

**ROSSOUW, G. J.**

Die effek van Sowjet en Oos-Europese veranderings op kommunistiese en sosialistiese denke in Suid-Afrika. *Koers* 56, 2 (1991) 217-228.

The purpose of this article is to determine from a philosophical point of view the extent to which socialist and communist organizations in South Africa have been influenced by the changes that have occurred in Eastern Europe. In order to make such an assessment, it is necessary to identify the nature of the events that occurred in Eastern Europe and the Soviet Union. This aspect is discussed in the first section of this article. Following this it is argued that different socialist and or communist groups have been influenced in different ways by the East-bloc events. In order to demonstrate this difference, the way in which three different political groups in South Africa have been influenced will be highlighted. These groups are the ANC (and its partners the UDF and COSATU), the SACP and the Black Consciousness Movements (like AZAPO). In the concluding section a few observations on the implications of the Eastern European changes for the political and economic debate in South Africa are outlined.

**ROSSOUW, G. J.**

Die Suid-Afrikaanse Kommunistiese Party en godsdiens: Van opium tot opkikker. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 2 (1991) 323-331.

Recent statements by the SACP seem to indicate a fundamental shift in policy towards religion away from the classical Marxist-Leninist attitude. An attempt is made to evaluate these statements and to determine in what manner, if any, the SACP has changed its attitude towards freedom of religion.

**ROSSOUW, G. J.**

'Kerk en Samelewing', 'A Relevant Pentecostal Witness' en 'The Road to Damascus': Die relasie tot Marxisme in die drie dokumente. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 1 (1991) 152-158.

The three documents 'Kerk en Samelewing', 'A Relevant Pentecostal Witness' and 'The Road to Damascus' have all been associated with Marxism in one way or another. The author examines these assertions by defining Marxism and evaluating them in the light of these criteria.

**ROSSOUW, M. J.**

Gemeente Klerksdorp is een en 'n kwart eeu oud. *Die Hervormer* 83, 23 (1991) 2.

The Klerksdorp congregation of the Nederduitsch Hervormde Kerk celebrates its 125th anniversary in 1991.

**ROSSOUW, P. J.**

Die Diakoniologie: Teologiese basisvrae. *Tydskrif vir Christelike Wetenskap* 27, 3 (1991) 120-132. Practical Theology (Diakoniologie) is a theological discipline and as such it is studied scientifically with theological principles.

**ROSSOUW, P. J.**

Die gemeente as diakonale gemeenskap in die jare '90. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 3 (1991) 485-496.

The study analyses the diaconological task of the congregation. The analysis takes into consideration the teaching of Scripture on the nature of the local church, as well as the immense demands made on the church in present day South Africa.

**ROSSOUW, P. J.**

Eschatological preaching with special reference to Matthew 24:1-14. *Acta Theologica* 11, 1 (1991) 72-78.

Distinguishes between individual and universal eschatology and stresses the fact that individual eschatology should receive special attention in preaching. Four views on eschatology and their value for preaching is briefly discussed. Matthew 24:1-14 is then examined in the light of these insights.

**ROSSOUW, P. J.**

Pastorale sorg aan beswaardes en ongeduldiges met die oog op die opbou van die gemeente. *Skrif en Kerk* 12, 1 (1991) 75-91.

The aim of this article is to develop a pastoral theological perspective to a recent pastoral problem. This problem is the growing polarization within churches (with the focus on the Nederduitse Gereformeerde Kerk) in South Africa today due to theological, church policy, social, economical and political factors. These factors are outlined and analysed systematically. Special attention is paid to the two poles - the objectors and the impatient. The 'objector' is described as the church member who experiences an increasing concern and impasse with the church regarding new directions that are followed, and which are not correct according to his convictions and perceptions. The 'impatient' is described as a church member who experiences an increasing impasse with the church because according to him the church is not going far enough in concretizing the full consequences of church policy (as spelled out in 'Church and Society' for example). The nature, symptoms and needs of both are examined and guidelines for a directed pastoral care are proposed.

**ROTHMANN, A. W.**

Masturbasie: 'n Christelike normatiewe ondersoek. BTh, Universiteit van die Oranje-Vrystaat, (1991).

**ROUX, A.**

Die meisies-tehuis op Graaff-Reinet (1899-1926) : 'n Eietydse antwoord op armoede en onderwys. BTh, Universiteit van Stellenbosch, (1991).

**ROUX, A. P. J.**

Religion as a form of knowledge. *Theologia Evangelica* 24, 1 (1991) 27-38.

The purpose of the article is to look into the epistemological status of religion. First, a wide variety of interrelations between philosophy and religion is illustrated. It is shown that epistemological issues are of primary concern to people involved with religion. Referring to an aspect of the philosophy of education suggested by Paul Hirst of Cambridge, it is argued that religion is a particular form of knowledge. Views to the contrary based on commitment and personal aspects of religion are criticised and the contextual nature of truth demonstrated. Finally, with reference to South Africa, the continuation of religious instruction at state schools is questioned and a plea made for unrestricted interaction between philosophy and religion.

**ROUX, G. B.**

Die sielkundige evaluering van teologies studente. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 4 (1991) 680-687.

The objective of this article is to show that psychological evaluation of theology students should not stand in opposition to their religious calling or be seen as a threat to the church. It could be seen as an important ally in the confirmation or not of the students' calling and a resource in the

hand of the church to train psychologically mature and competent ministers. The primary purpose of psychological testing encompasses more than just a description of a student's personality, abilities and shortcomings. Psychological evaluation plays a constructive role in personal development, development of potential and as an accompaniment of the student to psychological maturity.

**ROUX, J. P.**

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

**RUDOLPH, S.**

Sedes, godsdiens en publikasiebeheer in Suid-Afrika. LLD (Strafreg), Universiteit van Pretoria, (1991).

**RUNDLE, M.**

Accommodation or confrontation?: Some responses to the Eiselen Commission Report and the Bantu Education Act, with special reference to the Methodist Church of South Africa. MPhil (Education), University of Cape Town, (1991).

**RYAN, J. A.**

An examination of the achievement of the Jesuit Order in South Africa, 1879-1934. MA, Rhodes University, (1991).

## S

**SAAYMAN, C.**

Die identiteit van Bybelkunde as akademiese dissipline. *Tydskrif vir Christelike Wetenskap* 27, 3 (1991) 50-86.

The article addresses the issue of the identity of Biblical Studies. This is done by distinguishing Biblical Studies from related subjects and theology in particular.

**SAAYMAN, W.**

A Christian response to AIDS. *Missionalia* 19, 2 (1991) 154-167.

Provides some estimates of the spread of AIDS towards the end of the century. Sets out a Christian response to people with the disease, after explaining the way AIDS is transmitted.

**SAAYMAN, W.**

Some reflections on Aids, ethics and the community in Southern and Central Africa. *Theologia Evangelica* 24, 3 (1991) 23-30.

The spreading of Aids has confronted all of us with serious ethical issues, such as compulsory testing for positivity, confidentiality about test results, caring for Aids patients, etc. In this paper I wish to propose that the African sense of community may provide us with new directions in which to look for solutions to some of these issues. As our understanding of sickness and health, as well as the social epidemiology of Aids have a close bearing both on the ethical issues and the concept of community, I have to discuss first the social epidemiology of Aids in Africa, and then an African perspective on the origins of sickness and well-being.

**SAAYMAN, W.**

'Who owns the schools will own Africa': Christian mission, education and culture. *Journal for the Study of Religion* 4, 2 (1991) 29-44.

Christian mission schools played a very important role in education in Africa. Of special importance was the intercultural dynamic at work. In traditional African culture, education and life concurred. Western education was characterised by the Enlightenment and the subject/object dichotomy. As Western civilisation was for most missionaries so obviously superior to African civilisation, they introduced the Western school system without giving much thought to intercultural implications. This resulted in a clash between African and Western concepts of education. This was one of the causes of the upheaval in Black education in South Africa, which ultimately led to the call for 'people's education'.

**SADLER, T. H. N.**

Die kerklike tug: So werk dit in praktyk, in Strauss, P. J. (red). *Byderwets en gereformeerd: Kerkregtelike opstelle opgedra aan P B van der Watt*. Bloemfontein: NG Sendingpers, (1991) 176-186.

According to article 59 of the Nederduitse Gereformeerde Kerk's Church Order, the aim of church discipline is not to punish the sinner, but to bring him back from his sinful life to a fruitful Christian life. The article explains how this principle is put into practice.

**SADLER, T. H. N.**

Een kerkverband of een kerk? *Die Kerkbode* 147, 18 (1991) 4.

Reacts to an article by Dr S Eloff in the issue of 'Die Kerkbode' on the 19th of April regarding the 1990 General Synod's (Nederduitse Gereformeerde Kerk) decisions on church unity.

**SADLER, T. H. N.**

Hoe gemaak as kerkrade nie hulle sinodale plig nakom nie. *Die Kerkbode* 147, 7 (1991) 4.

Persons who instigate Church Councils to ignore decisions of the General Synod of the church can and must be disciplined.

**SADLER, T. H. N.**

Kerklike appèl as vorm van verset. *Studia Historiae Ecclesiasticae* 17, 1 (1991) 47-58.

Christ uses ecclesiastical assemblies to govern his church. The Word of God is, however, the only rule of government for the church. Because assemblies can err, there must be a right of appeal against their decisions. In a way appeal is a form of resistance against a possible usurpation of the government of Christ in his church. On the other hand appeal should not be misused by the unrepentant in sin.

**SADLER, T. H. N.**

Lidmaatskap: Gebruik 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) 65-76. Explains the manner in which membership is determined in the Nederduitse Gereformeerde Kerk.

**SADLER, T. H. N.**

'Noodroep' is nie volle waarheid. *Die Kerkbode* 147, 23 (1991) 4.

Dr Talbot Sadler answers allegations by the writers of 'n Noodroep: Die Damwal breek' that the Nederduitse Gereformeerde Kerk is becoming politicised and 'unscriptural'.

**SADLER, T. H. N.**

Wat tentmakerbediening is, en wat dit nie is nie. *Die Kerkbode* 148, 20 (1991) 4.

Dr Sadler clarifies the official view of the General Synod of the Nederduitse Gereformeerde Kerk regarding tentmaking ministries. It is not a different form of ministry, but only an emergency measure.

**SCHABORT, P. J.**

Die regposisie van die gemolesteerde kind. *Koers* 56, 1 (1991) 5-17.

Comments on the status of the child according to the law. The legal rights of children and the role of the Supreme court in their protection is discussed.

**SCHALEKAMP, E.**

'Husbands, love your wives' - but how? *Orientation* 58-62, (1991) 130-137.

The command to love your wife places a responsibility on the husband's shoulders that can only be properly fulfilled in a Christian marriage.

**SCHALEKAMP, L.**

'Wives, submit to your husbands as to the Lord' - but how? *Orientation* 58-62, (1991) 137-142.

Tries to give a solution to the difficult (and seemingly unacceptable) command of Paul in Ephesians 5:22.

**SCHAMREL, L.**

Dr. Johannes Gerhardus Marthinus Dreyer (1898-1988) as predikant van die Nederduitsch Hervormde Kerk van Afrika: 'n Kerk-historiese studie. MA (Bybelkunde), Potchefstroomse Universiteit vir Christelike Hoër Onderwys, (1991).

**SCHEEPERS, L. J.**

Die rol van spiritualiteit in die lewe van die teologie student met die oog op sy vorming vir die bediening. BTh, Universiteit van die Oranje-Vrystaat, (1991).

**SCHEFFLER, E.**

Jung's answer to Job: An appraisal. *Old Testament Essays* 4, 3 (1991) 327-341.

In his book, 'Antwort auf Job', published in 1952, the well-known psychologist Carl Jung does not provide a 'classical' exegesis of the book of Job. Rather, the book's perspective is presupposed and challenged. Jung sides with the Job character and asserts that Yahweh's answer to Job is unsatisfactory and amoral. The characterisation of Yahweh is in actual fact a description of the concept of God prevailing at the time the book of Job was written or the concept of God as an archetype. The book of Job challenges God to come to consciousness. Jung then traces God's development in Judaism and Christianity until the 1950 papal edict regarding the assumption of Mary into heaven. This development of the God concept clearly shows that there is only one way to think about God in the present day, with people asking critical questions about the meaning of evil and suffering: God contains the opposites of good and evil within himself, and since he is in a process of evolving, man's protest against suffering changes God and influences him.

**SCHMIDT, E.**

Die beriggewing van 'De Gereformeerde Kerkbode' aangaande die herlewing in die Kaaps-Hollandse kerk 1849-1862. BTh, Universiteit van die Oranje-Vrystaat, (1991).

**SCHNEIDER, T. R.**

The sharpening of wisdom: Old Testament proverbs in translation. DTh (Old Testament), University of South Africa, (1991).

**SCHOEMAN, D. S. M.**

Die pastoraat aan mense met Vigs. BD, Universiteit van Pretoria, (1991).

**SCHOEMAN, H. S.**

Kinderevangelisasie: Evaluering en riglyne vir 'n model. BD, Universiteit van Pretoria, (1991).

**SCHOEMAN, P. G.**

Kultuuroopvoeding en die gemeenskap: Enkele Christelike-wetenskaplike perspektiewe. Deel 1. *Koers* 56, 2 (1991) 259-268.

The cultural task of the school is an ongoing concern. In a previous article which touched upon the way in which norms for cultural development are constituted by the analogical relationship between the cultural mode of human existence and its substructure, i.e. all aspects of reality that precede it in cosmic time, the possibilities of cultural enrichment pertaining to the pre-historical modalities of human existence were explored. In this study, the following cultural norms which are regulative for cultural development and disclosure are considered: Disclosed logical meaning as sign of cultural maturity, cultural symbolism, disclosed historical intercourse and cultural balance.

**SCHOEMAN, P. G.**

Kultuuroopvoeding en die gemeenskap: Enkele Christelike-wetenskaplike perspektiewe. Deel 2. *Koers* 56, 2 (1991) 269-278.

In this study the following cultural norms which are regulative for cultural development and disclosure are considered: Disclosed cultural balance, cultural harmony, cultural adjudication, cultural eros and cultural certainty.

**SCHOEMAN, S.**

Johannes Calvin as pedagoog. *Hervormde Teologiese Studies* 47, 3 (1991) 746-767.

Calvin was not only a theologian, but a competent pedagogue as well. He set a high value on education, and promoted it actively, but never systematically committed his views on it to paper. His educational views were not purely educational, but connected to a particular theological view. It is nevertheless possible to construct the broad general principles upon which his educational philosophy is based, from three sources: these are data on his educational activities in Geneva, the educational opinions that appeared in his writings, and the implications on his theological views for education.

**SCHOLTZ, A.**

Skepper en skepping: Die visuele as essensiële element in die poësie van Sheila Cussons. MA (Afrikaans en Nederlands), Universiteit van Stellenbosch, (1991).

**SCHOLTZ, A. H.**

Die plek van die pastor in die bediening van die junior kerkjeug. BTh, Universiteit van die Oranje-Vrystaat, (1991).

**SCHULZE, L. F.**

Hout in sy brood! Iets oor Calvin se Bybelgebruik. *Hervormde Teologiese Studies* 47, 2 (1991) 461-472.

In his discussion of the Lord's Supper Calvin refers in one instance (Inst 4.17.15) to Jeremiah 11:19. In this article, attention is given to Calvin's representation of a part of the text. Says Calvin: 'The prophet complains that wood was placed in his bread, intimating that by the cruelty of his enemies his bread was infected with bitterness..' In the 'Revised Standard Version' Jeremiah 11:19 reads: 'Come, let us destroy the tree with its fruit'. This discrepancy is explained by discussing the difficulties in translating the Hebrew, and some conjectures that have been proposed to overcome these difficulties.

**SCHULZE, L. F.**

Twee kategismusse uit die 16de eeu: 'n Spieël van aksentverskuiwing. *In die Skriflig* 25, 1 (1991) 3-27.

Although 17th-century Calvinism intended to be faithful to Calvin its theology reveals some significant changes from the thought of the Genevan reformer. These differences manifest themselves not only in dogmatic and ethical expositions, but also in catechisms. To illustrate this, the catechisms of Calvin and Perkins are compared with regard to certain aspects -in particular as regards the doctrine of God the Creator. It is argued that even late 16th-century theology had started to change the course of development towards its modern direction in which the importance of the human factor has gradually increased with the result that theology eventually can be seen as part of anthropology. In conclusion a few reasons for this development are suggested.

**SCHUTTE, I. C.**

Saamwoon as alternatiewe 'huweliksmodel': 'n Verkennende pastorale ondersoek na die grondliggende motiewe en eksistensiële beleving van die saamwoonrelasie by lidmate van die Ned. Geref. Kerk. MTh (Diak Kliniese Pastoraat), Universiteit van Stellenbosch, (1991).

**SCHUTTE, P. J. W.**

Het die kerk 'n rol in die bevolkingsontwikkelingsprogram (BOP) ? *Die Hervormer* 84, 6 (1991) 1, 8.

Reflects on the church's role in the population development programme of the Department of National Health and Population development.

**SCHURMAN, I. E.**

*Ondernemingsetiek*. Potchefstroom: Instituut vir Reformatoriese Studie, F1: 288, (1991).

Attempts to provide ethical guidelines for managing an enterprise in a responsible manner.

**SEHOOLE, T. M.**

Ideology, ethnicity and social reproduction in education in Boputhatswana, 1977-1990. MEd, University of the Witwatersrand, (1991).

**SELWYN-CROSS, H. E.**

An examination of psychological issues in the pregnancy and birth process with reference to personal responsibility and control. MA (Research Psychology), Rhodes University, (1991).

**SHALEM, Y. T.**

Educated labour: A study of White English-speaking teachers in secondary government schools on the Witwatersrand. PhD (Education), University of the Witwatersrand, (1991).

**SHAY, D. J.**

Solidarity and salvation: The relationship between personal transformation and community in Dietrich Bonhoeffer. MA (Religious Studies), University of Cape Town, (1991).

**SINARI, R.**

God as 'Sat-Cit-Ananda' (Existence-Consciousness-Bliss). *Nidan* 3, (1991) 14-22.

The expressions 'Ultimate reality' and 'God' are used interchangeably in this paper. Although the former expression is favoured by metaphysicians and the latter by theologians, the writer holds that in Hindu thought metaphysics and theology necessarily coalesce.

**SINGH, N.**

A historico-religious study of the Havan and the daily ritual practised amongst the Sanatanist Hindus in South Africa. MA (Oriental Studies), University of Durban-Westville, (1991).

**SINGH, N.**

Astrology in Hindu cosmology. *Nidan* 2, (1990) 24-28.

The science of astrology found expression in Hindu religion and philosophy as early as the Vedic period. Astrology formed an integral part of the Vedas itself; it has been called one of the six principal limbs of the Vedas. The Rishis engaged six branches of knowledge grouped as the 'Vedangas', limbs of the 'Vedapurusha'. They are 'Siksha' (phonetics), 'Kalpa' (ritual), 'Vyakaranam' (grammar), 'Niruktam' (philosophy), 'Chandas' (metre) and 'Jyotisham' (astrology).

**SINGH, N.**

Hinduism in South Africa. *Nidan* 3, (1991) 38-57.

The affluent image created by South Africa's large Indian population contrasts with the little-known drama that led to the introduction into South Africa of the first Indian indentured labourers in 1860.

**SINGH, N.**

The divine life society in South Africa: A study of religion in action. *Nidan* 1, (1989) 37-66.

Since the mid 19th century Hindu society has felt an unprecedented urge for religious revival and renewal, giving rise to various movements initiated by various gurus. One of the most famous of these gurus is Swami Sivananda, the founder of the Divine Life Society. The life and work of Swami Sivananda is briefly discussed, explaining his religious awareness and development. He initiated the founding of the Divine Life Society on 6 April 1939. Currently the Society is very active in South Africa.

**SINGH, S.**

A study of Kali Pooja with special reference to its influence on the Hindu community of Durban. MA (Hindu Studies), University of Durban-Westville, (1991).

**SITARAM, R.**

Some aspects of Hindu personal law. *Nidan* 1, (1989) 24-36.

This paper will examine the rights relating to inheritance or succession, marriage, divorce and remarriage as derived from the ancient sources of Hindu Law and developed by case law.

**SKHAKHANE, J.**

African spirituality. *Grace and Truth* 10, 3-4 (1991) 148-155.

Discusses the attitude of African Christians to African customs and specifically traditional healers.

Traditional healers are the guardians of society against witches, and by denouncing them Christians have unwittingly sided with the witches. Africans were made to believe that whatever is African is not Christian and whatever is Christian cannot be African. The result is that African Christians practice something different from what they profess in public. An attempt is made to clear some misconceptions regarding African spirituality.

**SLABBERT, D. L.**

Die onvoltooide sendingtaak onder die bruin en swart inwoners van die Gamtoosvallei. MTh, Universiteit van die Oranje-Vrystaat, (1991).

**SLABBERT, G.**

Die gesprek tussen die Vatikaan en die bevrydingsteologie in Latyns-Amerika. BD, Universiteit van Pretoria, (1991).

**SMEDA, D. J. A.**

'n Personeelontwikkelingsprogram vir Bybelonderrig in die sekondêre skool. MEd (Didaktiek/Onderwysadmin), Universiteit van Stellenbosch, (1991).

**SMIT, D. J.**

The Bible and ethos in a new South Africa. *Scriptura* 37, (1991) 51-67.

In an attempt to understand the questions implicit in the topic Smit discusses three methodological questions and a moral one. Firstly, he deals with the distinction between ethics and ethos and shows that ethos is the more comprehensive and socially influential factor. Secondly, he considers the question as to how the Bible influences the ethos or moral world of a particular society like 'a new South Africa' and argues that it affects the public moral language and imagination. Thirdly, he asks what is meant by 'the Bible' and argues that different communities on interpretation construct different Bibles and that the influence of 'the Bible' on public moral language and imagination is therefore also determined by the power struggles between these groups and by their respective roles within a particular society. He concludes with the moral question why and for whom this is an important question at this point in time.

**SMIT, D. J.**

Wat beteken 'die Bybel sê'? 'n Tipologie van leserskonstruksie. *Hervormde Teologiese Studies* 47, 1 (1991) 167-185.

It is argued that the unity of the Bible, so important to (Reformed) theology, ethics and life, is inevitably the result of constructs on the part of reader communities. A typology of such constructs is suggested, organising of 'the Bible' in diverse ways, in order to facilitate discussion between systematic theologians and biblical scholars.

**SMIT, J. A.**

Mark 7:8 & 9 in counter-determining context. *Neotestamentica* 25, 1 (1991) 17-32.

The explication of contextualisation in terms of metaphor theory facilitates the utilisation of procedures of literary analysis, the idea of the model reader of a text, as well as the social analysis of discourses for the explication of the contextualisation of a text. The explication of the interaction between text and reader, or contextualiser in terms of metaphor theory explains some of the complexities involved in reading or contextualising texts. In the metaphoric interaction between text and reader the activity of contextualisation functions as a contextual or situational filter which selects, emphasises, suppresses and organises features of the discourse of the reader, implying statements about it that normally apply to the text. As a text in counter-determining

context, the text is retroactively determined by the discourse which selects, emphasises, suppresses and organises features of the text, implying statements about it that normally apply to the discourse or context.

**SMIT, J. A.**

New avenues: The dialogical nature and method of Bible instruction. *Scriptura* 38, (1991) 39-59. Discusses new methods of Bible instruction that would be based on democratic principles as far as curricula and study material are concerned.

**SMIT, J. A.**

Theoretical perspectives: Contextualisation as metaphoric activity. *Neotestamentica* 25, 1 (1991) 1-16.

The use of metaphor, transposed from small to large units of speech is analogical to the structuralist transfer of the laws of language organisation from units of levels below the sentence to units of an order above or equal to the sentence. The metaphor can be defined as a word in counterdetermining context. The unconventional contextual use of the metaphoric term creates a tension which can be explained in terms of the interaction view of metaphor. The metaphor functions as a contextual filter which selects, emphasises, suppresses and organises features of the principal subject by implying statements about it that normally apply to the subsidiary subject. The contextualisation of a text can be defined as a text in counter-determining context. The tension between text and contemporary context or discourse is reminiscent of the tension between vehicle and frame in the metaphor. The contextualisation functions as contextual filter of the text which selects, emphasises, suppresses and organises features of the context or discourse by implying statements about it that normally apply to the text in its conventional or original context or discourse. As an activity, the metaphor, as well as the contextualisation has socio-political significance since it is determined by the discourse of the reader or contextualiser.

**SMIT, J. H.**

Die Missiologiese vakke. *Tydskrif vir Christelike Wetenskap* 27, 3 (1991) 133-141.

The relation of missiology to the other theological disciplines is discussed in this article. A definition of missiology is also provided.

**SMIT, J. H.**

Ideologie en teologie. *Tydskrif vir Christelike Wetenskap* 27, 2 (1991) 109-138.

Distinguishes between different ideologies. Discusses the most important characteristics of ideologies with reference to various socio-political examples. Shows how it is possible for theology to be influenced by an ideology and asks whether it is possible to practise a theology that is not influenced by an ideology.

**SMIT, J. H.**

Kenia: Kerke wat hulle profetiese roeping teenoor die staat vervul. *Acta Theologica* 11, 2 (1991) 99-104.

The role of the church and church leaders in the stability of Kenya since independence in 1963 is discussed in this article.

**SMIT, J. H.**

Tentmakersendelinge: Die besinning daaroor in die Lausanne beweging. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 3 (1991) 506-511.

'Tentmaking' and 'tentmaking ministries' is a relatively new concept in the Nederduitse

Gereformeerde Kerk. The church will be well advised to gain information from organisations such as the Lausanne movement which have been practising tentmaking ministries for quite some time.

**SMIT, K.**

Die antropologie van Johannes Calvyn (1509-1564). *Tydskrif vir Christelike Wetenskap* 27, 4 (1991) 81-121.

The article attempts to analyze the 'anthropology' of Calvin by examining his Institution.

**SMIT, K.**

Personwees en die morele status van die embrio. *Koers* 56, 3 (1991) 313-337.

During the last decades the moral status of the human embryo has been compromised in numerous ways. A survey of these reveals the consistent influence of the ideology of the freedom of the human person. Screening the criteria for assigning moral status (if at all) to the human embryo, 'personhood' is the main consideration. In this article the relevance of this criterion is examined from a Christian perspective on man and his ethical life. The conclusion is that the old Scholastic dualism of body and soul has been traded in for a dichotomy of person and body. Personhood is then defined in purely humanistic terms as qualified by rationality, self-conscious decisions, et cetera. An integral view of man becomes impossible and man's bodily existence is devalued. Ethically the results are devastating. The paradigm for treating the ethical issues in this regard should be far more comprehensive and extensive, as only the Christian world view can guarantee.

**SMIT, M. C.**

Die Konserwatiewe Party en die algemene verkiesing van 1987. MA (Geskiedenis), Randse Afrikaanse Universiteit, (1991).

**SMIT, N.**

Why may a marriage not be dissolved? *Orientation* 58-62, (1991) 111-117.

Some biblical perspectives on marriage are given and reasons for the indissolubility of marriage.

**SMIT, P. D.**

Bulawayo gemeentedag: Oomblikke van erns en humor. *Die Hervormer* 84, 8 (1991) 2.

The Bulawayo congregation of the Nederduitsch Hervormde Kerk holds an open air service annually.

**SMIT, P. F.**

Die terugwen van die verlore seun: Die evangelisasiegesprek met die Jehowagetuies. BD, Universiteit van Pretoria, (1991).

**SMITH, A.**

Gemeente Villiers wy kerksaal in. *Die Hervormer* 83, 19 (1991) 2.

The new church hall of the Villiers congregation of the Nederduitsch Hervormde Kerk was recently inaugurated.

**SMITH, D. S. T.**

The stigmatic effects of rape. MA (Clinical Psychology), University of Cape Town, (1991).

**SMITH, J. L.**

Die predikant onder tug in die Nederduitse Gereformeerde Kerk. BTh, Universiteit van die Oranje-Vrystaat, (1991).

**SMITH, L.**

Die invloed van die gesinstruktuur op die geloofservaring van die adolessent. BD, Universiteit van Pretoria, (1991).

**SMITH, W. H.**

Relevance in the teaching of Bible education. MEd (Vakdidaktiek), Randse Afrikaanse Universiteit, (1991).

**SMUTS, M.**

Bywoning van aanddienste kan steeds baie verbeter. *Die Kerkbode* 148, 1 (1991) 3.

According to Reverend M Smuts there is great concern about the attendance of evening services in the Nederduitse Gereformeerde Kerk. Steps must be taken to rectify the situation by looking at the needs of congregations more carefully.

**SNYMAN, G.**

Bedreiging en verlossing in 2 Konings 6:4-7:20: 'n Literêr-teoretiese benadering. *In die Skriflig* 25, 2 (1991) 265-283.

Instead of regarding a biblical text as an archaeological field filled with revelations of God which only need to be exposed, this article focuses on the relationship between the text and its readers. The aim is to discuss the way in which readers can be helped in a certain way. To read is an enjoyable experience which leaves no one untouched. In the play between intrigue and the development of various characters the readers are invited to get to know themselves. The text on which this approach will be applied, is 2 Kings 6:24-7:20. This approach is part of a literary theoretical approach which is not always appreciated by Reformed scholars. Because of the novelty of this approach in the theology of the Gereformeerde Kerke in South Africa, this article endeavours to explain the legitimacy of the approach. It also discusses the concept of narrator while illustrating the use of the concept in the above-mentioned text. The notion of perspective in the sense of focalisation and ideological perspective is also discussed.

**SNYMAN, H. F.**

'n Kriminologiese perspektief rakende dienslewering aan slagoffers van misdaad. DLitt et Phil (Kriminologie), Universiteit van Suid-Afrika, (1991).

**SNYMAN, S. D.**

Die wetenskap van die Ou Testament. *Tydskrif vir Christelike Wetenskap* 27, 3 (1991) 1-26.

The article does not explore the scientific character of theology as such but tries to explain what is meant by 'Old Testament' as a scientific discipline.

**SNYMAN, T. M.**

Die einddoel van kategese. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 1 (1991) 136-142.

Warns against the dangers of aimless catechetics. The article reflects on the ultimate and mediate goals of catechetics in order to utilize this unique opportunity to the utmost.

**SONG, A.**

The inviting home of the soul ceremony as practised in the Song Loh Yee village (canton) in 1988. *Journal for the Study of Religion* 4, 2 (1991) 65-80.

This article constitutes a description and an analysis of the ancient 'Inviting Home of the soul' ceremony still practised in China. The ceremony is conducted to invite home the souls of those who died some distance from the ancestral home. This ceremony constitutes part of the institution of filial piety and the strength of the traditional institution of the family is demonstrated in the need for unity of the living and the dead. Thus, when the soul's presence is divined as having entered the ancestral home, the atmosphere of the ceremony changes from a religious ceremony into a family celebration.

**SOOKLAL, A.**

Guru Nanak, Sikhism and the clamour for Khalistan. *Journal for the Study of Religion* 4, 2 (1991) 45-63.

This article focuses on the life of Guru Nanak (1469-1539), the founder of the Sikh religion. An overview is also provided of the primary doctrines and beliefs of Sikhism, which sought to blend elements of Hinduism and Islam, resulting in a new world faith in India in the 16th century. Finally, the article focuses attention on the current political crisis being experienced in the north Indian state of Panjab where the Sikhs are agitating for an independent homeland, Khalistan, the land of the pure.

**SOOKLAL, A.**

Hindu-Muslim conflict in contemporary India: The Ram Janmabhoomi-Babri Masjid dispute. *Nidan* 3, (1991) 23-37.

Hindu-Muslim relations in post-independence India have not been as cordial as many secularists had predicted. Religious communalism has dominated Indian political life for the past decade. Communalism is an Indian term that defies precise definition, but it is always used in a pejorative sense, implying that religious groups stress the importance of membership in their group over national identity, and that these groups seek their own advantage over those of other groups and of the nation as a whole. The most conspicuous communal bone of contention between the Hindu and Muslim communities of India since the mid 1980's has certainly been the Ram Janmabhoomi-Babri Masjid dispute. This paper seeks to provide an overview of the historical basis of the dispute, to examine the effects of the problem in the socio-political arena, and finally, to consider its implications for secularism in contemporary India.

**SOOKLAL, A.**

Sri Aurobindo: The divine life. *Nidan* 1, (1989) 67-84.

Sri Aurobindo Ghose, the political revolutionary who became one of India's greatest mystic philosophers, represents a remarkable synthesis of seemingly irreconcilable opposites: He is at once Indian and Western, ancient and contemporary, mystical and unfailingly practical. His influence is only now beginning to spread. The article discusses his life and consequent influence.

**SOOKLAL, A.**

Sri Ramakrishna and renascent Hinduism. *Nidan* 2, (1990) 54-66.

There are two men of the nineteenth century who together epitomise the New-Hindu spirit which was to permeate and shape contemporary Hindu thought, namely, Sri Ramakrishna Parmahansa and Swami Vivekananda. Many scholars are of the opinion that the true renaissance of Hinduism in the modern period begins with the teachings of Sri Ramakrishna.

**SPANGENBERG, I. J. J.**

Quotations in Ecclesiastes: An appraisal. *Old Testament Essays* 4, 1 (1991) 19-35.

The subject of this article is the problem of quotations in Ecclesiastes. After a summary of the viewpoints of a number of scholars and a study of four sections from this book (4:4-6; 4:7-12; 9:13-10:1 and 11:1-6), it is concluded that the author (Qohelet) quoted not only wisdom sayings but also other wisdom genres. A prerequisite for the identification of quotations in Ecclesiastes is the assumption that the book contains protest wisdom, or that it belongs to the crisis phase in the development of wisdom. No adequate research, however, has yet been done regarding the identification of quotations on Ecclesiastes, and consensus on this aspect seems relegated to the future.

**SPIES, G. M.**

Die problematiek verbonde aan die maatskaplike hantering van die gemolesteerde kind. *Koers* 56, 1 (1991) 93-103.

Sexual molestation is most certainly the phenomenon that evokes most repulsion in society at large, and in the helping professions. Since this phenomenon has been exposed by various sources, it is clear at present that professional institutions or people are still not successfully geared to render a non-fragmented service to the culprit, the victim and their various families. It would appear that, when services are rendered, the various professions involved in the case are not clear with regard to their various roles. Not only does a lack of knowledge exist regarding the phenomenon dealt with, but also regarding the legal process that is mostly involved in these cases. Almost no identified resource exists in the community which one can approach for help without the emphasis on prosecution. This may enhance the possibility that cases still be kept secret. The question may be asked whether prosecution should be the way to handle sexual molestation, a process during which the involved child cannot be fully protected. Should other forms of help-rendering not be considered?

**SPOELSTRA, B.**

Die sogenaamde kategismuspraak: Vanwaar, waarom en hoe? *In die Skriflig* 25, 3 (1991) 363-382. The Heidelberg Catechism originated in 1563 in the Paltz by political authority of the head of state for the purpose of education in schools and for general religious instruction. This document received the status of an official doctrinal creed (confession of faith) in the churches in the Netherlands at the Synod of S'Gravenhage in 1586. Unity of faith as confessed determined the being of the church and ecclesiastical unity. The same synod therefore prescribed weekly preaching of the main content of the Christian doctrine and referred to the chapters of the Heidelberg Catechism as agenda for this purpose. The Church Order (art. 68) still maintains this prescription for the GKSA today. A lack of understanding of the real meaning and purpose of doctrinal preaching gave rise to a wrong perception that the Catechism as such is ordered by ecclesiastical authority to be preached. In this article it is asserted that in the so-called 'catechism-sermon' more than one pericope from Scripture should be used in context - rather than to focus on a text in isolation - to highlight a certain section in the Heidelberg Catechism. In homiletics this kind of sermon should also be treated according to its own genre in homiletics.

**SPOELSTRA, B.**

'n Oorsig oor die diakoniologiese rol van die Gereformeerde Belydenisskrifte in kerkwees. *In die Skriflig* 25, 2 (1991) 217-242.

While theology usually concentrates on the history and content of the Reformational creeds, less systematised information is available about the ministry and service which these creeds should fulfil in the life of the church as believers. This study points to a consistent continuity in the way

confessions of faith were used by the early Christians, the Reformers and in the creeds of the Reformation. The content of the Heidelberg Catechism in particular bears a remarkable correspondence to the tradition in the early churches. Creeds can only be confessions of faith if they communicate the revelation from Scriptures. If creeds function thus, the current widespread indifference to the practical use of even the Heidelberg Catechism in the practical world of the church must be ascribed to the illegitimate distinction which Rationalism draws between practical (or subjective) and doctrinal (or objective) theology.

**SPOELSTRA, B.**

Presbiteriale kerkregering en presbiterianisme. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 1 (1991) 57-67.

Contends that presbyterianism takes the visible church as point of departure, identifying it with the church of Christ. It deviates from the christology of Calvin's presbyterian system. Presbyterianism is intolerant to local freedom and responsibility and was the major cause of the separation of the GKSA in 1859/60.

**SPOELSTRA, T. A.**

Tolerance and human dignity. *Tydskrif vir Christelike Wetenskap* 27, 1 (1991) 1-21.

Human actions are performed within and as part of reality. His actions, his willing and choosing are based on and supported by his understanding of reality and its truth. We experience by the differences in human actions in the various human and social relations that in general a consensus about this understanding of (the truth of) reality is absent on a large scale. The absence of a consensus about understanding reality may evolve gradually into a disagreement in this understanding. In civil society this is especially noticeable in the effects of (politically bound) ideology on daily practice and the reactions of people to these effects. In particular when by an -ism man is reduced to an object in one or more modal aspects, the human dignity is affected. These effects and reactions are often manifest in restricted tolerance regarding foreign and different opinions, manners and customs. The tolerance problem arises in particular when it is experienced as injury of human dignity. In this paper it is explained that tolerance is an upper limit of the deviations from a reference allowed to achieve the desired situation/purpose. The reference has to be calibrated against some norm. It is also shown that tolerance has a normative character and that it should be distinguished properly for each of the normative modal aspects of temporal reality.

**STANDER, H. F.**

The application of themes from the Graeco-Roman world in early Christian religion: St Basil. *Acta Patristica et Byzantina* 2, (1991) 52-67.

Shows to what large extent the Church Fathers borrowed ideas and themes from the classical writers, and how the Fathers applied and dealt with these themes in their own writings. Concludes by highlighting the practical implications of the study.

**STASSEN, S. L.**

Jesaja 40:1-11 en 49:1-13 as belangrike struktuurmerkers in die komposisie van Jesaja 40-55. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 2 (1991) 178-186.

Isaiah 40-55 forms a compositional unit. The unity is mostly ascribed to the fact that 40:1-11 and 55:1-13, as prologue and epilogue respectively, mark the start and the end of Second Isaiah. Most interpreters fail to find other structural markers that contribute to the unity of Second Isaiah. The article contends that chapter 49:1-13, seen as a second prologue, makes it possible to determine the logical structure of Isaiah 40-55.

**STEENEKAMP, N. J. S.**

Dekonstruksie en Bybelse hermeneutiek. *Hervormde Teologiese Studies* 47, 2 (1991) 473-486.  
The purpose of this article is to evaluate deconstruction as a postmodern philosophical viewpoint in relation to biblical hermeneutics as a theological interpretation method. A short exposition of postmodernity is given to emphasise deconstruction's aim of deconstructing traditional views on texts and metaphysics. This leads to intertextual reading which is in opposition to the textual reading of biblical hermeneutics. The consequences of deconstruction are finally evaluated in relation to the methods of 'Redaktionsgeschichte' and the 'historische Jesus Forschung'.

**STEENVELD, L. N.**

South African anti-apartheid documentaries 1977-1987: Some theoretical excursions. MA (Journalism and Media Studies), Rhodes University, (1991).

**STEWART, P. R.**

The siting of low income housing in the Durban region of Natal/KwaZulu. PhD (Architecture), University of Natal, (1991).

**STEYN, C. S.**

'n Prakties-Teologiese ondersoek na lofpysing in die Ned Geref Kerk. BD, Universiteit van Pretoria, (1991).

**STEYN, F. G.**

Burnout amongst ministers of religion. DPhil (Sosiologie), Universiteit van Pretoria, (1991).

**STEYN, J.**

Die opvoedingsfilosofiese kontinuïteit tussen die sendingonderwys en onderwys vir Swartes na 1953 in die RSA. DEd (Fundamentele en Historiese Opvoedkunde), Potchefstroomse Universiteit vir Christelike Hoër Onderwys, (1991).

**STEYN, M. C.**

Sinbelewenis van die dwelmmiddelafhanklike pasiënt. MCur (Psigiatriese Verpleegkunde), Randse Afrikaanse Universiteit, (1991).

**STEYN, R. S.**

Eusébeia en Pstis in die pastorale briewe: 'n Semanties vergelykende studie. BTh, Universiteit van die Oranje-Vrystaat, (1991).

**STEYN, S. S.**

'n Sielkundige studie van beskuldigdes wat op aanklag van moord vir observasie verwys word. MSocSc(Kliniese Sielkunde), Universiteit van die Oranje-Vrystaat, (1991).

**STEYN, W.**

Bybelverspreiding: So werk ons mee aan die grootse taak. *Die Hervormer* 84, 9 (1991) 3, 8.  
Reports on the work of the Bible Society of South Africa, and its aims for the future.

**STIMIE, G.**

'n Kritiese evaluering van die 1990 Algemene Sinode se besluit om die Apostoliese Geloofsending van Suid-Afrika as volle Christelike kerk te erken. BD, Universiteit van Pretoria, (1991).

**STRAUSS, D. F. M.**

Hoe kan ons wetenskaplik oor God praat? *Tydskrif vir Christelike Wetenskap* 27, 2 (1991) 23-43. Reflects on the differences and similarities between scientific and non-scientific language about God. Even scientific language is confined to human boundaries and can only speak of God in a referential, preliminary fashion. It can only bring about a more systematic and abstract perspective of God, it cannot 'define' him more accurately than non-scientific language.

**STRAUSS, D. F. M.**

Wat is teologie? *Tydskrif vir Christelike Wetenskap* 27, 2 (1991) 1-22.

Tries to answer the question of the identity of theology. This question can only be answered adequately once a clear definition of science has been established. The relation between theology and Scripture is also of decisive importance.

**STRAUSS, L. J.**

Gemeente Port Elizabeth 40 jaar oud. *Die Hervormer* 83, 24 (1991) 2.

The Port Elizabeth congregation of the Nederduitsch Hervormde Kerk celebrates its 40th anniversary in 1991.

**STRAUSS, P. J.**

Beginsel of metode? Die Ned Geref Kerk en apartheid ná Cottesloe. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 3 (1991) 436-446.

Apartheid is qualified as the political policy of the South African government until at least the early nineteen eighties. The relation of the Nederduitse Gereformeerde Kerk to this form of apartheid is discussed in the article, with specific reference to the decisions of the General Synod(s) of the Nederduitse Gereformeerde Kerk.

**STRAUSS, P. J.**

Die Ekklesiologie: Voortgaande ensiklopediese verkenning. *Tydskrif vir Christelike Wetenskap* 27, 3 (1991) 87-100.

Reflects on the nature and method of 'Ecclesiology' within the Reformed tradition in South Africa.

**STRAUSS, P. J.**

Effektiewe sinodevergaderings 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) 153-165.

Highlights the factors that prevent effective church meetings in the Nederduitse Gereformeerde Kerk and provides guidelines for more effective synodical meetings.

**STRAUSS, P. J.**

Kerklike sake op 'n kerklike wyse' - Kan dit gehandhaaf word?, in Strauss, P. J. (red). *Byderwets en gereformeerd: Kerkregtelike opstelle opgedra aan P B van der Watt*. Bloemfontein: NG Sendingpers, (1991) 105-117.

The principle 'Clerical matters in a clerical manner' is as old as the Reformation. While this principle is widely accepted as valid, there does not exist consensus as to what it entails.

**STRAUSS, P. J.**

Kerkreg en ekumene: 'n Verwaarloosde tema 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) 187-200.

Church polity is mostly neglected in ecumenism in the Nederduitse Gereformeerde Kerk, despite the fact that principles for the ecumenical relations of the Church are described in article 70 of the Church Orders.

**STRAUSS, P. J.**

Vanwaar gereformeerde kerkregtelike beginsels?, in Strauss, P. J. (red). *Byderwets en gereformeerd: Kerkregtelike opstelle opgedra aan P B van der Watt*. Bloemfontein: NG Sendingpers, (1991) 23-34. Discusses the historical origins of reformed church orders, starting with Martin Bucer.

**STRAUSS, P. J.**

Wat is ekklesiologie - en kerkreg?, in Strauss, P. J. (red). *Byderwets en gereformeerd: Kerkregtelike opstelle opgedra aan P B van der Watt*. Bloemfontein: NG Sendingpers, (1991) 10-22.

Defines ecclesiology as it is mostly understood in Reformed circles. The author then proceeds to discuss various scholars' opinions regarding ecclesiology in detail, also with reference to P B van der Watt's implicit understanding of the subject as including church polity.

**STRAUSS, R.**

Die seksueel mishandelde kind as hofgetuie. MA(Kliniese Sielkunde), Universiteit van Stellenbosch, (1991).

**STRAUSS, S. A.**

Inleiding in die Dogmatologie. *Tydskrif vir Christelike Wetenskap* 27, 3 (1991) 101-119.

Systematic theology (Dogmatiek/Dogmatologie) is the theological discipline in which systematic reflection on the various aspects of theology as a whole comes to the fore. This fact necessitates further discussion on the future of the discipline.

**STRENG, F. J.**

Purposes and investigative principles in the phenomenology of religion: A reconstruction. *Journal for the Study of Religion* 4, 2 (1991) 3-18.

This brief introductory analysis of, and proposal for, a 'reconstructed' phenomenology of religion, focuses on that kind of phenomenological study that has been central to the field, as expressed in the work of W. Brede Kristensen, Gerardus van der Leeuw, Friedrich Heiler, C. Jouco Bleeker, Mircea Eliade and Gustav Mensching, to name a few.

**STRYDOM, H. M.**

Die pastoraal-terapeutiese funksie van die doop. MTh, Universiteit van die Oranje-Vrystaat, (1991).

**STRYDOM, L.**

Die Algemene Sinode van die Ned Geref Kerk, 1990: 'n Kerkmusiekverslag. *Vir die Musiekleier* 18, (1991) 53-54.

Presents the decisions of the 1990 General Synod of the Nederduitse Gereformeerde Kerk concerning church music.

**STRYDOM, S. J.**

Van begeleiding tot standpuntstelling: Andrew Murray (Sr) se rol in die Sinodes van die Kaaps-Hollandse Kerk. BTh, Universiteit van die Oranje-Vrystaat, (1991).

**STRYDOM, W.**

Die selfkonsep van die adolessent in die enkelouergesin. MEd (Ortopedagogiek (Psig)), Universiteit van Pretoria, (1991).

**STRYDOM, W. M. L.**

Liturgiese sang in diens van die vernuwing van die Gereformeerde erediens. DTh (Diakoniologie), Universiteit van die Oranje-Vrystaat, (1991).

**STUBBS, J. L.**

Afrikaanssprekendes en Nederlands en Afrikaans in die Kerk van die Provinsie Suider-Afrika (Anglikaanse Kerk). *Tydskrif vir Geesteswetenskappe* 31, 2 (1991) 141-155.

Various sources indicate that the Anglican Church had contact with, and exercised some form of ministry amongst Afrikaans-speakers from the earliest years of its presence in Southern Africa. By the 1870's Afrikaans-speaking 'mission' congregations were often ministered to in 'Dutch', both the standard Dutch of the Bible and various translations of the Anglican Book of Common Prayer, and the 'Cape Dutch', or Afrikaans, which was their own vernacular. In the 1920's Afrikaans replaced Dutch as a vernacular church language of these congregations, and in 1925/1926 the Anglican Church published significant Afrikaans versions of the eucharistic liturgy, collects and Scripture readings for Sundays, and the hymnbook. This article seeks to document the history of the use of 'Dutch' (standard Dutch and Cape Dutch) in the Anglican Church in the nineteenth century, noting the replacement of standard Dutch by Afrikaans as a vernacular language of worship in the early twentieth century, and continuing the story of Afrikaans in the Anglican Church to the 1970's. Together with various African languages, Afrikaans is one of the languages' vernacular in regular use today in the Church of the Province of Southern Africa. The article thus also describes the current status and usage of Afrikaans in this multi-cultural and multi-linguistic context. Attitudes regarding the use of Afrikaans in the Church, and the historical, social and political factors informing them are briefly explored.

**SUGGIT, J. N.**

Exegesis and proclamation: Bartimaeus and Christian Discipleship (Mark 10:46-52). *Journal of Theology for Southern Africa* 74, (1991) 57-63.

Explains the message of Mark 10:46-52 as pertaining to discipleship. By looking at the immediate context the implications of discipleship for the current (1990) South African situation is identified.

**SWANEPOEL, F. C.**

Eksperimentering met kerkdienste? *Die Hervormer* 84, 10 (1991) 8.

Discusses experimenting with church services, the office of minister and the influence of computers on society.

**SWANEPOEL, M. G.**

Die 'drie dae'-motief in die Ou Testament (BHS). *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 4 (1991) 541-551.

Aims to examine the different references to 'three days' and 'third day' in the Old Testament (BHS) and to highlight the different meanings of the two terms.

**SWANEPOEL, M. G.**

Job 12: An(other) anticipation of the Voice from the Whirlwind? *Old Testament Essays* 4, 2 (1991) 192-205.

Incongruity, manifested in irony and the ridiculous, appears throughout the book of Job. Job's

answer to his friends in chapter 12 and his lament to Yahweh use creation as the basis for his argument. In Job 38-41, when Yahweh provides answers to Job's questions, he refers Job to the very same creation motif in his answer. In chapter 12 Job emphasises the negative things but, by using the Yahweh name in 12:9, the redactor(s) is anticipating the positive side of Yahweh. Job feels left alone but the redactor(s) structures his pain in a hymnic way in anticipation of the resolution of his problems. The redactor(s) of Job 12 carefully opens our eyes by using anticipatory motifs that astonish the reader, in view of the Voice of Yahweh from the Whirlwind as an answer to Job (and to the reader).

**SWANEPOEL, P. C.**

Christelike kerk word 'n minderheid? *Die Hervormer* 84, 12 (1991) 8.

According to an article in 'Idea Spektrum' of 17 July 1991 the Christian Church in Germany is rapidly becoming a minority.

**SWANEPOEL, P. C.**

Hou die Kerk die huwelik nog heilig? *Die Hervormer* 84, 12 (1991) 8.

Reflects on the question whether the church should sanction other relationships other than marriage.

**SWANEPOEL, P. H.**

Metaforiek, retoriek en politieke beriggewing. *Communicatio* 17, 1 (1991) 7-67.

In this article a systematic explication is given of the fundamental assumptions underlying cognitive theories of metaphor, especially the variant of the theory outlined in Lakoff (1987), Lakoff and Johnson (1980), and Lakoff and Turner (1989). This theoretic framework is then used as reference point for the analysis of a number of conventional metaphors, especially those that figure in Afrikaans newspaper reports on political matters. As is the case in cognitive theories of metaphor, the focus is placed on the cognitive and theoretical force of metaphors as conceptual constructs.

**SWART, C. C.**

Die organiese funksioneringsanalise as konflik hanteringsinstrument. BTh, Universiteit van Stellenbosch, (1991).

**SWART, G. J.**

A functional analysis of the repeated resurrection scenes in the 'Christus Patiens'. *Acta Patristica et Byzantina* 2, (1991) 106-115.

The purpose of this article is to examine the repetitive aspect of the resurrection scenes in the 'Christus Patiens', in order to see what light it sheds on the specific nature and intent of the play.

**SWART, I.**

The Hebrew vocabulary of oppression in the Old Testament: An introductory study. BTh, Universiteit van Stellenbosch, (1991).

**SWART, M.**

Bernardus van Clairvaux na nege eeue weer bekyk. *Die Kerkbode* 148, 16 (1991) 11.

The article is a brief overview of the life and influence of Bernard of Clairvaux.

## T

**TALJAARD, D. C.**

'n Narratologiese perspektief op die 'sustersverhale' in Genesis 12, 20 en 26. MA (Semitiese Tale), Randse Afrikaanse Universiteit, (1991).

**TAYLOR, D. W.**

Religion, politics and symbolic performance: An analysis of the work of Archbishop Desmond Tutu from July 1989 to February 1990. MA (Religious Studies), University of Cape Town, (1991).

**THERON, J. P. J.**

Met die oog op genesingsdienste in die Nederduitse Gereformeerde Kerk. *Skrif en Kerk* 12, 1 (1991) 92-108.

The position of the Dutch Reformed Church in South Africa with regard to the world wide recovery of the Church's healing ministry is discussed. Features of liturgical healing services of other denominational churches are utilised to develop a model for the Dutch Reformed Church in initiating this kind of public ministry.

**THERON, M. C.**

Die verstaan van Olah binne die Psalter vir vandag. BD, Universiteit van Pretoria, (1991).

**THERON, P. F.**

Noordmans se 'social gospel'. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 4 (1991) 591-601. Tries to elucidate Noordman's views on the social significance of the gospel as proclamation of the kingdom of God.

**THERON, S. W.**

Persoonlikheidsfaktore by teologiese studente en predikante. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 1 (1991) 159-162.

The results of a research programme at the Theological faculty of the University of Pretoria (Section B) which has been running since 1986 are discussed in this article. Psychological tests were done on first year theological students as well as on ministers. The ultimate aim is to obtain criteria for evaluating and selecting students aspiring to be ministers in the Nederduitse Gereformeerde Kerk.

**THESNAAR, C. H.**

Aanvullende koinonia-verbande geëvalueer in die bedieningspraktyk van leraars in 'n voorstedelike ring. BTh, Universiteit van Stellenbosch, (1991).

**THLAGALE, B.**

The anthropology of Liberation theology. *Journal of Theology for Southern Africa* 76, (1991) 57-63. The understanding of human persons in Liberation theology can easily be interpreted as a revitalisation of a truly Christian anthropology: It has re-instated the poor as subjects of their own history, it has underscored the absolute value of persons and it has put in bold relief the role of social sin.

**THOM, G.**

The development of theology at Stellenbosch from 1859-1919. DPhil, Rhodes University, (1991).

**TOLMIE, C. M.**

'n Bedryfsielkundige ondersoek na die verband tussen geletterdheid en produktiwiteit by ongeskoolde Swart werknemers. MPL (Bedryfsielkunde), Universiteit van die Oranje-Vrystaat, (1991).

**TOLMIE, D. F.**

Die koms van die parakleet: Johannes 16:4b-16. *Acta Theologica* 11, 2 (1991) 105-112.

People often wonder what the work of the Holy Spirit is. In John 16:4b-16 a twofold answer to this question is provided. The Holy Spirit has a task towards the world and the believing community.

**TOLMIE, D. F.**

The function of focalisation in John 13-17. *Neotestamentica* 25, 2 (1991) 273-287.

This paper is presented from a narratological perspective and especially from a semio-structuralistic approach to narrative texts. For quite a long time 'point of view' was part of the traditional way of analysing narrative texts, but Genette indicated the inadequacy of this concept and substituted 'focalisation' for 'point of view'. Accordingly, the function of focalisation in John 13-17 is analysed by using the theoretical framework developed by Rimmon-Kenan, who largely follows Genette. Following this theoretical framework, the type of focalisation as well as the facets of focalisation in John 13-17 are analysed with the purpose of describing the function of focalisation.

**TREURNICHT, A. P.**

'Apartheid is nie sonde nie.' *Die Kerkbode* 147, 3 (1991) 5.

Dr Treurnicht contends that apartheid cannot be rejected as sin and defends his view of apartheid as scriptural against that of 'Church and Society'.

**TRÜMPELMANN, U. K.**

Die Bybelvertaler van Botshabelo: 'n Lewensskets van die Berlyanse pioniersending eerwaarde R. F. G. Trümpelmann (1841-1923). BD, Universiteit van Pretoria, (1991).

**TSHIWULA, J. L.**

The importance of family relationships for the readjustment of ex-offenders on release. MA(MW), Universiteit van Port Elizabeth, (1991).

**TURK, M.**

Stress and coping in families with learning disabled children. MA (Psigologie), Universiteit van Port Elizabeth, (1991).

**TURTON, R. W.**

Experiences of violence in the lives of township youths in 'unrest' and 'normal' conditions. *South African Journal of Psychology* 21, 2 (1991) 77-84.

Political violence has attracted the attention of psychological researchers in South Africa. In comparison, the more habitual forms of violence occurring in townships have been neglected. In this study the authors investigate the experiences of violence of two cohorts of township youths; one which had recently experienced the violence of 'unrest' and one which had not. A comparison

of the two cohorts revealed some differences, which are related to 'unrest'. There are, however, many similarities which indicate consistencies in experiences of violence regardless of 'unrest'. It is concluded that the more habitual forms of violence deserve more research attention.

## U

**UDDIN, J.**

Muslim minorities: Cultural and social problems. *Al-Ilm* 11, (1991) 1-16.

Defines what is meant by 'Muslim minorities' and discusses the problems that they face. Cultural problems relate to the intellectual training of Muslims in non-Islamic countries and social problems to education, intermingling of sexes and the media.

**UNGERER, L.**

Die Nederduitse Gereformeerde Kerk en die Wêreldbond van Gereformeerde Kerke: 'n Histories-kritiese evaluasie. DD (Kerkgeskiedenis en Kerkreg), Universiteit van Pretoria, (1991).

**UYS, P. J.**

'n Korporatiewe en verbondsmatige gesinspastoraat gerig op 'n gesonde gesinslewe. DTh, Universiteit van die Oranje-Vrystaat, (1991).

## V

**VADIVELU, V.**

Theological reflections within the 'Indian' pentecostal churches in the Durban area regarding the church and society. MA (Science of Religion), University of Durban-Westville, (1991).

**VALENKAMP, M.**

De problematiek van transsexualiteit en operatiewe veranderingen aan het menselijk lichaam vanuit wijsgerig-antropologisch en etiesch perspektief. *Koers* 56, 3 (1991) 383-407.

The purpose of this article is to discuss the question of transsexualization of gender-dysphoria persons. On grounds of scientific research into the nature and nurture aspects of personality development and the lack of bio-chemical grounds for a transsexual personality development, the author contends that it is a command of love to accept the plea for surgical treatment of gender-dysphoria persons.

**VAN AARDE, A. G.**

Laat die kerk kerk wees. *Die Hervormer* 84, 10 (1991) 1, 8.

Because the Nederduitsch Hervormde Kerk is just as politicised as the whole South African society, its credibility is at stake.

**VAN AARDE, A. G.**

'n Nuwe-Testamentiese perspektief op kinders. *Hervormde Teologiese Studies* 47, 3 (1991) 685-715.

A summary of the position of the child in the ancient times and, more specifically, biblical times is first given. After this attention is focused upon covenantal theology pertaining to the Reformation, and the position of the child in terms of it. Then follows an exposition of the 'Sitz

im Leben' of the so-called 'Kinderevangelium' in Mark 10:13-16 and other corresponding passages. Lastly, suggestions are made concerning the way in which the child should be given an acceptable position in the church.

**VAN AARDE, A. G.**

'The most high God does live in houses, but not houses built by men.': The relativity of the metaphor 'temple' in Luke-Acts. *Neotestamentica* 25, 1 (1991) 51-64.

Since the Kantian revolution, metaphysical knowledge has been articulated by influential theologians in the language of analogy. In accordance with this tradition, the metaphor found in Luke-Acts, that God does live in houses, but not houses built by men, is explored by studying it as a root metaphor. A root metaphor in the theological sense can be defined as the most basic assumption we can make about man's existence and experience. In this article, John H Elliott's proposal that 'temple' and 'household' in Luke-Acts articulate a contrast in social institutions is debated. It is argued that this 'contrast' does not really articulate a shift in social institutions, but rather a broadening of an existing social institution as the result of a changed symbolic universe. This shift in symbolic universe is studied against the backdrop of a tendency to broaden the temple as a theological symbol which had already started and which intensified during the Second temple period. It is shown that the temple, its sacrificial offerings and purifying rituals, were closely associated with the household, its meals and purifying of the concept temple/household. This view is reportedly conveyed by Stephen, Peter, James and Paul.

**VAN BILJON, J. A.**

Ergste probleme rondom huwelik. *Die Hervormer* 83, 24 (1991) 3.

Identifies some of the prominent problems that give rise to discord in the modern marriage relationship.

**VAN DEN BERG, F.**

Verlede, hede en toekoms van die twee teologiese fakulteite (Afdeling A & B) van die Universiteit van Pretoria. BD, Universiteit van Pretoria, (1991).

**VAN DEN BERG, I. A. C.**

Die kerk en vakbonde in Suid-Afrika: 'n Voorlopige ondersoek. BD, Universiteit van Pretoria, (1991).

**VAN DER BANK, D. A.**

Die C. N. O. sending na Europa. *South African Journal of Cultural History* 5, 3 (1991) 88-93.

Christian National Education schools were established in the Orange River Colony in May 1904 as a reaction to the education policy of the colonial government. Rev P. S. van Heerden and General P. H. Kritzinger were delegated by the Synod of the Dutch Reformed Church to raise funds in Europe in aid of this movement. Their mission lasted from September 1904 until March 1905. Because of the amalgamation of the Christian National schools with the government schools in March 1905, the funds raised through the mediation of the 'Nederlandsch Zuid-Afrikaansche Vereeniging' en 'Het Christelijk Nationaal Boeren-Comité' were provisionally withheld.

**VAN DER COLFF, A.**

'Ja' vir God slaan jou nie tot heilige lamheid. *Die Kerkbode* 147, 10 (1991) 11.

Pleads for more participation in the activities of the congregation by young people after confirmation.

**VAN DER COLFF, A.**

'n Tweede kans vir 'n huislose kind. *Die Kerkbode* 147, 1 (1991) 9.

Describes the history of the 'Abraham Kriel-kinderhuis' in Langlaagte from its inception on 14 February 1899 until the present.

**VAN DER MERWE, C. M.**

Doeltreffende gemeentefunksionering in die lig van die liggaammetafoor. MTh, Universiteit van die Oranje-Vrystaat, (1991).

**VAN DER MERWE, F. J.**

'n Vergelyking tussen die praktykteorie en die bedieningspraktyk van die ouderlingsamp in die Nederduitse Gereformeerde Gemeente Graaff-Reinet. MTh (Diakoniologie: Bedieningspraktyk), Universiteit van Stellenbosch, (1991).

**VAN DER MERWE, G.**

Die predikant en sy tydsbestuur. *Die Kerkbode* 147, 6 (1991) 5.

Presents the results of a random test in Port Elizabeth which examined how ministers divided their time.

**VAN DER MERWE, H.**

Hegel, Feuerbach, Marx. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 3 (1991) 455-467.

The relation between Hegel, Feuerbach and Marx is discussed. It is shown that Feuerbach and Marx belong to the so called school of left wing Hegelians, being more militantly atheistic and politically revolutionary than those on the right wing. The consequences of their philosophical constructs are briefly discussed and criticised.

**VAN DER MERWE, J.**

What do we do about personality conflicts? *Orientation* 58-62, (1991) 142-148.

Many married couples have problems adjusting to each other because of their specific personalities. The article provides guidelines for coping with such problems.

**VAN DER MERWE, J. C.**

Watertrappery met evangelisasiewerk vir goed verby. *Die Hervormer* 84, 2 (1991) 3.

Refutes allegations that the evangelistic programme (GETP) of the church has charismatic tendencies.

**VAN DER MERWE, J. F.**

Die aktualisering van die gemeenskap van die gelowiges binne die erediens. *Hervormde Teologiese Studies* 47, 3 (1991) 635-655.

Young people experience the church service in the Nederduitsch Hervormde Kerk as cold and dead. According to investigations they feel that the church service lacks warmth and intimate atmosphere. Therefore this article wants to investigate the community of believers in the church. The question of how the church can realise the community of believers is raised. To reach this point, firstly the Bible and the articles of faith are investigated, and after that a look is taken at the nature of the church service, and the actualising of the community of believers.

**VAN DER MERWE, M.**

Maatskaplikewerk-beraad met jong kinders in egskeidingsituasies met fokus op speeltegnieke. MA in Maatsk Werk, Universiteit van Stellenbosch, (1991).

**VAN DER MERWE, W. L.**

Metafoor en teologie. *Tydskrif vir Christelike Wetenskap* 27, 2 (1991) 65-104.

Discusses the fundamental function of metaphors in theology and theological thinking.

**VAN DER VELDE, P.**

An evaluation of an Aids educational programme in industry: An exploratory study. MA (Psychology), University of Cape Town, (1991).

**VAN DER WAAL, G. -M.**

*Venster op die stad*. Potchefstroom: Instituut vir Reformatoriese Studie, F1: 284, (1991).

Attempts to provide a definition of Art from a Christian perspective. Then the author discusses the phenomenon of cities as expressions of art.

**VAN DER WALT, A. M.**

Die strafregtelike toerekeningsvatbaarheid van depressiewe persone. LL.M (Strafreg), Universiteit van die Oranje-Vrystaat, (1991).

**VAN DER WALT, B.**

Finding a husband/wife 4000 years ago and today. *Orientation* 58-62, (1991) 232-245.

Discusses the value of Genesis 24 for formulating criteria for the selection of a marriage partner.

**VAN DER WALT, B. J.**

Being married is not everything. *Orientation* 58-62, (1991).

The marital distress (of both believers and unbelievers) today makes it urgent to ask about the will of God regarding marriage. Special attention is given to 1 Corinthians 7.

**VAN DER WALT, B. J.**

Christ as a wedding guest: Yesterday and today. *Orientation* 58-62, (1991) 245-252.

Emphasizes the richness of John 2:1-12 for a sermon at a wedding.

**VAN DER WALT, B. J.**

*Proefdiernavorsing: Mag 'n Christen daaraan deelneem?* Potchefstroom: Instituut vir Reformatoriese Studie, F1: 282, (1991).

Does a Christian ethic permit experiments on animals - even if it is for the benefit of mankind?

**VAN DER WALT, B. J.**

The secret of marriage. *Orientation* 58-62, (1991) 253-258.

Song of songs 8:6-7 reveals the secret of a successful marriage and provides some norms for the pre-marital relationship.

**VAN DER WALT, D. W.**

Gemeente Phalaborwa - 25 jaar. *Die Hervormer* 83, 19 (1991) 2.

The Phalaborwa congregation of the Nederduitsch Hervormde Kerk celebrates its 25th anniversary on the 26th of February 1991.

**VAN DER WALT, I. H. DU P.**

Die beoordeling van enkele moderne ekumeniese doopdiskussies. DTh (Sistematiese Teologie), Universiteit van Suid-Afrika, (1991).

**VAN DER WALT, J.**

Can I marry someone who holds a different faith from mine? *Orientation* 58-62, (1991) 58-62.  
 Contends that the Bible is explicit in prohibiting marriage to someone of a different faith.

**VAN DER WALT, J. C.**

'n Prakties-Teologiese studie van voorbidding in die Ned Geref Kerk vandag. BD, Universiteit van Pretoria, (1991).

**VAN DER WALT, K.**

Do we really love each other? *Orientation* 58-62, (1991) 73-78.

Do we really love each other? This disturbing question is very important, because marriage, after all, is a lifelong bond in which man and wife should live together in love.

**VAN DER WALT, N. I. B.**

Geslagsopvoeding as komponent van gesinsvoorligting. DEd (Fundamentele en Historiese Opvoedkunde), Potchefstroomse Universiteit vir Christelike Hoër Onderwys, (1991).

**VAN DER WART, A. D. F.**

Die invloed van die versoeningsklousule (Artikel 4(3) van die Egskeidingswet (Wet no. 70 van 1979)) op die funksionering van die versoeningsbeginsel in huwelikspastoraat. DTh (Diakoniologie), Universiteit van Stellenbosch, (1991).

**VAN DER WATT, D. W.**

Gemeente in Phalaborwa vier kwarteeu. *Die Hervormer* 84, 2 (1991) 2.

The Phalaborwa congregation of the Nederduitsch Hervormde Kerk celebrates its 25th anniversary in 1991.

**VAN DER WATT, G.**

Prof G B A Gerdener en die sendingbeleid van afsonderlike kerke vir afsonderlike bevolkingsgroepe. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 4 (1991) 673-679.

G B A Gerdener was influenced by two theological traditions namely the nineteenth-century missionary tradition as well as the evangelical tradition represented by John R Mott. Both these traditions had a profound effect on his understanding of missions. The article presents his influence on the missionary policy of the Nederduitse Gereformeerde Kerk as a representative of the evangelical-Calvinistic movement in the Church.

**VAN DER WATT, J. G.**

Wie of wat is die 'hekwagter' in Johannes 10:3? *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 3 (1991) 387-394.

In John 10:1-5 a story is related about a shepherd that enters a sheepfold and a gatekeeper that opens the gate for him. It is also related how other persons enter the fold illegally. The question that arises is to the identity of the gatekeeper. With the other persons in the story there is no problem since they are described later on in the chapter. Nothing is said about the gatekeeper however. The article tries to shed light on the function of the gatekeeper in the narrative.

**VAN DER WESTHUIZEN, B. J.**

Konfessie en orde. *Die Hervormer* 84, 7 (1991) 5.

Discusses the relation between the confession of the church and church polity.

**VAN DER WESTHUIZEN, H. G.**

Benaminge en orde. *Die Hervormer* 84, 2 (1991) 5, 7.

In this article, the second in a series on the church polity of the Nederduitsch Hervormde Kerk, the author pleads for a change of the name ecclesiastical law (Kerkwet) to church orders (Kerkorde).

**VAN DER WESTHUIZEN, H. G.**

Christelik-nasionale onderwys in die nuwe Suid-Afrika. *Hervormde Teologiese Studies* 47, 4 (1991) 983-1009.

The Dutch Reformed Church of Africa (Nederduitsch Hervormde Kerk van Afrika), as a People's Church, according to Scripture takes an intense interest in the education of the nation's youth. According to educational principles, the best school is one in one's own cultural milieu. The negative reports on multicultural education received from various countries are disquieting for the Church. Consequently, it is necessary to contemplate different options for maintaining Christian national education in a new era.

**VAN DER WESTHUIZEN, H. G.**

Gelykheid en orde. *Die Hervormer* 84, 9 (1991) 5.

According to the church orders of the Nederduitsch Hervormde Kerk, there exists an equality between the offices of the church. This ideal does not, however, hold true for the reality.

**VAN DER WESTHUIZEN, H. G.**

Kerkbeskouing en orde (3). *Die Hervormer* 84, 5 (1991) 5-6.

Discusses the relationship between ecclesiology and church polity in the Nederduitsch Hervormde Kerk.

**VAN DER WESTHUIZEN, H. G.**

Kerklewe en orde. *Die Hervormer* 84, 8 (1991) 5.

Discusses the relation between religious life and church polity and church orders.

**VAN DER WESTHUIZEN, H. G.**

Sondestelsel en orde. *Die Hervormer* 84, 15 (1991) 5.

Criticises the fact that there are currently 65 ministers in the Nederduitsch Hervormde Kerk who do not have a congregation even though they have the status of minister.

**VAN DER WESTHUIZEN, H. G.**

Volkskerk en orde. *Die Hervormer* 84, 6 (1991) 5.

The fourth in a series of articles on church polity. Like its predecessors this article also takes the doctoral thesis of dr B J van Wyk as point of departure.

**VAN DER WESTHUIZEN, J. D. N.**

Stylistic techniques and their functions in James 2:14-26. *Neotestamentica* 25, 1 (1991) 89-107.

The various steps of Kennedy's method of rhetorical criticism are applied to James 2:14-26. These include a detailed analysis of the passage in which certain of the stylistic techniques are identified and their possible functions in meeting the rhetorical situation indicated. The effects of the various parts and stylistic techniques are persuasive and they work together to the unified purpose of meeting the rhetorical situation.

**VAN DER WESTHUIZEN, J. N. F.**

Verkiesing in die Johannesevangelie in die perspektief van die verhouding tussen God en mens met verwysing na Johannes 15:16. MA (Bybelkunde), Randse Afrikaanse Universiteit, (1991).

**VAN DER WESTHUIZEN, J. P.**

Morphology and morphosyntax of the verb in the Amqi Amarna letters. *Journal for Semitics* 3, 1 (1991) 54-84.

The aim of this study is: (1) To establish the location of the region known as Amqi and to determine its relation to and to distinguish it from the region known as the Beqa. (2) To investigate the morphology of the verb, i.e. a study of the person morphemes and the verbal stems, as used in the Amqi letters. (3) To investigate the morphosyntax, i.e. the relationship between the formation of the verb (its morphemes) and the syntactical meaning thereof. (4) Using the observations form 2 & 3 above in a comparison with the morphology and morphosyntax of the verb in the Amarna letters from other regions. (5) In conclusion, to attempt to characterise the Amqi Amarna letters with respect to the verb and to determine the stage of pidginization of creolization reached and represented by these letters.

**VAN DER WESTHUIZEN, N. J. G.**

Israel in Kanaän: 'n Histories-argeologiese ondersoek na die vestiging van die Israeliete in die Yster 1-tyd. DTh (Ou Testament), Universiteit van Stellenbosch, (1991).

**VAN DER WESTHUIZEN, P.**

Wat kan ons sing in die erediens? Standpunte oor ons kerklied. *Vir die Musiekleier* 18, (199) 4-15. The article stresses that church music must be both Scripturally sound and in accordance with the confessions of the church. It must also be of high musical quality with text and melody complementing each other. This will lead to true adoration and worship of God.

**VAN DER WESTHUIZEN, S. J.**

Die Nederduitsch Hervormde gemeente Lichtenburg 100 jaar oud. *Almanak en bybelse dagboek: Nederduitsch Hervormde Kerk van Afrika* 85, (1991) 1.

Provides a very brief history of the Nederduitsch Hervormde Gemeente Lichtenburg, which is 100 years old in 1991.

**VAN DER WESTHUIZEN, S. J.**

Eeufesprogram van die gemeente Lichtenburg. *Die Hervormer* 83, 22 (1991) 2.

The Lichtenburg congregation of the Nederduitsch Hervormde Kerk celebrates its centenary in 1991.

**VAN DER WESTHUIZEN, W. W.**

'n Kritiese beskouing van H Berkhof se Godsbeskouing. BTh, Universiteit van die Oranje-Vrystaat, (1991).

**VAN DEVENTER, A.**

Afrikaner nationalist politics and anti-communism, 1937-1945. MA (Gesiedenis), Universiteit van Stellenbosch, (1991).

**VAN DEVENTER, H. D.**

Kerklike gesag moet herstel word. *Die Hervormer* 84, 15 (1991) 1.

There is a growing tendency to reject all forms of authority - even by members of the Church.

Despite this fact the Nederduitsch Hervormde Kerk must take a firm stand on its principles and decisions.

**VAN DEVENTER, H. T.**

In God se lig verder. *Die Hervormer* 83, 21 (1991) 1.

In these times of unrest and political uncertainty the church seeks its security, not in human strategies, but in the fact of God's omnipotence.

**VAN DEVENTER, H. T.**

Kommer oor die toekoms van Bybelkunde en Bybelonderrig op skool. *Die Hervormer* 83, 24 (1991) 3.

Reacts to recent reports in the media that the Bible will no longer retain its central position in a rationalised educational curriculum for schools.

**VAN DEVENTER, H. T.**

Opsies in onderwys. *Die Hervormer* 84, 18 (1991) 5.

Considers some of the options that remain for the Nederduitsch Hervormde Kerk regarding education in the future South Africa.

**VAN DEVENTER, P. G.**

Eksegetiese ondersoek na die waarheidselemente in die Elifasspreke met spesifieke verwysing na Job 22:21-30 en die kontrasterende spanninge met verwysing na Job 42:7. BD, Universiteit van Pretoria, (1991).

**VAN DEVENTER, W. V.**

A Congregation in a world of poverty. *Theologia Viatorum Supplement, No 1* (1991).

The following issues are addressed in this supplement: A Congregation in a world of poverty; Poverty within the context of the traditional Venda concept of man; Anthropology in a theological context; A practical ministry of liberation and development.

**VAN DYK, P. J.**

Music in Old Testament times. *Old Testament Essays* 4, 3 (1991) 373-380.

In Old Testament times religion without music was inconceivable. From a relatively simple form, music developed to a more complex level with professional musicians associated with the temple and king's court. Our knowledge of the exact character of biblical music is limited, but recently a Hurrian cult song was deciphered by scholars, giving us an idea of at least the type of melody and harmony that existed in biblical times. Music had various functions, for example magical, emotional, response to God and life, use in holy wars, expression of joy and lamentation, love and hate. Music played an essential role in religion and everyday life.

**VAN DYK, P. R.**

Geen ander naam! *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 1 (1991) 39-44.

Discusses the question of the continuity/discontinuity between Jesus Christ and other religions. The uniqueness of Christ is pointed out by looking at two passages in Acts namely 14:15-17 and 17:22-31.

**VAN ECK, E.**

Die ideologiese funksie van ruimte in die Markus-vertelling: 'n Verkenning. *Hervormde Teologiese Studies* 47, 4 (1991) 1010-1029.

The aim of this article is to investigate the ideological perspective of the narrator on the topographical level in Mark's narrative. Emphasis is placed on Galilee, Jerusalem, the way, house, town, synagogue and temple, as well as space that is put by the narrator into the mouth of Jesus as focal space in the Gospel. The conclusion is made that the 'way' (from Galilee to Jerusalem) must be seen as the most important focal space in the Gospel, which also gives expression to the ideological perspective of the narrator as following Jesus in suffering.

**VAN ECK, E.**

'n Sosiaal-wetenskaplike ondersoek na die 'amp' van die ouderling in die Nuwe Testament. *Hervormde Teologiese Studies* 47, 3 (1991) 656-684.

After discussing the state of the current debate concerning the 'office' of the elder, the author presents his own hypothesis, namely that the position of the 'elder' in the New Testament must in the first place be seen as 'pater familias'. This hypothesis is based on two pillars: firstly on the fact that the Jesus-movement in the New Testament happened to exist as house churches, and secondly on the fact that the terms in the New Testament used to describe the 'pater familias' are also used to describe the function of the 'elder'.

**VAN HEERDEN, C. H.**

Die pneumatologiese kragveld van bekeringsprediking in die bediening van C.H. Spurgeon. MTh (Diakoniologie: Bedieningspraktyk), Universiteit van Stellenbosch, (1991).

**VAN HEERDEN, C. J.**

Die oorwinningsperspektief in die afskeidsredes van Jesus volgens Johannes 13:31-16:33. DLitt et Phil (Bybelkunde), Randse Afrikaanse Universiteit, (1991).

**VAN HEERDEN, P. R.**

Die aantasting en herstel van die natuur. *Acta Theologica* 11, 2 (1991) 42-57.

The fall and salvation have cosmic implications. In this article the cosmological consequences of these two events are indicated. Practical topics concerning these events are discussed and answered.

**VAN HEERDEN, P. R.**

Die aspek van sinduiding in die pastorale bediening aan lidmate van 'n boerderygemeenskap in 'n rampsituasie. DTh (Diakoniologie), Universiteit van die Oranje-Vrystaat, (1991).

**VAN HEERDEN, P. W. A.**

Geprivatiseerde onderwys en die Afrikanervolkstrewes. MEd (Onderwysbestuur), Randse Afrikaanse Universiteit, (1991).

**VAN JAARSVELD, L. J. S.**

Die gelykenisse van Jesus as 'n narratiewe weergawe van die Kerkleer. BTh, Universiteit van Stellenbosch, (1991).

**VAN JAARSVELD, P. J.**

Die figurering van die heiliging in die prediking van die Ned. Geref. Kerk. DTh (Diakoniologie), Universiteit van die Oranje-Vrystaat, (1991).

**VAN JAARSVELD, P. P.**

Selfbeeldontwikkeling as pastorale vraagstuk in die ontwerp van ouerbegeleidingsprogramme vir die bediening. DTh (Diakoniologie), Universiteit van Stellenbosch, (1991).

**VAN LOGGERENBERG, N.**

Nuwe grondwet vir SA: Het die kerk 'n taak? *Die Kerkbode* 147, 2 (1991) 5.

Attempts to define the role of the Church in the present political climate in South Africa with special reference to the new constitution.

**VAN NIEKERK, A. A.**

Akademie en politiek. *Koers* 56, 2 (1991) 151-166.

The purpose of this article is to develop a view concerning the relationship between academy and politics, particularly by taking into account the way in which developments in the institutionalised practice of the university are relevant for our understanding of the idea of the university. The specific question which the author addresses is: What are the peculiar characteristics and mutual relevance of the two human activities which we respectively call academy and politics? Firstly, he discusses views in terms of which academy and politics are radically separated and in terms of which arguments for the alleged political 'neutrality' of the university are developed. Secondly, he identifies three cultural and philosophic developments which, since the advent of modernity, have challenged the viability of such separation. Thirdly, he develops a position which mediates between the extremes of an a-historical academic elitism and a historic ideologising of university and science.

**VAN NIEKERK, A. S.**

Reflections on the household. *Theologia Viatorum* 19, (1991) 31-40.

One of the clearest expressions of a culture's world view can be observed in the household. The household includes the family and the place where the family lives. The way people are living finds visible and concrete form and configuration in the house is built to provide pattern and space for their daily lives.

**VAN NIEKERK, A. S.**

Sosio-politieke konflik: Pastorale riglyne. *Nederduitse Gereformeerde Teologiese Tydskrif* 32, 2 (1991) 315-322.

The guidelines for pastoral therapy in situations of socio-political conflict are dependent on the analysis of the situation as well as the theological point(s) of departure of the pastor. Pastoral care in situations of socio-political conflict must take note of the theological constructs of theologies of revolution and liberation because of their inherent pastoral and diaconological motif.

**VAN NIEKERK, B.**

Holistiese verstaan teenoor analitiese verstaan in Bybelse hermeneutiek. *Hervormde Teologiese Studies* 47, 4 (1991) 1042-1057.

In recent years there has been a growing interest in a holistic approach to biblical hermeneutics. If this holistic approach leads us to a new, post-critical, macro-paradigmatic model, the consequences for hermeneutics - indeed for theology as a whole - should be examined. Mechanism and holism should be explained in terms of each other, to compare their possible advantages and disadvantages. Finally, the relevance of Christianity amid changing visions of reality is discussed.

**VAN NIEKERK, D. L.**

Geloof as *Cognitio* en *Fiducia* by Calvin en die na-reformatoriese ontwikkeling. DTh (Dogmatologie), Universiteit van Stellenbosch, (1991).

**VAN NIEKERK, G. J. A.**

Die verband tussen die struktuur van die teks en die strukturering van die preek. MTh, Universiteit van die Oranje-Vrystaat, (1991).

**VAN NIEKERK, J. G.**

Plan om Christelike onderwys te verseker. *Die Kerkbode* 147, 14 (1991) 6-7.

Evaluates the different school-models currently on the table for discussion and consideration. Concludes that there must also be room for Christian schools with Christian education.

**VAN NIEKERK, J. I. R.**

Tussen praktykteorie en bedieningspraktyk: 'n Ondersoek na die ouderling se evangelisasietaak in die Nederduitse Gereformeerde Gemeente Parow-Noord. MTh (Diakoniologie Bedieningspraktyk), Universiteit van Stellenbosch, (1991).

**VAN NIEKERK, M.**

Determinisme en getemperde determinisme in enkele psigologiese beskouings oor sin en identiteit. *Koers* 56, 2 (1991) 123-138.

One of the most fundamental questions of life is the question of meaning. The way in which man answers this, to a large extent determines his identity. This article investigates the views on meaning and identity as implicitly or explicitly stated by representatives of psychological schools in which man's determinism is stressed rather than his freedom. It focuses on the view of man inherent in each of these approaches. The positive elements are appreciated while there is a simultaneous highlighting of the immanent problems.

**VAN NIEKERK, M.**

Die Christen en die beeldende kunste: Enkele historiese en prinsipiële perspektiewe. *Tydskrif vir Christelike Wetenskap* 27, 4 (1991) 46-68.

The article addresses the misconception that 'Christianity has nothing to do with art'. Christians feel they need only to get involved in matters of art when pornography or plagiarism are concerned. The author discusses the roots of this misconception and provides guidelines for a 'reformational' perspective on the fine arts.

**VAN NIEKERK, M.**

Die kommunikasie van die evangelie aan die Matrikulant in die erediens. BD, Universiteit van Pretoria, (1991).

**VAN NIEKERK, M. J. H.**

Response to J A Loader's 'Different reactions of Job and Qoheleth to the doctrine of retribution'. *Old Testament Essays* 4, 1 (1991) 97-105.

In agreement with Loader, the author concedes that Job's reaction to the doctrine of retribution is a recognition of God's profound sovereignty in executing retribution. However, Loader's contention that Qoheleth experiences man's situation to surrender to whatever fate befalls him with a tense feeling of helplessness, is contested. In an exposition of Ecclesiastes 8:10-15, the author argues that Qoheleth advocates that man should be prepared to appropriate what is enjoyable, if it should be granted to him.

**VAN RENEN, A-L.**

ACSV moet jeugdig wees vir die jeug. *Die Kerkbode* 148, 5 (1991) 7.

In 1990 research was done to determine what people thought of and expected of the 'ACSV' (Afrikaanse Christen Studente Vereniging). The article discusses some of the findings of this research project.

**VAN RENEN, A-L.**

Astrologie: Jou sterre voorspel..Niks! *Die Kerkbode* 147, 22 (1991) 6-7.

Is it really possible to predict the future? Does astrology really help one to 'know your future' in advance?

**VAN RENEN, A-L.**

Die onsekere toekoms: Swartgalligheid pas nie by 'n Christen. *Die Kerkbode* 147, 20 (1991) 6-7.

A 'national depression' has descended upon South Africans during the past few months, according to the 'Vrye Weekblad'. This is characteristic of especially whites, as they stand to lose most in the 'New South Africa'.

**VAN RENEN, A-L.**

Die Verre Ooste: Die mense 'daar ver' roep om hulp. *Die Kerkbode* 147, 11 (1991) 6-7.

During the Easter Season we are privileged to enjoy the blessings of God, yet many people, like those living in the Far East, do not know the Gospel.

**VAN RENEN, A-L.**

Ek wil nou nie skinder nie, maar het jy gehoor.? *Die Kerkbode* 147, 5 (1991) 6-7.

Gossiping is a universal phenomenon -even in the church of Jesus Christ. The author relates several well-known Christians' opinions on the topic.

**VAN RENEN, A-L.**

'Kies dan vandag wie julle wil dien...' *Die Kerkbode* 147, 9 (1991) 6-7.

Comments on and provides a copy of the 'Kwasizabantu-confirmation' which was compiled at the third annual ministers conference at Kwasizabantu. A copy was also handed to the State President.

**VAN RENEN, A-L.**

Moet gemeentelike geografiese grense behou word? *Die Kerkbode* 148, 11 (1991) 6-7.

Is it necessary to retain geographical ecclesiastical boundaries? This question was put to some prominent Nederduitse Gereformeerde Kerk ministers, and the article gives their views on the matter.

**VAN RENEN, A-L.**

Orgaan en weefselskenking: 'n Baba word gebore om haar suster te red..mag dit? *Die Kerkbode* 147, 24 (1991) 6-7.

With reference to a real life example, the question is asked whether it can be ethically justified to have another baby with the aim to of saving an existing child.

**VAN RENEN, A-L.**

Pinkster en musiek: Moet ons sang anders klink met Pinkster? *Die Kerkbode* 147, 13 (1991) 6-7.

People have different expectations during the ten days of Pentecostal services in the Nederduitse

Gereformeerde Kerk. One of the most prominent, however, is that the singing must be more 'inspirational'. Some views on the subject are presented.

**VAN RENEN, A-L.**

Prys Hom met die tamboeryn en koordanse..in die NG Kerk? *Die Kerkbode* 147, 7 (1991) 6-7.  
Psalm 150:4 speaks of praising God with 'tambourine and dancing'. Can we still praise God in a similar manner today, or are forms of worship culturally determined? In other words, can we use a verse like Psalm 150:4 prescriptively for worship in our congregations today?

**VAN RENEN, A-L.**

SCAS: Deur woord en sport verkondig hulle die evangelie. *Die Kerkbode* 148, 2 (1991) 6-7.  
Reports on the Sport for Christ Action in South Africa (SCAS) and their evangelistic work. Prominent Christian sportspeople proclaim the gospel message in various centres as part of the work of SCAS each year.

**VAN RENEN, A-L.**

Seksopvoeding sonder die Bybel: Mag dit? *Die Kerkbode* 147, 3 (1991) 6-7.  
Most educationists agree that sexual education is necessary. But can it be done responsibly without taking cognisance of biblical norms?

**VAN RENSBURG, F.**

Misfortune or marriage? Deficient marriage relationships and the scriptural marriage relationship. *Orientation* 58-62, (1991) 101-111.  
Marriage is the most intimate human relationship any individual can be involved in. For that reason it is inevitable that the state of one's marriage will influence your whole life. Thus it is of the greatest importance that one should reflect carefully about one's own marriage. Four typical deficient marriage relationships are discussed and then a scriptural model of a marriage relationship is presented.

**VAN RENSBURG, F. I. J.**

Die konsep bely/belydenis in die Nuwe Testament. *In die Skriflig* 25, 2 (1991) 159-174.  
The aim of this article is to determine the most important Greek words for the concept profess/profession in the New Testament, and also give preliminary definitions of applicable meanings for these words. The semantic model within which this study is undertaken, is the synchronic structuralist view of meaning, and the data in the Louw-Nida Dictionary are utilised. As starting point a definition of the concept profess/profession is given. The words in the Greek New Testament are determined by examining acknowledged professions in the New Testament, as well as encouragements and possible allusions to profess. The meanings within the different subdomains are contrasted in different ways. In conclusion the Greek words for the concept profess/profession are listed, and a definition of each meaning given.

**VAN RENSBURG, F. I. J.**

Tendense in Nuwe Testament-literatuurnavorsing: 'n Analise op grond van twee vergaderings van die 'Society of Biblical Literature'. *In die Skriflig* 25, 4 (1991) 531-551.  
In this article a survey is given of the research trends with regard to New Testament literature as perceived during two meetings of the 'Society of Biblical Literature'. The article also proposes taking these trends as starting point, avenues for the scholarship in South Africa, and especially at the Teologiese Skool Potchefstroom and in the Faculty of Theology of the Potchefstroom University for Christian Higher Education.

**VAN RENSBURG, G. F. J.**

'n Strukturele model vir makrogeentes in die Nederduitse Gereformeerde Kerk. DTh (Praktiese Teologie), Universiteit van Suid-Afrika, (1991).

**VAN RENSBURG, J. F. J.**

'Suster'-, of 'broer'- en 'eggenote'-verwysings in uitinge binne dialogiese konteks (Gen 12:11-13, 18-19; 20:2, 4-5, 11-13; 26:7,9). *Hervormde Teologiese Studies* 47, 4 (1991) 1058-1068.

Four different types of nominal clauses containing 'sister' or 'brother' references, and six containing 'wife' references are identified. They are found to be introduced by the verb 'to say' in either the indicative, imperative (only 'sister' utterances), or phrased as interrogatives. These complex sentences, in turn, function as part of seven greater conversational contexts. The study thus focuses on kernel clauses, noting the way in which they are embedded and combined. This leads to suggestions regarding linguistic variation, the use of narrative techniques and the redactional history of formulas.

**VAN RENSBURG, J. F. J.**

Wise men saying things by asking questions: The function of the interrogative in Job 3 to 14. *Old Testament Essays* 4, 2 (1991) 227-247.

By means of an exhaustive analysis, all related examples in Job 3 to 14 are individually classified according to presence (where applicable) and kind of introductory interrogative particle. The function, within context, of each subgroup is described. In addition, attention is given to a topical classification of the said questions, as well as methodological issues. Brief reference is made to chapters 15-42. A meaningful contribution is thus made towards a specialised aspect of the stylistics of wisdom, as expressed in the first cycle of speeches in Job.

**VAN RENSBURG, J. H. J.**

Die jukstaponering van hemel en aarde in die poësie van T.T. Cloete. MA (Afrikaans-Nederlands), Potchefstroomse Universiteit vir Christelike Hoër Onderwys, (1991).

**VAN RENSBURG, R. J. J.**

Die afname in diskriminasie teen vroue in die werkplek. MA (Arbeidsverhoudinge), Randse Afrikaanse Universiteit, (1991).

**VAN ROOY, H. F.**

Die gebruik van die Ou Testament in die belydenisskrifte, hermeneuties beoordeel. *In die Skriflig* 25, 1 (1991) 29-46.

In this paper the use of the Old Testament in the Heidelberg Catechism, the Belgic Confession and the Canons of Dordt is explored against the background of its use in the time of the Reformation. The most important trends are defined, namely a tendency to actualise, rarely to spiritualise, the interpretation and even quotation of the Old Testament through the New Testament and the use of texts from the Old Testament as 'dicta probantia' (as proof texts). The relation between the Messianic interpretations of the Old Testament in the confessions and the approach of the New Testament is made clear.

**VAN ROOY, H. F.**

Riglyne vir die prediking oor die wysheidsliteratuur, toegespits op die boek Spreuke. *In die Skriflig* 25, 3 (1991) 303-321.

The aim of this paper is to give guidelines for preaching on the wisdom literature of the Old Testament, concentrating on the book of Proverbs. As background for the guidelines, wisdom and