

HYSLOP, J.

Social conflicts over African education in South Africa from the 1940s to 1976. PhD (Sociology), University of the Witwatersrand, (1991).

I**IMHOFF, G. P.**

Nursing care of the elderly in the community: A proposed model. DSocSc(Verpl), Universiteit van die Oranje-Vrystaat, (1991).

IRMSCHER, G. J.

Kerkregtelike ondersoek na die gesag van die amp van die predikant in die Nederduitse Gereformeerde Kerk. BD, Universiteit van Pretoria, (1991).

J**JABBOUR, N. T.**

Islamic fundamentalism in Egypt. DTh (Science of Religion), University of South Africa, (1991).

JACKSON, B. DU T.

'n Teologies empiriese ondersoek na die jeugbediening van die Nederduitse Gereformeerde Kerk in Afrika in die OVS. *Acta Theologica* 11, 1 (1991) 32-50.

Briefly discusses the theological foundation of the youth ministry of the 'Nederduitse Gereformeerde Kerk in Afrika' in the Orange Free State. The present situation in which black youths find themselves is then assessed and guidelines provided for an encompassing youth ministry.

JACOBS, L. D.

Bedienaar van die Woord, voer jou pligte met nugterheid uit! 2 Timoteus 4:1-8. *Acta Theologica* 11, 1 (1991) 62-71.

Examines 2 Timothy 4:1-8 in view of increasing criticism by the media and public at large of clergy and their personal lives. The article analyses 2 Timothy 4:1-8 anew in order to determine guidelines for any person serving in the church.

JACOBS, L. D.

Die tekskritiek van die Nuwe Testament (1) : Die huidige metodologiese situasie. *Skrif en Kerk* 12, 2 (1991) 259-275.

This first in a two-part series on the textual criticism of the New Testament focuses on the current state of affairs regarding textcritical methodology. Majority text methods and the two main streams of eclecticism, viz moderate and rigorous eclecticism, as well as statistical methods and the use of conjectural emendation, are reviewed with regard to their views on method as well as the history of the text. The purpose is to arrive at a workable solution which the keen and often not so able textual critic, translator and exegete can use in his handling of the Greek text of the New Testament.

JACOBS, M.

Problematic ideologies in teacher education. *Koers* 56, 2 (1991) 241-257.

A critical problem facing educationists is the problematic quality of many teacher training courses. The major source of the problem seems to be the irrational ideological foundations on which these courses are often based. The research theme revolves around a particular type of problematic ideology, viz. lecturing course teams in teacher training whose members refuse to adopt an integrated, mutually-compatible approach when teaching students how to teach. Such course teams insist on transferring contradictory, subjective views of teaching to student teachers. It is estimated that a high percentage of students annually qualifying as teachers in South Africa are, from a professional point of view, incompetent to teach. The argument is outlined in three parts: Statement of problem, theoretical arguments being forwarded to justify problematic ideologies, and possible solutions. Bearing in mind the far reaching implications of the situation, the solution could be to appoint a prescriptive controlling body/inspectorate whose members' main task would be to raise teacher training standards in South Africa. Experience in more developed countries suggests that such a controlling body would only function effectively if composed of representatives from other social sciences, schools, future employers (of pupils), educationists and the government.

JACOBS, S. I.

Die persepsie van kerklike tug: 'n Empiriese studie onder die kerkraad van die Kovsiekkampus NG Gemeente. BTh, Universiteit van die Oranje-Vrystaat, (1991).

JANSE, R.

Die kulturele invloed van die apartheidsbeleid met besondere verwysing na geselekteerde Stellenbosse gemeenskappe. DPhil (Afrikaanse Kultuurgeskiedenis), Universiteit van Stellenbosch, (1991).

JANSE VAN RENSBURG, F. J.

Prediking uit die Psalms as 'n Ou-Testamentiese boek aan 'n Nuwe-Testamentiese gemeente. BTh, Universiteit van die Oranje-Vrystaat, (1991).

JANSE VAN RENSBURG, J.

Selfopenbaring in die pastoraat. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 2 (1991) 264-270.

Despite the importance of selfrevelation for pastoral counselling, very little has been written about the subject from a Practical theological perspective. The article summarizes some of the results obtained from the field of psychology concerning selfrevelation and illustrates their applicability for pastoral counselling.

JANSEN, J. M.

Stress and coping in families with physically handicapped children. MA(Klin Psig), Universiteit van Port Elizabeth, (1991).

JANSON, M.

Marriage: A jubilation. *Orientation* 58-62, (1991) 227-232.

Marriage is God's creation, and God gives every couple the ability, the strength and the support to arrange their marriage joyously as a jubilation.

JEPPIE, S.

Amandla and Allahu Akbar: Muslims and resistance in South Africa, C. 1970-1987. *Journal for the Study of Religion* 4, 1 (1991) 3-19.

Islam in South Africa has recently begun to receive a growing academic interest. Most of the work on South African Islam traces the growth of the religion and its adherents historically. But the historical method adopted has not sufficiently addressed the impact of political economy and structural crisis on the Muslim community and the country's Muslim movements. This paper locates the contemporary social and political expression of Islam in the context of the social and economic changes in post World War 2 South Africa. The emphasis here is on historical narrative. The central human actors are highlighted, the key social movements are studied, and the changing material and intellectual contexts in which they emerged and were shaped are focal issues in the paper. But theoretical questions and the interplay of local and international social forces are consistently addressed.

JOBSON, M. J.

A descriptive-evaluative study of the role of integrated group work as a mediating influence in the divorce adjustment process in women. MSocSc, University of Cape Town, (1991).

JONKER, L. C.

Eksegese sonder grense? Gedagtes rondom meerdimensionele Skrifuitleg. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 4 (1991) 552-560.

In this article an attempt will be made to define the problem of methodology in exegesis. A multidimensional approach as advocated by Daniel Patte will then be evaluated. Finally some guidelines for future discussion are provided.

JONKER, W. D.

'Die noodsaak van skuldbelydenis'. *Die Kerkbode* 148, 12 (1991) 4.

Professor W Jonker looks at his confession at Rustenburg in retrospect and judges that the time and circumstances were ripe for such a confession.

JONKER, W. D.

Reaksie op Naudé en Fürstenburg se bespreking van 'Uit vrye guns alleen'. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 1 (1991) 119-123.

Replies to the criticism of Naudé and Fürstenburg in the same journal on his book 'Uit vrye guns alleen'.

JORDAAN, G. J. C.

Die vroeë belydenisse aangaande Jesus in die Nuwe Testament. *In die Skriflig* 25, 2 (1991) 175-198.

In 50 different instances in the Gospels and Acts confessions about Jesus are expressed. A synopsis of these confessions indicates that these confessions reflect on the question about who Jesus really is. Furthermore it is revealed that the contents of these confessions ultimately represent only three basic confessions about Jesus: (1) Jesus is the Christ, (2) Jesus is the Son of God, (3) Jesus is the Lord. These basic confessions are augmented by three other more detailed confessions, in which Jesus is confessed to be (4) God Himself, (5) our Saviour, (6) the Judge of the living and the dead. It is maintained that the Gospels and Acts state that God, through his Spirit and his Word, gave these truths about Jesus to his Church to confess. That these truths are

indeed confessed by the Church, is evident from a survey of the Apostles' Creed, the Nicene Creed, and the Athanasian Creed, as well as the Belgic Confession, the Heidelberg Catechism and the Canons of Dordt.

JORDAAN, P. J.

'n Semiotiese analise van Jakobus 2:1-13. MA (Grieks), Randse Afrikaanse Universiteit, (1991).

JOUBERT, B. F.

Die uitreikingstyd van gesinne met verhoudingsprobleme: 'n Teologiese perspektief. MTh, Universiteit van die Oranje-Vrystaat, (1991).

JOUBERT, D. C.

Die funksie van metafore en vergelykings in Psalm 73. BD, Universiteit van Pretoria, (1991).

JOUBERT, S.

Hoessein en Bybelse profesieë. *Die Kerkbode* 147, 16 (1991) 4.

In the wake of the crisis in the Middle-East, many people are examining biblical prophecies in order to find an answer about the end of the world. Professor Joubert warns against such an actualistic approach to the Bible.

JOUBERT, S. J.

'n Verruimde invalshoek tot die verlede? Die sosiaal-wetenskaplike benadering tot die Nuwe Testament. *Hervormde Teologiese Studies* 47, 1 (1991) 39-54.

This paper focuses on the possibilities that the social-scientific approach holds out for the understanding of the New Testament. A review of the contributions of the sociological and the cultural anthropological approaches to the New Testament is undertaken before the social-scientific approach as a whole is evaluated. The use of social-scientific models, in particular, in the construction of the possible social contexts of the New Testament documents, is evaluated in terms of the ability of these contexts to establish 'new' systems of meaning.

K**KANDUSI, E.**

Justice, peace and the integrity of creation: A perspective from Third World Theologians. *Scriptura* 38, (1991) 52-57.

The Ecumenical Association of Third World Theologians (EATWOT) was founded at an inaugural meeting in Dar es Salaam, Tanzania, from 5-12 August 1976, to provide a 'forum' for Third World Theologies. It is therefore a 'Fellowship of Third World Theologies, that would serve the church's mission in the world and witness to the new humanity in Christ, expressed in the struggle for a just society' (EATWOT Constitution). This article sets out the basic parameters of such Third World Theologies and then proceeds to relate them to the call for justice, peace and the integrity of creation.

KARECKI, M. M.

The inculcation of the mass of the Roman rite in the Catholic parishes of Soweto. MTh (Missiology), University of South Africa, (1991).

KAUFMANN, L.

South Africa in transition: Challenge to religious life. *Grace and Truth* 11, 1 (1991) 49-56.
Gives a brief analysis of the church in relation to developments within the country, and then tries to situate religious life within this analysis.

KEKANA, C. D.

The effect of influx control on the African middle class. MA (Sociology), University of the Witwatersrand, (1991).

KELBER, J.

Voorbidding sy hoogste prioriteit. *Die Kerkbode* 148, 1 (1991) 11.
Obituary of F. Kelber.

KELLERMAN, K.

Die oorsake van werkstres by die predikant. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 2 (1991) 290-298.

The article is an attempt to examine the stress that pastors experience by utilising information regarding the causes and effects of stress in general. The focus of the article is on the causes of stress in the life and ministry of pastors rather than on the effects.

KELLERMAN, J. S.

Narratiewe prediking: 'n Homiletiese ondersoek en beoordeling. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 3 (1991) 473-485.

There are mainly two reasons for considering the value of narrative preaching. The first is the fact that we as humans live in a world of stories with our own lives being a story from birth to death. The other reason lies in the fact that most of the literature in the Bible consists of stories. The value as well as some dangers of narrative preaching are highlighted.

KEYSER, H.

The legacy of the Group Areas Act and the possible consequences of the repeal of the act. M (S en S), Universiteit van Stellenbosch, (1991).

KEYTER, V.

Jürgen Moltmann se skeppingsleer: 'n Dogmatiese en wetenskap-filosofiese ondersoek. BD, Universiteit van Pretoria, (1991).

KGATLA, S. T.

Some parallels on admission to adulthood in Northern Sotho traditional society and Reformed Christian community. *Theologia Viatorum* 19, (1991) 16-22.

My purpose with this short paper is to provoke some discussions on the topic and also to make a comparative study of the areas of teaching leading to admission to adulthood in both Reformed churches and the Northern Sotho religion.

KINGHORN, J.

Reflections on the task of Theology in Africa. *Scriptura* 39, (1991) 94-103.

This article reflects on the task of theology as an intellectual enterprise in the mode of Western analytical thought, in view of the challenges posed by 'Africa'. It addresses primarily the question in European circles of theology within Africa, what their particular task should be. Five areas of interest are pointed out: the need to develop a sophisticated theology capable of dealing with

'structural' social issues; the inter-religious debate; adequate ethical foundations; re-examination of ecclesiology, and the need for theological social theory.

KINOTI, H.

Aspects of traditional Gikuyu justice. *Scriptura* 39, (1991) 58-76.

This paper describes aspects of traditional justice among the Gikuyu of Central Kenya. It seeks to demonstrate some of the ways in which the concept of 'kihootho' as a moral principle guided and controlled traditional life, maintaining a morality that preserves the integrity of the individual and such social values as peace and harmony.

KITSCHOFF, M. C.

Wilhelm Illing: NG Kerk-sendeling of separatis? *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 2 (1991) 214-222.

Describes and interprets the events from 6 January 1865 until 11 March 1865 at Ladysmith when the missionary Wilhelm Illing and the whole mission congregation decided to break away from the Nederduitse Gereformeerde Kerk and continue as an independent congregation.

KLEYNHANS, E. P. J.

Drie besondere ampte nog houdbaar?, in Strauss, P. J. (red). *Byderwets en gereformeerd: Kerkregtelike opstelle opgedra aan P B van der Watt*. Bloemfontein: NG Sendingpers, (1991) 77-89. Ministry in the reformed tradition is predominantly defined by the trisection: prophet, priest and king. The article defends these three forms of ministry despite recent criticisms.

KLEYNHANS, E. P. J.

Vereistes vir 'n kerkorde, in Strauss, P. J. (red). *Byderwets en gereformeerd: Kerkregtelike opstelle opgedra aan P B van der Watt*. Bloemfontein: NG Sendingpers, (1991) 35-45.

Many people feel that church orders go against the grain of the church. The article defines the nature and the characteristics of church orders.

KLEYNHANS, J. H.

C F Beyers Naudé se breuk met die Nederduitse Gereformeerde Kerk. BD, Universiteit van Pretoria, (1991).

KLOPPERS, M. H. O.

Jesaja 8:23-9:6 en advent. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 3 (1991) 378-386. Shows - by using Isaiah 8:23-9:6 as an example - that the Old Testament can be used in Advent preaching. It requires that the text be selected carefully, that it be examined correctly and that advent in an Old Testament context be understood properly.

KNIGHT, Z. G.

The contribution of meditative experiences to personal growth: A case study. MEd (Guidance in Education), Rhodes University, (1991).

KNOETZE, J. J.

'n Empiriese ondersoek na die gevoelens van lidmate van die NG Kerkfamilie oor mekaar en oor kerkeenheid (NGK & RCA). BD, Universiteit van Pretoria, (1991).

KOEKEMOER, J. H.

Die betekenis van die kerklike dogma. *Hervormde Teologiese Studies* 47, 1 (1991) 186-196.
Because dogmatic decisions of the past are not guaranteed to remain relevant for contemporary temptations and attacks, and because dogma is by nature intrinsically relative to the Word of God, this article argues that a critical interpretation of the dogma is essential. The purpose of such a critical interpretation must be to keep dogma relative and alive. Therefore questions like the origin of the dogma, the essence of the dogma, the hermeneutics of the dogma and the task of dogmatics, should be answered.

KOEKEMOER, J. H.

Die Ned Herv Kerk en ekumeniese byeenkomste. *Die Hervormer* 83, 20 (1991) 5.
Defends the decision of the Nederduitsch Hervormde Kerk not to attend the Rustenburg Consultation.

KOEKEMOER, J. H.

Is geloof die enigste voorwaarde vir lidmaatskap aan die kerk? *Die Hervormer* 84, 17 (1991) 5.
Is it true that faith is the only criterion for membership of the church?

KOEN, G.

Pinkster 1991. *Die Kerkbode* 147, 13 (1991) Bylae.

The supplement contains sermons for the pentecostal services to be held in the Nederduitse Gereformeerde Kerk in 1991.

KÖNIG, A.

The interrelatedness of human beings. *Journal of Theology for Southern Africa* 76, (1991) 97-102.
There are at least two concepts in the Bible which can help us develop some anthropological perspectives to address the major problems in our society. These two concepts are covenant and image. Human beings are created as covenant beings or covenant partners (bondgenote), and also as images or resemblances of God. The covenant-concept will primarily provide the formal perspectives, and the image-concept the material perspectives.

KOTZE, B. J.

'n Pastorale strategie vir sosiale transformasie. DTh (Diakoniologie), Universiteit van Stellenbosch, (1991).

KOTZE, D.

'Van geslag tot geslag': Die geneagram en die ontwikkeling van 'n narratiewe pastoraat. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 4 (1991) 644-651.

The genogram has recently become a helpful instrument in family therapy. The article aims at providing grounds for the use of the genogram in pastoral care. The genogram also makes room for the development of a 'narrative' pastoral care.

KOTZE, D. S.

'n Aanklag in beeld: Dr John Philip oor die Kaapse samelewing in sy 'Researches in South Africa 1828'. BTh, Universiteit van die Oranje-Vrystaat, (1991).

KOTZE, G.

Ware geloof is 'n geskenk van God. *Die Kerkbode* 147, 13 (1991) 11.

Faith is a gift of God through his Holy Spirit; it is unchangeable and permanent and it cannot be 'lost'.

KOTZÉ, S. W.

Huisbesoek in die gemeente as die liggaam van Christus. MTh (Diakoniologie: Bedieningspraktyk), Universiteit van Stellenbosch, (1991).

KOURIE, C. E. T.

Elizabeth Catez of the Trinity, 1880-1906: An interpretation of her mysticism. DTh (Science of Religion), University of South Africa, (1991).

KOURIE, C. E. T.

Leading lights in twentieth century Roman Catholic biblical scholarship: Marie-Joseph Lagrange (1855-1938). *Theologia Evangelica* 24, 3 (1991) 37-43.

In 1990 the Ecole Biblique in Jerusalem celebrated its centenary. Its founder, Marie-Joseph Lagrange, OP, can be seen as a precursor of contemporary Roman Catholic biblical scholarship. Lagrange was dedicated to scientific analysis of the Bible at a time when the application of critical methods to biblical exegesis was censured by church authorities. This article examines the particular contribution of Lagrange to biblical scholarship, and describes some of the vicissitudes of his long and prodigious career.

KRIEGLER, S.

Meeste dogters praat nie oor molestering. *Die Kerkbode* 147, 3 (1991) 12.

Research has proved that six out of ten young girls who have been molested by relatives do not inform their parents about it. At the same time they hope that their mothers will come to their rescue.

KRIEK, D. C.

Die kultuurhistoriese bydrae van die 1820-setlaars aan die hand van geselekteerde bronne. MA (Afrikaanse Kultuurgeschiedenis), Universiteit van Stellenbosch, (1991).

KRIEL, H. P.

A socio-pedagogical perspective on incestuous abuse of children. DEd (Psigologiese Pedagogiek), Universiteit van Port Elizabeth, (1991).

KRIGE, C. J.

Die pastorale gebeure in die interaksie tussen die Christen polisieman en die arrestasie-gebeure in krisissituasies. BTh, Universiteit van Stellenbosch, (1991).

KRIGE, J.

Stellenbosch 'adverteer' vir 'n dominee..en toe? *Die Kerkbode* 148, 7 (1991) 4.

Sets out the approach that the Nederduitse Gereformeerde congregation of Stellenbosch (moedergemeente) followed when they 'advertised' a 'vacancy' for a minister.

KRITZINGER, J.

Church and development. *Scriptura* 39, (1991) 15-24.

The issue of the Church's role in development is a thorny one. Not only is the concept of

development controversial, but also the fact of and the way in which the Church is involved raise many questions. In this article the aforementioned is discussed in view of the special characteristics prevailing in Kenya. An attempt is made to describe the unique role of the Church - yet not a disengaged one.

KRITZINGER, J. J.

Mission, development and ecology. *Missionalia* 19, 1 (1991) 4-19.

The author attempts to link the church's mission in respect of the environment to the development debate of the past three decades. Of particular interest is his observation that the ecological crisis was precipitated not only by 'over'-development but also by 'under'-development. By exploring the link between mission, development and ecology, the author provides important new perspectives.

KRITZINGER, J. N. J.

A contextual Christian theology of religions. *Missionalia* 19, 3 (1991) 215-231.

A perceptive and sympathetic discussion of the way Christians should approach the thorny issue of relationships with people of other faiths. Of particular importance is the way in which the author applies his convictions to the contemporary South African situation.

KRITZINGER, J. N. J.

Re-evangelising the white church. *Journal of Theology for Southern Africa* 76, (1991) 106-116.

The paper is structured around the concept of decolonisation and the fact that re-evangelisation has to address the colonial attitudes of the white population. Four colonial dimensions are addressed: The exploitation of black domestic workers, the perceptions that white people have of their own identity, their attitudes to other religions and their isolated 'enclave' existence.

KRITZINGER, J. P. K.

Die 'narratio' van Brief 57 van Hieronymus. *Acta Patristica et Byzantina* 2, (1991) 68-84.

Discusses the content and structure of the 'narratio' of Jerome's 57th letter.

KROEZE, J.

What does the Bible say about sexuality and marriage? *Orientation* 58-62, (1991) 1-9.

The article considers various references in the Bible to marriage and sexuality, starting with Genesis 1:27. The consequences of the fall for marriage are also discussed.

KRUGER, A.

'n Verpleegkundige beraming van die voedingstatus van 'gesonde' vrylewende bejaardes. MSocSc(Verpl), Universiteit van die Oranje-Vrystaat, (1991).

KRUGER, C. J. H.

Die uitdaging wat die proses van verstedeliking aan die kerklike bediening bied. BTh, Universiteit van Stellenbosch, (1991).

KRUGER, G.

Does money guarantee happiness? *Orientation* 58-62, (1991) 157-162.

Before giving too hasty an answer, let us look at the opposite of the question above: Does a lack of money guarantee unhappiness? Especially when lack of money involves debts and obligations which cannot be met, it can cause sleepless nights, stomach ulcers and marriage problems.

KRUGER, G.

Marrying a divorced person? *Orientation* 58-62, (1991) 62-68.

The author maintains that it is explicitly prohibited to marry a divorced person, even if such a person was the 'innocent' party in the divorce.

KRUGER, H. A. J.

God tests Abraham: The command to sacrifice Isaac. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 2 (1991) 187-200.

This paper is an attempted exercise in hermeneutics - the latter understood in a comprehensive sense. In this connection context is taken as of decisive importance to determine the meaning of a passage (Goldingay 1987:1ff)). The context which may pertain to Genesis 22:1-19 includes certain types of literature and customs from Israel's surroundings, three major religions (of which two are dependent upon the Old Testament), some forms of 'existentialism', the problem of ethics and finally the Old Testament and the New Testament (= eschatological) contexts. The thrust of this paper then is an attempt to determine at least one possible context in order to grasp the meaning of the present passage. In other words: what hermeneutical principles are at work in the (canonical) shaping of this passage? Put differently: How does one preach on this passage in the Christian church? In order to identify such a context, we shall have to investigate several avenues which may lead to an understanding of Genesis 22:1-19.

KRUGER, J. S.

Evangelisasie as marturiologiese dienswerk in die nywerheidsbediening van Natal. MTh (Diakoniologie), Universiteit van die Oranje-Vrystaat, (1991).

KRUGER, M. A.

New Testament anthropology. *Journal of Theology for Southern Africa* 76, (1991) 95-96.

Responds (positively) to the article of B C Lategan: 'New Testament perspectives in a time of reconstruction' on pp 86-95 of the same journal.

KRUGER, P.

The wedding: Feast or frustration? *Orientation* 58-62, (1991) 92-98.

Comments on the various ways in which the wedding can be presented by the family. Usually an effort is made to turn the wedding into one of the following: A grand occasion, entertainment programme or a wild party. This has the effect that neither the family, nor the guests are able to enjoy the occasion and ultimately the married couple is mostly frustrated and annoyed.

KRUGER, T. J.

Die wordingsproses van 'n Suid-Afrikaanse menseregtebedeling. LLD (Publiekreg en Regsfilosofie), Potchefstroomse Universiteit vir Christelike Hoër Onderwys, (1991).

L**LABAND, J. P. C.**

Kingdom in crisis: The response of the Zulu polity to the British. PhD (History), University of Natal, Pietermaritzburg, (1991).

LABUSCHAGNE, J. P.

Die humanistiese mensbeeld. *Hervormde Teologiese Studies* 47, 2 (1991) 400-430.

The main purpose of this essay is to reflect on the humanistic understanding of man, and on the influence it has on the church. For the humanist man's understanding of himself actually determines his own being. On the other hand, what man experiences of his own being and the world he has created for himself occupies his mind, and this again determines his thoughts.

LABUSCHAGNE, J. P.

'Kerk' en 'volk' uit die hoek van moderne samelewingsteologieë. *Hervormde Teologiese Studies* 47, 3 (1991) 810-824.

The essay reflects on the possibilities for meaningful communication, on the themes of church and nation, between the viewpoint of modern social theologies on the one hand and that of Christians who emphasise the value of the identity of the nation (volk) on the other.

LABUSCHAGNE, J. P.

Nee vir deelname aan groot ekumeniese byeenkomste. *Die Hervormer* 83, 20 (1991) 3.

Argues that bilateral talks are far more productive than large ecumenical meetings.

LAMPRECHT, J. J.

Karakterisering in Gen 37-50. DTh (Ou Testament), Universiteit van Stellenbosch, (1991).

LANDMAN, C.

The anthropology of apartheid according to official sources. *Journal of Theology for Southern Africa* 76, (1991) 32-45.

The aim of this article is to investigate the possibility that the South African churches' anthropology of apartheid is dualistic in contents, and that it uses a method in formulating this dual anthropology which is based on principles subtracted from the Bible and not on the experience of people.

LANDMAN, W. A.

On excluding something from our gathering: The lack of moral standing of non-sentient entities. *South African Journal of Philosophy* 10, 1 (1991) 7-19.

This article argues that the moral domain ought to be demarcated by sentience; entities which lack the capacity for enjoyment or suffering have no moral standing. First, the problem of moral standing is stated and the conceptual clarification that this requires is done. Secondly, the competing criteria of moral standing which have emerged in the history of moral philosophy is discussed, and a sentience criterion is defended by first rejecting more inclusive criteria and then presenting a positive argument. Thirdly, a closer look is taken at different kinds of non-sentient entities in order to establish whether they all enjoy an equal moral status: non-sentient living entities (certain categories of humans; lower animals; trees and plants; and aggregates or wholes) and inanimate or non-living entities (natural objects; and artefacts). Fourthly, in conclusion some summary remarks are made and it is indicated how our answer to this seemingly obscure theoretical problem substantively informs the way in which we address moral dilemmas presented by experimentation on foetuses, abortion, the treatment of animals, and our actions in respect of the environment.

LANGAN, J.

The individual and the collectivity in Christianity. *Scriptura* Special issue S8, (1991).

As South Africa approaches a new era, the topic of human rights becomes ever more important.

But how is the relationship between human rights and Christianity to be understood? There is both continuity and discontinuity between the two. In this special edition of 'Scriptura' John Langan deals with some of the essential issues regarding human rights and theological support thereof.

LATEGAN, B. C.

Formulas in the language of Paul: A study of prepositional phrases in Galatians. *Neotestamentica* 25, 1 (1991) 75-87.

The article examines a peculiar feature of the language of Paul in Galatians, namely the occurrence of some 43 prepositional phrases with distinct theological overtones. It is suggested that these phrases are in fact theological formulas which have an important function in the development of the apostle's argument in the letter. They represent key theological concepts in abbreviated form and presuppose familiarity with a whole network of relations as part of the wider framework of the apostle's theological thinking. The function of these formulas on the linguistic, rhetorical and theological level is discussed and the way in which they are integrated to present a forceful and coherent argument in Galatians.

LATEGAN, B. C.

New Testament anthropological perspectives in a time of reconstruction. *Journal of Theology for Southern Africa* 76, (1991) 86-94.

As part of the quest for a new South African society with a more human face, the aim of this contribution is to offer some guidelines from a New Testament perspective. It concentrates on two anthropological problems in the current discussion. The first concerns the need for theology to function in a context of reconstruction and to minister to the needs of a post-apartheid society. The second is the fact that the strongest resistance to the concept of human rights comes from theological and church circles.

LATEGAN, F. DU T.

Dr A J van der Merwe: 'n Biografiese oorsig oor sy lewe en werk. BTh, Universiteit van Stellenbosch, (1991).

LATEGAN, L.

Genadedood of dood sonder genade? *Die Kerkbode* 148, 19 (1991) 6-7.

Summarizes views on euthanasia, and also discusses the difference between active and passive euthanasia.

LATEGAN, L. O. K.

Die Woord van God en die Teologie: 'n Filosofies-Dogmatiese besinning. *Tydskrif vir Christelike Wetenskap* 27, 2 (1991) 172-190.

Any theological endeavour must concern itself with the Bible in order to substantiate the claim to be theological. The manner in which one uses the Bible will, however, depend on one's view of the Bible. The article discusses different levels at which the Bible operates as well as different views of the Bible, and ends with some suggestions in this respect.

LATEGAN, L. O. K.

God en siekte: Metavrae rondom die oorsprong van die kwaad en die verband met lyding. *Acta Theologica* 11, 1 (1991) 14-31.

One of the most provoking questions in medical ethics is 'Why does God permit sin and illness?' Is it the case that God doesn't have any power to prevent it? In this paper I would like to address

the abovementioned questions. After an analysis of God's will and Providence it becomes clear that God isn't the origin of sin, however He could use sin against its intentions. But one thing is for certain: In spite of sin, illness and suffering - God is busy to fulfill His aim with this creation. Therefore it is important to see a man as 'Imago Dei' behind every illness.

LATEGAN, L. O. K.

Op weg na 'n gehoorsaamheidskompromis: Die teologies-etiese figuur van die gehoorsaamheidskompromis en die toespitsing hiervan op die pastoraal-etiese riglyne rakende die lewe. BTh, Universiteit van die Oranje-Vrystaat, (1991).

LATEGAN, L. O. K.

Seun van barmhartigheid: Die amp van die diaken in kontemporêre perspektief. *Tydskrif vir Christelike Wetenskap* 27, 4 (1991) 1-33.

Reflects on the differences between humanitarian charity and biblical perspectives concerning welfare services. It is claimed that the biblical perspectives are still valid but that the office of deacon has lost much of its meaning and value because of cultural influences.

LATEGAN, L. O. K.

Universiteit, konfessie en teologie: Luukse of noodsaklikheid? *Tydskrif vir Christelike Wetenskap* 27, 2 (1991) 44-64.

In Reformed circles it is a sine qua non that theology be practised within the boundaries of the confessions of the church. The question arises whether such exclusivist claims will be tolerated by modern universities.

LATEGAN, L. O. K.

Voorsienigheid en tegniek. *Theologia Evangelica* 24, 2 (1991) 6-9.

It is the belief that modern technology can control creation. Technology equals development and security. In this regard it is sufficient to mention test-tube babies, heart transplants, the development of the environment, telecommunications, etc. The negative side of this belief is that technology has become a destructive power. Man can do everything he is able to. This viewpoint contrasts with the command to serve, to toil and to control creation. From the viewpoint of the locus of Providence it becomes clear that many things that happen are directly against the will of God. But, in spite of this, God is busy fulfilling the eschatos which started in the proton. This means that, in spite of 'destructive powers', God is still in control of creation.

LATHAM, J. C.

Between freedom and givenness: A study of the hermeneutical consequences of the concept of Canon for the authority of Scripture. DPhil, Rhodes University, (1991).

LAUFS, D.

Let us attend the church service together! *Orientation* 58-62, (1991) 217-222.

This article urges married couples to attend church services together, since this can enhance their marriage relationship and their relationship with other believers.

LAW, L. M.

An analysis of the socio-political role of the Roman Catholic Church in contemporary South Africa. MSocSc (Sociology), University of Cape Town, (1991).

LAWRENCE, B. P.

Die New-Age beweging: Oorsig en beoordeling. BD, Universiteit van Pretoria, (1991).

LE ROUX, C.

'The answers lie beneath the waves': Assessing the value of underwater archaeology for the study of biblical Archaeology. *Theologia Evangelica* 24, 1 (1991) 39-48.

Commentaries and monographs covering early Christian society have grossly neglected to incorporate data collected by underwater archaeological expeditions in their discussions on maritime activities from the first century AD. Underwater archaeology has, since the early 1960's, been based on sound scientific methods of excavation and valuable data on Greco-Roman shipwrecks and harbour constructions in the Mediterranean region have already been put forward. Although the underwater had been totally alien to the terrestrial excavator, initial fears and scepticisms were overcome and current methods of excavation adapted to suit the needs of the underwater archaeologist. This article assesses the value of underwater archaeology for the biblical archaeologist and the study of Early Christianity in particular.

LE ROUX, D. J.

Die boodskap van die boek Ester. BTh, Universiteit van die Oranje-Vrystaat, (1991).

LE ROUX, E. E.

Die persoonsbeeld van adolessente seuns in gesinne waar die vader fisiek of psigies afwesig is. MSc (Clinical Psychology), Medical University of Southern Africa, (1991).

LE ROUX, I.

'Verlossing hier en nou': Die begrip dittha-dhamma-nibbana-vada in die Brahmajala sutta. MA (Godsdienstwetenskap), Universiteit van Suid-Afrika, (1991).

LE ROUX, J.

Die betekenis van die verhoudinge in die Goddelike Drie-Eenheid vir die prediking: 'n Homiletiese ondersoek vanuit Johannes 14-15. ThD (Homiletiëk), Potchefstroomse Universiteit vir Christelike Hoër Onderwys, (1991).

LE ROUX, J.

The interrelatedness of human beings: A response to Adrio König. *Journal of Theology for Southern Africa* 76, (1991) 103-105.

Discusses the paper of A König in the same journal on 'The interrelatedness of human beings'. The author questions König's simplistic use of the term 'covenant', as well as the theologian's ability to speak in definite terms about the Bible and social issues.

LE ROUX, J. G.

Spiritualiteit en identiteit: 'n Ondersoek na die geestelike vorming van die predikant. DTh (Diakoniologie), Universiteit van Stellenbosch, (1991).

LE ROUX, J. H.

Oor paradigmas en progressie in die teologie. *Skrif en Kerk* 12, 2 (1991) 276-291.

An important book 'Paradigms and progress in theology', appeared in 1988. It contains contributions by some well-known South African scholars on paradigms and progress in theology. This book also reflects some important trends in South African theology. To illustrate this point the 'paradigms' and 'progress' in the study of the New Testament have been investigated. One of

the main problems of South African biblical scholarship concerns the historical understanding of the Bible. It has been approached from many angles and many answers have been proffered. The article concludes with a few guidelines for further theological discussion.

LE ROUX, J. H.

The study of wisdom literature in South Africa. *Old Testament Essays* 4, 3 (1991) 342-361. In this article the contribution of South Africans to the study of wisdom literature is described. It is important to note that some scholars have received international recognition for their work. The greater part of this article is devoted to the contribution of Jimmie Loader and some of his students. Mention is also made of the important work done by South African scholars on the books of Proverbs (Piet Venter, Philip Nel) and Job (J H Kroese, A van Selms and L Bezuidenhout). The article concludes with some general observations.

LE ROUX, L. M.

Die Kerk in die tyd van die armlankvraagstuk, verstedeliking en depressie. *Almanak en bybelse dagboek: Nederduitsch Hervormde Kerk van Afrika* 85, (1991) 32-43.

Discusses the effects of the South African War (1899-1902) on the white Afrikaner population and the resultant 'poor whites'-problem (armlankvraagstuk).

LE ROUX, M.

Die godsdienstig-gewestelike gegewe in die werk van enkele Afrikaanse digters. MA (Afrikaans), Randse Afrikaanse Universiteit, (1991).

LEHMKUHL, C. W.

Suggesie as faktor in die Christelike erediens met besondere verwysing na die Gereformeerde-Pentekostalistiese en Neo- Pentekostalistiese tradisies. DTheol, University of Durban-Westville, (1991).

LEHMKUHL, K. N.

Kommunikasie met die tiener: 'n Diakoniologiese ondersoek. BTh, Universiteit van die Oranje-Vrystaat, (1991).

LEMMER, H. R.

A possible understanding by the implied reader, of some of the 'coming-going-being sent' pronouncements, in the Johannine Farewell Discourses. *Neotestamentica* 25, 2 (1991) 289-310. Given the possibility that the implied readers of the farewell discourse found themselves in a crisis situation, these pronouncements contain some pragmatic functions. We have to accept the existence of a complexity of layers and strata in John, which are virtually impossible to pare off layer by layer. It is feasible to postulate a set of 'implied readers', for whom the Gospel, as it exists now, would have had a certain significance. Although the coming-going-being sent pronouncements are tied up with the plot that is being developed around the protagonist, the implied author intends it to say something to the implied readers by means of these very pronouncements. From a narrative point of view the prolific number of occurrences bears this out. Among others the implied author is exhorting those who remain in the fold, through the narrator, not to depart from the fold as Judas did, that would be tantamount to betrayal. This discourse follows in the wake of the last supper, which functions on two levels: We have both the 'table talk' during the enactment of the Passover (possibly meal), as well as during the celebration of Holy Communion by the community of the implied readers, with reference to that first 'last supper' by Jesus. Dramatic elements play an important role in the events prior to, and during the discourse.

In this 'table talk' the protagonist is 'bequeathing' promises and warning to his hearers. The ostensible ignorance of the hearers, as to where He was going, may also reflect a sense of uncertainty that existed among the implied readers. In this way the coming-going-being sent motif is of distinct pastoral significance to the implied readers.

LEMMER, J. C.

'n Praktiese-Theologiese ondersoek na die gemeente se verstaan van die preek. DTh (Praktiese Teologie), Universiteit van Suid-Afrika, (1991).

LETELLIER, R. I.

Day in Mamre, night in Sodom: A study of Abraham and Lot in view of the structure, language and symbolism of Genesis 18 and 19. DLitt (Semitiese Tale en Kulture), Universiteit van Stellenbosch, (1991).

LEWIS, M. H.

The prediction of the extent of discrimination based upon the existence of stereotypes and prejudicial attitudes against women in managerial positions. MPL (Bedryfsielkunde), Universiteit van die Oranje-Vrystaat, (1991).

LIGTHART, P. F.

Die adolescent, geloofsvolwassenheid en die openbare belydenis van geloof. BTh, Universiteit van Stellenbosch, (1991).

LION-CACHET, F. N.

Die Christusgetuienis in die Ou Testament: 'n Belydeniswerklikheid. *In die Skriflig* 25, 1 (1991) 97-113.

According to John 5:39 the Old Testament provides a very clear testimony of Christ. Yet Jesus had to explain this Old Testament testimony even to his disciples. These Old Testament references to Christ are currently considered in wider circles and therefore it may be the appropriate time to examine the testimony on Christ on a basis true to the Scriptures (as formulated in the articles of faith of the Reformed Churches). A limited investigation of the Old Testament will reveal that certain acts of the persons of the Trinity may be recognized, that a Messianic expectation exists and that certain promises appear which may only be fulfilled in Christ, and that certain ceremonies, events and persons may be interpreted as a prefiguration of Christ.

LION-CACHET, F. N.

Die rol van die priester in die 'troonopvolgingsgeschiedenis'. *Koers* 56, 2 (1991) 279-291.

The so-called 'Succession Narrative' or 'Court History' (2 Sam. 9-10 and 1 Kings 1-2) bears very little testimony to the role of priests. This article represents an attempt to examine the position of the priestly community, the priestly office-bearers and their office, the part played by the priests in the crowning of the king and the fulfilment of their office to determine the role of the priests in the history of revelation ('theology') as seen in the Succession Narrative. It will become clear that the priestly order was indeed not very prominent and that there were many shortcomings. This, however, was part of God's covenant promises that there would be a successor to David. While God did not specifically use the priests in the succession to David's throne, the priests were not ignored in the revelation since their presence and their officiating emphasized the presence of the Lord.

LOADER, J. A.

Life, wonder and responsibility: Some thoughts on ecology and Christian mission. *Missionalia* 19, 1 (1991) 44-56.

Suggests that mission relates to missiology the way conservation relates to ecology and proceeds to establish significant connections between mission and ecology.

LOADER, J. A.

The prophets and Sodom: The prophetic use of the Sodom and Gomorrah theme. *Hervormde Teologiese Studies* 47, 1 (1991) 5-25.

The use made of the Sodom and Gomorrah theme by the pre-exilic prophets is investigated first in the book of Isaiah, where most of the 'Sodom passages' occur, after which other eighth-century prophets as well (as later pre-exilic prophets) are incorporated into the investigation. Finally, the complex of prophetic motifs is related to the Sodom story in Genesis 18-19. It is argued that the narrative is a unit, dating from the seventh century BCE, about a crisis in social values and about punishment which does not jeopardise God's righteousness towards individuals. Far from being at variance with the prophetic perspective, its thrust is thoroughly compatible with the way in which the prophets used the Sodom theme during the eighth and in subsequent centuries.

LOMBARD, H. A.

A working supper in Jerusalem: John 13:1-38 introduces Jesus's Farewell Discourses. *Neotestamentica* 25, 2 (1991) 357-378.

In this paper the issue of the structure and coherence of the text of John 13-17 is reconsidered from a narratological point of view. Special attention is paid to the introductory function of John 13:1-38 as a prolepsis to the farewell discourses. It is observed and substantiated that paradigms of understanding play a decisive role in hypotheses about the macrostructure of John's Gospel. Furthermore it is maintained that Jesus launched (at least the initial part of) these discourses at a working supper with his disciples. Moreover, it is observed that John 13-17 (and 20:1-21:22) can be identified as representative of a well-established prevalent tradition of genre entitled as 'testament/farewell discourse'.

LOMBARD, H. A.

Uit genade alleen? Herbesinning oor die Romeinebrief deur Suid-Afrikaanse teoloë. *Hervormde Teologiese Studies* 47, 1 (1991) 136-150.

As material for and reflection on religious issues by Christians, the letter to the Romans used to be a document of fundamental importance. It ought to be applauded that in 1989 a contribution to this letter was made by South Africans in their own context, with a view to meeting their 'situation and needs'. The eleven contributions represent the authors' religious sense of responsibility and social sensitivity. They also display the nature and content of their hermeneutical vantage points and their competence in exegetical procedures. Apart from the merit and indisputable value of these contributions, cognizance should also be taken of deficiencies with regard to methodological precision and competence in some of the articles. A salient deficiency is the lack of cognizance of the work of South African theologians and discussions with them. This is to be regretted.

LONG, T. M. S.

Reading Paul in the South African context of struggle for liberation: Some insights from Latin American liberation theology. MA (Theology), University of Natal, Pietermaritzburg, (1991).

LOTTER, S.

Moraliteitswetgewing en die Suid-Afrikaanse strafreg. LLD, Universiteit van Pretoria, (1991).

LOUBSER, J. A.

Exegesis and proclamation: Winning the struggle (Or how to treat heretics). *Journal of Theology for Southern Africa* 75, (1991) 75-83.

Explains 2 Corinthians 12:1-10 by examining its textual and social context. The meaning of the 'thorn in the flesh' is also discussed. The article concludes by highlighting the views of prominent scholars regarding the thrust of the text.

LOUBSER, J. A.

Paulus as kontekstuele teoloog: 'n Hermeneutiese verkennings van 2 Korintiërs 1:3-11. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 1 (1991) 28-38.

As a continuation to the quest for a legitimate contextual theology, the hermeneutical process underlying Paul's christology in 2 Corinthians 1:3-11 is investigated with reference to the oral matrix of his thought system. The investigation helps to clarify the profound contextuality of his oral theology. In conclusion, the observation is made that the proclamation of the uniqueness of Christ necessitated new contextualizations.

LOUW, A. M.

'n Familieregtelike ondersoek na die regte van die vader by vrugafdrywing. LLM, Universiteit van Suid-Afrika, (1991).

LOUW, C. D.

Oerbegeleiding vir geslagsopvoeding. MEd (Ortopedagogiek), Universiteit van Pretoria, (1991).

LOUW, G. J. J.

Die sogenaamde moderne opvatting van seksualiteit en die implikasies daarvan vir die opvoeding. *Koers* 56, 3 (1991) 447-461.

The sexualisation of modern society and the corresponding massive sex-offensive necessitate fundamental reflection on the so-called modern view of sexuality. In order to reveal some of the fundamental causes for this view of sexuality, characteristics of contemporary Western societies such as the following are referred to: feelings of discontent, uncertainty, futurelessness and hedonism, the influence of mass media and the discreditation and rejection of marriage as an institution. It appears that sexuality has become even more problematic/complicated in culturally diverse societies, since the espousal of a so-called value pluralism has opened the way for all types of sexual malpractices to be regarded as acceptable. Consequently it is demanded that the sexual education which children receive should consist of factual and neutral information on all sexual (mal-) practices. Christian parents/teachers who want to fulfil their calling, however, may not shirk their responsibility of providing emphatic guidance to the children entrusted to them according to the Christian view of life and sexuality.

LOUW, J. A.

Gemeente en sending by Edison Queiroz: Winspunte en korrekttiewe. BTh, Universiteit van die Oranje-Vrystaat, (1991).

LUBBE, D. S.

Finansiële aspekte van gemeentes van die Gereformeerde Kerke in Suid-Afrika: 'n Empiriese ondersoek. *In die Skriflig* 25, 4 (1991) 553-562.

As a result of the presbyterian system of church government of the Reformed Church in South Africa (GKSA), very little information on the financial matters of the church is available. Hardly any research has been undertaken on the financial matters of congregations of the said church. The aim with this research was firstly to obtain the opinions of clergymen and cashiers within the ranks of the Reformed Church on certain aspects of the financial matters of their congregations and the church as a whole. Secondly certain data from which guidelines on the financial matters of congregations can be drawn, were collected and processed. From the research it became clear that there is a great need for the financial guidelines in respect of financial planning and management in congregations and that church finances offer a vast field of study for future research.

LUTTIG, B.

I have lost all feeling for my marriage partner - should I get a divorce? *Orientation* 58-62, (1991) 117-122.

Since the Divorce act has been amended in 1979 it is much easier to obtain a divorce on the grounds that a marriage has broken down irreparably. The article suggests that it is possible to 'save' a marriage if one asks the right questions and responds truthfully to them; for example: How much do I love my marriage partner? What positive contribution have I made to the development of a positive marriage relationship?

M**MACKINTOSH, W. G.**

Ontwikkeling van 'n model vir onderwysevaluering. MEd (Vakdidaktiek), Universiteit van Pretoria, (1991).

MADIBANE, M. P.

Education and ethnicity: Kwandebele 1979 to 1989. MEd, University of the Witwatersrand, (1991).

MAGWAZA, A. S.

An evaluation of an integrated parent-effectiveness training and children's enrichment programme for disadvantaged families. *South African Journal of Psychology* 21, 1 (1991) 21-31.

A number of developmental early childhood programmes have been implemented overseas to stimulate mother-child interaction in families whose environment is considered to be disadvantaged. There has been a tendency to use narrow cognitively orientated outcome measures, and findings on the efficacy of these programmes are still inconclusive. The present study sought to evaluate the effectiveness of a programme designed to enhance the child's cognitive and socio-emotional functioning through mother-child interaction around a verbal interaction stimulus material, in a selected group of disadvantaged black families. A sample of 90 mothers and their pre-school children was randomly selected and assigned to the experimental group (A1) which received training, first control group (A2) which received visits only and second control group (A3) which was neither exposed to training nor visited. The mother-child dyads were assessed at pre-test, post-test and follow-up periods using two psychological measures, to monitor possible changes in children's development. An integrated parent-effectiveness and children's

enrichment programme was found to be effective in stimulating children's cognitive and socio-affective development in disadvantaged black families.

MAHLANGU, E.

The miracle of the multiplication of the loaves of bread in John 6:1-15: A survey and assessment of recent research. MA (Biblical Studies), University of South Africa, (1991).

MAIMELA, S. S.

Images of liberation in black and feminist theologies of liberation. *Theologia Evangelica* 24, 2 (1991) 40-47.

Despite differences of detail, both black and feminist theologies share the conviction that traditional theology has not adequately expressed all of human experience of God. Both theologies reject the traditional theology's portrayal of an authoritarian God, who, as the Supreme Ruler of the universe, establishes racial, class or sexist domination in every society. Instead both theologies try to construct a picture of a humane God who hears the cries of the little ones, and is willing to assume the role of being an advocate for the oppressed and defenceless sections of society.

MAIMELA, S. S.

Religion and culture: Blessings or curses? A keynote address given at the EATWOT Pan African Theological Conference, Harare, January 6, 1991. *Journal of Black Theology in South Africa* 5, 1 (1991) 1-15.

There are two main approaches to African theology. The first could be referred to as the 'inculturation' approach which is characterized by the attempt to marry Christianity with the African world view. The second which could be referred to as the liberation approach was developed in the 1970's and gave birth to black theology of liberation in South Africa. For many years African theologians were divided along these theological lines believing that their theological production was mutually exclusive rather than complimentary to one another.

MAIMELA, S. S.

Traditional African anthropology and Christian theology. *Journal of Theology for Southern Africa* 76, (1991) 4-14.

The author attempts to analyze and discuss the broad African insights on life and its problems, and also tries to show how the African anthropology could make a meaningful contribution to the Christian theological discourse on the great questions of sin and salvation. In order to bring the African anthropology and Christian theology into dialogue with each other, he employs the method of correlation. Therefore, he first outlines and discusses the African perspective on life and then tries to bring that perspective in dialogue with biblical tradition.

MALAN, C.

Where do I stand with regard to sensational views of sex and marriage? *Orientation* 58-62, (1991) 12-18.

Comments on the statement that sex is uncontrollable. The author discusses and condemns the sensational views of sex.

MALAN, E.

Die koninklike mens Jesus by Karl Barth. BTh, Universiteit van Stellenbosch, (1991).

MALAN, F. S.

'n Briefaanhef met 'n boodskap: 1 Korintiërs 1:1-3. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 3 (1991) 409-414.

The exordium of 1 Corinthians as in most of Paul's other letters consists of the writer, addressees and a blessing. Paul expands these elements to form the background of his arguments in the rest of the letter. The structure of the exordium is discussed and the relation to the rest of the epistle is illustrated.

MALAN, F. S.

The unity of 1 Corinthians 1-4. *Theologia Viatorum* 19, (1991) 23-30.

The first letter to the Corinthians begins with the ancient letter-opening comprising writers, addressees and benediction (1 Cor 1:1-3). It is followed by thanksgiving and a profession of God's faithfulness (1 Cor 1:4-9). The next pericope introduces the first problem in the congregation which Paul addresses in this letter (1 Cor 1:10-17). It calls for unity in a divided congregation. The subsequent paragraphs seemingly interrupt the burning issue of disunity, and discuss the contrast between wisdom and the foolishness of the cross (1:18-2:16). After a long debate, the dialogue on faction-fighting, under the names of different apostles as leaders, is resumed (3:1-4:21). This intervention of the wisdom-foolishness debate in the disunity-unity discussion gave rise to many explanations and theories.

MALAN, J.

Sy lewe het die heerlikheid van die Heilige Gees uitgestraal. *Die Kerkbode* 148, 1 (1991) 11.
Obituary of K. Driescher.

MALHERBE, W. P.

Die gesin in Oud-Israel: 'n Argeologiese ondersoek. MTh (Ou Testament), Universiteit van Stellenbosch, (1991).

MAMABOLO, M. Z.

Career education: A proposed model for secondary schools in Bophuthatswana. DEd (Historiese en Vergelykende Opvoedkunde), Universiteit van die Oranje-Vrystaat, (1991).

MANDEW, M.

The challenge of Black Feminist theology in South Africa: A black male perspective. *Grace and Truth* 11, 2 (1991) 118-135.

Over the past few years a growing number of Black women have been mounting a vociferous and persistent challenge against some of the fundamental assumptions of the Black Church. This paper attempts from the perspective of a South African Black ordained male from the so-called mainline churches to make sense of this challenge.

MANUS, U. C.

'King-Christology': Reflections on the figure of the Matthean 'Endzeit' discourse material (Mt 25:31-46) in the African context. *Acta Theologica* 11, 2 (1991) 19-41.

This article intends to examine by way of contextual exegesis Mt 25:31-46 in four parts. In the first section, the phenomenon of judgement in a precolonial African state, and in the Old Testament prophets 'vis a vis' the Matthean account is considered in order to expose the relationship between evil and punishment in these traditions (I). In the second part, attention is focussed on the context of the passage in the scheme of the eschatological narrative of the First Gospel, and a brief review of previous studies with some observations wraps up this section (II). The third section is devoted

to the exegetical study of the pericope, treats its content and discusses it according to the fourfold structure proposed on the text (III). The final section is the conclusion (IV). Here a correlation of the insights gained from the content of the passage is attempted in order to offer a perspectival interpretation (synchronic exegesis) relevant for Africa, especially in the light of recent socio-political issues affecting South Africa and Africa as a whole today.

MANUS, U. C.

'King-Christology': The result of a critical study of Matt 28:16-20 as an example of contextual exegesis in Africa. *Scriptura* 39, (1991) 25-42.

The task of this paper will be as follows: The Matthean epilogue will be critically examined via a brief concise discussion of the form-critical studies done on the pericope by some authors (II). In the third section, the installation and enthronement rites and statuses of kings-elect in precolonial African societies will be sketched (III). In the fourth section, an exegesis of the pericope through a rapid analysis of the Matthean contextual exegete is presented. The pericope's central message will be re-evaluated in order to lend it fresh orientation for the African readership and churches. Finally, the concluding section will highlight the Christology of this much beloved passage for African Christianity.

MARAIS, J. J.

Die belewing van die Suid-Afrikaanse oorlog 1899-1902 deur die Nederduitse Gereformeerde Gemeente op Edenburg met verwysing na die kerkhistoriografiese problematiek. BTh, Universiteit van die Oranje-Vrystaat, (1991).

MARAIS, R.

Enkele politieke vraagstukke rakende Swart arbeidsorganisasies. MA (Politieke Studies), Randse Afrikaanse Universiteit, (1991).

MARAIS, T. W.

Die eties-verantwoordelike persoonsbehartiging binne die prediking. DTh (Diakoniologie), Universiteit van die Oranje-Vrystaat, (1991).

MAREE, D. J. F.

Kritiese rasionalisme en teologie. DD (Dogmatiek en Christelike Etiek), Universiteit van Pretoria, (1991).

MARRAN, E. B.

Selfuitbeelding en Godsuitbeelding van die bidders van Psalms 6, 38, 51 en 130. MA (Bybelkunde), Randse Afrikaanse Universiteit, (1991).

MARSHALL, P.

A Calvinist political theory. Potchefstroom: Institute for Reformational Studies, F1: 283, (1991). This paper considers the question whether there is a Calvinist political theory. By that is meant one which is intimately related to and takes an essential part of its character from Calvinist theology, or more precisely, Calvinist cosmology.

MARSHALL, P.

Calling, work and rest. Potchefstroom: Institute for Reformational Studies, F1: 281, (1991). The author wishes to address the abstract matter of a theology of work, of work in relation to God

and to belief in God. Before trying to outline an evangelical view of work, the history, nature, and problems of the modern views of work is sketched.

MARSHALL, P.

Innate rights and just relations. *Koers* 56, 2 (1991) 139-149.

Currently the terms rights and human rights are used to refer to two types of entities. One is a kind of legal claim or guarantee given in positive law. The other is a purported moral claim or interest implicit in the nature of human persons. A peculiar feature of modern discussions of rights is that these diverse things are commonly treated as if they had some necessary relation to one another. In fact, historically and conceptually, they do not and the frequent attempts to relate them can have inimical results. It can confuse substantive human rights with the promulgation of an individualist view of persons.

MARSHALL, P.

Substance and method in Weber's Protestant ethic. *Tydskrif vir Christelike Wetenskap* 27, 1 (1991) 40-56.

In this paper the author wishes to clarify the substance of the Weber thesis. He defends it from misplaced criticism; points out some ambiguities in Weber's work; and finally, shows that these ambiguities are rooted in Weber's methodology of social science.

MASENYA, M. J.

In the school of wisdom: An interpretation of some Old Testament proverbs in a Northern Sotho context. *Old Testament Essays* 4, 2 (1991) 171-191.

Proverbs on child-parent relationships in the Old Testament and in Northern Sotho are compared, to determine the possibility of contextualising biblical proverbs in an African context for teaching purposes. Methods, presuppositions and a hypothesis are considered in a theoretical section to enable us to compare paroemiological issues in such different world-views. Specific proverbs from the Old Testament and the Northern Sotho culture are interpreted as metaphors in a practical exercise to prove the hypothesis that contextualisation is possible through the use of the hermeneutics of cultural relativity.

MASSEY, L. F.

The status of women in Christian churches: A contemporary theological dilemma. PhD (Religious Studies), University of Natal, Pietermaritzburg (1991).

MATHEWS, J. R.

A critique of the use of the 'Exodus' metaphor by feminist theology. MA (Religious Studies), University of Cape Town, (1991).

MATHLENER, R.

Die hersiening van die Psalms se toonsettings. *Die Hervormer* 84, 3 (1991) 5.

Motivates the revision of the Psalms of the Afrikaanse Psalms-en Gesangeboek from a musical perspective.

MATTHEUS, P. D.

Die problematiek van die enkelouergesin en die uitwerking daarvan op die nie-kurrikulêre aktiwiteite van die kleurlingkind in die sekondêre skole van die Vrystaat en Noord-Kaapland. DEd (Didaktiek), Universiteit van die Oranje-Vrystaat, (1991).

MCFARLANE, A.

Vryer sensuur: Die morele dyke van ons land is sigbaar aan't inkalwe..wat gaan die kerk daaromtrent doen? *Die Kerkbode* 148, 6 (1991) 6-7.

The relaxation of censorship has implications for the moral values of the whole of South Africa. The article assesses the task of the church to curb secularisation under these circumstances.

MCGURK, N. J.

South Africa in transition: The challenge of relevancy for Catholic education. *Grace and Truth* 11, 1 (1991) 56-66.

While the simple relief of apartheid has gone forever, South Africa is now racked by deep divisions and disconcerting ambiguities, that are the confused, painful beginning of a new society. In these times Catholic education needs to be a living tradition able to discern its mission and interpret the challenges at each historical moment.

MCKAY, R. C.

Death's sting: A psychological enquiry into Christian views of dying and death. *Theologia Evangelica* 24, 3 (1991) 44-56.

Adhering to Christianity as a form of eternal life insurance is a common temptation, but such a misdirected use of religion only provides temporary relief from the anxieties associated with dying and death. Eventually the reality of death has to be faced because it is an inescapable fact of life. Many religious people find comfort concerning death through their faith, but not everyone finds comfort in religious belief. The question, thus, is not so much whether or not people are religious, but rather the degree to which religious beliefs are integrated into life. Through current psychological understanding of human issues and by a continual restructuring of its traditional concepts and doctrines, Christianity can offer contemporary people a meaningfully-acceptable view of dying and death.

MCLEOD, B. R.

A Buddhist reading of T.S. Eliot's Four Quartets. MA (English), University of Durban-Westville, (1991).

MEHREN, M.

Francis of Assisi: Reconciliation with God, humanity and creation. *Missionalia* 19, 3 (1991) 183-191.

Looks at the thrust of the ministry of St Francis of Assisi in respect of 'reconciliation with God, humanity and creation'. St Francis may perhaps with some justification be called the father of the 'ecology movement' within the Christian tradition.

MEINTJIES, M. J.

Die missioneerse dimensie van die ouderlingsamp volgens die Pauliniese brieue. MTh, Universiteit van die Oranje-Vrystaat, (1991).

MEIRING, P. G. J.

Hy het ses manne se skoene volgestaan. *Die Kerkbode* 148, 17 (1991) 11.

Professor John du Plessis was one of the most controversial figures in the history of the Nederduitse Gereformeerde Kerk because of his so-called heretic tendencies. In this article professor P Meiring tells of some of his unknown achievements as theologian and missiologist.

MEIRING, P. G. J.

Kan jy sukses op die sendingveld meet? *Die Kerkbode* 148, 13 (1991) 5.
The Engel scale for evaluating the success of mission work is briefly elucidated.

MEIRING, P. G. J.

'n Applous vir die mense van die Jongwe-kerk. *Die Kerkbode* 148, 3 (1991) 11.
During a recent visit to Zimbabwe by 60 theological students of the Nederduitse Gereformeerde Kerk's Faculty of Theology at Pretoria, they had the privilege to attend the opening of a session of Parliament. The students and theologians also met the Vice-President of Zimbabwe in the Senate Hall.

MEIRING, P. G. J.

Sending en eenheid: 'n Perspektief vanuit die Ned Geref Kerk. *Skrif en Kerk* 12, 2 (1991) 292-306.
The decisions on church unity and ecumenical relationships, taken by the Bloemfontein synod of the Dutch Reformed Church (October 1990) came as a welcome surprise to many and as an unwelcome disappointment to others. The importance of six resolutions adopted by synod, as well as their implications for the mission of the church, are discussed. If Christians were to fulfil their calling in this respect, the author contends, they will have to learn to look in a new way in five directions: at one another; at their own hearts; at new models for unity; at the local church; and finally, at God Himself.

MEIRING, P. G. J.

The Greens: Avant-garde missionaries? *Missionalia* 19, 3 (1991) 192-202.
The author responds in the affirmative to the rhetorical question in the title of his paper. And even if some may experience difficulty in viewing the Greens as missionaries in the conventional Christian connotation of the term, there can hardly be any doubt that they pose very serious challenges to our view of mission.

MEY, J. J.

Die nuwe literêr-kritiese benadering: Sy wese en implikasies. BD, Universiteit van Pretoria, (1991).

MEYER, F.

Die kerklike bediening van die Nederduitse Gereformeerde Kerk aan die nywerheidsmens. BD, Universiteit van Pretoria, (1991).

MEYER, L. W.

'n Persoonlikheidsprofiel van die seksueel mishandelde kind. MEd (Psigologiese Pedagogiek), Universiteit van Port Elizabeth, (1991).

MEYER, S.

Die invloed van gesinsomstandighede op die persoonlikheidsfunksionering van adolessente. MSocSc(Kliniese Sielkunde), Universiteit van die Oranje-Vrystaat, (1991).

MILLARD, J. A.

Changing styles in historiography show evolving re-interpretation. *Studia Historiae Ecclesiasticae* 17, 2 (1991) 78-91.

Changing styles in historiography show an evolving reinterpretation that does not necessarily follow the pattern of pre-critical and post-critical. Rather styles display the views of the times in which they lived and wrote. In the 1820's the Rev Barnabas Shaw wrote a critical account of events as

he experienced them while doing mission work in Namaqualand. He displays the optimism of the Evangelical Revival in Europe as he describes the indigenous peoples among whom he worked. Sixty years later the Rev W C Holden presented a pre-critical imperialist approach as he wrote 'The past and the future of the Kaffir races'. Dr Villa-Vicencio, writing in modern times, approaches history post-critically as he writes about the 'oppressed' showing his concern for socio-political issues. In each case history is re-interpreted in the light of the context of the times in which the author lived.

MILLER, B.

An investigation of the interrelationship between group commitment, religiosity, marital adjustment and attitude to divorce in the Jewish ethnic group. MA (Psychology), Rhodes University, (1991).

MINNAAR, L. G.

'n Empiriese ondersoek na die verskynsel van saamwoon onder Afrikaanssprekende jongmense. BD, Universiteit van Pretoria, (1991).

MITCHELL, C.

Die optrede van die leraar, voor, tydens en na die prediking: 'n Betoog teen die kompartemeriting van die bediening gesien uit die hoek van lerende prediking. *Acta Theologica* 11, 2 (1991) 58-71.

The church does not always look at tendencies, but is from time to time part of certain tendencies. One of the tendencies which is apparently influencing the church right now is the so-called Church Growth Movement in the United States. One of the consequences of these very large congregations is that the minister's ministry gets splintered. The unity in the ministry of priest, prophet and king is broken. To prevent this splintering we want to propose a didactical answer to this tendency. The minister must work as a gift to the church, in the threefold office as the Lord Jesus showed us. We don't want to deny the spiritual gifts that have been given to the church. The responsibility, though, cannot be eluded that the minister must serve in the offices of priest, prophet and king. The congregation can expect to be ministered by the minister in this way. The minister educates by being priest, prophet and king.

MKHATSHWA, A.

Re-evangelising the Black church: Today's context. *Journal of Theology for Southern Africa* 76, (1991) 117-121.

Discusses the social context of the Black church and gives a definition of evangelism against that background. After a brief history of the Black church in South Africa, various issues are named as essential in the task of evangelistic work.

MKHIZE, J. J. T.

Politics and ideology in Black South African literature 1969-1989. MA (English), University of Natal, (1991).

MOFOKENG, T. A.

Human values beyond the market society: A black working perspective. *Journal of Theology for Southern Africa* 76, (1991) 64-70.

Points out that the values of the whole South African society, even the poor and the weak, have been corrupted and distorted by the dominant racial-capitalist culture and civilisation. The author stresses the need to reassert the three values that have served as the basis for the survival of the weak and the poor of all epochs in the social history of Africans. These values are: sanctity of

human beings, the essentiality of community and solidarity as the basic way in which human beings have to relate among themselves and to nature.

MOILA, M. P.

Invasion of theological thinking by political ideologies in South Africa. *Journal of Theology for Southern Africa* 75, (1991) 25-36.

The aim of this article is to analyse critically the problem of theological thinking in the context of political ideologies. Interaction between theological thinking and ideological belief is a reality which cannot be avoided. The only way out of this problem is the acceptance of its existence and then the willingness to tackle it. Failure to do something about it will definitely render theological thinking irrelevant to the oppressed masses in South Africa.

MOILA, M. P.

The African version of Christianity. (Paper read at the Annual Bishops' Conference of African Independent Churches (CAIC) held at Otimati on May 19-21, 1988.) *Journal of Black Theology in South Africa* 5, 1 (1991) 33-39.

The author contends that, though God is not bound by any human culture, God chooses to operate within or in terms of a given culture. God does not require that the converts abandon most or all of their own cultural systems as a concomitant to their conversion to Christianity. The author speaks of the African version of theology, but to prevent generalizations, concentrates on the Pedi (Northern Sotho) version of Christianity.

MOKGATLE, K. P.

A theoretical model of a community psychology intervention programme based on a socio-psychological assessment of the needs of a typical South African township. MSc in Clinical Psychology, Medical University of Southern Africa, (1991).

MOLOSANKWE, S. J.

Causes of marriage breakdown in Bophuthatswana: A social work perspective. MA(Missiology), University of South Africa, (1991).

MONICA OF THE CROSS.

The contemplative life. *Grace and Truth* 11, 2 (1991) 109-117.

The author tries to explain, as far as possible, what contemplative life is all about, and gives a few hints towards understanding this way of life. The author presents a few ideas that may throw just a little light on the meaning of contemplative life.

MONSMA, G. N.

Poverty in Southern Africa. Potchefstroom: Institute for Reformational Studies, F1: 287, (1991). 'Poverty in Southern Africa' was the topic of a four-day conference hosted by the Reformed Ecumenical Council (REC) from 20 February to 2 March 1990.

MOORE, B.

Black Theology: In the beginning. *Journal for the Study of Religion* 4, 2 (1991) 19-28.

The year 1991 marks the 21st anniversary of Black Theology as an overt, self-conscious and radically new theology in South Africa. The roots, development and important themes of Black Theology in South Africa during the past two decades are discussed. The continuity and discontinuity in the themes of the early 1970's and the 1990's are also elucidated.

MORIPE, S.

The administration and organization of the Reformed Apostolic Faith Mission of South Africa. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 4 (1991) 666-672.

The polity of the Reformed Apostolic Faith Mission of South Africa, is described in great detail in the official constitution of the church. Much of this represents aspirations rather than achievements.

MORIPE, S.

The reformed Apostolic Faith Mission of South Africa (1947-1988). MTh (Church History), University of the North, (1991).

MOSALA, I. J.

Wealth and poverty in the Old Testament: A black theological perspective. *Journal of Black Theology in South Africa* 5, 1 (1991) 16-22.

It is important in this essay to identify aspects of black history and culture that are significant for reading the Bible under the theme of wealth and poverty from the black perspective. From the point of view of the author, any such reading must tackle the following issues: Land, Economy, and Culture. These issues represent the poles around which the problems of wealth and poverty revolve.

MOSOMA, D. L.

Restitution/Reparation: A Commitment to justice and peace. *Journal of Black Theology in South Africa* 5, 1 (1991) 23-32.

This paper attempts to show that socio-economic and political justice and peace in South Africa imply land restitution. That is to say, without it the conditions necessary for the creation of a just, democratic social order marked by shalom cannot be realized. In accordance with this thesis, the author endeavours to examine some elements which form the thread of this paper. The elements include: 1. Black reaction to land dispossession, 2. African Religion and Culture, 3. moral argument for restitution; and, 4. theological underpinnings for restitution drawing from both the Jubilee corpus and Rustenburg Declaration.

MOSOMA, D. L.

The mission of the church in a changing South Africa. *Theologia Evangelica* 24, 3 (1991) 31-36. The article deliberates on some effective ways and means of building our nation - a nation marked by justice and shalom. At the heart of the church's mission in South Africa today is the question of land restitution.

MOSTERT, J. B.

Rentmeesterskap in die Nederduitse Gereformeerde Kerk van Wes- Transvaal: 'n Beskrywend-verklarende studie. PhD (Religious Studies), University of Natal, (1991).

MOSTERT, N. J.

Die kerklike verband van die lidmaat-tentmakersendeling in die Ned Geref Kerk. BTh, Universiteit van die Oranje-Vrystaat, (1991).

MOSTERT, V. W. P.

'n Evaluering van die geloofsontwikkelingsteorie van James W. Fowler. MA(Voorligtingsielkunde), Universiteit van die Oranje-Vrystaat, (1991).

MOUTON, DE WET L.

Die gesinslewenssiklus en gesinsinteraksiepatrone as hulpmiddels by die kommunikasie tydens huisbesoek by die gesin. BD, Universiteit van Pretoria, (1991).

MPHUTHING, T.

Attributions for violence in a South African township. MA(Clin Psych), University of the Witwatersrand, (1991).

MÜLLER, B. A.

Godsdiens in die openbaar: Tendense in die Afrikaanse godsdiensprogramme van die SAUK. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 4 (1991) 652-665.

Presents the results of a 1987 HSRC research project led by B A Müller and D J Smit 'Tendense in Afrikaanse Godsdiensuitsendings van die SAUK en die hermeneutiese en homiletiese beginsels wat ten grondslag daarvan lê'.

MÜLLER, B. A.

Homiletic workshop: Sermon preparation in context. *Journal of Theology for Southern Africa* 76, (1991) 132-136.

Proposes that, in preparing a sermon, one should try to 'shape a homiletic plot' which takes the congregation on a 'trip' from the biblical textual plot to the 'now' of the listeners as participants in the 'play'. This constitutes a radical break with the stock homiletical design current in most churches today. This 'new' method is then applied to Revelation 12:10-12.

MÜLLER, J. C.

African contextual pastoral theology. *Scriptura* 39, (1991) 77-88.

The first step for every theologian, and especially for the practical theologian, is to acquire a sensitivity for the socio-cultural context. In order to understand the church's pastoral task in Africa, we should first try to understand something of the African context. This article focuses on some aspects of the African context. The kind of pastoral care which tries to accommodate the context fully is described as eco-hermeneutical pastoral care. Eco-hermeneutical pastorate is a unification of two terms: ecosystemic and hermeneutical. These two terms are integrated into one term, eco-hermeneutical, in order to capture the significance of both. Firstly, 'hermeneutical', puts emphasis on the element of understanding; secondly, 'ecosystemic' refers to the widest possible system or network of systems.

MÜLLER, J. C.

Die eko-hermeneutiese pastoraat en gemeenskapsontwikkeling: 'n Afrika perspektief. *Acta Theologica* 11, 2 (1991) 91-98.

Eco-hermeneutical pastorate is a unification of two terms: ecosystemic and hermeneutical. These two terms are integrated into one term, eco-hermeneutical, in order to capture the significance of both. Firstly, hermeneutical puts emphasis on the element of understanding; secondly, ecosystemic refers to the widest possible system or network of systems. In this article this model for pastorate is used as a means of understanding what the task of the church is in the African context. The African ecosystem is complex and the suffering at this moment is so pluralistic that the church has to move into the field of community development in multi-disciplinary teamwork. An eco-hermeneutical approach paves the way for such an engagement.

MÜLLER, J. C.

Grafika as hulpmiddel in die pastorale gesprek. *Skrif en Kerk* 12, 1 (1991) 54-63.
Three techniques of Family Therapy, namely the genogram, the ecomap and the GFS (Graphic Family Sculpting), are discussed and presented as usable in pastoral care. The article argues that these techniques are most useful in pastoral care because of the fact that the religious community, as stressed in the Bible, consists of families and groups. A sensitivity for the family of origin and other systems which every individual represents is therefore most important in pastoral counselling. The fact that a situation of growth and understanding is being created in the process of using these techniques, is probably the most promising aspect.

MÜLLER, K.

Military service: An obstacle to fidelity in marriage? *Orientation* 58-62, (1991) 174-180.
Doing military service is quite far-reaching for any young man. If he is married and responsible for a wife and even children, his marriage may be put to a severe test in these two years. If the marriage is already unstable at the time he starts military service, it can also have profound consequences.

MUNRO, A.

Spiritual direction in the Dominican tradition: Catherine of Siena. *Grace and Truth* 11, 1 (1991) 26-41.

This paper does not attempt to compare spiritual direction as practised in the Dominican tradition with that practised in any other tradition but very broadly it would appear that some of the formal and structured ways of approaching direction found elsewhere are absent here. Without suggesting triteness it would seem that 'almost anything goes' as long as it goes to God and one's deepest self. Catherine of Siena's spiritual teachings is discussed in regard to spiritual direction.

MUNRO, A.

Spiritual direction in the Dominican tradition: Dominic and Jordan of Saxony. *Grace and Truth* 10, 3-4 (1991) 132-147.

The author follows a chronological order when developing ideas about spiritual direction around key people on whom will be focussed: Dominic, Jordan and Diana; and Catherine and Raymond. Prayer and preaching are two pivotal points of Dominican life, and a brief discussion will be accorded to each.

MUNTINGH, L. M.

The role of the scribe according to Mari texts: A study of terminology. *Journal for Semitics* 3, 1 (1991) 21-53.

After more than 50 years have passed since the discovery of the Old Babylonian city of Mari with its invaluable archive, new volumes of cuneiform texts have recently been published. With all the material already available, we can study in depth the role of the scribe in the kingdom of Mari.

MXEKEZO, A. M.

Religious education in Ciskeian secondary schools at the crossroads: A critical comparative analysis of the present situation and suggestions for future consideration. MEd, University of Fort Hare, (1991).

N

NADVI, S. S.

'Abd Allah Ibn Al-Zubayr's life under the Prophet and the early Caliphs. *Al-Ilm* 11, (1991) 75-83.
 'Abd Allah Ibn Al-Zubayr was born in al-Madinah on Jumada al Ula in 622 CE. The article traces his history and movements as well as the various influences upon his life.

NATION, M. K.

'Pacifist and enemy of the state': Bonhoeffer's 'Straight and unbroken curse' from costly discipleship to conspiracy. *Journal of Theology for Southern Africa* 77, (1991) 61-69.

This essay is an examination of the pacifism of Dietrich Bonhoeffer. More specifically it is an examination of two questions. First, was Bonhoeffer ever a pacifist? Second, does it do more justice to Bonhoeffer's life and thought to see them more in terms of continuity or discontinuity? Most scholars focus on the obvious, namely the discontinuities. While attempting to be honest to the complexities of his life and thought, the author prefers to focus on the continuities in Bonhoeffer's life.

NAUDÉ, A.

Indikatore vir huwelikstevredenheid met die oog op die bevordering van huweliksverhoudings. MA(SocSc) (Maatskaplike Werk), Randse Afrikaanse Universiteit, (1991).

NAUDÉ, F.

Kerk moet duidelike stem laat hoor. *Die Hervormer* 84, 18 (1991) 1.

Reacts to the fact that the government has broken its promises regarding Christian-national education.

NAUDÉ, P.

'Uit vrye guns alleen': Grondlyne vir 'n pastorale dogmatiek. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 1 (1991) 110-118.

Prof Jonker's book on the doctrine of predestination, 'Uit vrye guns alleen', is discussed in relation to some of his earlier work. It is argued that this book illustrates the nature of his dogmatics as 'pastoral' dogmatics in the tradition of Augustine and Noordmans. Three characteristics of this pastoral approach are consequently expounded: (i) theology is firmly rooted in scripture and derives its rationality from faith; (ii) theology is essentially an hermeneutical endeavour and (iii) the ultimate aim of theology as 'scientia eminens practica', is the pastoral reality of the church, and specifically the preaching of the Word. Two related shortcomings are discussed: Firstly, prof Jonker's hesitation to address the important 'election idea' within the South African political context. Secondly, his strong attachment to European theology which makes it very difficult to relate his work to the pastoral situation of the churches in African context. 'Uit vrye guns alleen' is nevertheless an excellent treatise on the doctrine of predestination with a firm commitment to the Reformed tradition.

NAUDÉ, R. M.

Die kerk en Vigs. *Die Hervormer* 84, 7 (1991) 5.

A crisis such as AIDS calls on the church to act in a responsible and compassionate manner.

NAUDÉ, R. M.

'n Staatslotery.onderskeiding is nodig. *Die Hervormer* 83, 23 (1991) 3.

Provides a summary of the different decisions taken by the General Church-meeting of the Nederduitsch Hervormde Kerk on the question of state lottery.

NAUDÉ, R. M.

Rente, geregverdig of totalit  ? *Die Hervormer* 83, 21 (1991) 3.

Discusses whether the Bible does not condemn the practice of earning interest on investments.

NCHEPHE, E. S.

How the scripture is viewed and used by church officials and members in eight (8) churches in QwaQwa. MA (Biblical Studies), University of the North, (1991).

NDHLALA, B. B.

Environmental education in Ciskeian secondary schools: A critical/comparative survey of the present state of affairs and a suggested holistic model for future consideration. MEd, University of Fort Hare, (1991).

NEL, M.

Die funksionering van die Algemene Sinode van die Ned Geref Kerk. BTh, Universiteit van Stellenbosch, (1991).

NEL, M.

Die kind in die Bybel (2) : 'n Benaderde oplossing. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 4 (1991) 631-643.

Aims at introducing the insights of Firet regarding the child and her/his faith to a larger reading public. These insights are essential in the debate on: 'Children and the Bible'.

NEL, M. J.

'n Semantiese analise van Matteus 20. BTh, Universiteit van Stellenbosch, (1991).

NEL, P. C.

Ds Grobbie het die saad in eenvoud gesaai. *Die Kerkbode* 148, 1 (1991) 11.

Obituary.

NEL, P. J.

Cosmos and chaos: A reappraisal of the divine discourses in the book of Job. *Old Testament Essays* 4, 2 (1991) 206-226.

Various perceptions of the genre of the text of Job and of the nature of the central theme of the book of Job have resulted in numerous interpretations of the divine discourses (Job 38-41). Whatever the differences, the divine discourses are held to be the ultimate climax or conclusion of the book of Job by those scholars who maintain their authenticity. In the paper the thesis is worked out that the Behemoth and Leviathan (ch 40-41) are mythological symbols, but that the Ancient Near Eastern chaos-order struggle is not present in the divine discourses. Emphasis is laid on the theophanic character of the discourses and on the fact that the symbols of chaos are portrayed in a positive manner as though God is proud of them. This perspective is also integrated with the entire text of Job, especially with the ironic ploy with the heavenly scene in the narrative frame. The conclusion is reached that chaos is immanently part of the divine design of

creation. This positive perception of chaos as part of God's order for creation is also compared with other biblical and Rabbinic texts.

NEL, R.

Die stryd teen die Bose volgens die brief aan die Efesiërs: 'n Eksegeties-Theologiese studie. BTh, Universiteit van die Oranje-Vrystaat, (1991).

NELL, L. J. J.

Die Vyfde Algemene Kerkvergadering van die HKSA. *Die Hervormer* 84, 17 (1991) 3.
Reports on some of the decisions of the Nederduitsch Hervormde Kerk in Suidelike Afrika, during its fifth General Church-meeting.

NELL, M. A.

Pedagogies-verantwoordelikheid evaluering van voorligtingsinligting vir die voorkoming van die verworwe immuniteit gebreksindroom (Vigs). MEd (Beroepsoriënteringspedagogiek (Psig)), Universiteit van Pretoria, (1991).

NEPPE, U. F.

The origin and the development of the Sukkoth festival. MA (Judaica), University of South Africa, (1991).

NICOLSON, R.

Religious pluralism and the new South Africa: Dove of peace or dead duck? A critical evaluation of the religious pluralism of Michael Barnes and Paul Knitter. *Journal for the Study of Religion* 4, 1 (1991) 67-82.

In order to function well in a complex modern world, a society needs to embrace the sort of democracy which takes account of different ideas and ideals in a diverse community. Pluralism is a strength and not a threat. Yet pluralist ethical principles are problematic. Amongst the reasons why religion is important is that it contributes to and helps shape the community's commitment to ideals and love. Yet most religions find it difficult to concede that other religions have truth claims of equal value, and thus do not easily fit into a pluralist society. Barnes and Knitter have both made suggestions as to how Christianity could be more open to pluralism. The question remains as to whether Christian beliefs about exclusive salvation in Jesus are compatible with the development of a pluralist society, and whether Christianity and religion in general will be a help or a hindrance to the building of a diverse-yet-united South Africa.

NÜRNBERGER, K.

Subscribing to confessional theology today. *Journal of Theology for Southern Africa* 75, (1991) 37-48.

Provides guidelines for subscribing to confessional documents today. An attempt is made to distinguish between a creed, dogma, confession, an ecclesial statement, prophecy and lastly a manifesto. The 'Road to Damascus' is taken as a case study. The article warns against the danger of confusing prophecy with confession and of turning prophecy into confession because it entails substituting the Gospel by an emancipated law.

O

OBERHOLTZER, G. A.

'n Sisteembenadering tot pastorale terapie gerig op krisisse tydens die egpaarvormingsfase. MTh, Universiteit van die Oranje-Vrystaat, (1991).

OBERHOLZER, J. P.

'n Huldeblyk aan 'n veelsydige lidmaat. *Die Hervormer* 83, 21 (1991) 2.
Obituary of L. I. Coertze,

OBERHOLZER, J. P.

Waar staan ons? *Die Hervormer* 83, 19 (1991) 1, 4.

Reflects on the attitudes of members of the Nederduitsch Hervormde Kerk to the negotiations currently taking place in South Africa.

OBERMAN, H. A.

Initia Calvinii: Die matrix van Calvyn se hervorming. *Studia Historiae Ecclesiasticae* 17, 2 (1991) 123-152.

There are many obstacles in the way of anyone wishing to trace Calvin's 'Road to Reformation'. Calvin did not willingly talk about himself. The pitfalls of pedigree pursuit are pointed out. Next the historical Calvin is described in terms of the growth of a vision. After describing the decisive decade of 1525-1535 the author concludes with Calvin's growing insight in the lifegiving refuge with God.

ODENDAAL, A. A.

Die beginsel van onpartydigheid in ernstige politieke konflik: 'n Gevallestudie van die Kwakers se rol gedurende die Anglo-Boereoorlog. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 2 (1991) 307-314.

Investigates the ideal of impartiality and pacifism in political conflict by examining the expression it found in the 'Religious society of friends' (Quakers) during the Anglo-Boer war. The author demonstrates that a choice for impartiality does not imply condoning any of the particular stands, goals, policies or methods of the groups concerned.

ODENDAAL, M. S.

Klaagliedere: 'n Studie van die inhoud en betekenis. BTh, Universiteit van Stellenbosch, (1991).

ODENDAAL, P.

Student marriage? *Orientation* 58-62, (1991) 68-73.

When two students wish to marry, this may become a serious issue. The parents of students who want to marry are often more capable to see the dangers involved than the two young people in love. The danger of alienation between parents and children is very great at this stage.

OLIVER, W. H.

The community of faith as dwelling place of the Father: 'Basileia tou Theou' as 'Household of God' in the Johannine Discourse(s). *Neotestamentica* 25, 2 (1991) 379-400.

Jesus' viewpoints did not always conform to the prevailing ideas of the day. Instead, he had his own ideas regarding the kingdom of God, which were far from the prevailing idea of 'king' and

'subjects'. In this paper it is argued that Jesus introduced a specific relationship between God and the believers, namely that of 'father' and 'children', derived from the analogy of his own relationship with God. Should the above-mentioned statement be true, then it is possible that Jesus constituted the 'Basileia tou Theou', not in terms of a king and his subjects, but in terms of a patron, the father - and his clients, the children. Although the phrase 'Basileia tou Theou' does not occur in the Johannine farewell discourse(s), implicit references to it indicate that it can be interpreted as 'dwelling-place of the Father', and thus as 'household of God'.

OLIVIER, A. J.

Die regse politieke partye en die hervormingsproses in Suid-Afrika: 1982-1989. MA (Politieke Wetenskap), Universiteit van Stellenbosch, (1991).

OLIVIER, A. R.

Die bediening in 'n politieke oorgangsfase. *Die Kerkbode* 147, 15 (1991) 5.

In a time of political turmoil and change such as is currently the case in South Africa, people have very specific needs. The article focuses on these needs and the minister's response to them.

OLIVIER, D. F.

Ecology and mission: Notes on the history of the JPIC process and its relevance to theology. *Missionalia* 19, 1 (1991) 20-32.

Surveys the relevance of the World Council of Churches's 'Justice, Peace and the Integrity of Creation process' for the theme 'Mission and ecology' of the twenty-third annual Congress of the Southern African Missiological Society. The paper is one of the most comprehensive evaluations of the JPIC process to date, and it also contains important perspectives for mission.

OLIVIER, E.

Gesinsfunksionering in hersaamgestelde gesinne. MA (Voorligtingsielkunde), Randse Afrikaanse Universiteit, (1991).

OLIVIER, G. E.

In die huis van my Vader is daar baie woonplek. *Acta Theologica* 11, 2 (1991) 72-80.

The fact that the Israelite society was organised patriarchally meant that in most cases married sons had to live with their own parents. Because the parental home was too small to accommodate these sons and their families they were compelled to build houses for themselves that were either attached to or in the immediate vicinity of their father's home. In this way a single family home was enlarged to a collective family home in the course of time. When Jesus says in John 14:2a that there are many mansions in his Father's house, He means that in the household of God the Father, that is the collective family home, there are many simplex homes, that is nuclear family homes. In short, the heavenly household is explained here in terms of the earthly complex family home.

OLIVIER, J.

Die huiskerk as bedieningsmodel in 'n post-moderne eeu: 'n Prakties-Theologiese studie. BD, Universiteit van Pretoria, (1991).

OLIVIER, M. E.

Die relativiteit van menseregte met spesifieke verwysing na Zambië en Tanzanië. MA (Politieke Studies), Randse Afrikaanse Universiteit, (1991).

OLLEWAGEN, D. M.

Die kanonisiteit van die eerste Clemensbrief. BD, Universiteit van Pretoria, (1991).

OMAR, M. S.

The foundational principles underlying human rights in Islamic law. *Al-Ilm* 11, (1991) 48-56. Contends that 'Islam has gone much further than traditional and modern theories of human rights'. According to the article, Islam 'has laid down sound foundational principles for the promotion, observance and enforcement of human rights'. These principles are then discussed.

OOSTHUIZEN, K.

Bekende oud-Springbok sterf. *Die Kerkbode* 148, 11 (1991) 11.
Obituary.

OOSTHUIZEN, M. C.

Holisme as kosmologiese gedagtegang: 'n Christelik-politologiese analise. MA (Staatsleer), Universiteit van Port Elizabeth, (1991).

OOSTHUIZEN, M. J.

Divine insecurity and Joban heroism: A reading of the narrative framework of Job. *Old Testament Essays* 4, 3 (1991) 295-315.

The paper argues that the superficial harmony of the narrative framework of Job masks an unresolved crisis of trust in the relationship between God and his 'servant', which is precipitated by the presuppositions of the dogma of retribution. The characterisation of Job points to a potential dichotomy between his inner feelings and the outward manifestations of his religiosity. As for the portrayal of God, it is unclear whether his acceptance of Satan's challenges to test the grounds of Job's piety is motivated by scepticism or naïveté. Whatever the case may be, Job's 'heroism' denies God the knowledge which the series of tests set out to procure. Accordingly, the narrative concludes on a false note. The restoration of Job's material fortune only highlights the bankruptcy of a dogma which allows the norms of religious propriety to suppress the expression of real feelings.

OOSTHUYSEN, D. S. G.

Die leer van die dubbele predestinasie by Johannes Calvyn en Karl Barth. DTh (Dogmatologie), Universiteit van Stellenbosch, (1991).

OUWENEEL, W. J.

Die godsopenbaring in die natuur. *In die Skriflig* 25, 3 (1991) 383-400.

In this article the theological term (creational) revelation is discussed in relation with the term divine law. The law itself is revelation. The significance of these terms for other scholarly disciplines, in particular for philosophy, is briefly discussed. Tradition distinguishes between general and special revelation. It is argued that any such distinction is necessarily founded in a cosmological view of creational reality. In this context, it is attempted to refute both the notions of natural and supranatural theology. Some words on the relevant passage in Romans 1:20, 21 are added to this argument. Finally, the essential philosophical question is discussed whether, and in what way, science is orientated upon God's creational revelation. Both the negation of such a relationship and the overestimation of it are criticized.

OUWENEEL, W. J.

Korrespondensie of koherensie? (Diskussie veral na aanleiding van J. Botha: Semeion 1990.) *Koers* 56, 2 (1991) 167-184.

Apart from the pragmatic, the performative and the existentialist theories of truth, the correspondence theory and the coherence theory of truth are of special importance in any discussion about scientific truth. The Christian scholars Geisler and Feinberg are quoted as proponents of the correspondence theory, and Botha as a proponent of coherence theory. None of them seem to take sufficiently into account the essential distinction between the practical and the theoretical attitude of thought, nor do they discuss the difference between the two theories of truth within the framework of a Christian cosmology and epistemology. Therefore, the distinction between biblical and theological knowledge is briefly discussed, as well as scientism inherent in the fundamentalistic preference of the correspondence theory. It is argued, however, that the same danger of scientism threatens Botha's preference of the weak criterion of truth of the coherence theory. Finally Botha's preference of the relational concept of truth is criticized because of its false distinction between the relational and the objective and subjective. Here, too, a consistent Christian cosmology and epistemology could be helpful.

P**PAGE, N. P.**

Effectiveness of a sex education programme in changing sexual knowledge, attitudes and behaviour of Black adolescents. MEd, University of the Witwatersrand, (1991).

PARKER, S.

Factors influential in the coverage of environmental issues by the South African press. MA (Environmental Science), University of Cape Town, (1991).

PARTINGTON, H. I.

Specialised education in South Africa: An overview. MEd, University of the Witwatersrand, (1991).

PATERSON, T. J. M.

The Eucharist and history. DPhil, Rhodes University, (1991).

PEEKE, S. J.

The phenomenology of occupational stress. MA(Clin Psych), University of the Witwatersrand, (1991).

PEENS, H.

Klerksdorp herdenk 125 jaar feestelik. *Die Hervormer* 84, 18 (1991) 2.

Reports on the celebration of the 125th anniversary of the Klerksdorp congregation of the Nederduitsch Hervormde Kerk.

PERKEL, A. K.

The psychology of AIDS transmission - issues for intervention. *South African Journal of Psychology* 21, 2 (1991) 148-158.

In this study various aspects of AIDS amongst a sample of students at the University of the Western Cape in South Africa are examined. A modified version of the World Health

Organisation Survey on knowledge, attitudes, beliefs and practices, together with a survey of psychological dimensions considered important in mediating between knowledge and behaviour change, were used. Included were psychological defences of denial, rationalization and repression, social variables of peer pressure and sexual self-concept, and locus of control. Results indicated a number of significant relationships among variables. These are discussed together with their implications for appropriate intervention strategies.

PETERS, A. C.

'n Verpleegkundige ondersoek na die alkoholgebruik by adolessente in die Noord-Vrystaat. MSocSc(Verpl), Universiteit van die Oranje-Vrystaat, (1991).

PETERSEN, R.

Towards a South African Theology of Non-Racialism. *Journal of Theology for Southern Africa* 77, (1991) 18-26.

The specific contour pursued in this paper is that of non-racialism. The author discusses what is meant by the term non-racialism describing its development up to the present day. The article concludes with a programmatic outline of a theology of non-racialism.

PETZER, J. H.

St Augustine and the Latin version of Acts. *Neotestamentica* 25, 1 (1991) 33-50.

This article seeks to classify Augustine's citations from Acts in an attempt to identify the Latin text-types known to him. It is argued that he knew at least four Latin text types of Acts, since he cites from three major Latin text-types, the African text (K) and the two European texts, D and I, as well as a local text-type found in only very few other witnesses. He does not seem to have known the Vulgate, as he does not cite from it.

PETZER, J. H.

Westerse teks, Aleksandrynske teks en die oorspronklike teks van die Nuwe Testament: Is daar 'n oplossing vir die probleem? *Hervormde Teologiese Studies* 47, 4 (1991) 950-967.

This article discusses the debate concerning the problems of the so-called Western text in New Testament textual criticism. Traditional views such as those of Westcott & Hort, Ropes, Metzger, Blass, Clark and Boismard & Lamouille, all work with the notion of early local text-types. Because of this none of these approaches seems to be able to solve the problem. In contrast, a fresh approach to the history of the text in general and this problem in particular is developing in Münster. This approach describes the earliest history of the text in terms of 'qualitative' text-types and might therefore have the potential to solve the riddle of the Western text.

PIENAAR, D.

Bestaan die Bose..en het hy die oorhand? *Die Kerkbode* 148, 1 (1991) 6-7.

What causes evil and degradation in this world? The article comments on an article in 'Time Magazine' on the subject.

PIENAAR, D.

Gesinsmoorde: Voorligting en betrokkenheid kan 'n tragedie voorkom. *Die Kerkbode* 148, 4 (1991) 6-7.

Ministers must be trained to provide counselling and to be able to identify symptoms that can lead to family murders.

PIENAAR, D.

Hugenote help jongmense om één jaar van hulle lewe sendingwerk te doen. *Die Kerkbode* 148, 22 (1991) 6-7.

Examines a new course at the Hugenote-Kollege which will allow students to devote one year of their lives to missionary work.

PIENAAR, D.

Meditasie: Is dit 'n heidense gebruik? *Die Kerkbode* 147, 12 (1991) 6-7.

Can meditation be practised in such a manner that it is beneficial to the Christian in his or her spiritual life?

PIENAAR, D.

Na 'Kombuis blues' se kaperjolle sê Christene: Vloektaal op die verhoog kan nie summier 'verbied' word nie, maar.. *Die Kerkbode* 147, 2 (1991) 6-7.

The article comments on the fact that foul language often characterizes secular plays. With reference to the play 'Kombuis-blues' by Jeanne Goosen the opinions of various Christians regarding this subject are presented.

PIENAAR, D.

Neem drankmisbruik in die Kerstyd toe? *Die Kerkbode* 148, 24 (1991) 6-7.

With the festive season now in full swing, social occasions are the order of the day. The article asks critical questions about the manner in which people approach these occasions. It also addresses the problem of alcohol abuse during the festive season.

PIENAAR, D.

Nostradamus en sy voorspellings: Was hy 'n profeet van God? *Die Kerkbode* 147, 6 (1991) 6-7.

Leaders in various Christian churches were interviewed for their views on the famous 'prophet' Michel Nostradamus and 'prophetism' in general.

PIENAAR, D.

Prostitusie: Wettig dit en jy keer siektes, maar duld sonde. *Die Kerkbode* 147, 10 (1991) 6-7.

Compares the medical advantages of legitimizing prostitution with its moral and ethical disadvantages.

PIENAAR, D.

Protestant en Rooms-Katolieke: Hoe groot is die kloof vandag? *Die Kerkbode* 148, 16 (1991) 6.

Asks how big the cleft between Protestantism and Roman Catholicism is today, more than four hundred years after Martin Luther 'started' the Reformation.

PIENAAR, D.

Sektes floreer: Moet ons hulle maar laat gaan? *Die Kerkbode* 147, 15 (1991) 6-7.

Recently a schoolboy left his home to join a sectarian group called the 'Ambassadeurs vir Christus'. This focused renewed attention on sectarian groups and phenomena. The article investigates the Church's answer to these groups.

PIENAAR, D.

Staatslotery ten bate van gesondheidsdienste: Heilig die doel die middele? *Die Kerkbode* 147, 8 (1991) 6-7.

Asks whether the church can condone the use of state-controlled lotteries for the benefit of welfare projects.

PIENAAR, D.

Vereniging van die drie Afrikaanse susterskerke: Gaan dit net 'n mooi ideaal bly? *Die Kerkbode* 148, 8 (1991) 6-7.

As a result of the deadlock in the Interchurch Commission (TKK) of the Afrikaans 'sister churches' (susterskerke), the author interviewed prominent members of all three churches.

PIENAAR, D.

Werkloos...en wat nou? *Die Kerkbode* 147, 19 (1991) 6-7.

What is the responsibility of the Church in these times of severe unemployment?

PIENAAR, D. N.

Die verhouding tussen Israel en Aram tydens die regering van Omri en Agab. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 3 (1991) 360-367.

The aim of the article is to test recent arguments that I Kings 20 and 22 do not describe the Aramaean Wars during the time of the Omride Dynasty. Scholars are more and more convinced that the account in I Kings 20 & 22 stems from a later period. Arguments in favour of and against this growing consensus are listed and evaluated. Lastly the relation between Israel and the Aramaean Dynasty in the time of Ahab is discussed.

PIENAAR, H. J.

Die huweliksbehoeftes van jong getroude studente. MA(Voorligtingsielkunde), Universiteit van die Oranje-Vrystaat, (1991).

PIENAAR, M. G.

Groeimotivering by die alkoholis. MA (Kliniese Sielkunde), Universiteit van Stellenbosch, (1991).

PIETERS, A.

Pastoraal-teologies evaluerende studie van innerlike genesing as pastorale metode. BD, Universiteit van Pretoria, (1991).

PIETERS, B. J.

Die korrelasie tussen geloof en openbaring as aanduiding van die aard van die Skrifgesag in die teologie van Prof. G.C. Berkouwer. MTh (Dogmatologie), Universiteit van Stellenbosch, (1991).

PIETERSE, H.

Pour out your heart to your marriage partner. *Orientation* 58-62, (1991) 196-200.

The ability to talk about everything is an instrument which serves to iron out difficulties in marriage. A married couple should pour out their hearts to promote communication between them, and to overcome misunderstandings.

PIETERSE, H. J. C.

Credibility and the communicative power of the church in South Africa. *Scriptura* 38, (1991) 1-9. As a result of the profound divisions among the South African churches, the credibility and

communicative potential of the gospel is in jeopardy. There is concern about the future of Christianity in our country. In a situation of conflict between religion and political radicalism, people are usually estranged from the church. When the church chooses a certain ideological or political stance in a polarised society, groups of Christians are usually disinherited by the church. In times of radical change, young people are testing and weighing the message, values and praxis of the church. If Christianity is to survive in the new South Africa, reconciliation and a more united message and existence of the churches is needed. This can be achieved by an interaction between theological theory for the existence of the congregation, and the concrete praxis of the congregation.

PIETERSE, H. J. C.

Die aard van die bestaan van die Nederduitse Gereformeerde Kerk in die toekoms. *Acta Theologica* 11, 1 (1991) 1-13.

The (white) Dutch Reformed Church faces a totally changed situation in future. The changing society influences the church on all levels of its existence. By reading the Bible in a new context, the Church has made decisions that have deprived some of its members from their religious heritage. The changing society also holds a future of vast joblessness and poverty. This new situation contains a great challenge to the message of the Church, and its care for the helpless. Our Calvinistic heritage can, however, play a role in spiritual renewal for the Church in these hard times.

PIETERSE, H. J. C.

Pneumatologiese perspektiewe vanuit 'n kommunikatiewe handelingsteorie. *Acta Theologica* 11, 2 (1991) 1-18.

Practical theologians have reached a fair degree of consensus regarding a communicative operational theory approach to Practical Theology. However, it is also necessary to address the problem of the coming and operation of the Holy Spirit within this model of communicative operational theory.

PIETERSEN, F.

Towards cooperative housing for low-income groups in South Africa. MSc(Development Planning), University of the Witwatersrand, (1991).

PILLAY, A. L.

Family dynamics and adolescent parasuicide: A South African Indian sample. PhD (Psychology), University of Natal, (1991).

PILLAY, G. J.

Non-violence and Christian dissent: A historical perspective. *Studia Historiae Ecclesiasticae* 17, 1 (1991) 14-46.

This paper describes the development of the pacifist civil disobedience tradition in history. It is pointed out that the principle of civil disobedience was firmly established by the middle of the 13th century. In the 18th century the struggle for the freedom of conscience and religious freedom laid the basis for the modern struggle for human rights. The tradition of pacifist resistance as an application of the Sermon on the Mount is a Christian tradition much older than the predominant just war tradition.

PILLAY, G. J.

The anthropology of apartheid: The historical research. *Journal of Theology for Southern Africa* 76, (1991) 46-56.

When dealing with a topic such as the anthropology of apartheid, the first task is to tease out from a vast amount of information the anthropological presuppositions of the apartheid ideology and to trace, if at all possible, the development in anthropological understanding that has informed it. The second task is to seek out in the historical process the motivations which influenced this view of people.

PILLAY, G. J.

Theology and the fanaticised consciousness. *Theologia Evangelica* 24, 3 (1991) 2-13.

The paper attempts to describe the challenges facing the study of historical theology within societies, both old and new, which have so domesticated Christianity to their socio-political and cultural goals that the Christian message itself runs the risk of becoming distorted and God becoming tribalised. The author therefore spends a while probing the nature of the social consciousness that has this power to pervert the Gospel and which often manifests as 'fanaticised consciousness'. He argues that the antidote to the fanaticised consciousness is the cultivation of a historical consciousness.

PILLAY, K.

The nature and extent of drug abuse amongst pupils in Indian high schools in the Durban municipal area. MA (Criminology), University of Durban-Westville, (1991).

PONT, A. D.

Die Kerk in die tyd van die rebellie en die Eerste Wêreldoorlog. *Almanak en Bybelse dagboek: Nederduitsch Hervormde Kerk van Afrika* 85, (1991) 18-31.

The role of the Nederduitsch Hervormde Kerk during the rebellion and the First World War is described in this article.

PONT, A. D.

Die verhouding 'kerk en volk' in die jare 1835-1900 in die Oorvaalse: 'n Terreinverkenning. *Hervormde Teologiese Studies* 47, 3 (1991) 783-799.

The question of the relationship between church and nation is the subject of this historical investigation. Initially, the situation in the Cape colony in the period 1625-1800 is discussed, as well as the emergence of the Afrikaner nation. After the Great Trek and the establishment of Afrikaner republics in the north, church and nation across the Vaal encompassed the same people. Through the teaching of the 'Nadere reformatie', a mainly theocratic society was built and maintained till the war of 1899-1902.

PONT, A. D.

Dit is die werklikhede van Rustenburg se beraad. *Die Hervormer* 83, 22 (1991) 3.

Criticises the Rustenburg Consultation and Declaration because it has 'changed the priorities of the church'.

PONT, A. D.

Gemeente Potchefstroom 150 jaar (1842-1992) : Hele kerk betrokke. *Die Hervormer* 84, 2 (1991) 2.

The first congregation of the Nederduitsch Hervormde Kerk in the Transvaal was Potchefstroom. This congregation is 150 years old in 1992.

PONT, A. D.

Hervormde Kerk het nooit ideologies gedink. *Die Hervormer* 83, 19 (1991) 3, 8.
 Denies that the Nederduitsch Hervormde Kerk was ever ideologically influenced in its theological decisions regarding apartheid.

PONT, A. D.

Kategese, kategismusse en die belydenis van geloof in Genève in die dae van Calvyn. *Hervormde Teologiese Studies* 47, 2 (1991) 431-441.

In this article the catechetical instruction of the children of the faithful, that Calvin introduced in Geneva, is described. In the first place attention is given to the catechetical instruction as Calvin and Farel practised it during the years 1536-1538. On his return to Geneva in 1541 Calvin reorganised the catechetical material that was used and the role played by the parents, school and ministers in the religious education of the children. Finally the quality of Calvin's work is briefly discussed.

PONT, A. D.

Lidmaatskap en wat daar mee saamgaan. *Die Hervormer* 83, 19 (1991) 5.

The Nederduitse Gereformeerde Kerk recently recognized the Apostolic Faith Mission (AGS) as a truly Christian church. The author discusses the prerequisites for a person of this church to obtain membership of the Nederduitsch Hervormde Kerk.

PONT, A. D.

Onrus, opstand en die orde van die gemeenskap. *Die Hervormer* 84, 12 (1991) 5.

The state has the responsibility to maintain peace and order in society. When this does not happen the results are catastrophic.

POOLE, T. G.

Black Religion and Civil Religion: African-American voices in America's 'Third Time of Trial'. *Journal of Theology for Southern Africa* 77, (1991) 27-46.

This work represents the second in a two part study of the relationship between civil religion and black religion in the United States. The author moves the investigation into the twentieth century, specifically to the period following World War II which Bellah identified as the nation's 'third time of trial'. It is argued that the African-American theological critique of the United States after World War II places the themes of various black religious critics outside the scope of the dominant American civil religion.

POTGIETER, A. V.

Die pastorale gesprek as koinonoterapeutiese bediening. MTh (Diakoniologie), Universiteit van die Oranje-Vrystaat, (1991).

POTGIETER, I.

Kerklike bediening aan serebraalgestremdes. BD, Universiteit van Pretoria, (1991).

POTGIETER, J.

Cottesloe: Keerpunt in die verhouding tussen die Ned Geref Kerk en ds Beyers Naudé. MTh, Universiteit van die Oranje-Vrystaat, (1991).

POTGIETER, P. C.

Die eerbare weg is die grondwetlike weg. *Die Kerkbode* 148, 14 (1991) 4.

Discusses various forms of resistance to government, and provides biblical guidelines for legitimate resistance by Christians.

POTGIETER, P. C.

Die paradoksale van kerkwees: 'n Blik op die kerkbeskouing van Paul Tillich. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 3 (1991) 468-472.

Paul Tillich had some stimulating ideas about the nature of the church. The author attempts to clarify his statements regarding the paradox of the church by examining the theological and philosophical assumptions that formed the basis of his ecclesiology.

POTGIETER, P. C.

Kerk en Samelewing 1990: Die Nederduitse Gereformeerde Kerk se verhoudinge na buite. *Die Kerkbode* 147, 8 (1991) 4.

Considers the consequences of 'Kerk en Samelewing 1990' for the external relations of the Nederduitse Gereformeerde Kerk in the future.

POTGIETER, P. C.

Kerk en Samelewing 1990: Wat lê voor? *Die Kerkbode* 147, 6 (1991) 4.

The implications of 'Church and Society 1990' (Kerk en Samelewing 1990) for the Nederduitse Gereformeerde Kerk are discussed.

POTGIETER, P. C.

Mense sonder werk.. *Die Kerkbode* 147, 20 (1991) 4.

Asks critical questions about the fact that while some people are losing their jobs because of 'rationalization' many others are getting richer all the time.

POTGIETER, P. C.

Om te praat of nie te praat nie. *Die Kerkbode* 148, 2 (1991) 4.

Comments on criticism expressed by ministers of the Church that church-leaders should refrain from making 'controversial' statements.

POTGIETER, P. C.

Was 1991 vir die NG Kerk 'n goeie jaar? *Die Kerkbode* 148, 24 (1991) 4.

Reflects on the year 1991 and what it implied for the Nederduitse Gereformeerde Kerk.

POTGIETER, P. C.

Wêreldraad van Kerke vra steeds sanksies teen SA. *Die Kerkbode* 147, 10 (1991) 4.

Professor Potgieter, who attended the World Council of Churches' meeting in Canberra in February as an observer, comments on the agenda of the meeting and on the decisions taken.

PRETORIUS, H. C.

Die voorkoms en hantering van satanisme en okkultisme in Suid-Afrika met spesiale verwysing na die Nederduitse Gereformeerde Kerk sedert 1970. BTh, Universiteit van Stellenbosch, (1991).

PRETORIUS, J. G.

Towards a spirituality for authentic liberation in South Africa. MA (Theol), Rhodes University, (1991).

PRETORIUS, P. J.

Die waarde van 'n Christelike mensbeeld vir die geneeskunde. *Koers* 56, 3 (1991) 499-514.
 The serious crisis in which medical ethics finds itself at present can be regarded as a symptom of a deeper crisis surrounding contemporary man. Positivists hold the view that creation can be explained from itself. Here the cultural mandate to man is unilaterally over-emphasized, and an effort is made to set man over all things as owner and free ruler, almost as if he were a god. The basis for ethical norms is destroyed, and a future of total control is envisaged. Transcendentists look for spiritual values above or outside the created, measurable things and rational thought. Man's freedom is over-emphasized. The so-called human dimension of human nature is sought. Various transcendentalists have sought to find the cause of the dilemma in rationalism and the autonomy of reason. The New Age propagates Eastern mysticism as a solution. The liberating perspective of the Bible represents man as the child of God. Man constitutes a unity of various facets, viz. physico-chemical, hereditary, hormonal, reflexive, psycho-sensitive, intellectual and religious. One facet cannot be reduced to the other (either upwards or downwards) or be deduced or developed from it. Each subsequent facet is an intimate intertwining of the characteristics of the previous facet. Ultimately the religious facet offers the full human being as being image-carrier of God, steward and child of God. This is the meaning of Christ's work, and this gives meaning to all the other facets, ranging from the intellectual to the physico-chemical. This view constitutes a meaningful basis for medical and scientific ethics, meaning and normative freedom. Practical, testable hypotheses can be deduced from this in order to study the unity of man.

PRETORIUS, S. P.

Evaluering van die Rustenburg Deklarasie. *Die Hervormer* 83, 19 (1991) 3, 7.
 Evaluates the Rustenburg Declaration of 1990.

PRETORIUS, S. P.

Is gelyke onderwysgeleenthede 'n moontlikheid? *Die Hervormer* 84, 5 (1991) 5, 8.
 With reference to an article in an American journal the article discusses the probability of parity being achieved in South African education.

PRETORIUS, S. P.

Kerke betrek by verkeersveiligheidsberaad. *Die Hervormer* 84, 7 (1991) 8.
 Reports on a consultation on road safety that the author attended and which was convened by the Minister of Transport, dr J Welgemoed.

PRETORIUS, Z. L.

Francois Gerhardus Petrus Viljoen (19/02/1908 - 28/01/1991): 'n Waardering. *Die Hervormer* 83, 23 (1991) 2.
 Obituary.

PRETORIUS, Z. L.

Rustenburg se kerkplein byna verkoop. *Die Hervormer* 84, 8 (1991) 2.
 Relates interesting facts about the history of the Nederduitsch Hervormde Kerk congregation of Rustenburg.

PRINS, J. M. G.

Kategese en geloofsoordrag deur sosialisering. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 2 (1991) 250-259.
 Argues that the ineffectiveness of catechetics in the church is due to the fact that the current

methods employed presuppose an ideal situation that no longer exists. The task of Practical Theology in this regard is to show how catechetics can function effectively in a situation where religious education is no longer part and parcel of everyday family life.

PRINS, R.

Beroepbare proponente..wie se verantwoordelikheid? *Die Kerkbode* 147, 9 (1991) 11.

Congregations tend to call ministers rather than candidate-ministers even in congregations with more than one minister where experience is not of vital importance.

PRINS, R.

Leraars met beroepe en proponente sonder beroepe. *Die Kerkbode* 147, 10 (1991) 5.

Highlights some of the tendencies in the calling of ministers and candidate-ministers to congregations.

PRINSLOO, G. T. M.

Analysing Old Testament poetry: Basic issues in contemporary exegesis. *Skrif en Kerk* 12, 1 (1991) 64-74.

The wealth of publications on matters relating to Old Testament poetry is witness to the fact that this subject has become a focal point in Old Testament exegesis. In this paper, an overview of contemporary publications is given. The basic issues, both on the level of poetic theory and practical application, are pointed out. A tendency towards a comprehensive literary approach is definitely present and should be encouraged. Only when a poem is analysed on all levels and by all means, will the richness of its meaning be appreciated.

PRINSLOO, G. T. M.

Themes and trends in Old Testament scholarship: A report on the 1990 SBL international meeting. *Old Testament Essays* 4, 1 (1991) 85-95.

Recently, the SBL International Meeting was held in Vienna, Austria (5-8 August 1990). In total, 127 papers on various subjects in the field of Biblical Studies were read. Of these, 88 were concerned with the Old Testament or related studies. Genesis, the Prophets and studies of the Persian period received most of the attention. A short discussion of some of the papers is given. From this, some major trends in Old Testament scholarship become apparent.

PRINSLOO, J. D.

'n Sisteembenadering tot pastorale terapie gerig op krisisse van die egaar met kinders in die laerskoolfase. MTh, Universiteit van die Oranje-Vrystaat, (1991).

PRINSLOO, J. H.

Jeugmisdaad in die groter Pretoria-gebied. DLitt et Phil (Kriminologie), Universiteit van Suid-Afrika, (1991).

PRINSLOO, W. S.

Psalm 87: Jahwe het Sion uitverkies, maar die vreemde volkere behoort ook aan Hom. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 4 (1991) 522-530.

The article discusses the theology of Psalm 87 with special reference to the unity and structure of the psalm as a whole.

PRINSLOO, W. S.

Psalm 100: 'n Poëties minderwaardige en saamgeflosde teks? *Hervormde Teologiese Studies* 47, 4 (1991) 968-982.

Psalm 100 is analysed on the basis of an exegetical model used by a team of researchers at the University of Pretoria. It is evident that, in spite of the contrary being maintained at times, this Psalm is a poem of the highest literary quality in which the poet uses various poetic techniques to communicate his message. He creatively uses previously known material to compose a new poem. Through the poem the 'congregation' is called upon to praise and serve Yahweh comprehensively, because he is Creator and has proved himself loving and faithful.

PRINSLOO, W. S.

Psalm 145: Loof Jahwe van A tot Z. *In die Skriflig* 25, 4 (1991) 457-470.

Despite the absence of any clear division, this acrostic is a remarkable poem. The poet employs numerous poetic techniques, notably the repetition of words. Psalm 145 could be described as a hymn. The poetic techniques serve to convey the contents of the psalm. It is a persuasive text in which the poet sets out to persuade his readers or hearers that Yahweh should be praised for his greatness, sovereignty and love.

PROZESKY, M.

The challenge of other religions for Christianity in South Africa. *Journal of Theology for Southern Africa* 74, (1991) 35-45.

Contends that the contradiction between the exclusivism and universalism of mainstream Christianity complicates interfaith dialogue. Universal inclusivism must therefore be chosen over elitism and exclusivism. The challenge of coming to terms with other religions is first and foremost a matter of coming to friendship with people who believe differently.

PUTTER, J. D.

Gemeente Drie Riviere 30 jaar jonk. *Die Hervormer* 84, 3 (1991) 2.

The Drie Riviere congregation of the Nederduitsch Hervormde Kerk is 30 years old in 1991.

R**RAIDT, E. H.**

Afrikaans as liturgietaal. *Tydskrif vir Geesteswetenskappe* 31, 4 (1991) 271-281.

The publication of the 'Sakramenterium' (1989/1990) can be regarded as a milestone in the development of a Roman Catholic liturgical language in Afrikaans.

RAKOCZY, S.

Walking with his people: An interview with Kevin Dowling, CSsR. *Grace and Truth* 11, 1 (1991) 42-48.

It is not often that a recently-ordained bishop finds himself the target of an order to 'shoot the priests' as did Kevin Dowling, bishop of Rustenburg on March 21st. During a peaceful demonstration of about 6,000 people near the village of Phokeng who were non-violently protesting the policies of the Bophutatswana government, Kevin and other church leaders became the object of Bophutatswana police and army violence as tear gas canisters were fired directly at them. He was unhurt but one man died and many people were injured. In this interview Kevin shared not only his response but also his vision of ministry and church and his hopes for his diocese.

RAMABULANA, T. R.

Bantu education: The Black teacher's lived experience of conflict. MA (Research Psychology), Rhodes University, (1991).

RAMBACHAN, A.

Freud and Sankara: Religion as neurosis and liberation (Moksa). *Nidan* 1, (1989) 1-23.

Some of the insights of Sigmund Freud have undoubtedly enriched our understanding of the nature of human religiosity. Freud sought to explain religion in a hitherto unappreciated dimension of the human personality, a now unquestioned storehouse of human motivation, the unconscious. When Freud's theories concerning the origin and nature of religion are evaluated from an 'Advaita Vedanta' perspective, the most obvious limitation is that he generalized on the basis of findings about a limited number of people in a single society.

RAMBACHAN, A.

Sri Rama: The centrality of love. *Nidan* 2, (1990) 48-53.

By seeking to understand the meaning love had to Rama, our own understanding of love may be enriched and we may discover ways in which we could express it more fully in our lives. We will examine, therefore, some of the specific ways in which Rama's capacity for love was manifested in particular acts and relationships.

RAMPHELE, M. A.

The politics of space: Life in the migrant labour hostels of the Western Cape. PhD (Social Anthropology), University of Cape Town, (1991).

RAUBENHEIMER, J.

Vigs: 'n Teologies-etiese evaluering. BTh, Universiteit van Stellenbosch, (1991).

REDELINGHUYSEN, R.

Gemeente-analise as deel van 'n doelwitbeplanningsproses. BTh, Universiteit van Stellenbosch, (1991).

REINERS, D.

Eksegetiese verkenning van Psalm 45. BD, Universiteit van Pretoria, (1991).

REINHARDT, S.

Die invloed van die vaderbeeld op die adolescent se verhoudingsprobleme. MEd (Ortopedagogiek (Psig)), Universiteit van Pretoria, (1991).

REYNEKE, J.

Die taak van die kerk in die bearbeiding van die Goudveldse kampongwerker. MTh (Sendingwetenskap), Universiteit van die Oranje-Vrystaat, (1991).

RHODE, R. F.

Canî and its semantic domain in the Psalms. MA (Semitiese Tale en Kulture), Universiteit van Stellenbosch, (1991).

RICHARDSON, R. N.

Why medicine needs the church: Reflections on Christianity and medicine in South Africa. *Koers* 56, 3 (1991) 463-477.

There is an age-old bond between religion and medicine in which Christianity shares. While it may seem to many that modern medicine has outgrown that bond, Stephen Toulmin observes that medicine has recently rediscovered its need for ethical reflection and Stanley Hauerwas argues for the central place of medical care in Christian theology and communal life. In South Africa medicine played an important part in the establishment and development of missions, but the place and role of medical mission work has changed. Far from allowing its medical work to fade, the church in South Africa now needs to see that work in a new light, especially in view of the enormous medical needs of the country. A prerequisite to the addressing of those needs is for the church to rediscover itself as a caring community.

ROBBERTSE, M. D.

Voorveronderstellingen in die verstaansproses met spesifieke verwysing na Heinrich Ott se Christologiese model. *Hervormde Teologiese Studies* 47, 2 (1991) 442-460.

This article strives to examine the characteristics of the interpretation process, as well as the role that presuppositions play in it. A conclusion is reached that presuppositionless interpretation does not exist. Interpretation can only be scientifically true if we are aware of our presuppositions, and if we articulate them clearly. A final decisive interpretation is therefore out of the question. This does not entail relativism, it rather involves a multiplicity of viewpoints with relation to a specific issue. In order to illustrate how presuppositions play a role in the interpretation process, there follows an examination of philosophical conceptions - specifically the existential philosophy - in the christological model of Heinrich Ott as expounded in his 'Die Antwort des Glaubens'.

ROBBERTZE, H. C. G.

Theological paradigms and conservative Afrikaners. *Hervormde Teologiese Studies* 47, 3 (1991) 825-836.

Papers published in the HSRC publication 'Paradigms and progress in theology' (1988) reflect foundationalistic theology and recommend a holistic theological approach. In this process contextual theology, which emphasises the distinctiveness of individual nations, is accused of being the 'domination paradigm' and is even called a heresy. This article aims to show that the holistic theological approach is also guilty of foundationalistic reasoning and intolerance. Furthermore, the need for a balanced theological paradigm for the conservative Afrikaner believer, who desires an own land for the Afrikaner nation is shown. Contextual theological reflection has not only a criticising function, but also a legitimising responsibility. The balanced contextual theological paradigm for conservative Afrikaner believers must be critical, legitimising and free of foundationalism.

ROBERTS, J. H.

'Thaumazo': An expression of perplexity in some examples from papyri letters. *Neotestamentica* 25, 1 (1991) 109-122.

An analysis of twenty-five available examples of 'thaumazo' in papyri letters was undertaken. In four cases, referring to 'something' it was found to represent three different meanings: wondering about something, being amazed by something, and being surprised by something. In two cases the meaning represented was: be in doubt about. In nineteen cases the meaning expressed was: be perplexed (by some act or the lack thereof on the part of the recipient). In a few cases where irony was detected, it had no bearing on either the meaning represented or the form, which remained fluid.

ROBINSON, J. A.

Ouerlike gesag en die gemolesteerde kind: Die toereikendheid van die wet op kindersorg 74 van 1983. *Koers* 56, 1 (1991) 19-35.

An analysis of the Child Care Act 74 of 1983 clearly illustrates that the Act is not directed at serving the best interests of the sexually abused child. Instead, it would seem that the priority placed on the interest of the community (by emphasizing the role of the criminal procedure) or the fitness of the parents to have custody of the child-care proceedings, is extremely detrimental to the interest of the child. The suggestion is put forward that it has become urgent for a family court to be established. In matters of this kind, such a court can do valuable work to serve the best interests of the child by focussing on his personal situation, having been the victim of the abuse.

ROBINSON, M.

An investigation into pupils' knowledge of and attitudes towards AIDS: A survey of four private schools. MEd (Biology in Education), Rhodes University, (1991).

ROBINSON, P. J.

Integrity of creation and Christian mission. *Missionalia* 19, 2 (1991) 144-153.

Reflects on the relationship between the Christian mission and the 'integrity of creation'. Due to our obsession for mastering nature, the author says, our original mandate - to care for life and creation - has been sorely neglected.

ROETS, G. J.

Die aanwending van 'Life-style Evangelism' en 'Targetgroup Evangelism' aan die hoërskool tiener. BD, Universiteit van Pretoria, (1991).

ROODT, H. C.

Anti-apartheid sanctions in the European communities. LLM, University of South Africa, (1991).

ROOY, S. H.

Models of Church and society in Latin America. *Scriptura* Special series S7, (1991).

That a social revolution is taking place in Latin America is an indisputable fact of our time. Our initial thesis is as follows: religious institutions are painfully slow in perceiving and accepting basic societal changes. There are at least four corollaries to this thesis: 1) The large majority of church membership tends to identify with those groups that are critical of social change and defend the status quo. 2) The traditional church makes few constructive contributions to new social structures. 3) Church members tend to be suspicious of those who struggle for significantly different societal forms, judging them to be radical and unfaithful to the church's teaching and practice. 4) Polarization and divisions often result within and between denominations because of the church's resistance to social change. We shall see how this works out in past and present Latin America.

ROSSLEE, D. D.

God se alomteenwoordigheid is die troos in 'n verwarde samelewing. *Die Kerkbode* 147, 22 (1991) 5.

The belief in the omnipresence of God provides calm and peace in these days of widespread unrest, corruption and violence.