

theology. Indicative of this is a growing interest, during recent decades, in reflections on the nature of theological education. The article departs from David Tracy's analysis of theology as functioning in respect of three different publics namely: the academy, the church and society. The article suggests that ideally, theological education should always be done in respect of all three publics.

BOSHOFF, P.

Die versterking van Bybelse waardes as pastorale uitdaging van die kerk in die post-apartheid Suid-Afrika. *BD, Universiteit van Pretoria*, (1991).

BOSHOFF, P. B.

Teorie en praktyk van die prediking in die Nuwe Testament: Walter Schmithals aan die woord. *Hervormde Teologiese Studies* 47, 4 (1991) 901-919.

This article aims to show what Schmithals understands by preaching and how he applies it in practice. The argument develops along the following lines: (1) Theory of preaching; (2) Meditation: Reception of the sermon; (3) The role of the historical situation of the biblical text in preaching. It will be shown that Schmithals succeeds in creating unity between historical and dogmatic exegesis.

BOSMAN, P. R.

Paulus in Handeling: 'n Ondersoek na karakter en karakterisering. MA (Grieks), Universiteit van Pretoria, (1991).

BOTES, D. J.

Eweredige bydraes in die N G Kerk. MSc, UNISA, (1991).

The different formulas for contribution (bydraeformules) of the nine Synods of the Dutch Reformed Church are evaluated and compared with tax principles, especially those of fairness and neutrality.

BOTES, H. J.

Die Golfoorlog en chiasmie. *Die Hervormer* 84, 4 (1991) 3.

The Gulf war has led many to believe that we are at the end of times, and 'prophecies' in this regard abound. This is mainly due to chiliastic misconceptions.

BOTES, H. J.

Die kerk in die tyd van die Vryheidsoorloë en die nagevolge daarvan tot 1910. *Almanak en bybelse dagboek: Nederduitsch Hervormde Kerk van Afrika* 85, (1991) 14-17.

Describes the role of the Nederduitsch Hervormde Kerk during the two South African wars of 1880-1881 and 1899-1902.

BOTES, H. J.

Kerk en volk in die bedeling na 1900. *Hervormde Teologiese Studies* 47, 3 (1991) 800-809.

In this study the history of the Nederduitsch Hervormde Kerk van Afrika, during the first two decades of the twentieth century, is researched with the purpose of identifying the role the church has played in the existence of the Afrikaner people.

BOTES, H. J.

Kerk en wêreldarmoede: Bruid as prostituut? *Die Hervormer* 84, 5 (1991) 3.

Provides guidelines for the church's involvement in social work and social problems in South Africa.

BOTES, J. S.

Die New Age beweging as bedreiging vir die Christelike kerk. BTh, Universiteit van die Oranje-Vrystaat, (1991).

BOTHA, C. J.

Apocalypticism, a political response? A historical investigation. *Studia Historiae Ecclesiasticae* 17, 2 (1991) 92-105.

In this article the writer probes the circumstances under which different apocalyptic writings came into existence. Without exception all of the writings materialised in times of political turmoil, when the life of the believers was under severe threat. The main purpose of apocalyptic writings was to encourage the faithful to persevere in their faith - God will bring deliverance. Since the Enlightenment this genre of Christian literature has fallen into disfavour mainly because of its unscientific application of Scripture and its dependence of transcendental interference. However, with the realisation of threatening global destruction, brought about by human abuse of the earth, even scientists describe the pending disasters in apocalyptic language. The result is a resurgence of the apocalyptic message in order to bring hope to the threatened world.

BOTHA, D.

My marriage partner has been unfaithful: What am I to do? *Orientation* 58-62, (1991) 122-130.

Discusses different causes for unfaithfulness in marriage and suggestions are made on how to prevent unfaithfulness in marriage. Finally guidelines are provided on action to be taken if infidelity has already taken place.

BOTHA, D. P.

'n Ondersoek na die rolverwagtings van die lidmate van die Nederduitse Gereformeerde Sendinggemeente van Darling. MTh (Diakoniologie Bedieningspraktyk), Universiteit van Stellenbosch, (1991).

BOTHA, G. P.

Pastorale sorg aan die seksueel gemolesteerde kind volgens die 'reframing'-model van Donald Capps en die gesprekstategie van Gerard Egan. MTh, Universiteit van die Oranje-Vrystaat, (1991).

BOTHA, H. L.

'Suggestie': Die Christen..en die New Age. *Die Kerkbode* 147, 2 (1991) 11.

Many Christians regard the science of suggestion as part of the New Age movement. In this article the scientific use of suggestion in education is defended. It is not related to the New Age movement.

BOTHA, J.

Waarheidsteorieë en interpretasie. *Koers* 56, 2 (1991) 185-215.

In this article two theories for the evaluation of the truth of interpretation of ancient written texts are considered, namely a correspondence theory of truth and a coherence theory of truth. The author opts for a coherence theory of truth. This choice is motivated by considering these two

theories of truth in the context of different and conflicting interpretations of Paul's Letter to the Romans. The preference for a coherence theory of truth in the context of interpretation is also placed in broader hermeneutical and philosophical context, reflecting on such issues as foundationalism, fundamentalism, modernism and post-modernity. In the final section, a response is given to a number of issues raised by W. J. Ouweneel.

BOTHA, J. E.

Speech act theory and New Testament exegesis. *Hervormde Teologiese Studies* 47, 2 (1991) 294-303. Speech act theory offers New Testament exegesis some additional ways and means of approaching the text of the New Testament. This article, the second in a series of two articles that makes a plea for the continued utilisation and application of this theory to the text of the New Testament, deals with some of the possibilities and potential this theory holds for reading biblical texts. Advantages are pointed out and a few suggestions for the future proposed.

BOTHA, J. E.

The case of Johannine irony reopened (I) : The problematic current situation. *Neotestamentica* 25, 2 (1991) 209-220.

In this first of a series of two articles dealing with Johannine irony, the current state of affairs with regard to the understanding of Johannine irony is examined. The basic sources and their approaches are discussed. This discussion is followed by an examination of some of the problematic instances these works refer to. It is argued that there are some serious problems regarding the understanding of Johannine irony and that a significant re-examination of this phenomenon in John is necessary. In the second of the two articles probable causes of this problematic situation are indicated and some suggestions made as to how a better understanding and explanation of Johannine irony might be achieved.

BOTHA, J. E.

The case of Johannine irony reopened II: Suggestions, alternative approaches. *Neotestamentica* 25, 2 (1991) 221-232.

In the first of this series of two articles, the current problematic situation with regard to Johannine irony was pointed out. In this article some probable reasons for this are discussed, and the argument is offered that the current methodologies might be fruitfully combined with others. Speech act theory and the contribution this makes towards developing a methodology for understanding ironical speech acts are discussed, and a plea is made for a thorough re-examination of Johannine irony in the light of the reasons for the failure of current understanding of irony and the additional perspective speech act theory might offer.

BOTHA, J. E.

The potential of speech act theory for New Testament exegesis: Some basic concepts. *Hervormde Teologiese Studies* 47, 2 (1991) 277-293.

Exegetes and biblical scholars are increasingly utilising the precepts of modern literary and linguistic theories in dealing with the text of the Bible. Speech act theory as well offers New Testament exegesis some additional ways and means of approaching the text of the New Testament. This first in a series of two articles making a plea for the continued utilisation and application of this theory to the text of the New Testament, offers a brief discussion of the basic principles of the theory.

BOTHA, J. G.

Skuldbelydenis en plaasbekleding in die denke en praxis van Dietrich Bonhoeffer. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 1 (1991) 86-101.

Few theologians influenced theology and the church more fundamentally in the past few decades than Dietrich Bonhoeffer. Many Christians in South Africa are still inspired by his thought and praxis. The article analyses the question of guilt in his life and work to indicate the fundamental impact it had on his mind and life.

BOTHA, J. P.

Oor vaderland en moedertaal. *Die Hervormer* 84, 12 (1991) 3, 7.

Explains that it is very difficult in practice to concede to demands of feminists when it comes to Afrikaans. The result of such an endeavour is often absurd.

BOTHA, J. P.

Waarom moet die psalms opnuut berym word? Enkele taalkundige oorwegings. *Die Hervormer* 84, 2 (1991) 5.

The extensive developments in Afrikaans during the past fifty years have made revision of the Afrikaanse Psalms-en Gesangeboek a necessity. The Psalms especially need to be linguistically updated.

BOTHA, M. C.

Die status van die predikant en die proponent in die Ned Geref Kerk, in Strauss, P. J. (red). *Byderwets en gereformeerd: Kerkregtelike opstelle opgedra aan P B van der Watt*. Bloemfontein: NG Sendingpers, (1991) 90-104.

The status of ministers in the Nederduitse Gereformeerde Kerk is directly related to their office as 'ministers of the Word', and not to their person and qualifications.

BOTHA, M. C.

Kommissies as 'n werkswyse in die Ned Geref Kerk, in Strauss, P. J. (red). *Byderwets en gereformeerd: Kerkregtelike opstelle opgedra aan P B van der Watt*. Bloemfontein: NG Sendingpers, (1991) 166-175.

Explains the authority and responsibilities of commissions within the Nederduitse Gereformeerde Kerk.

BOTHA, M. E.

'n Bemakingstrategie vir die kerkblad. MCom (Bedryfsekonomie), Potchefstroomse Universiteit vir Christelike Hoër Onderwys, (1991).

BOTHA, P.

Deliktuele aanspreeklikheid by kindermolestering. *Koers* 56, 1 (1991) 61-76.

Child abuse is one of the most serious problems of modern society. Whenever something is said or written about the legal consequences of child abuse, it is usually aimed at the problems concerning the criminal liability of the wrongdoer. This article is an analysis of the possible civil liability of the wrongdoer. Whenever a child is sexually abused, some of his personality rights (e.g. his right to bodily integrity, dignity or privacy) are infringed. Because of this infringement the child suffers damage to his personality. The law of delict provides certain remedies in the case of damage of this kind. In the first instance an interdict restraining the wrongdoer from any further abuse could be obtained. In addition thereto, a claim for damages may be brought against the wrongdoer to compensate the victim for the damage to his personality. If the child has to receive

medical or psychiatric treatment because of the abuse, the parents who had to bear the cost of this treatment may claim such costs as damages from the wrongdoer. In cases of child abuse where the parent is the perpetrator many social and welfare problems cloud the legal issues. In such a case it would be best to move the abused child from the parental home to a place of safe custody. The child who wants to sue his parents for damages, may only do so with the assistance of a 'curator ad litem' who has to be appointed by a court. Possible solutions to the problems arising from civil liability in child abuse cases are the eradication of the dualistic nature of our legal system, the introduction of a victim compensation system, the provision of legal aid to all victims of child abuse or the introduction of a new court with superior court status and which deals exclusively with family matters of this kind.

BOTHA, P. J.

The junction of the two ways: The structure and theology of Psalm 1. *Old Testament Essays* 4, 3 (1991) 381-396.

In this article the structure of Psalm 1 is discussed according to syntactic, rhetoric, semantic and stichometric criteria. These analyses are found to differ in certain respects. It is argued that semantic analysis should be used for the purpose of interpreting the psalm and defining its theology, since the psalm's polar structure seems to be a key factor in its interpretation. The theological function of the Torah in Psalm 1, where the Torah seems to be a kind of intermediary between God and man, is also described.

BOTHA, P. J.

The poetic face of rhetoric: Ephrem's polemics against the Jews and heretics in 'Contra Haereses' xxv. *Acta Patristica et Byzantina* 2, (1991) 16-36.

Not only to further the study of the relationship between the Greek and Syriac speaking branches of Christianity in the fourth century, but also because Ephrem's work is a rewarding subject in itself, the author proposes to give a translation of one of his hymns against heresies, and then to proceed with a discussion of its rhetorical features. Ephrem's course of argumentation will be analysed with reference to the effective use of rhetorical devices. Some remarks on the relationship between the style of Ephrem and that of the Greek fathers of the fourth century will be made in conclusion.

BOTHA, P. J. J.

Mark's story as oral traditional literature: Rethinking the transmission of some traditions about Jesus. *Hervormde Teologiese Studies* 47, 2 (1991) 304-331.

The interpretation of Mark's gospel is inextricably linked to a conception of the gospel's genesis. By basing his argument on an aspect of the 'oral formulaic theory', the author of this paper argues that Mark's gospel can be seen as an example of oral traditional composition. The primary asset of this perspective is that it provides an alternative to the tradition-redaction stalemate, current in Marcan studies. Some general implications are briefly discussed in conclusion.

BOTHA, P. J. J.

Orality, literacy and worldview: Exploring the interaction. *Communicatio* 17, 2 (1991) 2-15.

A variety of orality-literacy studies are briefly summarised in this study to emphasise the importance of research about communication media. Insights gained from these investigations can have valuable catalysing power for an interdisciplinary investigation aimed at the analysis and understanding of social dynamics in a heterogeneous society. Some facets of literate bias, education, cross-cultural communication, and effective self-awareness are discussed as illustration.

BOTHA, S. J.

Dr HCM Fourie - ds JJ Kühn en die Rebelle van 1914: Was daar teologiese motivering? *Die Hervormer* 84, 10 (1991) 5.

Examines the opposing attitudes of Dr Fourie and reverend Kühn to the Rebellion of 1914.

BOTHA, S. P.

Opstanding, opstandingsliggaam en opstandingslewe volgens 1 Korintiërs 15:35-58: 'n Eksegetiese studie. DTh (New Testament Science), University of the North, (1991).

BOTHMA, G.

Die bediening van die Ned Geref Kerk in veranderende omstandighede: 'n Praktiese Teologiese studie. BD, Universiteit van Pretoria, (1991).

BOTHMA, S. B.

'n Analise en kritiese evaluering van prof Charles Villa-Vicencio se regverdiging van burgerlike ongehoorsaamheid. BD, Universiteit van Pretoria, (1991).

BREYTENBACH, A. P. B.

Godsdien in diens van...? *Die Hervormer* 84, 7 (1991) 1, 8.

Irrespective of the different expectations of society, the church is above all accountable to God.

BREYTENBACH, A. P. B.

Toekomsvoorspellings: 'n Ydele gesoek na sekerheid. *Die Hervormer* 83, 22 (1991) 1, 3.

Believers should not seek security in predictions about the future as this is a sign of lack of faith in God.

BREYTENBACH, C.

Die debat rondom die Markaanse Christologie: Die laaste tien jaar. *Skrif en Kerk* 12, 2 (1991) 135-172.

The article discusses the developments in the methodological debate on Mark's gospel during the last decade. It shows that the focus in Marcan research shifted from the traditional redactional-historical research towards a literary-critical approach. Some authors also combine the approaches. The author discusses the implications for the Christological debate on the Son of Man and Son of God traditions, with reference to works of Matera, Brower, Hooker, Marcus, Chronis, Motyer, Jackson, Van Iersel and Scharberg, and discerns some prospective avenues for future research.

BREYTENBACH, H. S.

Enkele kritiese opmerkinge oor die kategetiese beoefening binne die Ned Geref Kerk. *Skrif en Kerk* 12, 2 (1991) 173-193.

A few statistics are mentioned in this article, and conclusions are drawn from them. Then faith-instruction in the Old and New Testaments is discussed. Religious education is first and foremost the task of the parents, but officially also the task of the congregation. The congregation must learn to make religious education their own responsibility. In the congregation you learn to believe, and faith is stimulated. The author closes with ten critical statements in an attempt to show a way for religious education in the Nederduitse Gereformeerde Kerk.

BREYTENBACH, J. A.

Bewuswording en motief: 'n Ekklesiologiese ondersoek en tipering van die kerkgeskiedskrywing oor die Nederduitse Gereformeerde Sendingkerk in Suid-Afrika. DTh (Ekklesiologie), Universiteit van Stellenbosch, (1991).

BREYTENBACH, J. A.

Die geskiedskrywing oor die Ned Geref Sendingkerk in Suid-Afrika (NGSK) met verwysing na die problematiek van vertolking en hervertolking. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 1 (1991) 45-56.

Given the problem of the interpretation and reinterpretation of the history of the NGSK, the author tries to evaluate the current debate historically and theologically. According to the author a valid point of departure - in evaluating the historiography of the NGSK - must be both confessional and historical critical.

BREYTENBACH, J. H.

Die inhoud en die doel van die Nederduitsch Hervormde Kerk se bediening, met verwysing na die ampte. *Hervormde Teologiese Studies* 47, 2 (1991) 332-354.

For close on a decade, the Nederduitsch Hervormde Kerk van Afrika has been debating the issue of appropriate structures and patterns for its ministry. In this article it is argued that the debate not only reflects dissatisfaction with structures and patterns, but also brings to light dissatisfaction with the substance and purpose of the ministry of the Word as such. The ministry of the church should be understood in the light of the essence of being a church, which resides in the fact that the church belongs to the Lord. It is possible to belong to the Lord only on the basis of faith in the Word of God. The church therefore, has one ministry only: the ministry of the Word. Appropriate ecclesiastical offices, structures and patterns are those that minister the Word.

BREYTENBACH, M. M.

Nelson Mandela: The creation of a myth - a comparative study of reporting in two Cape Town dailies, 1962 to 1990. MJoernalistiek, Universiteit van Stellenbosch, (1991).

BRITZ, C. F.

Ds Andrew Murray (Snr) - Predikant en sendeling: 'n Kerkhistoriese ondersoek van die Amerikaanse herlewingsprediker Charles Finney en sy invloed op die Ned Geref Kerk met besondere verwysing na die 1860-1861 herlewing. BTh, Universiteit van Stellenbosch, (1991).

BRITZ, M. C.

Die 1957-kerkklausule: Dringende identifisering. BTh, Universiteit van die Oranje-Vrystaat, (1991).

BRITZ, R. M.

In tug moet dit meer om Christus se Heerskap gaan, minder om reëls. *Die Kerkbode* 148, 11 (1991) 4.

The lordship of Jesus Christ should be paramount in cases of church discipline - not rules and regulations.

BROHI, A. K.

Iqbal and the concept of 'Islamic socialism'. *Al-Ilm* 11, (1991) 38-47.

The article considers the implications of Iqbal's teachings for Pakistan and other Muslim countries with regard to their political and social organisation.

BROWN, E.

Die eerste twee hoogleraars van die Teologiese Seminarium in Stellenbosch. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 4 (1991) 574-590.

Discusses the role and influence of John Murray and N J Hofmeyr, the first two theological professors of the University of Stellenbosch.

BROWN, E.

Enkele aantekeninge oor die historiese bewuswording en teologiese singewing eie aan Kaapse literatuur uit die 18de eeu. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 3 (1991) 415-425.

In the literature of the Cape Province in the 18th century it is possible to trace a unique self-identification and historical awareness. This was influenced by the European heritage and Africa context. The theological reflection of the time was influenced by these factors as well.

BRUNSDON, A. R.

'n Teologiese evaluering van die sogenaamde konsiliêre proses. BTh, Universiteit van die Oranje-Vrystaat, (1991).

BRUNSDON, E.

Die pastorale begeleiding van die ongehude moeder rondom die besluitnemingsproses tydens swangerskap. BTh, Universiteit van die Oranje-Vrystaat, (1991).

BUCHNER, E. P.

Die vrou as predikant: Enkele konsekwensies in die gereformeerde bediening. BTh, Universiteit van die Oranje-Vrystaat, (1991).

BUITENDACH, J. H.

Die ontwikkeling en evaluering van 'n groepwerkprogram in egskeidingsberaad. DLitt et Phil (Maatskaplike Werk), Randse Afrikaanse Universiteit, (1991).

BURDEN, J. J.

Decision by debate: Examples of popular proverb performance in the book of Job. *Old Testament Essays* 4, 1 (1991) 37-65.

The goal of this research is to study the exchange of popular proverbs between Job and his friends. This study has necessitated an investigation of traditional, structural, contextual and linguistically founded proverb definitions, as well as the devising of a method of analysing the interaction or proverb performance. After identifying a number of popular proverbs, two examples (Job 12:11 and 12:12) were studied more carefully against their chokmatic and paroemiological backgrounds.

BURDEN, J. J.

New creation and resurrection in the Bible and in a New South Africa. *Scriptura* 37, (1991) 17-31.

'New creation' and 'resurrection' are discussed from the perspective of an Old Testament scholar, and interpreted in terms of the function of culture, world-view and religion for a new South Africa. The obstacles, opportunities and other important issues pertaining to a relevant hermeneutical approach as well as some possible religious educational models for our context are discussed critically.

BURGER, A. J. J.

Patri-mobiliteit en Patri-lokaliteit in Genesis 12-25 met spesifieke verwysing na Abraham. BTh, Universiteit van Stellenbosch, (1991).

BURGER, C.

Praktiese teologie in die VSA: 'n Oorsig oor resente ontwikkelings. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 2 (1991) 278-289.

The author studied in the USA in 1989-90. During this time he was able to gain some insight into the current state of affairs of Practical theology in the United States. The article presents an overview of recent developments and debates within the different subfields of Practical theology which the author observed.

BURGER, J.

Wysheidskriteria vir die klassifikasie van psalms as wysheidspсалms. *Hervormde Teologiese Studies* 47, 1 (1991) 213-230.

This article concerns itself with the identification of wisdom poems amongst the psalms in the Old Testament. Certain criteria for identifying wisdom psalms have already been determined through previous research on the subject. The validity of these criteria is subsequently evaluated in the light of the generally accepted wisdom books namely Job, Proverbs and Ecclesiastes. This attempt generated an independent set of criteria (formal and pertaining contents) proposed for isolating wisdom psalms.

BUYS, F.

Let us relax together! *Orientation* 58-62, (1991) 222-227.

Communication is essential for a succesful marriage to be maintained and nurtured. When we relax together, it can sometimes be a time when the communication in our marriage makes rapid progress and recovers.

BUYS, P.

Birth control: Necessity or evil? *Orientation* 58-62, (1991) 162-168.

A woman who marries, say at the age of twenty, and remains fertile until she is forty five, could, theoretically speaking, have a baby every year and thus have a total of 25 children. This is undesirable and impossible because of certain factors such as her health, financial means and population control. This necessitates birth control, with options such as: abstinence between childbearing, use of prophylactics etc.

C

CAMPBELL, C. M.

Township families and social change: A pilot study. MA (Psychology), University of Natal, (1991).

CARELSEN, H. L.

Levitikus 13 en 14: 'n Model vir die interpretasie van Ou Testamentiese wetstekste. DD (Ou Testament), Universiteit van Pretoria, (1991).

CARRICK, I.

'The earth God has given to human beings' (Ps 115:16): Unwrapping the gift and its consequences. *Missionalia* 19, 1 (1991) 33-43.

Starts with five brief historical scenarios, which will give some idea of the dynamic nature of God's gift of the earth to people, and also of the manner in which humankind are now unwrapping the gift and thereby reforming and deforming it. This will lead to a consideration of the influences

of ecology on theology, which gives new directions for the church's mission and also to God's design for the unwrapping of this gift of the earth, so that humankind can develop and transform it according to his plans.

CARSTENS, A. J.

Karl Barth in die prediking. BTh, Universiteit van die Oranje-Vrystaat, (1991).

CELLIERS, E.

Reik uit na mekaar. *Die Kerkbode* 147, 16 (1991) 6-7.

The basis of a sound family is the marriage and the relation between husband and wife. The article looks at the family as the smallest social unit in society and its relation to the church and the community.

CHEPKWONY, A.

Development involvement of the churches in Eastern and Southern Africa. *Scriptura* 38, (1991) 9-14.

The history of the Church in Africa is even more linked to the general history than elsewhere. This is because the history of Africa is mainly one of the struggle to survive. Under such conditions the Church is inevitably propelled into social action. In the form of GFO's, the Churches have become very important institutions during the past three decades, but they have also suffered as a consequence. This article traces these developments and shows that the Churches have become massive charity organisations. What they need to do, is to become more involved in macro-planning and policy-making.

CHIKAKUDA, W. E.

Community of the believers as a witness to the world. MTh (Dogmatics and Theological Ethics), University of the North, (1991).

CLAASEN, J. W.

Die kerklik-godsdiensige agtergrond en invloed van die eerste Skotse leraars in Suid-Afrika. DD (Kerkgeskiedenis en Kerkreg), Universiteit van Pretoria, (1991).

CLASEN, F.

Kindernagmaal kom weer onder die soeklig. *Die Kerkbode* 147, 17 (1991) 5.

There are no Scriptural grounds for precluding children from the Lord's Supper.

CLASQUIN, M.

Review article: 'The future of [American] religion'. *Theologia Evangelica* 24, 1 (1991) 49-57.

In 'The future of religion', Rodney Stark and William Bainbridge advance the view that secularisation should be understood as a process in which religious organisations accommodate to a secular world. They propose that the formation of both sects and cults can be explained in terms of this model, and present a considerable amount of empirical evidence for these claims. This article examines their influential book, shows how the theory is not always applied to the fullest logically possible extent, and uncovers its hidden presuppositions. The most important of these is a monolithic view of society in which a particular religious perspective can be viewed as normative for that society. It is argued that this presupposition has forced Stark and Bainbridge to make ad hoc adjustments to their data, which tend to decrease the value of the theory to non-sociological research.

COERTZEN, P.

Die kerkraad, in Strauss, P. J. (red). *Byderwets en gereformeerd: Kerkregtelike opstelle opgedra aan P B van der Watt*. Bloemfontein: NG Sendingpers, (1991) 118-128.

For the Nederduitse Gereformeerde Kerk it is - in its interpretation of article 30 of the Confessio Belgica - a matter of confession that every congregation must have its own church council.

COERTZEN, P.

Die opbou van die kerk as die doel van kerkreg en kerkregering, in Strauss, P. J. (red). *Byderwets en gereformeerd: Kerkregtelike opstelle opgedra aan P B van der Watt*. Bloemfontein: NG Sendingpers, (1991) 201-206.

The Church Orders of the Nederduitse Gereformeerde Kerk plays a major role in the functioning and growth of the Church. This fact is not always recognized.

COERTZEN, P.

'Kerklike sake op 'n kerklike wyse'..wat bedoel ons daarmee? *Die Kerkbode* 147, 4 (1991) 4.

Discusses and explains article 21 of the Church Order of the Nederduitse Gereformeerde Kerk.

COERTZEN, P.

Kerklike sake op 'n kerklike wyse. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 1 (1991) 68-78.

Article 21 of the Church Order (1986) of the Nederduitse Gereformeerde Kerk states that church meetings will discuss only 'ecclesiastical' matters in an 'ecclesiastical' manner. The meaning of this article has become a bone of contention recently with numerous requests from inside the 'Familie van Nederduitse Gereformeerde Kerke' that the Nederduitse Gereformeerde Kerk should get involved in the demolishing of Apartheid etc. Depending on how one views 'ecclesiastical' matters one will either adhere to these calls or ignore them. The article discusses the history and meaning of Article 21 in an attempt to shed some light on the problem.

COERTZEN, P.

Kerkregtelike grondlyne vir kerkeenheid in die Ned Geref Kerkfamilie, in Strauss, P. J. (red). *Byderwets en gereformeerd: Kerkregtelike opstelle opgedra aan P B van der Watt*. Bloemfontein: NG Sendingpers, (1991) 207-222.

Clarifies the role that church polity should play in current attempts at unity between the different churches of the so-called Nederduitse Gereformeerde Kerkfamilie.

COERTZEN, P.

Ouderlinge is kragtige pionne. *Die Kerkbode* 147, 15 (1991) 5.

The office of the elder in the Nederduitse Gereformeerde Kerk is described in this article.

COERTZEN, P.

Sinode en Algemene Sinode, in Strauss, P. J. (red). *Byderwets en gereformeerd: Kerkregtelike opstelle opgedra aan P B van der Watt*. Bloemfontein: NG Sendingpers, (1991) 144-152.

Discusses the scriptural foundations of the Synods and the General Synod of the Nederduitse Gereformeerde Kerk.

COERTZEN, P.

Voorwaardes vir sigbare eenheid. *Die Kerkbode* 148, 8 (1991) 5.

The conditions that the Nederduitse Gereformeerde Kerk General Synod of 1990 determined for visible (sigbare) unity with the other churches of the NG Family are set out.

COERTZEN, P.

Watter Bybelse beeld pas die kerk van die toekoms die beste? *Die Kerkbode* 147, 23 (1991) 5.
Does the criticism against the 'shepherd-flock' image of pastoral leadership mean that it must be abandoned for other images of the Church?

COETSEE, D.

Diakonale pastoraat binne 'n konteks van armoede. MTh (Diakoniologie), Universiteit van Stellenbosch, (1991).

COETZEE, G. J.

Die Godsrede in Job 38-41 as antwoord vir Job se probleem. BD, Universiteit van Pretoria, (1991).

COETZEE, J.

Hospitaalbediening: U kan help. *Die Hervormer* 83, 23 (1991) 5.

Describes the aims and practice of the hospital ministry of the Nederduitsch Hervormde Kerk hospital ministry.

COLLINGS, S. J.

Childhood sexual abuse in a sample of South African university males: Prevalence and risk factors. *South African Journal of Psychology* 21, 3 (1991) 153-165.

Using a retrospective questionnaire approach, the current study explored the prevalence of child sexual abuse in a sample of 284 South African university men. The definition of child sexual abuse used in the study included all unwanted contact or non-contact sexual experience involving a child of 17 years or younger. Eighty-two respondents (28,9%) reported a total of 91 experiences of contact (36,3%) and non-contact (63,7%) sexual abuse which met this definition. However, different definitions of abuse yielded markedly different prevalence rates. After controlling for definitional and methodological sources of variation, the prevalence rate obtained for the South African sample did not differ significantly from those reported in studies of American college men. Factors which were found to increase the risk of victimization included respondent's race (i.e. being black), being raised by parents who were punitive or emotionally rejecting, and separation from the natural father for a major part of childhood.

COMBRINCK, A. S.

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

COMBRINK, H. J. B.

Die Bybel lewe in Afrika. *Acta Theologica* 11, 2 (1991) 81-90.

From 5-15 April 1991 a few colleagues from the theological seminaries of the US, UP and UOFS visited Kenya. The article reflects on the impressions of the author as a Biblical Studies scholar.

COMBRINK, H. J. B.

Oor selfondersoek, belydenis en eenheid. *Die Kerkbode* 148, 21 (1991) 11.

Reflects on the Rustenburg consultation and the subsequent discussion it provoked throughout the Nederduitse Gereformeerde Kerk.

COMBRINCK, H. J. B.

The gospel of Matthew in an African context: In dialogue with Chris Manus. *Scriptura* 39, (1991) 43-51.

This article is a reaction to the contribution by Chris Manus in the same issue. It departs from his remark that the elevation and status of African kings helps us to understand Mt 28:16-20. This is then placed in the context of contextualisation as a metaphoric activity, especially with a view to the public or cultural context of the text-reading process. An adequate hermeneutic will have to be a critical hermeneutic, recognizing that the theme of kingship is presented in an ironic mode in Matthew, because Jesus embodies the pattern of a king who is rejected, as a ruler who is truly a servant. Although one has to acknowledge that any text is determined to a large degree by the discourse which selects and organizes features of the text, one also has to agree that the text, similarly, determines the discourse.

CONNOR, B. F.

Sin and society: Popular and research perspectives. *Grace and Truth* 10, 3-4 (1991) 174-184.

Although many people face social sin: militarism, sexism, endemic poverty, racism, and political oppression - considerable confusion arises when it comes to explaining it or working out strategies to overcome it. Such terms as 'the military machine', 'the wheels of sexism', 'the stairwell of poverty', 'the apartheid system' and 'one dimensional society' often graphically depict the life experience of suffering people, but are not grounded in a systematic theory, whereas the social theorist provides an elaborate explanation of how society is structured through the ongoing interaction of its members. The structures the theorist perceives are 'experience distant', unlike the 'experience near' ones that oppressed people brush up against every day. Speaking about a system as a whole is different from talking about events and experiences taking place within it. Unless it is clear there are two approaches, confusion abounds. Yet they cannot be separated, as the power of such terms or metaphors about structures derives in each approach from their use in the other approach. Account has to be taken of the 'double hermeneutic' in which sociological terms spiral in and out of the everyday experience of life. In this vein, Gowler shows how 'Ideological (experience near) theologians' and '(experience distant) theologians of Balance' need to complement each other.

CONNOR, B. F.

Where can 'The integrity of creation' be found? *Grace and Truth* 11, 2 (1991) 92-108.

This paper aims to provide some reflections on how striving for or maintaining the 'integrity of creation' might involve us. It also has the aim to introduce readers to the thoughts of David Bohm.

CONRADIE, F. A.

The Kurkh monolith of Ashurnasirpal II. *Journal for Semitics* 3, 1 (1991) 1-10.

The Kurkh monolith is considered to be one of the oldest Ashurnasirpal II monuments, perhaps a war-diary. The aim of this article is to discuss issues pertaining to its contents, i.e. the Nairi campaign, the route to the Tigris front, the Kashiari route, the reasons for this campaign, the land Habhu and redactional issues (editing breaks) regarding the inscription. Broadly speaking, the so-called 2nd Nairi campaign is a mirror-image of the one to Nirbu-Nairi in 882 B.C.

CONRADIE, H.

Gesinsmoord in Suid-Afrika. *Hervormde Teologiese Studies* 47, 2 (1991) 354-366.

The goal of research into 'Family murders in South Africa' was to determine the views of members of the Criminological Society of Southern Africa concerning family murder. The hypothesis was

that these informed persons would agree with the statements made by academics in the press regarding this phenomenon. The research substantiated the hypothesis. The dominant psychological causes were listed as feelings of rejection, stress, emotional burn-out and pathological possessiveness. The sociological causes were listed as alienation between spouses and abuse of alcohol. The warning signs included previous suicide attempts, unsuccessful attempts to restore broken marriages, unemployment, physical assault, fathers retreating from the family and neighbours and obsessive handling of dangerous weapons. Based on the findings of the research, a list identifying causes, warning signs, explanations, and methods of prevention was drawn up.

CORDIER, G. S.

Die plek en funksie van ervaring in die kategorie: 'n Basisteoretiese ondersoek. MTh (Diakoniologie: Bedieningspraktyk), Universiteit van Stellenbosch, (1991).

CRAFFERT, P. F.

Towards an interdisciplinary definition of the social-scientific interpretation of the New Testament. *Neotestamentica* 25, 1 (1991) 123-144.

Philosophical views on the relationship between history and the social sciences play a fundamental role in defining the social scientific approach to the New Testament. Definitions of the approach are, on the one hand, determined by a supposed antithesis between history and the social sciences/sociology, and on the other hand, by an ignorance of the effects of different perspectives on the relationship between them. The development of an interdisciplinary approach encompassing history and the social sciences, provides an alternative. It consists of a different set of presuppositions and theoretical principles for defining not only historical and sociological study, but also the social-scientific approach.

CRAFFORD, D.

Christelike en tradisionele wêreldbeskouings en die krisis in swart gemeenskappe in Suid-Afrika. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 3 (1991) 512-520.

The current crisis in black communities in South Africa, and in Africa, manifests itself in the spiral of violence and political unrest; chaos in education; disintegration of infrastructures; unemployment; etc. The fact of this crisis is not disputed, however, the causes have been - and still are - hotly debated. The article addresses the current crisis in black communities in South Africa from the perspective of a changing worldview and its influence on people and communities.

CRAFFORD, D.

Ecumenism in Africa and the future of the continent. *Scriptura* 39, (1991) 1-8.

This article interprets recent events in Africa from the point of view of ecumenism. Ecumenism is understood as closer co-operation between churches, but also between Christianity and social issues. Particular attention is given to the relationship of 'Africa' with the Nederduitse Gereformeerde Kerk of South Africa. A mutual rapprochement is detected and supported.

CRAFFORD, D.

Ekumenika as wetenskaplike dissipline en die verhouding daarvan tot Ekumeniese Teologie. *Skrif en Kerk* 12, 1 (1991) 16-25.

An effort is made to define ecumenism as a comprehensive process. A description is given of the specific character and contents of Ecumenical Studies as theological discipline as well as ecumenical theology as a particular approach to theology. Proposals of how each theological discipline can be practised from an ecumenical perspective are given. The article closes with a discussion of the relationship between Ecumenical Studies and ecumenical theology.

CRAUSE, C. J.

Opvoeding in konflikthantering as deel van huweliksverryking binne gemeenteverband. MA (Bybelkunde), Universiteit van Port Elizabeth, (1991).

CRONJÉ, S. I.

Die funksie en boodskap van Jesaja 36-39: 'n Verkennde studie. BD, Universiteit van Pretoria, (1991).

CROWLEY, M. L.

Discovering the meaning of stress: A qualitative approach. MSocSc (Research Psychology), Rhodes University, (1991).

CRYSTAL, A. F.

The political protest communication of the Afrikaner Weerstandsbeweging. MA (Kommunikasieleer), Randse Afrikaanse Universiteit, (1991).

CUTHBERTSON, G.

'Cave of Adullam': Missionary reaction to Ethiopianism at Lovedale, 1898-1902. *Missionalia* 19, 1 (1991) 57-64.

By the end of the nineteenth century Lovedale represented the confluence of the streams of imperialist missionary and emergent African middle-class thought. The most influential missionaries were the Revd Dr James Stewart, principal of Lovedale, and his colleague, the Revd David Stormont. They were key imperial agents among Cape mission-educated African elite, whose political consciousness was sharpened by newspapers like 'Izwi Labantu', edited by A. K. Soga, himself a product of Lovedale, and John Tengo Jabavu's 'Imvo Zabantsundu'. Ethiopianism captured the hearts and minds of the African intelligentsia at Lovedale during the 1890's, and was indicative of their rejection of imperialist Christianity. The South African War (1899-1902) catalysed the growth of Ethiopianism in the Eastern Cape, and as a result, Stewart and Stormont lost the ear of their African Presbyterian adherents. This article attempts to refract missionary reaction to Ethiopianism through the prism of Lovedale, and more particularly the writings of David Stormont between 1898 and 1902.

D**DA SILVA, A. A.**

Die funksie van die skeppingstradisie in die boek Jeremia. *Hervormde Teologiese Studies* 47, 4 (1991) 920-929.

The purpose of this article is, firstly, to summarise Da Silva's doctoral thesis, entitled, 'The function of the tradition of creation in Jeremiah' and, secondly, to discuss the relevance of the conclusions reached in it. His examination of twelve pericopes from Jeremiah, referring to Israel's tradition of creation, results in six conclusions. The issues on which they bear relevance are theology in general, the Christian faith, and the Christian's testimony towards non-Christians and regarding the ecological movement.

DA SILVA, A. A.

Kunsmatige inseminasie met skenkersaad van buite die huwelik: Is dit Bybels geoorloof of nie? *Die Hervormer* 84, 15 (1991) 5.

Sets out the most prevalent opposing opinions in the Nederduitsch Hervormde Kerk over the sensitive matter of artificial insemination with semen from outside the marriage.

DA SILVA, A. A.

Kunsmatige inseminasie met skenkersaad van buite die huwelik: Is dit Bybels geoorloof of nie? (2). *Die Hervormer* 84, 16 (1991) 5, 7.

Evaluates critically the opposing opinions regarding artificial insemination with semen from outside marriage, which was highlighted in the first article of this series.

DA SILVA, A. A.

Kunsmatige inseminasie met skenkersaad van buite die huwelik: Is dit Bybels geoorloof of nie? (3). *Die Hervormer* 84, 17 (1991) 5.

In this article the liberal approach to the Bible is discussed. This approach gives rise to conflicting views regarding artificial insemination with semen from outside the marriage.

DA SILVA, A. A.

Kunsmatige inseminasie met skenkersaad van buite die huwelik: Is dit Bybels geoorloof of nie? (4). *Die Hervormer* 84, 18 (1991) 5.

Different viewpoints regarding artificial insemination with semen from outside the marriage are evaluated in this article.

DA SILVA, A. A.

Kwelvrae oor selfmoord. *Die Hervormer* 84, 17 (1991) 3.

Answers some of the questions regarding suicide that people who are either curious or who have lost a friend or family member in this manner frequently ask.

DANEEL, M. L.

Fambidzano: Ekumenies-teologiese opleiding onder die Shona Onafhanklike Kerke in Zimbabwe. *Theologia Evangelica* 24, 2 (1991) 10-24.

The article consists of an analysis of the theological training of office-bearers in the Black Independent Churches in Zimbabwe, as it was developed by Fambidzano, the ecumenical council of Independent Shona Churches, since its inception in 1972.

DANEEL, M. L.

The liberation of creation: African traditional religious and independent church perspectives. *Missionalia* 19, 2 (1991) 99-121.

Identifies three broad trends of African Christian theology. They all have a strong personalised focus. Oppressed, suffering and impoverished human beings have to be liberated from the structures which keep them enslaved. In all this one misses a holistic theological concern for the liberation of creation. The author thus contends that if we are to develop a realistic Christian ethic aimed at the liberation of nature/creation, we have to probe the wisdom of Africa, and seek the intuition that has lain at the roots of earthkeeping in African traditional religion and philosophy all along. The work done by the Association of Zimbabwean Traditional Ecologists (AZTREC) is presented as an example.

DANEEL, M. L.

Towards a sacramental theology of the environment in African Independent Churches. *Theologia Evangelica* 24, 1 (1991) 2-26.

In this article it is argued that the African Independent Churches of southern Africa as liberation

movements with a powerful mobilisation potential and as predominantly rural phenomena, existentially identified with the agro-economic realities of subsistence farmers, are well placed to extend their unwritten yet convincingly enacted theologies of human liberation into the field of ecological conversion and conservation. Suggestions are made about the ritual reinterpretation of conversion and the confession of ecological sins in the context of 'Jordan' baptism. The prospects of a tree-planting eucharist are considered, as well as the trinitarian perspectives emerging in the ecology-related AIC sacraments.

DANGOR, S. E.

The Muslim community in South Africa. *Al-Ilm* 11, (1991) 65-74.

An informative article on the origin(s) of the Muslim community in South Africa and its contributions in various sectors of the South African community.

DE BEER, S. F.

Die gemeenskapsentrum: 'n Holistiese bedieningsmiddel in die middestad. BD, Universiteit van Pretoria, (1991).

DE BRUYN, P.

Family planning and family forming. *Orientation* 58-62, (1991) 168-174.

Discusses some of the claims of E. S. Williams in his book 'Where have all the children gone? A survey on family planning in South Africa'. Williams maintained that the current campaign by the State to decrease the birth rate was unChristian and that the churches should condemn it.

DE BRUYN, P.

Is it wrong to live together before marriage? *Orientation* 58-62, (1991) 29-34.

Nowadays more and more people, especially young people, are found to be living together like married people and yet they refuse to marry. For the Christian it is important to determine the will of the Lord in this regard.

DE BRUYN, P.

Live in a commune - yes or no? *Orientation* 58-62, (1991) 35-39.

By commune is understood an arrangement where a number of men and women live together without marrying. Any woman in the group can at some stage be the 'wife' of any man in the group. Sexual intercourse can take place between any and all members of the group. The children are regarded as the children of the group.

DE BRUYN, P. J.

Die verklaring van die tien gebooe volgens die Heidelbergse Kategismus. *In die Skriflig* 25, 2 (1991) 199-216.

In this article the explication of the Ten Commandments according to the Heidelberg Catechism is analysed. The Heidelberg Catechism indicates the following characteristics: adherence to the Ten Commandments indicates gratitude. The Ten Commandments are synecdochic in character. The Ten Commandments are explicated in the context of revelation history. The emphasis is placed on inner conviction. The negative as well as the positive vocation of the Christian is emphasized. The universal significance of the Decalogue is acknowledged. The practical implications of the Ten Commandments are indicated. The authority of the Ten Commandments is considered as absolute. The demands of the Decalogue express a personal character. The Roman Catholic and Lutheran divisions of the Ten Commandments are rejected. Biblicism is rejected. Perfectionism is rejected.

DE BRUYN, P. J.

Kindermolestering: Teologies-eties beoordeel. Potchefstroom: Instituut vir Reformatoriese Studie, F1: 286, (1991).

Attempts to address the problem of child abuse from a theological and ethical perspective.

DE BRUYN, P. J.

Surrogaatmoederskap: 'n Teologies-etiese beoordeling. *Koers* 56, 3 (1991) 359-382.

Surrogate motherhood is the process by which a woman (the surrogate mother) conceives, carries and gives birth to a child for another woman or couple. Surrogate motherhood is related to issues such as masturbation, artificial insemination, in vitro fertilization and experimentation with embryos, which could entail the destruction or killing of embryos. Opinions about these matters would undoubtedly influence one's perception of surrogate motherhood. Christians believe that conception in or outside the human body is made possible by God. God gives life at the moment of conception. Therefore an embryo can never be considered as mere matter. From a Christian point of view it is not imperative to condemn surrogate motherhood in all instances. Nevertheless, in view of what is taught in the Holy Scriptures and also because of certain practical implications, Christians cannot but be negative about the whole issue and would therefore hesitate to make use of such procedures.

DE BRUYN, P. J.

Surrogaatmoederskap: 'n Teologies-etiese beoordeling. Potchefstroom: Instituut vir Reformatoriese Studie, F1: 279, (1991).

Surrogate motherhood: A theological-ethical appraisal.

DE CLERK, M. J.

Interpersoonlike konflikthantering: Ontwikkeling en evaluering van 'n opleidingsprogram. MCom (Bedryfsielkunde), Universiteit van Stellenbosch, (1991).

DE GOEDE, J.

Belewenis maak van die crediens 'n fees. *Die Kerkbode* 148, 6 (1991) 5.

Attempts to identify why the liturgy of the Nederduitse Gereformeerde Kerk is experienced as a ritual.

DE GRUCHY, J. W.

From Cottesloe to Rustenburg and beyond: The Rustenburg Conference in Historical Perspective. *Journal of Theology for Southern Africa* 74, (1991) 21-34.

In this brief essay the Rustenburg Conference is located within the church struggle for a just South Africa, and therefore also within the broader struggle against apartheid. More specifically the Rustenburg Conference is related to and compared with an earlier conference, the Cottesloe Consultation held thirty years previously in December 1960.

DE KLERK, B.

Christian dating. *Orientation* 58-62, (1991) 39-45.

Reflects on the principles that determine 'Christian dating'. Christian dating implies that the relationship brings the two people involved closer to Christ and not vice versa.

DE KLERK, J. J.

Die ouderlingsamp met betrekking tot die gemeente. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 4 (1991) 622-630.

The office of the elder in the congregation is described. This is done from a historical, theological and practical perspective.

DE KLERK, T. C.

Die plek van die Psalmsang in die erediens. ThM (Liturgiek), Potchefstroomse Universiteit vir Christelike Hoër Onderwys, (1991).

DE SMIT, J. C.

A perspective on John 15:1-8. *Neotestamentica* 25, 2 (1991) 251-272.

The purpose of this paper is the interpretation of John 15:1-8. In striving to achieve this goal, perspectives offered by a combination of literary-critical, redaction-critical, historical-critical and text-immanent methods of exegesis as well as some findings derived from literary science have been used. The author wants to prove that this pericope contains a reflection of the historical situation of the Johannine community, namely the 'bitter conflict' between Jewish and gentile Christians and the synagogue during which the 'prayer opposing heretics' ('birkat ha minim') played an important role. An important theme of the pericope is the conditions of discipleship: the call to abide (assimilate) in Jesus and to bear fruit in times of crisis.

DE VILLIERS, D.

'n Kort preek laat die boodskap bly. *Die Kerkbode* 147, 5 (1991) 5.

Discusses various means a minister can apply in order to help the congregation remember his sermons for a longer period.

DE VILLIERS, D. E.

Liberal anthropology in the South African context. *Journal of Theology for Southern Africa* 76, (1991) 15-31.

The potential contribution of liberal anthropology to anthropological thought in South Africa can be appreciated in so far as the protection of the rights of every individual is seen as the touchstone of a healthy society. However, liberal anthropology must be evaluated as inadequate in so far as an atomistic view of society is upheld; a one-sided interpretation of freedom as 'freedom from' is given and justice is equated with equality before the law and equality of educational and occupational opportunity.

DE VILLIERS, P. G. R.

The end of hermeneutics? On New Testament studies and postmodernism. *Neotestamentica* 25, 1 (1991) 145-156.

This essay investigates the attempt to appropriate postmodern thought in New Testament research. After a general discussion of the application of theories and models from other disciplines in New Testament scholarship, special attention is paid to postmodernism as a reading strategy which questions the validity of the hermeneutical enterprise. In the light of this radical nature of post modernist positions, the theological implications of using post modernist thought for the reading of biblical texts are discussed.

DE VILLIERS, P. G. R.

Die vernietiging van die bose: Voorbeelde van apokaliptiese denke in die Afrikaanse digkuns. *Tydskrif vir Geesteswetenskappe* 31, 3 (1991) 217-231.

This article discusses the use of apocalyptic language and thought in the works of some modern Afrikaans poets. After a brief survey of apocalyptic in the history of Western thought representative apocalyptic poems are examined. Opperman's use of apocalyptic illustrates the victory of the creative word over modern technology and its chaotic results; the poet survives and conquers chaos through his poetic work. T. T. Cloete's approach is similar, although his use of apocalyptic motifs and imagery is more extensive, while I. L. de Villiers and Sheila Cussons employ apocalyptic in a more traditionally religious way.

DE VOS, W. H.

Ekulties-appellerende dimensie van die verbond in Hebreërs. BD, Universiteit van Pretoria, (1991).

DE WAAL, J.

Frans Botha - die man met die vyf liefdes. *Die Kerkbode* 148, 1 (1991) 11.
Obituary of F. J. Botha.

DE WET, D.

Korrupsie: Een van Afrika se groot probleme. *Die Kerkbode* 148, 8 (1991) 4.

Explains that the widespread corruption in Africa can be ascribed to the difference in 'African culture' and Western culture.

DE WET, N. C.

Die invloed van demografiese faktore op onderwysvoorsiening aan Blankes in die Oranje-Vrystaat. DEd (Historiese en Vergelykende Opvoedkunde), Universiteit van die Oranje-Vrystaat, (1991).

DE WIT, E. A.

Gebed en die Anglo-Boere-oorlog (1899-1902). BTh, Universiteit van Stellenbosch, (1991).

DE WITT, C. C.

Vigs in die werkplek: 'n Regsperspektief. MA (Arbeidsverhoudinge), Randse Afrikaanse Universiteit, (1991).

DEDERING, T

The murder of William Threlfall: The missionaries in Southern Namibia and the Cape Government in the 1820's. *South African Historical Journal* 24, (1991) 90-111.

This brief examination of the role of the missionaries as political agents in early nineteenth-century southern Namibia focuses on two aspects. The murder of a Wesleyan missionary, William Threlfall, in 1825 is described against the background of the social and economic contradictions and struggles that developed around the early Namibian mission stations. Threlfall was killed with two African assistants when he tried to re-commence mission work in southern Namibia at a time of crisis in the relations between Khoikhoi and missionaries. The second part describes the circumstances under which the colonial government and the missionaries on the one hand, and the different frontier groups, on the other, re-established relations after the murder, the former to 'close' the frontier and the latter to secure the vital supply-lines with the Cape.

DEIST, F. E.

Objektiewe Skrifuitleg? Kantaantekeninge by Skrifuitleg in die Ned Geref Kerk 1930-1990. *Hervormde Teologiese Studies* 47, 2 (1991) 367-385.

This article seeks to understand developments in biblical scholarship in the Nederduitse Gereformeerde Kerk in the period 1930 to 1990 from the perspective of epistemology and

methodology, and that of socio-political history. It also tries to explain developments on the epistemological level from the perspective of socio-political history. An explanation is thus attempted for the sometimes confusing fact that apartheid, which was once presented as a 'biblical' imperative by the Nederduitse Gereformeerde Kerk has recently, on 'biblical' grounds, been proclaimed a sin by the same church.

DEIST, F. E.

South-Africanising Biblical Studies: An epistemological and hermeneutical inquiry. *Scriptura* 37, (1991) 32-50.

Cultural, historical and political differences play a major role in epistemology and hermeneutics, and therefore in all understanding. If such differences are not catered for in the construction of syllabi for Biblical Studies the result is cultural, historical and political imperialism. The subject is then also rendered irrelevant to pupils from a background differing from that of the planners. It is argued that a more inclusive and problem orientated approach should be followed in the construction of syllabi for Biblical Studies to allow differently informed epistemologies and hermeneutical convictions to interact in a deconstructive manner in order to encourage an eventual reconstruction of a more unified approach to the subject in South Africa.

DEIST, F. E.

The Bible in discussion: Three recent South African publications on Scripture. *Hervormde Teologiese Studies* 47, 4 (1991) 930-949.

Three recent South African books on Scripture from various theological traditions and social circles (one Reformed, one Dutch Reformed and one Methodist, two by white authors and one by a black author) are discussed in order to evaluate their arguments and ascertain their points of difference, with a view to enhancing a meaningful South African dialogue on Scripture.

DEIST, F. E.

The nature and origin of evil: Old Testament perspectives and their theological consequences. *Journal of Theology for Southern Africa* 76, (1991) 71-81.

Augustine's views on sin and the origin of evil have thoroughly influenced the current western (reformed) view on sin. The author contrasts his views on sin and the world with that of the Old Testament in order to stress the positive view of the latter on the world. By examining the Old Testament's divergent views on evil and its origin, it becomes clear that it does not provide easy answers to Christians for their various questions. 'It is as if the Old Testament gives us some clues to possible answers and shows us the shortcomings of each, and then sends us as Christians away to think about the universe we live in, about God, about ourselves, about the earth and about responsibility in the light of the cross and the resurrection of Christ.'

DELPORTE, J. P.

Attributional distortions in burnout: A correlational study amongst ministers of religion. MA(Klin Psig), Universiteit van Port Elizabeth, (1991).

DENIS, P.

Where does Capitalism feel at home? Weber's thesis in the light of historical theology. *Grace and Truth* 10, 3-4 (1991) 163-173.

Weber never said Calvinism engendered capitalism. He only tried to show that the Calvinist ethics, which he describes as 'worldly asceticism', nurtured the 'spirit' of capitalism, and therefore was a good soil for capitalism.

DESAI, J. G.

The role of reason in philosophy and religion in Indian culture. *Nidan* 2, (1990) 38-47.

The theme attempts to show the part played by the rational criterion in the development of India's enduring cultural tradition. Essentially the orientation in this tradition is toward the transcendent, both for philosophy and for religion. There is also an attempt to show the relation between philosophy and religion, that both of them are directed towards the same goal even though the methodology implicit in each is different. The relation between reason and faith is also indicated: what this relation means in India and what it means in the West.

DEWA, H. G.

Comparative metaphysics of the Vedas, Upanishads and Bhagavadgîtâ. DPhil (Indian Philosophy), University of Durban-Westville, (1991).

DEWA, H. G.

Dimensions of Upanishadic thought. *Nidan* 2, (1990) 29-37.

There can be no doubt that the ancient Indian treatises known as the Vedas, Upanishads and Bhagavad Gita are pre-eminently the religious scriptures of Hinduism. As far as the Upanishads are concerned, it may be admitted that there is much in these scriptures that can equally easily fall within the scope of philosophy.

DEWA, H. G.

The Hindu concept of man. *Nidan* 1, (1989) 85-100.

With regard to Hindu culture, it must be admitted that it is somewhat difficult to deal with the concept of man, or with any other concept for that matter, solely from the religious point of view, as distinct from the philosophical standpoint. This situation obtains in Hinduism largely because the goal of the philosophical quest is often seen to be identical to that of religious endeavour. Both these approaches see man as he is, as a centre of conflict and tension, as the product of the interaction of a series of factors that underline man's imperfect status. Both these approaches are concerned with impelling man towards perfection, towards shedding his limitations, essentially by effecting a qualitative change of vision in him at the subjective level.

DEY, L.

Die problematiek van geslagsopvoeding in die gesinsituasie. MEd (Sosiopedagogiek), Universiteit van Pretoria, (1991).

DICK, R.

Brasilië stel sending voorop: Sien Stellenbossers. *Die Kerkbode* 148, 17 (1991) 6-7.

The author reports on a recent visit to Brazil and on the Christian's vision and contributions to missionary work.

DIELWART, P.

Christ: Stranger or friend? Inculturation in a South African context. *Grace and Truth* 11, 1 (1991) 6-25.

The article stresses the importance of the inculturation of Christianity in order to be really effective in the South African context.

DIPPENAAR, M. C.

Die boodskap van Handeling 13:13-52. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 3 (1991) 395-408.

Acts 13:13-52 is explained thematically in this article, which is based on intensive exegetical work as well as on a discourse analysis of the chapter. The central message of Acts 13:13-52 can be derived from its structure. There is a close correspondence between the five themes identified and the structure of the chapter.

DOLAMO, R. T. H.

A critique of John H Yoder's theological ethics methodology: The limitations of the Bible as source for Christian ethical actions in a specific context. *Theologia Viatorum* 19, (1991) 8-15.

Natural theology, situation ethics and biblical casuistry are discussed in this essay, in an attempt to make a contribution in theological methodology.

DOLAMO, R. T. H.

A methodology of Karl Barth for South Africa. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 4 (1991) 602-613.

Understanding and interpreting Karl Barth's views on Church and State, one needs to carefully choose an appropriate methodology that would be applied consistently throughout. Although much has been written already in this area of Church and State, scholars as individuals, and schools of thought still agree to disagree. The debate is being studied in this essay as well as the methodology of understanding Barth.

DOMERIS, W. R.

Reading the Bible against the grain. *Scriptura* 37, (1991) 68-81.

The idea of reading literature 'against the grain' has its origin in the writings of the Marxist literary critic, W Benjamin. This paper commences with a brief examination of some of the important trends in Marxist literary theory. We then proceed to a detailed examination of the hermeneutical theory of I J Mosala (1989), tracing its connections particularly with the working of T Eagleton. We conclude with a critique of Mosala's exegesis of Micah and Luke.

DOMERIS, W. R.

The Farewell Discourse: An anthropological perspective. *Neotestamentica* 25, 2 (1991) 233-250.

The work of Jerome Neyrey (1988) is a brave attempt to apply the Grid/Group model of the anthropologist, Mary Douglas, to the Fourth Gospel. Neyrey detects three stages within the history of the Johannine community, which he then plots on the Grid/Group graph as: (1) strong group/low grid, (2) strong group/rising grid, and (3) weak group/low grid. Sections of the Farewell Discourses are located in (2) and (3). This paper was first of all a critical response to the hypothesis of Neyrey. It is demonstrated that the model used by Neyrey does not correspond accurately with Douglas' own writings. This has skewed his analysis of the Johannine community, particularly in its final stage. The paper concludes with an alternative reading which attempts to remain faithful to the actual work of Douglas.

DONKERS, A. P.

O.R. Tambo se houding ten opsigte van 'n rewolusionêre strategie: 'n Inhoudsontleding (1976-1984). MA (Politieke Studies), Randse Afrikaanse Universiteit, (1991).

DOOLING, W. L.

Law and community in a slave society: Stellenbosch district, c. 1760-1820. MA (History), University of Cape Town, (1991).

DORFLING, D. F.

'Genadedood' in die strafreg: 'n Regsfilosofiese en regsvergelykende perspektief. LLM (Privaatreg), Randse Afrikaanse Universiteit, (1991).

DRAPER, J. A.

Towards a dialogue between Christianity and socialism. *Journal of Theology for Southern Africa* 75, (1991) 16-24.

The article argues that the dialogue between Christianity and socialism (in its Marxist form) will tend to be dialectical. This is partly a consequence of unreconciled conflictual traditions within each of them. An alliance between them, based on an honest and open dialogue, which abandons ideological fundamentalism, is however still possible and indeed crucial for the future of South Africa.

DREYER, A. J. G.

Ds Andries Brandt in Kanada oorlede. *Die Hervormer* 84, 16 (1991) 2.
Obituary.

DREYER, M.

Dienste by Castle Carey verdien beter bekendheid: Skokkende toestand onder skoolkinders. *Die Hervormer* 84, 14 (1991) 3.

Provides information on the service rendered by Castle Carey to help people overcome their addiction. Statistics of drug abuse by school children are also provided.

DREYER, P. S.

Gedagtes oor politieke geweld. *Die Hervormer* 84, 11 (1991) 3.

The author highlights some of the factors that lead to political violence.

DREYER, P. S.

Die Tweede Wêreldoorlog. *Almanak en Bybelse dagboek: Nederduitsch Hervormde Kerk van Afrika* 85, (1991) 39-43.

Reflects on the effects of the second World War on the Nederduitsch Hervormde Kerk.

DREYER, T. F. J.

Eerste treë in die praktiese teologie - waarheen? *Hervormde Teologiese Studies* 47, 3 (1991) 597-608.

A new book, titled: 'First steps in practical theology', has recently been released. This publication addresses the problem of the scientific base and methodology of this discipline. In accordance with the viewpoints of Zerfass, Fiet, Van der Venn and others, the author tries to guide students to exercise practical theology from the perspective of empirical theology. This paper is an attempt to point out possible pitfalls in implementing this method of research without theological reservations. It is an aim to modify students' views in such a way as to overcome these dangers.

DROOMER, N.

Heilshistories-verbondsmatige prediking teenoor eksemplaristiese prediking. *In die Skriflig* 25, 3 (1991) 403-422.

When preparing a sermon on a historical text from Scripture, several approaches can be followed, inter alia an exemplaristic or a redemptive-historical approach. The central problem, however, is the way in which the acts of biblical figures should be interpreted and treated in the sermon. It is contended that on the one hand the approach should not be focussed on the acts of biblical figures as being examples to be directly applied to contemporary circumstances, as this approach will probably result in 'exemplaristic' preaching. On the other hand, the redemptive-historical method of preaching does not furnish a conclusive answer either. Although this method focuses on God's revelation in biblical history, it seldom does justice to the role that a specific biblical figure plays in the particular pericope that is analysed in the sermon. In this article it is argued that the covenantal approach should rather be followed without neglecting the redemptive-historical aspect. By utilizing this approach the emphasis will fall on the reactions of God's people as well as on God's revelation in that particular stage of history. This approach also implies the possibility of a natural application of historical facts, thus clearly indicating guidelines as to what God expects from the church of today.

DU PLESSIS, A.

Pour out your heart to those who know! *Orientation* 58-62, (1991) 201-205.

People are often reluctant to consult a marriage counsellor when they have marital problems. When they eventually end up at the counsellor it often is too late.

DU PLESSIS, I. G. L.

A Pentecostal-Charismatic view on church polity. *Studia Historiae Ecclesiasticae* 17, 1 (1991) 59-77. For the first time an assessment of church polity within the Pentecostal churches in South Africa is attempted in this paper. It begins with a historical survey of church polity within the Pentecostal and Charismatic churches and finally a theological assessment is made. The conclusion is reached that these churches are not averse to church government.

DU PLESSIS, I. J.

Die God wat skep en herskep: Ekologie en menseverhoudinge in Kolossense. *Skrif en Kerk* 12, 2 (1991) 194-213.

We are living in a world which has become very aware of the dangers of the pollution of our common environment and the destruction of the delicate balance of our ecology. Although the letter to the Colossians was written almost 2000 years ago it is surprising how much can be gathered by means of guidelines and principles with regard to these matters. Although Paul and the Colossians were not aware of the specific ecological problems that we face, there are nevertheless certain impulses in this letter which could guide us to a more balanced outlook with regard to these matters. This letter contains certain themes which could give us as Christians a good perspective on the relation between God and his creation and thus a perspective on our own relation towards the created world in which we live. This article is an attempt to trace the significance of Christ as mediator of creation and salvation and its effect on our relation towards our environment - the human as well as the natural environment. Christ's role in creation and the restoration of creation is also reflected, according to our investigation, in the earthliness of the 'Haustafel' (house-rules) in Colossians and therefore deserves our attention.

DU PLESSIS, J.

Wegbreek-poging kom dalk in die Wes-Transvaal. *Die Kerkbode* 147, 6 (1991) 1.

Reverend du Plessis explains why he expects that a proposal will be put forward at the Western Transvaal regional Synod of the Dutch Reformed Church, to break away from the General Synod.

DU PLOOY, A. LE R.

'n Inleidende bespreking oor die aard en gesag van die binding aan die belydenisskrifte. *In die Skriflig* 25, 1 (1991) 71-95.

The Synod of Dordrecht (1618/19) decided on a 'Form of Subscription' which contains a declaration of agreement. The divergent opinions and controversies with regard to the character and authority of this agreement are discussed in this article. The author investigates the purpose and significance of the 'Form of Subscription'. In contrast to the historico-critical approach, the close relationship between Scripture and Confession is emphasized, as well as the authority of Scripture and the authority of the creeds (*quia not quatenus*). The conclusion arrived at is that the signing of the 'Form of Subscription' should never become a mere form or a traditional performance.

DU PLOOY, G. P. V.

Aspect and biblical exegesis. *Neotestamentica* 25, 1 (1991) 157-170.

For a long period of time aspect of the Greek language was directly associated with the tense of the verb, and specifically the verb stem. This state of affairs is part of the 'old approach' to grammar which tends to explain items in isolation. The present paper underscores a functional view of language whereby distinctions are mainly made in terms of usages in context. Aspect and tense are separated from each other in the sense that there is no one-to-one relationship between the two items. Seven domains of aspect are indicated and tested by means of examples from Luke-Acts.

DU PLOOY, P. T.

Die gevolge van egskeiding op die gesinslede. BTh, Universiteit van Stellenbosch, (1991).

DU PLOOY, R. J.

Die deelwoord in Joël: 'n Vergelykende studie met verwysing na die Hebreeuse teks en die Siriese en Aramese vertalings. MA (Semitiese Tale), Potchefstroomse Universiteit vir Christelike Hoër Onderwys, (1991).

DU PREEZ, J.

Die sestiende internasionale godsdienwetenskapkongres, Rome 1990. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 2 (1991) 299-306.

The article reports on the sixteenth congress of the International Association for the History of Religions held at the University of Rome in September 1990.

DU PREEZ, J.

Lewens- en wêreldbeskouing van die New Age-beweging. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 1 (1991) 143-151.

Comments on the name and origin of the New Age movement. The author stresses the fact that it is premature to speak of 'the New Age movement' as if it is a unified movement. New Age movement as a term should rather be used to describe various movements with a more or less unified vision for a new society. An assessment of the 'New Age movement' is also given.

DU PREEZ, J.

Reading three 'enthronement psalms' from an ecological perspective. *Missionalia* 19, 2 (1991) 122-130.

I have, in recent years, increasingly become convinced that justice towards the earth forms an integral part of the mission of the church. The question I wish to address is whether some of Israel's psalms do not also hold a message for the church in this regard. Attention will be paid to three enthronement psalms: 93, 95 and 96.

DU PREEZ, J.

Suid-Afrikaners help om die Blye Boodskap terug te dra na Hugenate land. *Die Kerkbode* 147, 17 (1991) 6-7.

Reflects on a recent visit to France and the missionary work of South Africans to the French people.

DU RAND, J. A.

Die narratiewe funksie van die liedere in Openbaring 4:1-5:15. *Skrif en Kerk* 12, 1 (1991) 26-35.

The problem is that research on the hymns in the book of Revelation has concentrated up till now one-sidedly on pre-textual issues and internal structure. Narrative criticism is recently proving that the Apocalypse could be treated as a full literary text. The application of narratological insights on plot development, focalisation/point of view and reader response as well as employing some insights from the socio-cultural milieu enables the text as dramatic narrative to deliver its own message more dynamically. The function of the hymns in chapters 4 and 5 is to confirm the identity of God and the Lamb, as well as that of the reader/hearer within a narratological framework.

DU RAND, J. A.

Perspectives on Johannine discipleship according to the Farewell Discourses. *Neotestamentica* 25, 2 (1991) 311-325.

A thorough understanding of Johannine discipleship goes hand in hand with perspectives on the Johannine community as well as the narratological function of the Farewell Discourses. To elaborate on these perspectives compels the exegete to obtain relief information on discipleship from extra-textual data. The distinctive character of the Johannine disciple, from a viewpoint of terminology, is determined by belief, knowledge and love, to name but a few. Within a sociological framework the Johannine community is finding its identity through a view on discipleship, implemented by the 'new' commandment and the Paraclete as manifested in the beloved disciple. The Johannine narrative contributes to this ideological view of transparency, concentrating on two lines, the Jesus-ministry and the disciple-ministry. The result is identification between reader and discipleship which leads to definite self-definition of discipleship as the appropriation of realised eschatological salvation.

DU RAND, J. A.

'Twaalf honderd en sestig dae' lank in die krisis: Om die boek Openbaring te lees deur 'n nuwe bril. *Scriptura* 36, (1991) 17-37.

Recent New Testament research witnesses a growing actuality of the book of Revelation. The applicability of the message of Revelation to the South African situation stems from a new reading of this book. Firstly, it is to be read within a new holistic paradigm, taking into consideration the comprehensive social framework of meaning in a community. Revelation should be read as dramatic narrative in which the reader becomes involved in the performative use of language (parole). And, with that in mind, the structure of Revelation can be compared with a music

composition in three acts. The social context and rhetorical situation are functionally reflected in the language which serves as a catharsis in assuring God is in control of church, cosmos and history.

DU RAND, S. M.

From mission school to Bantu education: A history of Adams College. MA (History), University of Natal, (1991).

DU TOIT, A. B.

Analise van die opbou, argumentasiegang en pragmatiek van die Galatebrief: 'n Meer gedetailleerde oorsig. *Skrif en Kerk* 12, 2 (1991) 214-241.

Following on a previous article in this journal a more detailed overview is presented, describing the structure, argument and pragmatic thrust of Galatians down to the level of its constituent pericopes and paragraphs. Although Galatians is in more than one respect a highly emotional document, its overall pattern displays strong cohesion and a consistent persuasive focus.

DU TOIT, A. B.

Faith and obedience in Paul. *Neotestamentica* 25, 1 (1991) 65-74.

The traditional position of viewing obedience, not as integral part of the faith event, but rather as a secondary - and often less crucial - aspect of becoming a Christian, is questioned in the light of the Pauline evidence, and especially the use of the phrase 'hupakoe pisteos' in Romans 1:5. The Pauline documents indicate that, for Paul, faith and obedience, while not fully identical, overlap to an important degree, making it impossible to divorce obedience from the faith event.

DU TOIT, B. A.

The aspect of faith in the Gospel of John with special reference to the Farewell Discourses of Jesus. *Neotestamentica* 25, 2 (1991) 327-340.

Although it must be admitted that the present position of Johannine studies is characterised by a sense of discovery and by an exciting new set of questions (Rensberger 1988:30), it can still be said that there is general acknowledgement and approval of the fact that the aspect of faith, according to John's own statement in 20:30, constitutes a major theme in his Gospel. This also accounts for the farewell discourses (Beutler 1984:9, Culpepper 1983:39). It is therefore of major importance for the understanding of the discourse to trace and decipher the aspect of faith in the Gospel as a whole and to try to understand as clearly as possible how this concept is presented by the implied author. It is also my conviction that there is a direct relationship between the Christology of the Fourth Gospel and the aspect of faith within it. It may therefore be necessary to combine the investigation of 'pisteo' in the Gospel and farewell discourses with an inquiry into the Christology of John.

DU TOIT, C. W.

Christianity against cultural domination and cultural plurality. *Scriptura* 38, (1991) 27-38.

Discusses the effects of cultural and religious relativism on Christianity in a future South Africa. The article discusses religion as a cultural force, intercultural norms, cultural relativism and the creation of new cultural symbols.

DU TOIT, D.

Beheer God rampe? *Die Kerkbode* 148, 15 (1991) 4.

Tries to answer the question concerning the providence of God in the modern world. Can God be blamed for natural disasters that occur in the 20th century?

DU TOIT, D.

'Demokrasie' sê almal moet gered word. *Die Kerkbode* 148, 9 (1991) 4.

Answers questions about the exclusivist claims of Christianity and how these are to be harmonized with the concept of 'democracy'.

DU TOIT, D.

Die Ned Geref Kerk en kerkeenheid. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 2 (1991) 223-231.

Explains the meaning of the decisions of 1991 General Synod of the Nederduitse Gereformeerde Kerk concerning church unity. These decisions cannot be seen in isolation from the history that preceded them.

DU TOIT, D.

Die uitverkiesing: Niemand hoef in sy sonde te sterf nie. *Die Kerkbode* 147, 15 (1991) 4.

'Divine election' has always been a problematic concept in the Reformed tradition. The article is an attempt to correct some of the misconceptions surrounding predestination and salvation.

DU TOIT, D.

Gelowiges moet luid protesteer teen moderne diefstal. *Die Kerkbode* 148, 4 (1991) 2.

Urges believers to protest against all forms of so-called 'white-collar' crimes currently prevalent in South Africa.

DU TOIT, D.

Geweld moet ondubbelsinnig afgewys word. *Die Kerkbode* 148, 1 (1991) 4.

Answers questions regarding the origin and phenomenon of violence. The role of the Church in curbing violence is also highlighted.

DU TOIT, D.

Grondbesit moet vir almal moontlik wees. *Die Kerkbode* 147, 24 (1991) 4.

Addresses the burning issue of land redistribution, with reference to the biblical concept of 'jubilee-year'.

DU TOIT, D.

Is eiendomsversekering 'n mosie van wantroue in God? *Die Kerkbode* 147, 12 (1991) 4.

Answers the question: Is it a sign of lack of faith if Christians take out shortterm insurance?

DU TOIT, D.

Is stafie-kodes 'n teken van die antichris? *Die Kerkbode* 148, 23 (1991) 4.

Answers questions of concerned members of the Church regarding the so-called 'bar codes' on consumer goods. This is a coding system and must not be seen as some sinister scheme of the Antichrist.

DU TOIT, D.

Jongmense verwag yslike politieke 'big bang' in Suid-Afrika. *Die Kerkbode* 148, 5 (1991) 5.

Many young people expect a political 'big bang' in South Africa. They think it is unrealistic and unbiblical to assume that everything will turn out positively. Does the Church have answers to the questions they are asking?

DU TOIT, D.

Kerk volg nie die politiek. *Die Kerkbode* 147, 5 (1991) 4.

Reacts to allegations that the Nederduitse Gereformeerde Kerk, in confessing its guilt to apartheid at Rustenburg, is pursuing the current political trend of the Government.

DU TOIT, D.

Leer oor die Drie-eenheid berus nie op enkele tekste. *Die Kerkbode* 147, 17 (1991) 4.

Scriptural proof for the doctrine of the Trinity is discussed.

DU TOIT, D.

Mag drank by kerkbasaar verkoop word? *Die Kerkbode* 147, 11 (1991) 4.

Professor du Toit discusses the sale of alcoholic beverages at church fêtes.

DU TOIT, D.

'n Staatslotery is eties eenvoudig onaanvaarbaar! *Die Kerkbode* 148, 10 (1991) 4.

A State-lottery cannot be condoned by the Church as it is ethically unacceptable.

DU TOIT, D.

Na belydenis kan ons bou. *Die Kerkbode* 147, 1 (1991) 4.

Discusses various questions of concerned members of the Nederduitse Gereformeerde Kerk after the confession of guilt of the Church at the Rustenburg conference in 1990.

DU TOIT, D.

Oor lotery.. en hoe ons met mekaar praat. *Die Kerkbode* 148, 22 (1991) 4.

Comments on accusations that 'theologians' of the Nederduitse Gereformeerde Kerk do not address the fact that more and more lotteries are held each day. These same theologians, it is said, did not hesitate to condemn the 'Bonus obligations' of the State, because they were against the State and South African Defence Force.

DU TOIT, D.

Ouers moet weet wat in onderwys gebeur. *Die Kerkbode* 147, 19 (1991) 4.

South Africa's education system will definitely change dramatically in the following year or two. The article comments on the role and responsibility of parents in this regard.

DU TOIT, D.

Satan is 'n brullende leeu wat as 'persoon' bestaan. *Die Kerkbode* 147, 21 (1991) 4.

Answers questions about satanism in reaction to recent reports in the media. Two opposing reactions must be guarded against, namely sensationalism and denial.

DU TOIT, D.

Simbole het wel plek in kerk. *Die Kerkbode* 147, 13 (1991) 4.

Explains the functions of symbols in the liturgy of the Dutch Reformed Church.

DU TOIT, D.

The wrong motives for marrying. *Orientation* 58-62, (1991) 45-52.

Motives for marriage are discussed.

DU TOIT, D.

Uniekheid van Christus staan nie in die pad van versoening nie. *Die Kerkbode* 148, 16 (1991) 4.
The confession of the uniqueness of Christ does not imply that reconciliation cannot take place in a pluralistic society such as we find in South Africa.

DU TOIT, D. A.

'n Christelike beskouing van menseregte. *In die Skriflig* 25, 4 (1991) 439-456.

It is difficult to identify one single historical origin or source for human rights, although the influence of Christian faith over many centuries cannot be denied. Systematically, however, it is possible to demonstrate a close connection with the matter and content of the issue. This can be done with regard to central biblical concepts like love and justice within the context of moral responsibility and human dignity. The connection also becomes evident in a special way from the Scriptural view of man with its double perspective of creation and calling (ontological givens and ontological demands), by which the possibility of rights is constituted by the essential structural anthropological capabilities. Finally, some of the limitations and problems surrounding human rights are pointed out, especially as manifested in the current debate.

DU TOIT, E.

'n Prakties-Teologiese ondersoek na die gebruik van sang en musiek binne lofprijsing en aanbidding. BD, Universiteit van Pretoria, (1991).

DU TOIT, F. J.

Groepspastoraat as koinoniale bediening. MTh, Universiteit van die Oranje-Vrystaat, (1991).

DU TOIT, M.

Die onderrig van sterrekunde in die Hellenistiese tyd met spesiale verwysing na Aratos. MA (Klassieke Kultuur), Universiteit van Stellenbosch, (1991).

DU TOIT, M. B.

Die aard en omvang van stres by spesifiek leergestremde leerlinge in die primêre skool. DED (Psigologiese Pedagogiek), Universiteit van Port Elizabeth, (1991).

DU TOIT, P. R.

Die ring en die effektiewe kerkvisitasie, in Strauss, P. J. (red). *Byderwets en gereformeerd: Kerkregtelike opstelle opgedra aan P B van der Watt*. Bloemfontein: NG Sendingpers, (1991) 129-143.

The article discusses church visitation as one of the tasks of the presbytery ring of the Nederduitse Gereformeerde Kerk, according to article 31.1 of the Church Order of the Nederduitse Gereformeerde Kerk.

DU TOIT, P. R.

Die uitleg van 'n kerkorde, in Strauss, P. J. (red). *Byderwets en gereformeerd: Kerkregtelike opstelle opgedra aan P B van der Watt*. Bloemfontein: NG Sendingpers, (1991) 46-64.

Every piece of written literature must be interpreted according to fixed principles. The article attempts to determine those principles which are necessary to interpret church orders correctly.

DUNCAN, D.

The State divided: Farm labour Policy in South Africa, 1924-1948. *South African Historical Journal* 24, (1991) 67-89.

This article examines the divisions within the state on farm labour policy from the National/Labour Party election victory in 1924 to the defeat of Smuts's coalition in 1948.

DURAND, J.

Christians and Marxists in South Africa: The unresolved relationship. *Journal of Theology for Southern Africa* 75, (1991) 3-15.

Marxism, not in general, but Marxism as it is embraced within the circles of the SACP has suddenly become, and openly so, a major force on the South African ideological scene with which the Christian Church will have to come to grips without any delay. Unfortunately, however, South African theology has as yet not even come to terms with itself in its relationship to Marxism, making any kind of dialogue extremely difficult.

DURAND, J.

Die teologies-etiese posisie van die 'Evangelicals' ten opsigte van die sosiale etiek. DTh (Dogmatologie), Universiteit van Stellenbosch, (1991).

DUVENHAGE, P.

Why am I different? *Orientation* 58-62, (1991) 18-28.

Discusses the causes of homosexuality, the biblical perspective on homosexuality and ends with the conviction that homophobes (the author's term) can and must be helped to change.

DYER, C.

Gender and the political economy of health and health care of women with reference to African women in the Natal/Zululand region. MA (Women's Studies), University of Natal, (1991).

E**EBRAHIM, A. F. M.**

The 'moment' of death. *Al-Ilm* 11, (1991) 84-86.

Briefly notes the problems that advances in the field of biomedical technology pose for Muslim jurists because this has complicated the issue of determining the 'moment' of death.

EFTHIMIADIS, H.

Mediating opposites: Deconstruction and the Book of Ruth. MA (Semitistiek), Universiteit van Port Elizabeth, (1991).

ELKADI, A.

The black seed. *Al-Ilm* 11, (1991) 110-113.

According to the prophetic saying 'there is healing for every illness except death' in the Black Seed. The article sets forward results of scientific tests regarding the healing capabilities of the herb *Nigella Sativa* which is named the Black Seed by the Hadith.

ELLIOTT, J. H.

Household and meals versus the Temple purity system: Patterns of replication in Luke-Acts. *Hervormde Teologiese Studies* 47, 2 (1991) 386-399.

In Luke-Acts the social codes and concepts associated with food and meals replicate and support the contrasting social codes, interests, and ideologies associated with the Jerusalem Temple, on

the one hand, and the Christian household, on the other. In this study the thesis is advanced that in contrast to the Temple and the exclusivist purity and legal system it represents, Luke has used occasions of domestic dining and hospitality to depict an inclusive form of social relations which transcends previous Jewish purity regulations and which gives concrete social expression to the inclusive character of the gospel, the kingdom of God, and the Christian community.

ELLIOTT, J. H.

Response to Van Aarde's article (pp 51-64). *Neotestamentica* 25, 1 (1991) 171-174.

Responds to the article of Van Aarde: "The most high God does live in houses but not houses built by men.": The relativity of the metaphor 'temple' in Luke-Acts', in the same issue.

ELLIOTT, J. H.

Temple versus household in Luke-Acts: A contrast in social institutions. *Hervormde Teologiese Studies* 47, 1 (1991) 88-120.

This social-scientific study of Luke-Acts advances the thesis that in the Lucan economy of salvation, the Temple and the Household represent opposed types of social institutions and economic relations, only one of which, the Household, is capable of embodying socially, symbolically and ideologically the structures, values and goals of an inclusive gospel of universal salvation.

ELLWOOD, G. F.

Nicaraguan pilgrimage. *Journal for the Study of Religion* 4, 1 (1991) 21-33.

In 1986 the author travelled to Nicaragua as a delegate of Witness for Peace. Afterwards she perceived the journey as a pilgrimage as set forth in the work of Victor Turner. This essay outlines Turner's description and analysis of pilgrimage as a liminal experience, with particular emphasis on 'communitas' and the closeness of the pilgrim to spiritual death and to the sainted dead. The author's experience and that of her fellow delegates in Nicaragua are offered for comparison with Turner's paradigm. Some of the elements in common are a mingling of voluntariness and compulsion in motivation, dangers and hardships in travel, a strong bond of communitas, and a feeling of participation in the death of a martyr. The result is renewal and commitment to bringing about 'communitas' on a wider scale.

ELOFF, S.

Die Ned Geref Kerk en kerklike eenheid. *Die Kerkbode* 147, 14 (1991) 4.

Warns that the General Synodical Commission (ASK) of the Nederduitse Gereformeerde Kerk cannot proceed with talks on unity without first consulting with congregations and presbyteries. This would be in accordance with the decisions of the General Synod of 1990.

ELS, C. F. J.

'n Behandelingstrategie vir 'n bloedschandegeslagoffer: 'n Verkennende studie. MA (Voorligtingsielkunde), Universiteit van die Oranje-Vrystaat, (1991).

ENGELBRECHT, B.

A call for the restoration of orthodoxy in South African Christian theology. *Hervormde Teologiese Studies* 47, 1 (1991) 151-166.

Liberation theology can only be understood as a pseudo-theology inspired by the spirit of Marx. It is not a bona fide or legitimate theology, but the polar opposite thereof. Its destructive aims mirror those of Marxism, which can only be understood if the demonic spirit of Marx is seen as its real origin. The 'Kairos Document' and the 'Road to Damascus' replaced the biblical God with

the anti-god of Marx, the deified proletariat and the deified revolution. The article calls for a reconversion to God who revealed himself in Jesus Christ of the Scriptures. Orthodox theology is truly 'this-worldly' theology, since it offers real hope and salvation. The Marxist gospel can only offer a utopia, a 'no-place'. It is self-alienating, world-alienating and God-alienating.

ENGELBRECHT, B.

Why marry in church? *Orientation* 58-62, (1991) 84-91.

What is the significance of a couple marrying in church?

ENGELBRECHT, B. J.

Ben Venter - 'n Herinnering en waardering. *Die Hervormer* 83, 21 (1991) 1-2.

Obituary.

ENGELBRECHT, B. J.

Is God manlik of vroulik? *Die Hervormer* 84, 10 (1991) 3.

Criticises feminist theology because of its unacceptable point of departure.

ENGELBRECHT, E.

Tentmakerbediening: 'n Deeltydse bediening? 'n Verregaande misverstand. *Die Hervormer* 84, 11 (1991) 5.

Clarifies some misconceptions about tentmaking ministries by examining Paul's ministry.

ENSINK, K.

Lesbianism: A post-structuralist/post-modernist critique of selected theories relevant to clinical practice. MA (Clinical Psychology), University of Cape Town, (1991).

ERASMUS, B. J.

Ds CS van H Steenkamp: Altyd bereid om te help. *Die Hervormer* 84, 7 (1991) 2.

Obituary.

ERASMUS, G.

'n Finansiële beleid en strategie vir die Suid-Afrikaanse onderwys binne 'n verantwoordbare onderwysinfrastruktuur. DCom (Bedryfsekonomic), Randse Afrikaanse Universiteit, (1991).

ERASMUS, J. C.

The text-critical value of 4QDEUTa,b,c,e,f,g,h,j,m,n,q. DLitt (Semitiese Tale en Kulture), Universiteit van Stellenbosch, (1991).

ERASMUS, L. J.

Uitbranding onder Apostoliese Geloof Sending pastore: 'n Prakties-Teologiese ondersoek. MTh (Praktiese Teologie), Universiteit van Suid-Afrika, (1991).

ERASMUS, R.

Die ontwikkeling van geloofsvolwassenheid binne koinonia verbande gedurende die adolessente fase. BTh, Universiteit van Stellenbosch, (1991).

ERASMUS, T. P.

Paulus se rolle in die vroeë gemeentes: 'n Sosio-eksegetiese ondersoek met spesiale verwysing na 1 Korintiërs 9. BD, Universiteit van Pretoria, (1991).

ESTERHUIZEN, E.

'n Ondersoek na seksualiteit by hoërskoolleerlinge met die oog op die aankweek van 'n gesonde lewenstyl: 'n Maatskaplikewerkperspektief. MSocSc(MW), Universiteit van die Oranje-Vrystaat, (1991).

ESTERHUIZEN, W. A.

'n Eksegeties-teologies vergelykende studie van die verhouding 'geloof en werke' in Jakobus en Hebreërs aan die hand van Hebreërs 11:1-12:3 en Jakobus 2:14-26. BD, Universiteit van Pretoria, (1991).

ESTERHUYSE, W.

Die 'vrolike wetenskap' van Nietzsche. *South African Journal of Philosophy* 10, 1 (1991) 79-87. In this article the author demonstrates that Nietzsche's philosophical texts thoroughly undermine the notion of the subject as a foundational concept. In this respect his texts can be termed anti-metaphysical. In arguing his point, Nietzsche develops a theory on text, interpretation and metaphor which enables him to do away with the subject as a privileged epistemological starting point. In doing so, he equally undermines traditional notions of truth and authority - introducing metaphors such as 'play' and 'dance' to articulate the view that the interpretative process displays an 'infinite' character. His views, however, do not result in a form of anti-humanism. The 'death of God' does not imply the 'death of man'. Nietzsche, on the contrary, situates man in a different context to metaphysics, describing man as a variable and function of a dynamic and complex network of relations.

F**FAST, H. H.**

African perceptions of the missionaries and their message: Wesleyans at Mount Coke and Butterworth, 1825-35. MA (History), University of Cape Town, (1991).

FENSHAM, C. J.

Missiology for the future: Developing a missiology in the light of the emerging systemic paradigm. DTh (Missiology), University of South Africa, (1991).

FERNS, I.

Determinante van vereensaming tydens vroeë volwassenheid. *South African Journal of Psychology* 21, 1 (1991) 54-60.

In this study attempts were made to identify specific determinants of loneliness during early adulthood. The investigation was conducted by means of questionnaires completed by a randomly selected sample of 294 subjects between the ages of 20 and 34 years. Significant relationships were found between loneliness during early adulthood and marital state, experience of present marriage, number of friends, absence of a confidant, contact with own family, longing for a specific person and the termination of a friendship or love relationship. Contact with neighbours, however, does not seem to be an important determinant of loneliness. No significant relationships were found between loneliness during early adulthood and gender, home environment, type of housing and life style. Lack of social contact and interaction, therefore, seem to be important determinants of loneliness during early adulthood. It is clear that loneliness is not a simplistic phenomenon but rather one with different dimensions in terms of its determinants and subjective experience.

FERREIRA, L. LE R.

Pastorale besoekwerk as koinoniale bediening. MTh (Diakoniologie), Universiteit van die Oranje-Vrystaat, (1991).

FICK, G. H.

'n Regsteoretiese en funksionele perspektief op die beste belange van die (minderjarige) kind. *Koers* 56, 1 (1991) 37-59.

In most modern legal systems the principle of the child's best interests is held to be the panacea for adjudication in cases of interference within an intact family unit or remediation whenever the family is split apart. But with the same conviction one has to say that the principle is not so finely tuned. As a simple rule of decision it must be rejected, because its content oscillates between it being a (paramount?) consideration amongst others and it being a norm depicting and weighing competing interests (rights). It is the premise of this article that even though the principle is indeterminate it can be made meaningful as an explicit criterion (amongst others) for adjudication only in cases where the court has already intervened within a parent-child relationship and wishes to resolve the whole issue as efficaciously as possible.

FLOOR, L.

Struktuur, uitleg, boodskap. *In die Skriflig* 25, 4 (1991) 505-526.

With the publication of a commentary of the Epistle of James an important and valuable instrument has become available to biblical scholars and preachers. The purpose of this article is to introduce this commentary to the readers. In order to accomplish this purpose, the basic principles on which this commentary is based, are discussed. After a few critical remarks, specifically aimed at the relation between structure and interpretation, the article concludes with an illustration how to gain the optimum value from this commentary.

FOUCHÉ, P. J.

Die plek van kategetiese onderrig in die gemeentebouende bediening. BTh, Universiteit van die Oranje-Vrystaat, (1991).

FOURIE, L. C. H.

Die struktuur en kerugma van Sagaria 1-8. DTh (Ou Testament), Universiteit van Stellenbosch, (1991).

FOURIE, P. J.

Media, mites, metafore en die kommunikasie van apartheid. *Communicatio* 17, 1 (1991) 2-6.

In this article it is argued that in spite of politicians and the media's efforts to create a new South Africa, they still mainly communicate in the discourse of apartheid. In order to reach and persuade their public they use metaphors which embody existing stereotypes and myths of apartheid. The nature of metaphor, myth and stereotype, and the dilemma with which it confronts the media in its daily reporting of South African realities, are briefly discussed. The above is set within the context of a sociological and political theory of language, namely that interpretations of reality within a specific language community are set within the nature of the language as such, and that a language cannot be separated from ideology. In this article the emphasis is on Afrikaans.

FOURIE, P. J. A.

Everything is computerised, but computers are not everything: The relevance of theology in the light of dehumanising technological dictatorship. *Scriptura* 38, (1991) 10-26.

The formulated topic is a pun on the title of Kuitert's book 'Everything is politics but politics is not everything', in which he objects to an overpoliticising of the church, despite his appreciation for the inseparable link between faith and politics. The present author does not want to underestimate the value of modern science and technology, but wants to raise a few points of concern, and show a possible theological way out of the dead-end of the economic, ecological and psychic self-destruction into which the Western life has landed itself. In the introduction, attention is given to the dominating influence of modern technology, as is best illustrated by the computer revolution of the last decade. The 'computer theocracy' (Schuurman) with its functionality, relative simplicity and reliability in every-day life (Von Weizsäcker), is symbolic of an age in which technological specialisation and achievement are in greater demand than the more complex, seemingly superfluous and 'irrational' ordinary human spirituality or religiosity. Consequently this has led to a 'fundamental theological crisis' (Altner). It is further indicated how this crisis is the result of the Cartesian model of 'non-participation' which ever since dominated Western epistemology. A plea is made for a new epistemology in which the so-called human subjectivity and scientific objectivity are integrated into a whole - an approach which has become feasible because of the developments in quantum physics. It is believed that in the 1990's precisely this will be the relevance of theology: to form part of an holistic approach to whatever is perceived as reality by society, and to supply a complementary view on that reality - unashamedly. This, naturally, will imply that theology itself will have abandoned the rationalistic epistemology of the Cartesian paradigm.

FOWLER, S.

National identity and the renewal of Democracy. Potchefstroom: Institute for Reformational Studies, F1:277/278, (1991).

On the face of it democracy has never been more vigorously alive and well than it is today. Yet, if we look more closely, looking behind the rhetoric to the practical realities, we will see signs of a serious breakdown of democracy in practice. In almost every place where democracy is well established it is not delivering in practice what the rhetoric promises.

FOWLER, S.

The deceptive morality of power. Potchefstroom: Institute for Reformational Studies, F1: 280, (1991).

Questions the validity of the 'moral argument', propagated by the West, to legitimize its use of power in the Gulf crisis.

FRANK, G. L. C.

Iconic leadership in the early Christian tradition. *Acta Patristica et Byzantina* 2, (1991) 37-51.

Discussions of the ministry in the early church have often tended to be concerned primarily with questions of structure, e.g., the nature of ministerial succession, the relationship between presbyters and bishops, and the emergence of the mono-episcopate. The author suggests, however, that often insufficient attention has been paid to the 'symbolic' functioning of the minister in the early church and how this in turn influenced the development of structures.

FRIIS, E.

Die verband tussen heils- en gerigsprofesie in die boek Joël: 'n Eksegetiese en teologiese studie. DTh (Ou Testament), Universiteit van die Oranje-Vrystaat, (1991).

FÜRSTENBURG, J.

'Uit vrye guns alleen': Model van 'n reformerende verkiesingsleer. (Doctrina reformata semper Reformanda). *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 1 (1991) 102-109.

Highlights the value of W D Jonker's book: 'Uit vrye guns alleen' with a view to preaching and pastoral counselling.

G**GAUM, F.**

Die NG Kerkfamilie van Kaap tot Kenia gesels kopstukke..en kom met 'n groot verrassing. *Die Kerkbode* 148, 9 (1991) 6-7.

During a meeting of the Nederduitse Gereformeerde Kerkfamilie, outside Pretoria this week, the confession of the Nederduitse Gereformeerde Kerk concerning apartheid was accepted. This meant that the 'family received a second life' -against all expectations.

GAUM, F.

Jong skrywers stel hulle saak oor kerk en kuns. *Die Kerkbode* 148, 13 (1991) 6-7.

The article presents a summary of a discussion between Dr F Gaum and two young writers, Pieter van der Lugt and Rachelle Greef, on the relation between church and the arts. The discussion was broadcast on the radio program 'Perspektief'.

GAUM, F.

So hittete of Zambiërs breck bande. *Die Kerkbode* 148, 10 (1991) 6-7.

Reports on the Synod of the Reformed Church in Zambia, which almost decided to sever ties with the Nederduitse Gereformeerde Kerk.

GELDENHUYS, J. A.

Religieuse konsepte in die poësie van Sheila Cussons, P.W. Buys en Breyten Breytenbach: 'n Vergelykende studie. MA (Afrikaans-Nederlands), Potchefstroomse Universiteit vir Christelike Hoër Onderwys, (1991).

GEMPER, B. B.

The Protestant work ethic, the spirit of enterprise and the Siegerland mentality. *Koers* 65, 4 (1991) 529-540.

There is a logical connection between the Protestant work ethic, the spirit of enterprise, the social market economy and federalism. The article explores the Protestant work ethic as one of the origins of Western economic civilization.

GERTENBACH, M. P.

Die rol en aard van huisbesoek in 'n gemeentebouprogram op die Vrystaatse platteland. DTH (Diakoniologie), Universiteit van die Oranje-Vrystaat, (1991).

GERTENBACH, M. P.

Huisbesoek speel onvervangbare rol in gemeentebouprogram. *Die Kerkbode* 148, 3 (1991) 4.

Parish visiting forms an integral part of the pastoral care of any congregation, and no form of church growth-programme can succeed without it.

GERTZEN, J. U. L.

'n Ondersoek na die metingsmoontlikhede van kommunikasie tydens die preek. MTh (Praktiese Teologie), Universiteit van Suid-Afrika, (1991).

GEYSER, B. J.

Die direkte leiding van die Heilige Gees in die Pinkster- en charismatiese bewegings. MTh (Sistematiese Teologie), Universiteit van Suid-Afrika, (1991).

GEYSER, P. A.

Ontdek jou gawes: Is dié kursus bruikbaar? *Die Hervormer* 83, 23 (1991) 5.

Evaluates the course 'Ontdek jou Gawes' from a Reformed perspective.

GITTENS, C. L.

The theology of E.W. Kenyon, the unrecognised 'father' of the 'faith teaching' movement. MTh (Systematic Theology), University of South Africa, (1991).

GITTENS, P. S.

Die metafoor van die kerk as bruid van Christus in die Pauliniese briewe. BD, Universiteit van Pretoria, (1991).

GLASER, C. L.

Anti-social bandits: Juvenile delinquency and the Tsotsi youth subculture on the Witwatersrand 1935-1960. MA (History), University of the Witwatersrand, (1991).

GOLIATH, A. C.

God se deernis met die weerloses van sy volk: 'n Kritiese ondersoek na 'n spesifieke dimensie van die Godsverkondiging in die Ou Testament. DTh (Ou Testament), Universiteit van Stellenbosch, (1991).

GOODYER, E. A.

Baptism in the scheme of salvation as understood by St. Luke with special reference to Acts 2:37-3:21. MTh, Rhodes University, (1991).

GOSWAMI, S.

God and the Gods: Equivalents or alternatives? A Caitanyaite perspective. *Nidan* 2, (1990) 5-23. In this paper we shall try to explain the Indian response to the theme of this seminar 'God and God-Equivalents'. Obviously, there cannot be an Indian response as such. Therefore I have followed the philosophical/theological tradition of Vedanta inspired by Sri Caitanya (1486-1533). First I shall attempt to make a brief statement of the viewpoint of the Caitanyaite regarding 'God', in particular, the process of 'Its' experience, the ways of 'Its' expressions and how 'It' shapes the belief system of this tradition. Then we shall try to analytically understand the response of the Caitanyaite schema to the conference theme.

GOUS, A.

Understanding my wife. *Orientation* 58-62, (1991) 153-157.

It will always be one of the most refreshing aspects of God's dispensation that men and women differ a great deal. But is it possible for a man to really understand his wife? To some extent yes, but never fully.

GOUS, J.

Understanding my husband. *Orientation* 58-62, (1991) 149-153.

Every marriage has to be built up and worked on. Things don't just go smoothly by themselves. Therefore a man and a woman should understand certain differences in their mental and physical make-up. A woman should get to know her husband and make a study of his disposition and needs so that she can understand him.

GOUS, J. H. G.

Die sisteembenadering in die individuele pastoraat met studente. DTh (Praktiese Teologie), Universiteit van Suid-Afrika, (1991).

GOUWS, T.

U genade sluit alkant: Jona se tekstuele bootjie in homiletiese en literêre vaarwaters II. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 4 (1991) 531-540.

The article is an attempt to do justice to the book of Jonah as a literary text in its own right. The theological and homiletical implications of a literary approach to the book are briefly discussed.

GRÄBE, P. J.

'Dynamis' (Power) in Paul's apostolic ministry as portrayed in his main letters. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 2 (1991) 201-213.

The interpretation of 'dynamis' (in the sense of power) in Paul's ministry remains problematic in modern scholarship (cf Jervell 1976:185-198). The question is asked how it is possible that Paul can appeal to miracles he has performed. The suffering and weak apostle could not possibly have been a charismatic miracle worker. The article addresses the problem of 'dynamis' in the ministry of Paul from three perspectives: (i) The pneumatological dimension of power in Paul's ministry; (ii) Paul's ministry within the Christological perspective of weakness and power; (iii) the catalogues of hardships as horizon for the understanding of 'dynamis' in Paul's ministry.

GREEFF, O. J.

Die leksikale en kontekstuele betekenis van pqd in I en II Samuel. MA (Semitiese Tale), Universiteit van Pretoria, (1991).

GREGORY, I. D.

A study of microteaching programmes in Southern Africa. MEd, University of the Witwatersrand, (1991).

GREIDANUS, S.

The universal dimension of law in the Hebrew scriptures. *Tydskrif vir Christelike Wetenskap* 27, 1 (1991) 22-39.

Torah is commonly associated almost exclusively with the people of Israel. The question we wish to explore in this essay is if, and to what extent, the Hebrew scriptures teach or assume some kind of universal validity of Torah; in other words, do the Hebrew scriptures apply God's laws only to Israel or do they reveal that (some of) God's laws apply to all people?

GREY, E.

Die gemolesteerde kind as getuie. *Koers* 56, 1 (1991) 77-91.

The accusatorial principle provides the basis for the South African law of criminal procedure. In practice this results in the abused child being subjected to substantial trauma when it is called upon to give evidence in such a case. The abused child is often still battling to regain its self-

esteem and self-confidence at the time of the trial. By subjecting the abused child to the giving of evidence and being cross-examined in the presence of the accused, the child's chances of regaining its self-esteem are rendered very slim indeed. In the interest of the abused child, and to satisfy the requirement of justice for all, an alternative to the existing system has to be found. In order to improve on the current situation, it is the author's submission that a form of procedure should be adopted through which the appearance of the abused child in court during such a trial will be obviated. Some specific proposals to achieve this are made by the author.

GREYLING, M.

Die SA.GAZ/hapiru in die Amarnabriewe binne 'n vestigingsmodel. MA (Semitic Languages), Universiteit van Suid-Afrika, (1991).

GRIEBENOW, W. M.

'n Oorsigtelike ondersoek na God se oorsaaklike betrokkenheid by die persoonlike lewe van die mens. BTh, Universiteit van Stellenbosch, (1991).

GRIESEL, J. M.

Die hospitaalpastor as krisisberader in die traumasituasie. MTh (Diak Kliniese Pastoraat), Universiteit van Stellenbosch, (1991).

GRIESEL, P. H. R.

Psalm 3-5: 'n Eksegetiese ondersoek na enkele klaagpsalms. BD, Universiteit van Pretoria, (1991).

GROBBELAAR, F. R.

Die verband tussen die boom en heilige plekke in die aartsvader verhale. BTh, Universiteit van Stellenbosch, (1991).

GROBBELAAR, J. G.

Riglyne vir die pastoraat aan die terminale kankerpatiënt. BTh, Universiteit van die Oranje-Vrystaat, (1991).

GROBLER, H.

Algemene Sinode in gedrang. *Die Kerkbode* 147, 2 (1991) 4.

The General Synod of the Nederduitse Gereformeerde Kerk came into being in 1962. Recently some doubts have been expressed about the wisdom this development. The article addresses one of the objections regarding the General Synod, namely its authority.

GROBLER, H. M.

Pastoraat aan die gedragsafwykende kind. BD, Universiteit van Pretoria, (1991).

GROBLER, J.

How important is sex in marriage? *Orientation* 58-62, (1991) 9-12.

Nobody can deny the importance of sex in marriage. The article stresses the role of sex in order to fulfil the marriage partners' masculine and feminine needs respectively.

GROBLER, P.

Geestelike en fisiese monumente is in Kenia agtergelaat. *Die Kerkbode* 148, 2 (1991) 9.

Reports on the spiritual and material heritage of the mission work of the Nederduitse Gereformeerde Kerk in Kenia after independence.

GROENEWALD, D. H.

Bydraende faktore tot die ontstaan van kinderdienste in die Ned Geref Kerk in Suid-Afrika. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 2 (1991) 260-270.

Discusses the factors contributing to the origin of services for children/kinderdienste in the Nederduitse Gereformeerde Kerk in the previous century.

GROENEWALD, E. P.

Ds Carel Hattingh was 'n vredemaker by uitnemendheid. *Die Kerkbode* 148, 22 (1991) 11. Obituary.

H**HAASBROEK, C. M.**

Psigiese uitbranding, selfsteem en sosiale ondersteuning: 'n Psigometriese ondersoek. MA (Bedryf- en Personeelsielkunde), Potchefstroomse Universiteit vir Christelike Hoër Onderwys, (1991).

HADEBE, P.

Rural women: Their struggles and challenges. *Grace and Truth* 11, 2 (1991) 88-91.

The two words 'struggle' and 'challenge' sum up all of life. Struggle is not destructive in itself, it is an opportunity to accept the challenge of perseverance. The article reflects on the struggles and challenges of women in the rural areas of South Africa.

HAGG, G.

A window on township art. Potchefstroom: Institute for Reformational Studies, F1: 284, (1990).

One of the aims of this article is to open the eyes of other South Africans to the plight of the township people, and to the duty of Christians to address these problems in a biblically responsible way.

HAMMAN, C.

Mozart is dood - lank lewe Mozart. *Die Kerkbode* 148, 23 (1991) 6-7.

Reflects on the life and significance of the great composer Wolfgang Amadeus Mozart, who died 220 years ago on the 5th of December 1771.

HAMMAN, J. J.

Die verband tussen seksuele molestering en demoniese bindinge: 'n Pastorale ondersoek. BTh, Universiteit van Stellenbosch, (1991).

HANEKOM, B.

Ondersoek wys 'nuwe kerklied' sal bly. *Die Kerkbode* 147, 17 (1991) 11.

The author presents the results of a survey conducted in the Western Cape on the use of the three 'hymnals' of the Nederduitse Gereformeerde Kerk.

HARRIS, J.

South African Baptist perspectives on Scripture's authority. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 1 (1991) 79-85.

In a recent article in the NGTT (XXX:2, April 1989), Rev Gordon Miller and prof D A du Toit

published an article on 'Baptists and the Bible in South Africa'. The article extends this introduction to Baptist ideas by exposing readers to some of the reasons for Baptist concerns about Scripture's authority. Some South African Baptists also speak for themselves on the issues at stake.

HARTIN, P. J.

Christian biblical ethics: The application of biblical norms to today. *Koers* 56, 3 (1991) 425-445. Christian theologians give many different interpretations to the Scriptures, particularly with regard to their ethical perspectives and their application to the present. An examination and criticism of various approaches adopted at present to the ethical dimension of Scriptures is undertaken. A distinction is made between the revealed and lasting message of the Scriptures and the message that is conditioned by culture and hence subject to change. Using the thought of Ricoeur and Hauerwas an approach is presented which attempts to do justice to the twofold polarity of the world of the Bible and the world of today. In order to preserve a scenario of concreteness, attention is given to one practical example, namely the issue of homosexuality. After investigating the Scriptural approach to this question, an attempt is made to see how this issue can be viewed from a Christian perspective in the context of the present world.

HARTIN, P. J.

Ecclesiastical authority in moral matters: With special reference to sexual ethics. *Grace and Truth* 10, 3-4 (1991) 111-131.

While exercising their functions as teachers both the magisterium and theologians are more frequently coming into conflict. The Roman authorities are attempting more and more to impose a uniform theology on the Church as has been recently highlighted by the Vatican 'Instruction on the Ecclesial vocation of the theologian'. On the other hand, theologians are claiming more and more the right to dissent from this Vatican theology. This paper investigates the right of theologians to dissent and in particular looks at the Curran case and the sexual ethical question of contraception as illustrations of this right to dissent.

HARTIN, P. J.

Jewish Christianity: Focus on Antioch in the first century. *Scriptura* 36, (1991) 38-50.

The first century of the common era was a period in which Judaism and Christianity sought to unify their teachings and positions. In the progressive development of Christianity many Christians attempted to maintain their Jewish roots and continued to express themselves in language, terms and conceptual images that belong to the Jewish or Semitic world. This paper traces the character of the change and development of this Jewish Christianity within early Christianity by focussing attention on the city of Antioch with particular reference to the first century CE. Consideration is also briefly given to the further development of Jewish Christianity over the subsequent three centuries among those groups of Jewish Christians known as Nazarenes and Ebionites.

HARTIN, P. J.

Methodological principles in interpreting the relevance of the New Testament for a new South Africa. *Scriptura* 37, (1991) 1-16.

Can the New Testament be applied to the present day? This forms the central consideration of this study. In search of an answer a number of present day approaches are referred to and criticized, such as a prescriptive approach; an ethical perspective of principles or ideals; as well as a relationality-responsibility model. Finally, the insights of Paul Ricoeur and Stanley Hauerwas

are shown to have relevance for this issue. From this discussion six basic hermeneutical methodological principles emerge as essential for ascertaining the relevance of the New Testament for a new South Africa.

HARTIN, P. J.

Remain in me (John 15:5) : The foundation of the ethical and its consequences in the Farewell Discourses. *Neotestamentica* 25, 2 (1991) 341-356.

It is argued that the model of relationality-response best epitomises the ethical direction of the Scriptures. In examining the ethical teaching of the farewell discourses (Jn 13-17), attention is given to discovering the ethical emerging from the narrative of Jesus's relationship-response to the Father, to his disciples and to the world. The account of the footwashing with which the farewell discourses begins presents a connection to the salvific work of Jesus. By this action Jesus prophesies in a symbolic way that he is to be humiliated in death. The ethical life of Christians remains a response to what Jesus has done on their behalf. What emerges from this examination of the farewell discourses is that love gives rise to the whole ethics of discipleship. United with Jesus the believer is called to lead a specific way of life. It is not an ethics of laws or ends, but an ethics that has a person, Jesus, at its very centre. Love is the cornerstone for this relationship. The call and choice that God has made of believers is one that results in love and in bearing fruit. In the final analysis the response to which the disciples of Jesus of all generations are called is that of a unity of love in imitation of the response that Jesus demonstrated through his relationship with the Father.

HARTIN, P. J.

The role of the theologian in the church: Some reflections on 'The instruction on the ecclesiastical vocation of the theologian'. *Grace and Truth* 11, 2 (1991) 78-87.

Some time has passed since 'The instruction on the ecclesiastical vocation of the theologian' was issued in May 1990. To understand the role of the theologian as envisaged by 'the instruction' it is necessary to set it against the background of the role exercised by the theologian at Vatican II.

HASSIM, S. A. A.

Black women in political organisations: A case study of the Inkatha Women's Brigade, 1976 to the present. MA (Politics), University of Natal, (1991).

HASTINGS, I. A.

The politics of public records at Rome in the late republic and early empire. MA (Ancient History), University of Cape Town, (1991).

HATTINGH, D.

Kerk moet ligbaken wees. *Die Kerkbode* 148, 17 (1991) 4.

If the Nederduitse Gereformeerde Kerk wants to be truly church it must be the 'light of the world and the salt of the earth', according to doctor D Hattingh.

HATTINGH, H. P.

Psalm 49: 'n Eksegetiese ondersoek na een van die wysheidspalms. BD, Universiteit van Pretoria, (1991).

HAUPTFLEISCH, D. B.

'n Politikologiese beoordeling van die plek van Blanke selfbeskikkingsreg in grondwetlike strukturering in die R.S.A. DPhil (Politieke Wetenskap), Universiteit van die Oranje-Vrystaat, (1991).

HELBERG, J. L.

Die verhouding van belydenis tot openbaring in die boek Jesaja. *In die Skriflig* 25, 1 (1991) 115-136.

This article offers an investigation of the relation of human confession to divine revelation in the book Isaiah. Aspects like the character and place of confession, the content of God's revelation and of Israel's confession, the grounds, driving force, the function and aim of Israel's confession are discussed. The findings are that God's initiative in his action and in his word is dominant; confession has a modest, subordinate place in relation to divine revelation. Confession is concerned with what God does and is a confirmation of it and not a new, independent consideration. Israel had to hear or listen, they had to take heed of God's will regarding their life in totality. This requirement is stressed in first instance, and not confession. Confession should be an embodiment of the former and is worthless without it. The aim of confession is not the worshipping of a name or characteristic of God, but the worshipping of God Himself. Confession acknowledges and praises God because of what He is - the only God, Ruler and Saviour.

HELBERG, J. L.

'n Toets vir Gereformeerde ekumene. *In die Skriflig* 25, 4 (1991) 485-503.

While there is a universal interest for ecumenical involvement, the Reformed Churches in South Africa (GKSA) suspended relations with the Reformed Ecumenical Council, the only ecumenical movement in which the GKSA has ever been involved. Criticism has been directed at the GKSA for isolating itself and for not being concerned in the relevant problematics of the day. This article indicates what the official relations of the GKSA are, how the GKSA approaches the ecumenical calling in the present situation, what problems exist in this regard, and with what test the GKSA is confronted. In order to do this, an attempt is made in this article to determine what the norms for ecumenicity according to the Scriptures are.

HEYNEMAN, M. H. O.

Die rol van die ouer in geslagsvoorligting binne 'n Christelike konteks. BTh, Universiteit van Stellenbosch, (1991).

HEYNS, J. A.

Burgerlike ongehoorsaamheid. *Skrif en Kerk* 12, 1 (1991) 36-53.

For a twofold reason civil disobedience is currently a well known phenomenon not only in South Africa but also in different countries in the rest of the world. Firstly because it is practised by more people more frequently as a means of solving political problems, and secondly because more people are justifying it on theological grounds. After an attempt at a satisfactory definition an analysis is made of civil disobedience from a social ethical perspective. Certain fundamental aspects then come under scrutiny and the principal background for civil disobedience is supplied. Having given a short critical evaluation the article ends with some positive guidelines.

HEYNS, J. A.

Christene bloedbroers, sê Heyns op Witbank. *Die Kerkbode* 147, 21 (1991) 2.

The solution for the current crisis in South Africa lies in a genuine faith in Jesus Christ, and not in a political ideology.

HEYNS, J. A.

Die Christen mag nie swyg in 'n konfliktsituasie. *Die Kerkbode* 148, 14 (1991) 5.

A Christian should take responsibility to be the salt of the earth. This implies that one must openly voice one's Christian opinions, but also that one be willing to listen to those of other Christians.

HEYNS, J. A.

Die kerk kom onder druk. *Die Kerkbode* 148, 22 (1991) 5.

Professor Heyns reacts to the accumulating pressure on the church to relax its stance on Sunday trade, abortion, lottery and television programmes.

HEYNS, J. A.

Kerk steun g'n politieke party. *Die Kerkbode* 147, 14 (1991) 5.

In this article professor J Heyns denies allegations that the Nederduitse Gereformeerde Kerk is indulging in politics.

HEYNS, J. A.

Moet gemeentes geografiese grense hê? *Die Kerkbode* 148, 4 (1991) 5.

Names three advantages of a system where geographical boundaries of congregations are dismissed in favour of a more open definition of 'boundaries'.

HEYNS, J. A.

Slegs 'n ingryping van God kan geweld genees. *Die Kerkbode* 147, 22 (1991) 4.

Discusses violence as it is experienced in South Africa at the moment. Maintains that only the influence of the Holy Spirit can stop the current spiral of violence.

HEYS, C.

Kerk en media. *Die Kerkbode* 147, 1 (1991) 5.

Since the Rustenburg confession by the Nederduitse Gereformeerde Kerk, the church has regained some of the credibility it once had in the media.

HEYSTEK, K.

Let us pray together. *Orientation* 58-62, (1991) 213-217.

In his first letter Peter wrote (3:7) the following very important words about the prayers of married couples: '... so that nothing will interfere with your prayers.'

HIBBERT, C. S.

'n Model vir maatskaplikewerk-dienste aan Swart oortreders in die Republiek van Suid-Afrika. *DSocSc(MW)*, Universiteit van die Oranje-Vrystaat, (1991).

HILL, E.

Truth: A culture clash between Europe and Africa. *Grace and Truth* 10, 3-4 (1991) 157-162.

Attempts to highlight the semantic and cultural differences between the African and European understanding of 'yes' and 'no'. The author offers a tentative solution for discussion.

HINDLEY, W. R. T.

Blikbrein en die gemeente. *Die Hervormer* 83, 22 (1991) 5.

The first of a series of articles on the advantages of computerising church administration.

HINDLEY, W. R. T.

Die Kerkeberaad: Het ons 'n fout gemaak? *Die Hervormer* 83, 21 (1991) 5.

Criticises the decision of the Nederduitsch Hervormde Kerk not to attend the Rustenburg Consultation.

HIRST, M. M.

The Healer's art: Cape Nguni diviners in the townships of Grahamstown. PhD (Anthropology), Rhodes University, (1991).

HODGSON, P.

Science and creation. *Grace and Truth* 10, 3-4 (1991) 185-189.

This is the text of a sermon preached in the Chapel of Oriel College on Sunday 21st October 1984 on the beginning of the Nicene Creed. It also gives the gist of an address delivered at the parish of Martindale, Johannesburg earlier this year.

HOFMEYER, M.

Die rol van godsdiens in die voorkoming van disharmoniese opvoedingsdinamiek van die Afrikaanssprekende adolessent. MEd (Ortopedagogiek (Psig)), Universiteit van Pretoria, (1991).

HOFMEYR, J. W.

Die pasafgelope Canberra-byeenkoms van die Wêreldraad van Kerke: Enkele kantaantekeninge. *Acta Theologica* 11, 1 (1991) 51-55.

Briefly discusses the Canberra 1991 General Assembly of the World Council of Churches and remarks on the possible implications for the Dutch Reformed Church (Nederduitse Gereformeerde Kerk) in South Africa.

HOFMEYR, J. W.

Flip van der Watt as kerkhistorikus en kerkregtelike: 'n Kritiese waardering. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 3 (1991) 346-351.

The article pays tribute to prof Flip van der Watt as man and as church historian.

HOFMEYR, J. W.

Flip van der Watt: Byderwets en gereformeerd in lewe en in arbeid, in Strauss, P. J. (red). *Byderwets en gereformeerd: Kerkregtelike opstelle opgedra aan P B van der Watt*. Bloemfontein: NG Sendingpers, (1991) 1-9.

Provides biographical information about professor Van der Watt. The article also highlights his academic achievements and publications.

HOFMEYR, J. W.

'n Beraad te midde van berade: Die historiese konteks van die Cottesloe-kerkeberaad herbeoordeel. *Skrif en Kerk* 12, 2 (1991) 142-258.

At the time of writing it happens to be thirty years since the well known Cottesloe Church Consultation took place. On the other hand the November 1990 consultation of a wide variety of South African churches appears strongly in the focal point. In this article the socio-political, ecclesiastical and theological context of the Cottesloe Consultation is reconsidered. Finally some conclusions are drawn as regards the relevance of the Cottesloe Consultation for our times.

HOFMEYR, J. W.

Some of the fruits of the Second Reformation in the Netherlands, South Africa and North America. *Journal of Theology for Southern Africa* 77, (1991) 78-82.

In this article an attempt is made to draw a few broad lines about some of the more modern fruits of the Second Reformation (Dutch Pietism) in the Netherlands as well as in South Africa and North America.

HOFMEYR, J. W.

The Church History Society of Southern Africa: Coming of age or not. *Studia Historiae Ecclesiasticae* 17, 1 (1991) 1-13.

On the occasion of the twenty first celebration of the foundation of the Church History Society of Southern Africa the author reflected on the history of this society. Some of the major developments and tendencies in the course of this history are discussed after which the road ahead for this society is brought into focus.

HOLGATE, D.

Persuasive conflict: An hermeneutical model for interpreting Galatians in the context of the South African church. MA (Theol) Rhodes University, (1991).

HOLNESS, L. J.

Contextualizing faith from the perspective of a South African woman. MTh (Systematic Theology), University of South Africa, (1991).

HOLTZHAUSEN, B. J.

Die horing-metafoor in die Psalms. BD, Universiteit van Pretoria, (1991).

HOLTZHAUSEN, J.

Die rol van ligte geestelike musiek in die KJA. BTh, Universiteit van Stellenbosch, (1991).

HONG, I-G.

The law in Galatians. DTh (Nuwe Testament), Universiteit van Stellenbosch, (1991).

HONG, I-G.

The perspective of Paul in Galatians. *Scriptura* 36, (1991) 1-16.

An analysis of the structure of Galatians reveals pivotal statements in the argument within the letter, 1:4; 3:13-14, 25; 4:4-5; 5:1a, 13a; 6:14. These passages center around the redemptive work of Christ, more precisely his eschatological deliverance from the present age (or world) and its evil powers, the law, sin, the elemental spirits, and flesh. Such a view of salvation constitutes Paul's perspective in Galatians, from which we should try to follow his argument for the gospel of Christ over against the false gospel of the agitators.

HOUGAARD, J. H.

'n Ondersoek na die verhouding tussen die praktykteorie en die praktyk van die ouderlingsamp in die Ned. Geref. Kerk Vredendal. MTh (Diakoniologie: Bedieningspraktyk), Universiteit van Stellenbosch, (1991).

HOWARD, H. P.

'n Studie van die missionêre gerigtheid van die Ned Geref gemeente Noorder Paarl. BTh, Universiteit van Stellenbosch, (1991).

HUBER, W.

The Barmen Declaration and the Kairos Document: On the relationship between confession and politics. *Journal of Theology for Southern Africa* 75, (1991) 48-60.

Compares the Barmen Declaration and the Kairos Document as two 'liberating symbols' for the Christian reaction to a 'status confessionis'. Discusses the documents' confessional character and looks into the relationship between the confession of faith and a political situation which is at stake in both these documents.

HUBER, W.

The role of the church in situations of transition. *Journal of Theology for Southern Africa* 74, (1991) 14-20.

In situations of transition the abolition of concrete forms of injustice and the formation of a political order in accordance with elementary human rights become possible. In such situations in which a new political order is emerging and has to be prepared, the church can form a liberated zone in which an open discussion can take place about the aims and the form of living together in justice.

HUGO, C. J.

Die prinsiep van ontwikkeling in geloofsidentiteit by die laat-adolesent. DTh (Diakoniologie), Universiteit van Stellenbosch, (1991).

HUGO, D.

Let us study the Bible together! *Orientation* 58-62, (1991) 205-213.

The tradition that husband and wife study the Bible together - or have devotions together as a family - has its origin in the Scriptures in Deut. 6:6-7. The article discusses problems that can occur and suggests ways of studying the Bible together.

HULLEY, L. D.

Justice, peace and the integrity of creation: Some ethical comments. *Missionalia* 19, 2 (1991) 131-143.

The article concerns itself with the fact that what Christians are faced with is a set of interrelated issues labelled with the acronym JPIC about which something needs to be done. Two points are made about these issues. First, they are often seen broadly as structural and social issues which are regarded as not being part of the province of missionaries. Furthermore, when one speaks of them in global terms, as is so often done, they almost seem to be abstract problems which are, 'a fortiori', even more remote from and irrelevant to the day-to-day problems encountered by people, including missionaries.

HULLEY, L. D.

Some human values in society: From a liberal perspective. *Journal of Theology for Southern Africa* 76, (1991) 25-31.

Briefly notes the development of the liberal ideals of human rights from the famous 'Magna charta' of 1215 to the 'Declaration of Human rights' of the United Nations in 1948. The article concludes by examining the positions of the National Party and the ANC on human rights.

HULLEY, L. D.

Why engage in theological ethics? *Theologia Evangelica* 24, 3 (1991) 14-22.

Ethics is within the theological circle which provides not only an Ultimate, as centre of value, before whom everything else is at best penultimate, possessing a relative value, and is therefore

subject to being questioned, but it also provides an understanding of love which provides the basis for both an axiology and a deontology. There is, however, a need for input from other disciplines to respond adequately to the challenges of modern society.

HUMAN, C. J.

Die nuwe kerklied in Brittanje. MMus, Universiteit van Suid-Afrika, (1991).

HUMAN, J. P.

Prediking aan dienspligtiges in 'n weermagsituasie. BTh, Universiteit van die Oranje-Vrystaat, (1991).

HUNTER, D.

The origins of Anabaptism and its import for South African Church History. *Journal of Theology for Southern Africa* 75, (1991) 61-74.

'The rehabilitation (of the Anabaptists) is now so complete that we shall see a turn of the tide within the next ten years.' The 'rehabilitation' spoken of by Fast has been well documented and is not repeated. This paper concentrates on 'the turning of the tide' instead. It considers, firstly, a number of important points in the understanding of the Anabaptist movements since the 'rehabilitation', secondly, a newer view of Anabaptism in relation to its social context, and thirdly, the application of the discussion to the South African situation.

HUNTER, D. M.

Time, narrative and liberation discourse: A brief review and assessment of aspects of the recent hermeneutical writings of Paul Ricoeur. MA (Religious Studies), University of Cape Town, (1991).

HUNTER, J. H.

Deconstruction and the Old Testament: An evaluation of 'context' with reference to 1 Samuel 9:2. *Old Testament Essays* 4, 3 (1991) 362-372.

Deconstructionist interpretive activities prompt us to reconsider the securing role which context has played in interpreting texts. Context may even obscure our interpretive efforts further. The subjective choice of the interpreter determines context, and not necessarily factors within the text under discussion.

HURTER, R.

Die verrekening van die kind in die prediking met besondere verwysing na die visuele en illustratiewe. MTh, Universiteit van die Oranje-Vrystaat, (1991).

HUTCHINSON, B.

Guru, godman and individuation. *Journal for the Study of Religion* 4, 1 (1991) 35-50.

The article is basically an attempt to apply concepts arising from Carl Jung's understanding of the psyche to the devotee's experience of the guru as reported by devotees in a study of the guru-devotee relationship in the Akshar-Purushottam Swaminarayan Hindu movement, and to briefly compare and apply these observations to experiences resulting from focus on the Christ-image and the 'Godman' in general. A brief outline of relevant Jungian concepts is given along with comments linking these to the experiences involved in the relationship to the Guru or Godman. In particular an attempt is made to show that the pursuit of unity with the guru, which is experienced by his devotees as encounter with God, is at least similar to the pursuit of the state which Jung refers to as individuation. The possibility is presented of the projected Godman archetype being the common feature in the experience of God in all incarnational religion.