be improved by loving and serving God (Deut 30:15-20; 1 Pet 3:8-12), experiencing God's deliverance (Isa 38:16) and receiving divine blessings (Matt 5:3-12).<sup>30</sup>

### **Christ as Life**

The Greek word for "life" is *zoe*. In the classical Greek language, this word was used to designate life generally. There are a few examples of this meaning in the New Testament (Acts 17:25; Jas 4:14; Rev 16:3), but in all other cases, the word was

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<sup>29</sup> Walter L. Liefeld, “Luke,” *The Expositor’s Bible Commentary*, ed. Frank Ely Gaebelein (Grand Rapids, MI: Zondervan Publishing House, 1984), 8:884.

<sup>30</sup> Elwell and Beitzel, *BEB*, s.v “Abundant Life.”

used to designate divine life, eternal life - the life of God (Eph 4:18). This life resided in Christ, and he made it accessible to all who believe in him. This life can only be received through belief in the one who possesses *zoe life*, who is Jesus Christ.<sup>31</sup>

The radiant, life-giving quality of the life made available in Christ was evident in the authority of his word and the power of his touch (Matt 9:18; Mark 1:27, 41-42; 5:27-29). He is "the author of life" (Acts 3:15), who provides the way to life (Mat 7:14; 25:46; Mark 8:35-37; 9:42-47). He raised the dead by his power of life. His own resurrection made him "a life-giving spirit", with the power of "eternal life" (Rom 8:2; 1 Cor 15:45; Heb 7:16). Thus, Jesus Christ is "our life" (Col 3:4) - in union with him, we find "newness of life" (Rom 6:4) and are newly created, now living not for ourselves but for him (2 Cor 5:15-17).

John, in particular, insists that Christ is the source of this new life (John 3:14-16; 5:21) for the children of God (1:12; 3:3, 5). This life, those who know God and Christ already enjoy (5:24; 17:3; 1 John 5:11-12), for they have already passed from death to eternal life (John 10:28; 11:26). This life is abundant (10:10), enlightened (8:12), free and satisfied (10:9), victorious (Rom 6:6-14), full of peace and joy (Rom 5:1-11), inexhaustibly refreshed (John 4:13-14; 7:37-38) and immortal (John 5:24; 1 Cor 15:51-57).

All this is true because, from the very beginning, "everything that came into being was alive with his life" (John 1:4, NEB). Thus, the father's life is poured out into the world through the Son, who also "has life in himself" and gives it to whomever he will (John 5:26). He is "the resurrection and the life" (11:25; 14:6) and demonstrates this by restoring life to paralyzed limbs, raising the dead and conquering

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<sup>31</sup> Eugene E. Carpenter and Philip Wesley Comfort, *Holman Treasury of Key Bible Words: 200 Greek and 200 Hebrew Words Defined and Explained* (Nashville, TN: Holman Reference, 2000), 277.

death (5:5-9; 11:43). People stay in death only because they don't want to "come" and "have life" (5:40; cf. 1 John 3:14).

In 2 Corinthians 5:17, Paul says that if anyone is in Christ, he is a new creature. "Being in Christ" occurs 134 times in the Bible, and someone in Christ is delivered. According to Paul in Colossians 1:13, God has not only delivered us from the power of darkness, but ushered us into the kingdom of His son.<sup>32</sup>

In line with that, Jesus said he was sent to proclaim liberty to those who are chained spiritually (Luke 4:18). When we are in Jesus who has the power, we are healed, changed in spirit, in soul, and body.<sup>33</sup> As we have seen, the mission of Jesus was to destroy the devil and his works. Consequently, anyone who responds to Him will salvation and enjoy a better life.<sup>34</sup>

### **Ministry of Hope according to Paul**

When reading his epistles, we see Paul alling himself a prisoner (Eph 4:1; Phil 1:1; Col 4:10; Titus 1:1). He was bound because of the gospel. From the prison, he called for Philemon to forgive his runaway slave, Onesimus.<sup>35</sup> As we read the account of Paul's please, we see distinctly two facets that stand out: that of faith in Christ, and love towards our neighbors.

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<sup>32</sup> Kenneth Copeland, *Now Are We in Christ Jesus* (Texas, TX: Kenneth Copeland Ministries, 1980), 7-9.

<sup>33</sup> *Ibid.*, 10.

<sup>34</sup> Ken Corkum, "The Role of the Seventh-day Adventist Minister in Public Evangelism" (DMin diss., Andrews University, 1986), 4-6, <https://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=1158&context=dmin>.

<sup>35</sup> John Calvin and Pringle William, *Commentaries on the Epistles to Timothy, Titus, and Philemon* (Bellingham, WA: Logos Research Systems, 2010), 348.

Faith is said to be in Christ, because to Him it especially looks; in like manner as in no other way than through him alone can God the Father be known, and in no other than in Him can we find any of the blessings which faith seeks.

Calvin and William go on to say:

Paul, therefore, reminds Philemon that he ought not to be so greatly offended at the flight of his slave, for it was the cause of a benefit not to be regretted. So long as Onesimus was at heart a runaway, Philemon, though he had him in his house, did not actually enjoy him as his property; for he was wicked and unfaithful, and could not be of real advantage. He says, therefore, that he was a wanderer for a little time, that, by changing his place, he might be converted and become a new man. And he prudently softens everything, by calling the flight a departure, and adding, that it was only *for a time*. *That thou mightiest receive him forever*. Lastly, he contrasts the perpetuity of the advantage with the short duration of the loss.<sup>36</sup>

When he wrote this letter, the apostle was a prisoner (Eph 3: 1, 13; 4: 1; 6: 19, 20; Phil 1: 12–20; Phlm 9, 10, 13), suffering for the cause of Gentile Christianity (see Eph 3: 1–6, 13). Rome was most likely the place of writing of these prison epistles (Ephesians, Philippians, Colossians, and Philemon).<sup>37</sup> We can therefore not hesitate to say that it was written during his imprisonment, which followed the attempt on his life in Jerusalem, due to the animosity of the "Jews of Asia" (Acts 21:27), whose hatred had been reawakened by the success of his ministry towards non-Jews.

Writing to Corinthians Paul said “for what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Peter, and then to the Twelve” (1 Cor 15:3-5). It is possible that such verse was actually a kind of early Christian confession of faith. Herein we can identify at least three, perhaps as many as five, basic beliefs: (1) that Christ’s death

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<sup>36</sup> Calvin and William, *Commentaries on the Epistles to Timothy, Titus, and Philemon*, 356.

<sup>37</sup> G. G. Findlay, "Colossians," *The Pulpit Commentary*, ed. H. D. M. Spence and Joseph S. Exell (New York, NY: Funk & Wagnalls Company, 1909), iv.

was a part of God's plan, (2) that Christ was buried, and (3) that God raised him from the dead as a part of God's plan. We can also infer that (4) there is an implicit trust in the prophetic worth of Scripture and (5) the appearances of the resurrected Christ to Peter and the other disciples were significant events as well.

Among these five points, the two that fulfilled Scripture seem particularly important. The first is the atoning death of Christ, which Paul likely saw as the fulfillment of Old Testament passages like Isa. 53:5. We remember from the first chapter of 1 Corinthians that the cross of Christ stood at the heart of the gospel Paul preached. It was the path to reconciliation with God because Christ had paid the price for sin (2 Cor 5:21).<sup>38</sup>

On the basis of this certainty, Paul can declare next, "There is therefore now no condemnation for those who are in Christ Jesus" (Rom 8:1). Similarly, Paul looks forward to the consummation of all things, declaring, "I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us" (verse 18). It is clear that Paul here has described how the history of the plan of salvation is reenacted in miniature in the life of each Christian.<sup>39</sup>

Church Low in his article about the hope for the sinners explains further why there is no condemnation for those who are in Christ (Rom 8:1). For evangelicals, the reflexive response is that Christ died in their place and for their sins. There is a close connection between justification and sanctification.<sup>40</sup>

The apostle Paul has shown us here that a person who feels guilty can gain in Christ. When he holds on to Christ, Jesus will show him his liberating power and will manifest his glory.

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<sup>38</sup> Kenneth Schenck, *1 & 2 Corinthians: A Commentary for Bible Students* (Indianapolis, IN: Wesleyan Publishing House, 2006), 211.

<sup>39</sup> Earle Hilgert, "Paul's Epistle to the Romans - Part 4: No Condemnation," *Faculty Publications* 141, no. 44 (July 27, 1961): 3.

<sup>40</sup> Church Lowe, "'There Is No Condemnation' (Romans 8:1): But Why Not?" *Journal of the Evangelical Theological Society* 42:2 (June 1999): 231.

This chapter presented biblical examples and perspectives concerning inmates and their seemingly desperate situations. They are concerned with themes such as hope, healing, truth, salvation, grace, forgiveness, repentance, and life. These are to keep in mind as the church contemplates ministry for them while being incarcerated, or after their release. The next chapter of this project describes the settings of the Tsiafahy prison.

## CHAPTER 3

### DESCRIPTION OF LOCAL SETTING

The first part of this chapter describes the the conditions of the locality the Tsiafahy community. In a second, part it surveys the living conditions of Tsiafahy prison. In the third part concerns about the life condition of the Seventh-day Adventist members in Tsiafahy prison; the last took about religious environment and its worship condition.

#### **The Location of Tsiafahy's Prison**

The rural municipality of Tsiafahy is one of the 26 municipalities making up the district of Antananarivo Atsimondrano. It is located in the South, 21 kilometers from Antananarivo, the capital city of Madagascar. It is crossed on 12 kilometers by National Road No. 7 and on 3.81 kilometers by a (nonfunctional) railroad leading to Antsirabe.

The municipality of Tsiafahy covers an area of 58.54 km<sup>2</sup> and includes 15 fokontany (localities): Ambatolokanga, Ambatofotsy, Ambohaja, Ambohibololona, Ambohikely, Ambohimiadana Nord, Andrefandrano, Ankazobe, Ankorondrano, Avarabohitra, Masomboay, Soamanandray, Soavina, Tsiafahy, Vatovaky. The chief town of the municipality is located in Tsararivotra in the Fokontany of Ambatofotsy.<sup>1</sup>

Tsiafahy is a suburb and a rural municipality in the Analamanga Region, in the Central Highlands of Madagascar. It belongs to the District of Antananarivo

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<sup>1</sup> *Municipalité de Tsiafahy: Monographie de la commune rurale de Tsiafahy, Année 2020* (Tsiafahy, Madagascar: n.p., 2020), 1-2.

Atsimondrano and its population numbers to 17,024 (Seventeen thousand and twenty-four) in 2018. This suburb is crossed by the National Road.<sup>2</sup>

Its biographical place is in the rural municipality of Bongatsara, in the *Fokontany* of Zafimbazaha, Tsiafahy.

This Tsiafahy Prison is inside the territory of the Indian Ocean Union Conference of the Seventh-day Adventist Church, more precisely in the Central Malagasy Conference, in the Ambohijanaka district.

Tsiafahy prison is one of the cruelest jails in the world, situated in Antananarivo Atsimondrano, in the rural municipality of Bongatsara. It was established under the Second Democratic Republic of Madagascar while Didier Ratsiraka was president of Madagascar, with close cooperation with the North Korean country. Tsiafahy Prison is counted among the most dangerous prisons in all of Africa. It is called a “Maison de force” (a type of penitentiary reserved for violent criminals) established in 1985. The North Koreans helped the Malagasy state to construct this prison.

Indeed, the majority of the prisoners in Tsiafahy are killers, rapists, high-level thieves, and terrorists, but more than 200 of them are members of the Seventh-day Adventist Church thanks to the effectiveness of the strategy applied by Adventist lay members in 10 districts composed of 11 churches in Antananarivo, the capital of Madagascar, and the Adventist chaplain who is also the author of this research. Most of the SDA Church members in this prison are located in Ward 1 and Ward 2 which is composed of 430 prisoners in Ward 1, the section reserved for the accused, and 426

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<sup>2</sup> Herinaivalona Ralantoniaina, “Organisation paysanne face au développement rural: Le cas de la commune de Tsiafahy” (BA thesis, Université d’Antananarivo, 2018), 5.

prisoners in Ward 2 composed of persons convicted of crimes, the section reserved for the convicted.

The 11 districts of Antananarivo and surrounding areas take care of and support the prisoners in terms of food and basic necessities such as clothes and medicines for the Tsiafahy prison.

The number of prisoners at Tsiafahy is approximately 1,300 (one thousand three hundred). 426 (Four hundred and twenty-six) of them have not yet been judged and about 400 have already passed through the court, and have been sentenced and most of them have a minimum of 15 years in prison. What are the numbers of Adventists compared to other denominations?

As we said before, there are about 200 Seventh - day Adventist members in Tsiafahy and these 200 people were baptized there.

### **Living Conditions of Tsiafahy Prison**

The Malagasy *Maison de force* (a type of penitentiary reserved for violent criminals) of Tsiafahy has many challenges concerning the living conditions of the inmates including overcrowding, malnutrition, and misery.

People who have not been convicted of any crime or misdemeanor are dying in prisons in Madagascar because of dire living conditions. In August 2017 and September 2018, we visited eight correction wards and one maximum security prison in Tsiafahy. In these nine establishments, more than 11,000 people have been arbitrarily placed in preventive detention, often for several years.

A concrete slab 12 meters long serves as a bed for 70 prisoners. Insufficient space forces many of them to sleep on the floor. Ward 2 is locked with a creaking metal door. The various areas are supervised by guards who move around all the time.

Surrounded by two guards, an inmate, looking haggard, waits outside his cell. He comes from Ward 2, which is practically impossible to have access to as the prison officers say that it's too dangerous.

He confides,

“We are 217 in my room. It's hard to live with so many people. We are very cramped. This is why there are often fights between prisoners. There is not enough water.”

He also complains about the unbreathable air in Tsiafahy. “I sleep in the lower compartment, on the cement. We are seven for a space of two meters. It's very tough.” His description is interrupted by the guards. “He's only been here four months. He's not used to it,” one of them tries to reassure with an embarrassed smile. The gaze of the 30-year-old man rests on his worn shoes. Only dangerous inmates and those who serve a life sentence are supposed to be incarcerated in this prison according to Malagasy law. However, the reality is different.

The “chiefs” mark out with chalk the movement of inmates in the courtyard of Ward C of the “Maison de force” in Tsiafahy.

Like 530 inmates incarcerated in Tsiafahy prison, Jean-Baptiste, a former sapphire prospector in the Ilakaka mine, in the South West of the country of Madagascar, has not yet been tried. Vonjy Zafilahy, the director of the “Maison de force” confirms: “Normally the ‘Maison de force’ should not receive defendants, but it is the judges who decide to send them here.”

More than half of the prisoners in Tsiafahy are awaiting trial.

Still innocent in the eyes of justice, they are nevertheless imprisoned in the harshest and most well-guarded prison establishment in the country. "It is to protect society and alleviate the suffering of the victims that we put them here. The other

prisons are not secure enough to accommodate them, so they have to be transferred to this prison, which is more reliable. We consider these defendants dangerous," tries to justify the director of this overcrowded prison.

If pre-trial detention should be an exceptional measure, in Madagascar it has become an unspoken rule. This is also the case in the detention center of Manakara, located in the South East of Madagascar.

In most prisons, the number of prisoners on remand exceeds that of convicted prisoners. The main cause of prison overcrowding, this abusive and illegal practice, which the justice system turns a blind eye to, endangers the lives of the defendants. Awaiting his judgment, Jean-Baptiste is in the same cell as dangerous prisoners who have already been sentenced for violent crimes.<sup>3</sup>

### **The Poor at the Service of "Bosses"**

The 61 guards at Tsiafahy also complain about overcrowding. From the top of the watchtowers overlooking the prison or in the corridors, the shifts of the guards are lengthy.

A guard of Tsiafahy prison says "We work a lot more because there is a lack of staff. You have to be more focused. Instead of doing a thirty-minute shift, we do two hours. You see my weapon, it's a MAS 38. It dates from before the Second World War. We can't do anything with that if something happens." Three mass escapes have taken place in this prison, the last one dating back to 2011. "They know that we are few in numbers so that if they organize a mutiny, we will be outnumbered," confirms Tahina Randriana, one of the assistants to the prison director.

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<sup>3</sup> Laetitia Bezain, *From Our Correspondent in Antananarivo (Text and Photos) for The Chronicle* (Antananarivo, Madagascar: Amnesty International, 2018), 1–2.

In the depths of the Tsiafahy prison, it is the survival instinct that guides the prisoners. Every day, the objective is the same: to find something to eat to appease the hunger that gnaws at their often-empty stomach.

A prisoner 44 years old complains, "Here we are only given one portion of cassava per day. It fits in a cup and we manage this ration for the whole day. If I don't rack my brains to find money, I don't eat anything else, but that's not enough at all."

Nearly one in every two prisoners suffers from moderate or severe malnutrition in Madagascar according to the International Committee of the Red Cross, which is very active in the prison environment. To survive, a whole system has been put in place. The "poor" inmates, who have no family coming to give them money or food, work for the "rich" prisoners, called "the bosses." He continues explaining, "It works like outside here. The prisoners who have some money become the bosses. For example, I am a laundry washer. There are also times when I massage the bosses at night. They pay us 500 Ariary, but the pay can vary depending on their satisfaction."

He does not do this activity with lightheartedness: "I work to be able to eat. No one visits me. Since my arrival here, I could only count on myself." With this meager sum, he buys a little rice to eat in the evening.

### **Stroke, Heart Attacks, and Contagious Diseases**

According to the International Committee of the Red Cross, tuberculosis, a contagious disease, causes the most deaths in Malagasy prisons.

We have to fight against hunger, but also against the diseases that spread rapidly in this overcrowded and confined place. Four inmates died in 2018 and 38 in

the past ten years as revealed by the Tsiafahy prison administration figures. "They have strokes or heart attacks," specifies Vonjy Zafilahy, the director.

One inmate saw two of his friends die here without knowing exactly what. He simply replies with a weary look, "They were heartbroken. They died of sadness. Every day is suffering here. When I arrived, I was still just a kid, it was in 2001." In 2001, like many inmates at Tsiafahy's prison, Richard did not have enough money to hire a lawyer during his trial.

The 44-year-old man, formerly a peasant, is imprisoned in the Tsiafahy prison for theft of oxen, an ancestral tradition in Madagascar to prove a man's virility, which has become a real trafficking network today. "I stole many, many, many zebus (a Malagasy race of oxen). That is why I was sentenced to life. But I never killed anyone," he defends himself. In Madagascar, the poor do not have the right to justice.

A prisoner summarizes by saying, "When I was tried there was a court-appointed lawyer. But I had no money. Nobody protects you when you don't have any money."

As a vendor of *anana* (green leaves of edible plants) passed in front of Richard, he said, "I would do anything to get out of here because it's been a long time since I've eaten a real meal. I hope to get out one day because I am still alive after having been in this prison for seventeen years."

While Malagasy law states that all detainees are to be provided with a lawyer, in reality, the majority of people in pre-trial detention in Madagascar do not have access to counseling before their trial.

This is the case of one of his cellmates, who has been incarcerated for six years in Tsiafahy. With emaciated face and dusty clothes, he indignantly protests, "I have never had a lawyer because I am poor. I was not even informed of the date of my

trial! I think there was no judgment at all and if there was one, I should have been there to be able to defend myself. The accused should be in front of the jury!” The prisons of Madagascar reflect the absurdity and the deregulation of the Malagasy justice. He emotionally complains "What I can't stand is the length of my punishment. How is it possible to be sentenced for life twice? Do they think I'll come back here again after my death? They are putting their fingers in my eye!”

In a country where nearly 80% of the inhabitants live on less than 2 dollars a day, the imprisonment conditions of inmates and the injustices of which they are victims are far from being a concern for the authorities.

In his office without electricity, Vonjy Zafilahy, the director of the prison confirms: “We, the staff of the Tsiafahy prison, know the rights of the detainees and what is essential for them, but we do not have the means. What happens here depends on the decisions of the state.”<sup>4</sup>

It is beneficial to the families of the prisoners who were released, when they discovered that their families become to have good conduct, and good manners, they said “amazing”!!! “What a miracle !!!” What do the Adventist Church members in Tsiafahy’s prison do for our family said them in loud voice in their local societies or their neighborhood! Despite the conditioning of Tsiafahy’s prison, the overcrowding of prisons is alarming. A 12-meter-long concrete slab provides a bed for 70 inmates. The lack of space is forcing a lot of them to sleep on the ground.

In Ward 4 or Ward 4 of that prison was also represented by prisoners belonging to the SDA. This section is the most livable section of the jail force of Tsiafahy. “Welcome to our three-star Hotel,” ironically the inmates as we passed by

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<sup>4</sup> Ralantoniaina, “Organisation paysanne face au développement rural: Le cas de la commune de Tsiafahy,” 2.

brought some clove supplies, spiritual books, educational pamphlets, brochures, and food for all inmates.

### **The Life Condition of the Seventh-day Adventist Members in Tsiafahy Prison**

Although the living conditions in the Tsiafahy prison are very difficult because of the overcrowding and the narrowness of the Tsiafahy prison, it is only possible to make arrangements with other inmates on how to organize the prayer and worship services in the prison. As a matter of fact, there is a common time and organization for worship service there, and there is a quartermaster who organizes the schedule, along with a housemaster who organizes the sleeping arrangements and inside security.

It is known that before going to sleep they perform a worship service and start with Catholic worship, followed by Protestant worship, then the Muslim, and finally the Adventist worship since there are a minimum of 500 people in the same room in quarter 1 which is divided into two, that is one room for about 250 people. It should be noted, however, that there is no light inside, so they use candles during the worship service.

For the special Adventist worship service, they learn the Sabbath School lessons for adults in the evening and sing Adventist songs found in the Seventh-day Adventist Malagasy hymnal at the beginning and the end of the service. Besides, they do a biblical evening watch with Ellen G. White's books and pamphlets.

### **The Culture and Mentality of the Prisoners according to Local Inmates' Context**

Regarding the way the prisoners of Tsiafahy think of themselves as prisoners, it is obvious that they immediately feel guilty when you talk to them and it is clear

that they are looking for a powerful savior or someone else on whom they can rely. They also long for advice or help, even a little from the palm of your hand, or special help from others to put them in touch with their loved ones. In general, they want their lives to be full of worship so that God will intervene.

### **Religious Environment of this Area and Its Worship Condition**

For the prisoners in Tsiafahy, there are many religious groups which they come from, such as the religion of Islam, Buddhism, Catholic Christians, Protestant Christians, Adventist Christians, and others Pentecostalism Christian and non-religious. The important thing is that Adventist members must be strong in their faith and show it to their friends because there is a difference when they serve God and there is a difference in the blessings that God gives them.

### **Results and Fruits of Testifying**

Because the Adventists in Tsiafahy prison follow this method by witnessing and showing their faith, followed by giving a good example, the missionary work of Adventists went well. As a result, the number of baptized members has reached 200 and it is estimated that the missionary work there has been very successful.

### **Summary**

When there is a good balance between caring for the people and the health of the inmates, participating as an Adventist in the food and clothing aspects, and most importantly, in the eyes of the Adventist Church, nurturing and developing spirituality as Jesus did for the community, we believe that is the only effective way to work.

## CHAPTER 4

### DEVELOPING AND IMPLEMENTING A STRATEGY OF SPIRITUAL PREPARATION FOR TSIAFAHY'S INMATES

#### **Some Strategies of Spiritual Preparation for the Defendant Detainees of Tsiafahy before Their Release from Prison**

Since the researcher was the pastor, and the chaplain in charge of Tsiafahy's prison from October 2015 to January 2019, the personal experiences of the author is shared and analyzed here in this paper.

When the date and time of the release of a prisoner from Tsiafahy are made known and it is revealed that he has been a member of the Adventist Church for three months before, there is training that should be given to him. He will be trained concerning what will be awaiting him on the outside. Without any subsistence work, a method will have to be found to connect him with an Adventist Church from the outside that will take care of him in the spiritual aspect. The members from the outside will be prepared and trained in one of the 11 Districts that support the work there. The church is then to become a center of orientation and job creation for them, it is not permanent, it is only an emergency help, for example Ankadimbahoaka Adventist Church, Antsahasoa, Anjomakely, Ambohijanaka, Volotara, Andoharanofotsy, Dorodosy, Iavoloha, Amboanjobe, Malaza, Mendrikolovana, South Ambohipo, Androndra, Shekinah Ambatofotsy, Manankasina, Soamanandray, Ifarihy, Ankadilalampotsy and the Churches around the Tsiafahy prison.

They will become the solution for the Community. Also, Adventist members from the outside and members of the Adventist church will take care of informing and visiting their families on the fact that their behavior has changed and that they can be safely accepted by the families.

When prisoners send letters to their relatives or families through permanent members who have been on tour in Tsiarafahy, it is already known in advance when one or more prisoners will be released from Tsiarafahy prison because the sentence is about to be completed, or that he went through a trial and was acquitted because of uncertainty, thus making his criminal record clean. However, some of the Adventist members who were baptized in the Tsiarafahy prison had nowhere to go because they were abandoned by their relatives or simply cast out from society. In this case, we need the orientation center that must be established in the churches mentioned above so that it becomes easier to give them support, even if it is just with vocational training or giving them a small fund to help them survive until they can find a job that will provide for them later. And, the prisoners will be brought up to experience the way of the Adventists of the outside because the community life with Adventist members outside the prison is completely different from the community that they lived within the prison world. That is, the Community with Adventist Church outside the prison is what we want to express here.

However, for the members and the church outside to receive these prisoners, the prisoners must present the following documents when they are safely released: Certificate of his membership in the prison and includes the signature of the Head of worship service (of the Adventist church in the prison), the secretary or coordinator of the work in the prison of Tsiarafahy. If it is necessary, the Pastor who is responsible for the prison must sign the same also.

Baptismal certificate.

Document confirming the completion of the sentence, plus a copy of the court order.

When these documents are completed, the Church sees them; it should not hesitate to do what can be done to save him or at least put him in contact with his family and uplift the spirit of the family so that there is no exclusion.

Other strategies that should be discussed and developed here are for other times outside of the Sabbath, such as Thursdays, which are mainly dedicated to learning crafts and professional development like making different types of bread, how to make refrigerators, how to make shoes, handbags, and what can be made from leather. This also prepares them to face the critical situations they are in when they are released from prison. And also, for planning their spiritual life in advance, because the spiritual life of the people there is not the same since the prisoners are very ardent compared to the members from the outside. Beyond the prison, it is a completely different world.

However, if they wish to work in the prison again, the released prisoners must also be able to report about their activities on the inside, which is a report provided to them by the Head of a worship service. That is, they are released and get a letter of recommendation from the church where they come from, and then they go to the Committee of the Central Malagasy Conference to be voted, and after that, they can work in the prison of Tsiafahy. And it is advantageous since these people know more about the internal world of the prison and the new way of life outside.

What can also be added regarding the specific strategies are the meetings that are held every third Sunday of the month with the churches that will be in charge of giving food to the prisoners of Tsiafahy on the following month. Also, every Friday at the end of the month and the orientation meeting with the lay leader who served the

Tsiafahy prison starts at 09.00 a.m. and ends at 11.00 a.m. to do the work of feeding the prisoners and the preparation of the necessary material for them. As well as, the spiritual preparation and prayer for freedom before the point of order of the orientation meeting.

### **Some Strategy of Spiritual Preparation for the Convict Detainees of Tsiafahy's Prison**

Table presents the chronogram of the Tsiafahy force center penitentiary.

*Table 1. Chronogram of the Tsiafahy Force Center Penitentiary*

Month	Sabbath(s)	Group	Ward	Month	Sabbath	Group	Ward
January (2018)	20 <sup>th</sup>	A	I	October (2018)	6 <sup>th</sup>	D	IV
					13 <sup>th</sup>	(13 <sup>th</sup> sabbath)	
					20 <sup>th</sup>	A	I
	27 <sup>th</sup>	B	II	November (2018)	27 <sup>th</sup>	B	II
					3 <sup>rd</sup>	C	IV
					10 <sup>th</sup>	D	I
February (2018)	3 <sup>rd</sup>	C	IV	December (2018)	17 <sup>th</sup>	A	II
					24 <sup>th</sup>	B	IV
					1 <sup>st</sup>	C	I
					8 <sup>th</sup>	D	II
	10 <sup>th</sup>	D	I	January (2019)	15 <sup>th</sup>	A	IV
					22 <sup>th</sup>	B	I
					29 <sup>th</sup>	C	II
					5 <sup>th</sup>	D	IV
					12 <sup>th</sup>	A	I
					19 <sup>th</sup>	B	II
17 <sup>th</sup>	A	II	February (2019)	26 <sup>th</sup>	C	IV	
				2 <sup>nd</sup>	D	I	
				9 <sup>th</sup>	A	II	
				16 <sup>th</sup>	B	IV	
24 <sup>th</sup>	B	IV		23 <sup>th</sup>	C	I	
March (2018) till December (2018)	3 <sup>rd</sup>	C	I	Worship service and Bible study in Tsiafahy prison			
	10 <sup>th</sup>	D	II				
	17 <sup>th</sup>	A	IV				
	24 <sup>th</sup>	B	I				
	31 <sup>th</sup>	C	II				

Group A: Razafinarivo Jacques, Beivelo Felicie, Pastor Misaela

Group B: Edson, Moise, Mamy Lalaina

Group C: Leon, Rado, Pastor Misaela, Mamy Olivier

Group D : Jean Fidèle, Edison, Félicie

Group E: Pastor Misaela, Coordinator Leon.

Prepared meals are to be served and plates and spoons containing prepared meals are to be provided to the 1300 inmates of Tsiafahy prison every fourth Friday of the month.

A spiritual retreat for the prisoners of Tsiafahy is held twice a year.

Baptism: 3 times per year

Evangelistic crusade: 3 times per year.

Scripture teaching: once a week on Saturday mornings from 9 to 11 am.

Monthly meeting: every third Sunday of the month.

### **Quarterly Materials**

The tools that inmates really need to grow and develop their spirituality are Sabbath School lessons, study guides, morning watch, world missionary report, writing materials (blue pen), 100-page notebook, white board pen (blue color, black color and red, green), and unlimited books.

### **Permanent Materials for Bible Students**

The permanent materials meant for Bible students comprise of Bibles, hymn books, and books of the Spirit of Prophecy (where available).

### **Lord's Supper Service (4 Times a Year)**

At the end of each quarter, the baptized prisoners of the Tsiafahy prison participate in the Lord's Supper. The baptized prisoners of the Seventh Day Adventist

Church in Tsiafahy prison participate at the Lord's Supper. The material for the realization of the in the holy communion must be prepared and made available to the participants like, Washtub, wiping cloth, glass, bread, plate, jug, grape juice, flour, oil.

### **Monthly Meals**

Distribution of food to prisoners once a month by the 11 Districts.

- 9 sacks of white rice of 50 kg per month from the district.
- 100 kg of dry beans
- The minced meat: 6 kg
- 20 kg of vegetables and onions
- 5 liters of oil
- Salt 4 kg
- Candles 64 Packets for the daily study of the Sabbath School

### **Others**

We brought cakes, pizzas, fruit juices, and 50 kg of apples offered as a gift for the prisoners who are members who completed the memorization and can recite the 52 Bible verses. The permanent SDA members offered them, along with regular Sabbath School lessons that for those who participated. This strategy was put in place to make Adventist members or those interested in the church happy to encourage them to study more and learn God's word.

The other books the prisoners of Tsiafahy needed so much were the following:

- Adventist Book on church finance
- Adventist Book on diarrhea
- Fun neighborhood
- Last-day events.
- Share your faith.

Table 2 shows the exercise year during 2018.

*Table 2. Exercise Year during 2018*

Month	Date	District
February	23 <sup>th</sup>	Tanjonandriana/Aambohitrimanjaka
March	30 <sup>th</sup>	Antsahasoa/Androntra
April	27 <sup>th</sup>	Avaratetezana
Mai	25 <sup>th</sup>	Ambohijafy
June	29 <sup>th</sup>	Isotry/ Ambohijanaka
July	27 <sup>th</sup>	Soamanandrarinny/Andraisoro
August	31 <sup>th</sup>	Antsahasoa/Androntra
September	28 <sup>th</sup>	Tanjonandriana
October	26 <sup>th</sup>	Avaratetezana/Ambohijafy
November	30 <sup>th</sup>	Isotry/Ambohijanaka
December	28 <sup>th</sup>	Soamanandrarinny/Andraisoro

Cell phones are not allowed in the prison, so they must be kept in the car.

You could call the postmaster for permanence at the prison of Tsiafahy. The postmaster answers the call, two days before the feeding of all the prisoners.

There are already 20 badges established at the postmaster of the prison of Tsiafahy and everyone must follow the rules because it is limited to 20 people per district who can enter the prison to provide the cooked food to be served to them.

All restricted areas must be respected when entering the prison (it is not allowed to take pictures without special permission from the Department of Justice).

Women visitors from the SDA Church surroundings of the jail of Tsiafahy who go to serve the prisoners must wear long, well-covering clothes to prevent any possible sexual abuse from the prisoners.

Each church should remember to fill out the report on the donation made to the prisoners of Tsiafahy by its district.

Replacement of broken dishes or damaged spoons is done regularly as needed.

Upgrading of the prayer house, particularly the fabric separating the spaces for Ward 1, Ward 2, and Ward 4.

Construction of a portable baptistery, as well as a vehicle to transport it. (Tarp, steel, wood, rope, bolts, maker's salary).

Weekly travel expenses for the member who works weekly at the prison.

Relationship with the prison guards: There should be a ceremony held once a year (courtesy visit, at the beginning of the year). This type of strategy has been developed because, when the rules of the Tsiafahy prison are followed, the Seventh-day Adventist Church is freely constituted, the responsible of Tsiafahy can trust our denomination, and missionary work grows and continues if these rules are being respected. It constitutes a benefit for our church to share the gospel.

Other strategies used for the prisoners of Tsiafahy who are imprisoned for life, but who are members of the Adventist church of Tsiafahy:

Examples of the types of teaching provided in the Tsiafahy prison:

Special teaching for the inmates of Tsiafahy prison.

Why is special education provided in Tsiafahy? Because even if it is not possible to bring drugs into the prison of Tsiafahy, it cannot be prevented with a surprise search, because the types of drugs always manage to reach inside and arrive in the hands of the prisoners.

### **The Bad Effect of Drug Smoking**

When the drug enters the brain, it absorbs the water in the brain and at the same time kills the function of the oxygen that nourishes the brain, 85% of the human brain is water. This is why drugs are brain killers.

As a result, the person can no longer think straight and ends up doing stupid things that disturb society.

Question: Will drunks and drug addicts go to heaven?

Answer: 1 Corinthians 6: 9-10, “Do not be deceived, for adulterers, idolaters, sodomites, thieves, covetous, sorcerers, slanderers, extortioners will not inherit the kingdom of God.”

It is better to prevent than to cure, says the Malagasy proverb. Money becomes ashes and this affects the economy of each house if we are not very careful.

It would be better to draw up a small table to show us how much money we spend in vain on cigarettes and tobacco alone.

Table 3 shows us the money spent on cigarettes and tobacco.

*Table 3. Money Spent on Cigarettes and Tobacco*

Cigarettes and tobacco			Rice	
Unit price	Daily consumption	Daily expense	Annual expense	Price of rice per kg
300 Ariary	5 pcs	1500 Ariary	540,000 Ariary for cigarettes.	2800 Ariary

3 sacks of 50 kgs of rice = 420,000 Ariary, the share of one family during 03 months. If you are addicted to alcohol and drugs, you will get sick and you will die.

## **2 Timothy 3: 1-5**

But mark this: there will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God.

### **Galatians 5: 19-21**

“The work of the flesh [harmful entertainment like smoking or drinking] is destruction.”

This type of teaching will take place between Sabbath School and the worship service.

If we want to develop the spirituality of the prisoners, we have to be concerned about their health, which torments them. It was mentioned at the beginning that they eat one cup of cooked dry cassava a day. That is why most of them are malnourished and thin, their dental conditions are all messed up if you look in their mouths and that is what they complain about every time you visit them. For this very reason, we need a serious strategy to solve this problem on the part of the Seventh-day Adventist Church, which is one of the churches actively working in the prison of Tsiafahy. So, the services of the Adventist Dental Clinic in Soamanandrany were requested and used, and the Vision Institute in Ambatomaro took part to distribute glasses on March 27<sup>th</sup>, 2018. Through this strategy, which focuses on the spirituality of the prisoner, no matter what is preached there, it is already easy for him to get an education because he has been given what he needs, we have sympathized with him and we have gained his confidence, so it is easy for him to follow God because God has heard his prayers.

The same goes for the list of medications needed by the prison because the stock of medicines for prisoners who need special help because of their situation has been exhausted. Therefore, these churches were able to collect the medicines that the prison of Tsiafahy needed and were able to save many lives in Tsiafahy. This type of strategy is called social evangelism. This is most necessary for the development of the prisoners, both physically and mentally, especially spiritually because they felt that

there is a God who listens to their cries even though the prison conditions there are very harsh for human beings.

We have already discussed the fact that there is not enough water in Tsiafahy prison, so to be able to baptize there, the Adventist Church built a water tank, which was drilled a borehole, and piped a hose, and the problem of lack of water was solved. This is one of the most effective strategies for cooperation with the government, the Adventist Church can freely conduct activities in Tsiafahy prison with this kind of strategy.

It has been seen and reported earlier that some prisoners, especially Adventist prisoners, are incarcerated because of charges that people bring against them, so the strategy that should be applied is to get close and talk personally with the lawyers and judges. The lawyers and judges frequent the Adventist Church to make it easier for them to get the prisoners out of prison and they will become faithful worshippers in the Church because they have felt that God has redeemed them from the abyss, they were in.

In addition to the established strategies, worship leaders and Sabbath School lesson teachers will be trained to be trainers in the prisons to be witnesses of the Gospel to their friends. The other inmates began to unwittingly listen to the morning watch organized by the Adventist church, and the preaching of the gospel by themselves, which is a kind of strategy that has been conducted among the Tsiafahy prison inmates.

It can also be useful as an effective strategy, for example, as a sign of the success of the teaching of the Scriptures, giving the prisoners a whiteboard that does not contain iron, markers, a guitar in each quarter, and a flute to praise God even inside the prison because these prisoners have a choir at their disposal.

Concerning the work of spreading the Gospel among prison administrators and improving relations with the Adventist Church, it is necessary to join hands by creating a gym for the soldiers of the Tsiafahy prison (fitness room and weight room).

It is also necessary to create a meeting room and make it into a chapel as well as a room for the prison guards' wives to learn manual work such as baking various cakes, and sewing so that they can develop in all aspects.

There are also families of prisoners who are interested in religion and can pray together in the chapel outside the Tsiafahy prison. They can accompany the new visitors, as long as the number of people who can visit the prison on the Sabbath is filled. This strategy was designed to ensure that the time of those who assiduously volunteer in Tsiafahy prison is not wasted. However, if a particular family member enters Tsiafahy in order to visit and comfort them, permission is specifically requested from the prison guards and granted by them.

After these evangelizations through social activities, many prisoners committed themselves to Jesus. One hundred and twenty-five (125) souls wanted to be baptized in one year, as health and social activities were part of the strategy of spiritual preparation for the inmates.

It is also necessary to create a library in agreement with the director of the prison to facilitate the spiritual education of the prison guards and the prisoners who can go outside the prison. If this approach continues, the spiritual condition of prison administrators and prisoners will be developed and the activities of the Adventist church will grow.

## CHAPTER 5

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### **Summary**

Even though being in prison is one of the hardest experiences in life because he is ostracized by society, is morally low, it is felt that in a place like a prison, mercy is the last resort. People will look to God who is their Savior, and there are groups of people in these places who realize that they need to completely turn their lives to God, so a prison-like Tsiafahy's *Maison de force* can be said to be a place where God takes a person to uplift his spirit and also a way for God to save people's souls to turn more people towards Him.

However, it should be noted here that depending on the possibility of visiting and the dedication of the prison workers in approaching or establishing relationships with the prisoners' relatives, it is guaranteed that a prisoner will not have recidivism after being released from prison upon completion of his sentence. The relationship between the prisoner and his or her family must be planned and repaired for those who have converted and accepted Jesus Christ as their personal Savior.

Unfortunately, there are still many prisoners who, after being released from prison, only pass by the Adventist church once or twice and never see each other again or evade attending the Adventist church. But they are taken care of by the church, they become pillars of the church. It was wonderful to see one of them being the pillar of his family, he persuaded his wife and children to attend Church after

being released safely. He was persuaded to worship in the Adventist church of Ampandrana Besarety. All his family members have now joined the Adventist church.

### **Conclusion**

The follow-up of the prisoners with their relatives and the way we talk to them is the best way for them not to repeat the crimes they committed before. And even the mere thought of repeating the crimes becomes repulsive for them because this is what it means to accept Jesus as their Lord and as their personal savior. Their entire lives have been changed as a result of this dignified behavior and this situation will change their whole family because their faithfulness and their testimony have been effective.

Jesus' method of ministry on earth is the best way to find and win lost souls. If the strategies of Jesus Christ are to be applied scripturally to the prisoners of Tsiafahy in Madagascar, the prisoners will have a salvation experience and will have a changed life through the truth from the Bible; thus, becoming reliable and pillars of society around them. Likewise, the prison guards who are used to taking bribes will change because the nature of Jesus Christ flourishes again in them.

### **Recommendations**

It is also essential to emphasize here that besides the ability to communicate and transmit the gospel that we bring, we must also be able to communicate well with the prison authorities and their colleagues because they are the only ones who can relay our good reputation to the authorities. The reports of these authorities could be forwarded to all levels of the hierarchy of the Ministry of Justice, and this good report from the Adventist church's activities towards the Tsiafahy Prison could even reach the Republic presidency if done well. Indeed, each year, there is always a presidential amnesty for all prisoners in Madagascar before the celebration of Madagascar's national Independence Day or before the year-end. Thus, the prisoners who behave

well are released from prison or they benefit from the presidential pardon pronounced by the President of the Republic of Madagascar during his special speech.

## APPENDICES

APPENDIX A  
CORRESPONDENCE

EGLISE  
ADVENTISTE  
DU SEPTIEME JOUR

Fédération  
Madagascar Centre

Fédération des Eglises Adventistes  
Madagascar Centre  
P.K. 6, route de Toamasina  
Soamanandrarinny  
B.P. 670 - Antananarivo (101)  
Tél. : 034 83 109 34 / 033 46 256 03  
E-mail : fedmadacentre@gmail.com  
fmc@fmc.adventist.mg



Soamanandrarinny, December 10, 2020

**LETTER OF RECOMMENDATION**

We, undersigned, the Central Malagasy Conference, represented by President Pastor ANDRIAMPARATIANA Fanera, hereby authorize Pastor SAHONDRARISON Ranjaolisera Misaela to make a survey and gather information about his research project in the Adventist Community of Tsiarafy's Jail, from the recommendation of the AUA.

Also, this letter is delivered to him to serve and to assert what of right.

President,

Pastor ANDRIAMPARATIANA Fanera.

APPENDIX B

SAMPLE PRE-BAPTISM SURVEY: 2018

N	Questions	Answers	Evaluator remarks
	• Surname and name		
	• Date of birth		
	• Ward		
	• Chamber		
	• Warrant for arrest		
	• How many years have you been in prison?		
	• Where can it be visited?		
	• What is your main motivation for baptism?		
	• Have you been judged?	Yes or No	
	• What was your occupation before being in prison?	Yes or No	
	• Do you have a marriage certificate?	Yes or No	
	• What is your spouse' name?		
	• Do you smoke cigarettes?	Yes or No	
	• Do you drink?	Yes or No	
	• Have you stopped smoking?	Yes or No	
	• Have you stopped drinking?		
	• Have you heard about Adventism?	Yes or No	
	• Have you already been baptized by immersion?		

Remarks are done before the baptism. DATE.....

.....  
 .....

Name and surname of the evaluator with his or her signature .....

.....  
 .....

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### Educational Information

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### Work Experience

2022 - Now Church pastor of Ambohidroa and chaplain pastor of healthcare.  
2021 - Now Chaplain pastor in Adventist Polyclinic of Soamanandrany;  
2019 - Now Chaplain pastor in healthcare.  
2015 - 2018 Active Member of the Malagasy Association for Prisons of Madagascar.  
Chaplain Pastor in Prison, healthcare, and university at Central Malagasy Conference.  
2014 - 2015 Bible teacher for a secondary school in Adventist college in Soamanandrany.  
2011 – 2014 District Pastor: Ambohimanarina.  
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