### Ackermann, Lutz

**Limpopo**  
**ASRSA**  
**Session A13**  
**Room 6**

**Free Speech or Blasphemy: A Study of German Media Reactions to Michael Schmidt-Salomon’s “Ferkelbuch”**

A major public debate was sparked in Germany last year over a children’s book that had been published by “Germany's Chief Atheist”, the humanist philosopher Michael Schmidt-Salomon in 2007. Not only was the “Ferkelbuch” (*full title: “Wo bitte geht’s zu Gott?, fragte das Kleenex Ferkel”*) dubbed as “Dawkins for Kids”; it was also seen as a major attack on and as a ridiculing of (monotheistic) religions, Judaism, Christianity and Islam. The heated debate came to a climax, when the Minister for Family Issues tried (and failed) to have the book indexed as "endangering the youth", mainly on allegations of “anti-Semitism”. In this study we will present an overview of this discourse, with special attention to various reactions in the mass media. In doing so, we will try to show, how this particular debate is located with respect to general public opinion in Germany. Finally, we will formulate some conclusions concerning the thorny issue of value clashes in a secular society involving “free speech” on the one hand and “religious toleration” on the other.

### Adamo, David

**Kogi State University**  
**SASNES**  
**Session A5**  
**Room 4**


There are no frequent scholarly discussions on biblical women as those of biblical men. Much attention is not paid to critical discussion of those passages that deal with women generally, perhaps, because there are bias against such passages by both men and women scholars. The truth is that scholarly discussion of passages that deal with African women are in double jeopardy. They are in double Jeopardy first, there is a bias against such passages that reflect the contributions of African women in the Bible, and second, there are very few African biblical women scholars. The purpose of this paper is to examine critically the life of the Egyptian wife of Joseph (Asenath) in the biblical and extra-biblical texts. I will further examine the meaning, the implication of her presence and her contribution in ancient Israel.

### Adamo, David

**Kogi State University, Nigeria**  
**OTSSA**  
**Session A10**  
**Room 3**

**Teaching the History of Ancient Israel from an African Perspective in African Higher Institutions**

A close examination of many books and articles on the history of ancient Israel reveals that most authors, in their construction of the history of ancient Israel followed the process that I will call “biblical deAfricanization.” Despite the fact that no nation was mentioned so frequently (1417 times) in the Old Testament (which is the primary source of the history of ancient Israel) like that of Africa and Africans, except Israelite themselves, the presence of Africa and Africans and their political, social, religious, military and economic contributions are either neglected or minimized. No nation on this earth whose history and achievements have been attributed to other nations like that of Africa and Africans. The purpose of this paper is to challenge the way the history of ancient Israel has been written and taught in Africa, particularly in African higher institutions. It is my aim therefore, to suggest the way forward or what should be the future of Old Testament in Africa by giving examples of how the history of ancient Israel in the Old Testament can be written and taught Africentrically in African higher institutions. This process of reconstructing Africentric history of ancient Israel will involve the method of extending the boundary of African history to include African Diaspora in ancient Israel. This paper will be a summary outline of my current attempt to write the history of Ancient Israel in African perspective. It is my hope that this paper will be opened to scholars of Old Testament for criticism and possible adjustment if given the opportunity to present the paper at this conference.

### Ademiluka, SO

**Kogi State Univ, Nigeria**  
**OTSSA**  
**Session A10**  
**Room 3**

**Understanding Early History of Israel in an African Setting**

The impression one gets from the Old Testament is that Israel arose by a simple genealogical process. Twelve sons of Jacob with their families, seventy souls in all (Gen. 46: 27) went down to Egypt, and,
having grown there into a multitude, all marched out, wandered in a body through the desert, fell upon Palestine, and took it. But critical Old Testament scholarship has consistently affirmed that the history of the emergence of ancient Israel is not that simple. Hence, several approaches have been employed for the study. Among such methods is the interpretation of the narratives in the Pentateuch from the point of view of folklore. It is in line with this dimension that the present research studies the early history of Israel in the African setting. The aim is to find out legendary traits in the narratives of the emergence of Israel that are similar to those found in African legends of ancestry, thereby illustrating the legendary interpretation of early history of Israel from African perspective. It will also find out what implication this illustration has for theology in Africa.

Adewale, Olubiyi
National Open University of Nigeria
TSSA Session A7 Room 12

Theological and apologetic implications of the Yoruba view of the spirit of human beings

The Yoruba people group is one of the major three people groups in Nigeria living primarily in southwest Nigeria (and eastern part of the Republic of Benin) with a population of over 27 million people. Since the belief that human beings are made up of both matter and spirit can be said to be universal, despite the variations in these concepts from people to people, like every other people group, the Yoruba have their concept on the origin of human beings, the origin of the spirit of human beings, the position and the role of the spirit and the destination of the spirit after death. Despite two centuries of contact with the Judeo-Christian worldview, the traditional concepts still wax strong and affect the Christian life both from the pulpit and the pew. The reasons for this can be said to be a close affinity between the Yoruba and the Jewish worldview. This paper thus seeks to establish the traditional Yoruba position on the human spirit, draw a correlation between the Yoruba and the Judeo-Christian worldview through an analysis of the similarities and the differences in the two positions and finally establish the theological and apologetic implications of the Yoruba worldview.

Ajah, M
US/Nigeria
OTSSA Session A17 Room 6

An assessment of the priestly emolument in Numbers 18:8-32

The thesis of this paper maintains that a good synchronization of the tradition-historical exegetical method proposed by Gnuse will facilitate a good interpretation of the priestly emoluments in Numbers 18 and their subsequent application to the church in Africa today. For our study of Numbers 18:8-32, we redacted the steps in the method suggested by Gnuse (1999:584-587) as follows: (1) Ancient Near Eastern parallels to Numbers 18: here we reviewed comparable texts from the Ancient Near East that may have influenced the biblical authors in the written formation of the text. (2) The possible oral pre-history of Numbers 18 was scrutinized to reveal possible developmental stages in their form, message and social setting. (3) The connection of Numbers 18 to the priestly tradition in the book of Numbers and Pentateuch was examined. (4) The use or interpretation of the pericope by the wider biblical tradition concluded the study. The practice of tithes in Numbers 18 was rooted in the theological understanding that the LORD was the owner of the land and the Israelites were to tithe all the wealth of the land as a means of submitting to that sovereign ownership, and as a provision for sanctuary personnel.

Althann, Robert
Pontifical Biblical Institute
SASNES Session B3 Room 11

Job 3: MT and LXX

The third chapter of the book of Job begins the principal part of the book with Job expressing his bitterness of soul. There are numerous divergences here between the MT and the LXX, which textual critics today usually ignore. It is the intention of this paper to consider some of these differences and to examine possible reasons for them.
### Amanze, James
University of Botswana  
SAMS  
Session A12  
Room 4

**Globalisation of theological education and the future of the church in Africa: Some critical reflections towards Edinburgh 2010 and its aftermath**

This paper discusses the nature of theological education in Africa, which, for the most part, has been along denominational lines designed to create little empires for the churches at the expense of others. The argument of this paper is that in the twenty first century the church in Africa must seek new models of theological education. The fact that we live in a global village in practically all aspects of life, it has become imperative that theological education should be pushed beyond denominational lines and beyond confessional ideologies to the point where it addresses the problems and needs of humanity as a whole. Put simply, theological education must embrace a diversity of theological opinions beyond the borders of gender, culture, denominationalism and confessionalism. While the 1910 Edinburgh Conference retrieved the churches from the cold of parochialism in theological education, the 2010 Edinburgh Conference should thrust the churches beyond the frontiers of petty churchmanship to new heights where the need for peace, development, unity and harmony of all of God’s people regardless of race, religious affiliation, gender and ethnicity become the ultimate goal of theological education and religious spirituality as a whole. This need is more acute in Africa today than ever before. It is a given fact that religious pluralism has come here to stay and that in the past hundred years it has been the cause of open conflicts in many African countries leading to untold suffering of the African people in Sub-Saharan Africa. This trend of affairs can be put to a halt only if theological education is patterned along pluralistic lines on a global scale.

### Andrason, Alexander
Univ Complutense, Madrid  
SASNES  
Session A5  
Room 4

**Iparras – two diachronies in a single morphology**

This paper aims at explaining apparently chaotic and highly heterogeneous uses and values of the Akkadian (Old Babylonian) iparras in terms of two universal diachronic unidirectional developments (paths), i.e., the imperfective path and the modal path that originated in a single reduplicative morphology. First (Part 0), the two universal paths will be explained as posited by Dahl (2000) and Bybee, Perkins & Pagliuca (1994). Then, the author will present primary and semantically transparent properties of the reduplication that may underlie and link the two developments. After that, it will be demonstrated that temporal and aspectual values of the iparras may be grouped together and explained as a regular development in terms of the imperfective path (Part 1), while its modal functions can be similarly analyzed as regular realizations of the modal path (Part 2). Next, it will be argued that in light of the universal properties of the reduplication, both diachronies may have originated as one displaying a rare example of a split diachronic movement (Part 3). Finally, it will be demonstrated that the coexistence with the iprus had an important influence on the iparras stimulating both diachronic developments.

### Ayanga, Hazel O
Moi University  
Circle  
Session A15  
Room 3

**The Role of Forgiveness in Healing and Transformation**

Forgiveness is a virtue that is as desirable as it is elusive. Yet its importance can neither be denied nor understated. Forgiveness is the basis for interpersonal and social relationships. It is not just an emotion, it is a conscious decision to let go of the hurts and the pains of the past in order to commit ourselves to the process of change and transformation. As we celebrate 150 years of doing theology in South Africa and as the Circle of Concerned African Women Theologians celebrates its 20th anniversary, it is important that we let go of past grudges and hurts as well as the attendant feelings of resentment and revenge. The need to embrace forgiveness is of paramount importance. This paper explores the role of forgiveness in the healing and transformation of interpersonal and social relationships. Examples will be drawn from various faith traditions and the two organizations that are celebrating their own existence, achievements and indeed failures. The paper seeks to answer the following questions among others: How can we express forgiveness and adopt it as a way of life in our various organizations, associations
and personal relationships? How can we embrace the kind of forgiveness that effects transformation? In what way can our lives be a journey to reconciliation based on forgiveness as a way of life? Celebration refers to the past in an attempt to understand our present, but celebration also looks to the future in an attempt to let go of the past and move on to greater heights. This paper suggests that forgiveness and reconciliation are the link between the two facets of celebration.

**Baird, Anna**

Unisa  
SASNES  
Session A5  
Room 2

**Hatchepsut: Female Pharoah of the 18th dynasty**

Queen Hatchepsut was born into a royal family being the daughter of Thutmose I, she became wife of Thutmose II and later the queen regnant for her stepson Thutmose III. Based on this royal background, she undertook three groups on which to model her kingship when she explicitly assumed the power that she has held unofficially since the accession of Thutmose III (1458-1479 BC). She moulded these three models, namely male kings, king’s mothers and powerful past female regents of Egypt. Supportive of these ancestral role models were influential courtiers such as the royal steward Senenmut, the vizier and his officials, the priesthood of Amun and army generals. Well acquainted with the power of the ideology, tradition and symbolism of ancient Egypt, Hatchepsut would eventually use these as mass communication strategies to retain the throne as rightful king of ancient Egypt for almost twenty one years.

**Balcomb, Anthony**

UKZN  
TSSA  
Session A5  
Room 3

**All is here, all is now, all is one – Participatory consciousness and the African worldview in contemporary science, theology and philosophy**

In his book The Primal Vision J.V. Taylor describes the African worldview as an “unbroken circle”. This implies the ontological unity of all things including the unity of time and space. Placide Tempels in his 1954 book Bantu Philosophy was a landmark exposition of this idea which has been further developed by other African philosophers, notably Alexis Kagame, V.J. Mudimbe, and Leopold Senghor. The contemporary environmental philosopher David Abram has compared this worldview with the phenomenological philosophy of Husserl and Merleau-Ponty and is a strong advocate of its revival in the face of the environmental crisis. From a theological and scientific point of view there is resonance with what has been called the “panentheist” turn. Numbers of scientist/theologians, for example Philip Clayton, Arthur Peacocke, and Niels Gregerson, advocate a similar shift in paradigm, using quantum and emergent theories to argue for panentheist notions of the God-world relationship. African theologians such as Idowu coined the phrase “diffused monotheism” to describe a typical African view of God. This resonates with the entire theme and should alert us to the relevance of African theology and philosophy for today.

**Barrett, Peter**

UKZN  
SASRF  
Session A8  
Room 7

**New-style natural theology and its role in South Africa**

A new natural theology is emerging within the current discourse between science and Christian belief. It aims to produce a theological meta-narrative of the nature and process of our evolutionary world by means of insights from Christian tradition, the sciences, the creative arts and the realm of ethics. This can provide a world affirming, widely embracing perspective from which to address major questions of human existence (suffering, purpose, etc) and public affairs (politics, law, education, etc). Here we discuss the form and place of such an integrative theological task. We then consider several ways in which it seems relevant to the development of theological thought in South Africa vis-à-vis atheism and creationism on the one hand and African traditional spirituality on the other.

**Barrett, Peter**

UKZN  
TSSA  
Session A14  
Room 12

**The Holy Spirit in Matter, Mind and Meaning: A New-Style Natural Theology of Divine Action and**
Inspiration

We consider the nature and role of an emerging new-style natural theology in which the work of the Holy Spirit is discussed in terms of the world-picture of the sciences combined with the world-view of Christian tradition. Bearing in mind the Irenaean idea of the Holy Spirit as beautifier and perfecter of the creation, we explore the question of how this role may be construed in the search to understand, first, the evolutionary unfolding of the world and its creatures and, second, the process of divine inspiration. In particular we discuss John V Taylor’s comment that the Holy Spirit enables us not by making us supernaturally strong but by opening our eyes.

Baumann, Christoph

UKZN

ASRSA

Session A9

Room 6

Spiritualities of Peace: Analysing Spiritual Foundations of Peacebuilders

In this presentation I am going to offer some answers to the question: What has motivated and sustained great peacebuilders, such as M.K. Gandhi, M.L. King, Th. Nhat Hanh, A.G. Khan and D. Tutu spiritually? Defining spirituality as the subjective, motivational dimension of a human being, I will examine the relationship between these peacebuilders’ spirituality and their socio-political involvement. I will motivate that their spiritualities can be characterized as rooted in, or connected to the mystical tradition of their respective religion, with the fruits of these spiritualities being a commitment to social justice and at the same time an extraordinarily inclusive attitude towards human beings, even opponents or enemies. The convergence of aspects of the respective spiritualities of these peacebuilders has implications for the interreligious dialogue.

Boshoff, Willem

Unisa

SASNES

Session B3

Room 9

Historiese bewussyn ter wille van teologiese relevansie: Indrukke vanuit die “Bybelse Argeologie”-debate

Op die Internet gespreksgroep “Kletskerk” het ‘n gesprekstema gedurende 2008 oor Bybelse Argeologie gehandel. Een deelnemer aan die gesprek het verwys na die sonderlinge posisie van Israel Finkelstein in die gelede van “Bybelse Argeoloë” en onder meer gevra: “Hoe hanteer plaaslike teoloë deesdae bevindings soos die van Finkelstein?” en: “Hoe word gapings tussen wetenskaplike navorsingsresultate en Bybelse inhoud aan studente oorgedra?” en ten slotte: “Het Teologie werklik iets om by te dra tot die wetenskaplike diskoeoers?” In my lesing sal ek eerstens krities kyk na Finkelstein en ander jonger argeoloë se posisie tussen die “Bybelse Argeoloë”. Spesifieke aandag sal geskenk word aan hoe gevestigde idees oor die geskiedenis van Israel vanuit argeologiese bevindinge uitgedaag word. Tweedens sal ek die huidige Afrikaanse kerklike debat oor vermeende liberale teologie, wat myns insiens alles met ‘n historiese bewussyn te doen het, beoordeel. Ek wil vasstel in watter mate ‘n historiese bewussyn deel geword het van die teologiese denke en hoe vooronderstellings die debat rig en beïnvloed. Sonder ‘n deeglike historiese verantwoording het teologie werklik min om by te dra tot die wetenskaplike diskoeoers. Indien die teologie relevansie verloor in die wetenskaplike debat, sal die verlies vir die teologie veel groter wees as vir die res van die wetenskaplike wêreld.

Boshoff, Willem

Unisa

OTSSA

Session A9

Room 3

Ancient texts in two recent Histories of Israelite religions. Zevit’s and Hess’s use of the Bible and other ancient texts in their monographs on Israelite religions

There is no doubt that questions on the history of the religion(s) of ancient Israel continue to be issues of serious contention. Gone are the days when good knowledge of the Bible qualified the reader or theologian to make remarks on or come to conclusions about the history of religious thought in Israel. It is common knowledge that the Bible does not speak the last word on the dynamics of religious debate in ancient Israel. Understanding ancient religions requires from the scholar to take into account issues of “religionsinterner Pluralismus” (Lanszkowski), interreligious dynamics, and modern theories of religious interaction. These issues are taken into account by Ziony Zevit in his monograph The religions...
of ancient Israel: A synthesis of parallactic approaches and by Richard S Hess in his work Israelite religions: An archaeological and Biblical survey. In this paper I will investigate and compare the way in which Zevit and Hess utilised biblical texts and the Bible in general, in their books. The implications of the late dating theories of biblical texts formulated by exponents of the Copenhagen and Sheffield schools will be taken into account to establish whether they have relevance in an archaeological evaluation of the religious history.

<table>
<thead>
<tr>
<th>Bosman, Hendrik</th>
<th>US</th>
<th>OTSSA</th>
<th>Session A13</th>
<th>Room 1</th>
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<td>From catechism to historical criticism: 150 years of Old Testament studies at Stellenbosch</td>
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<td>As part of the anniversary of 150 years of theological training at Stellenbosch a critical survey is given of how Old Testament studies developed since 1859. The following six lecturers in Old Testament are discussed:</td>
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| • J Murray [1859 – 1882]  
• PJG de Vos [1883 – 1919]  
• EE van Rooyen [1920 – 1950]  
• PA Verhoef [1950 – 1979]  
• DH Odendaal [1979 – 1990]  
• JPJ Olivier [1980 – 1998] |
| During the survey special attention will be given to the polemical attitude against liberalism in the 19th Century; the influence of neo-Calvinism and the du Plessis ‘heresy’ trial during the first decades of the 20th century; the emergence of a critical and historical consciousness in biblical interpretation during the latter half of the 20th century. In conclusion the question will be raised about the future relationship between the literary, historical and theological dimensions of Old Testament studies in South Africa: can critical Old Testament scholarship survive in precritical African environment? |

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<thead>
<tr>
<th>Botha, Bruce</th>
<th>Society of Jesus</th>
<th>TSSA</th>
<th>Session A9</th>
<th>Room 13</th>
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<td>Matter in the creation theology of Teilhard de Chardin</td>
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<td>Teilhard de Chardin was a Jesuit priest, a scientist and a mystic. His work laid the foundation for a theology of creation that continues to unfold, both cosmically and in the learned halls of academia. In this paper I shall examine Teilhard’s “Law of Complexity-Consciousness” together with his assertion that all matter is in principle conscious matter, requiring a certain level of organisation to cross the threshold beyond which it can be manifested as consciousness. These foundational notions enabled Teilhard to effect a reconciliation between mechanistic Darwinianism and a naive, literal creationism. Teilhard’s theology of creation has implications for a global and ecologically responsible ethic, some of which we shall explore in this paper.</td>
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<th>UP</th>
<th>OTSSA</th>
<th>Session A9</th>
<th>Room 4</th>
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<td>Poetry and Perlocution in Psalm 26</td>
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<td>Psalm 26 is a late pre-exilic prayer of innocence. It protests innocence, invites YHWH to test the suppliant, and expresses dissociation from certain groups of people who behave unethically. In the late exilic period, or soon after that, it ended up in a literary collection adjacent to Ps 24, to which it displays some similarities. Later still, in a post-exilic redaction of the first Davidic Psalter, Ps 25 was composed and inserted between Pss 24 and 26 as the introduction to the cluster of Pss 25-34. In this cluster, Ps 26 now formed the mirror image of Pss 32-33. This investigation focuses on the possible perlocutionary effects it had in each of these stages. How did it seek to persuade YHWH as the prayer of an individual? As a literary text, both at the time when it was preceded by Ps 24 and as it is to be understood in its present position (in the cluster 25-34), how was it intended to inspire and influence its readership? Its poetic qualities seem to have formed the basis for its argumentative effect in all the phases of its use as a religious text.</td>
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Bothma, Gerhard

Changing minds and hearts. A pastoral approach to preaching in a broader liturgical context.

In his article, More questions for the Dutch Reformed Church of South Africa (in HJC Pieterse & CH Thesnaar (eds.), 2009), Dick Armstrong posed a number of questions challenging ministers to help and guide members out of the pews into the streets. Bringing some of these questions, as well as pastoral and ethical issues into consideration, a homiletical theory is developed for a broader liturgical context. The aim of the paper is to briefly outline this theory and to challenge attendees and their homiletical and liturgical communicative actions.

Branch, Robin

“Insights from The Persian Wars on the Character Shortcomings of Xerxes in the Book of Esther”

The Book of Esther describes Xerxes, king of Persia and Media, as an angry man. It highlights the king’s ups (Est 1:12; 7:7) and downs (2:1; 7:10). Surprisingly, Herodotus in The Persian Wars likewise emphasizes the king’s anger and wrath. His classic Greek tale fills in a time gap between Esther 1 and 2: Xerxes travels west from his capital, Susa, and loses a war in Sparta. The Persian Wars chronicles Xerxes’ international humiliation and the despot’s rages along the way. Xerxes bullies and blames subordinates; destroys property and lives in a swath from Persia to Sparta; acts pompously; and exhibits angry outbursts when crossed or thwarted. Herodotus confirms that generals, enemies, and aides tiptoe around this international bully. One, however, does not. Artemisia, a woman ship commander, earns Xerxes’ respect. When the battlefield of his life switches from Sparta back to Susa, the Bible presents a second model of courage, Esther, Xerxes’ new queen. Walking confidently in the halls of power, this lovely “general” in regal robes comes gracefully yet forcefully before the king, time and time again. Modeling anger management techniques with a blend of wisdom and femininity, Esther faces Xerxes’ anger—and neutralizes it.

Branch, Robin

An Examined Life and a Strategic Pilgrimage: Insights from the Book of Ruth

The biblical text introduces Ruth, a Moabitess, at a time of personal crisis. She faces destitution. Life has handed her multiple blows, among them widowhood and childlessness. Her single asset? A cranky and elderly but endearing mother-in-law, now newly widowed and now quite determined to go home to Bethlehem. Ruth joins Naomi’s journey—but for Ruth, it is a pilgrimage. Facing change on every level—new culture, new religion, no friends, and no job—Ruth nonetheless triumphs. Not only does she marry the town catch, Boaz, but also she wins the hearts of her mother-in-law’s friends. Her pilgrimage offers contemporary guidelines for facing change successfully. This paper examines aspects of Ruth’s strategy including a consistent work ethic, a willingness to take the lowest job in town, a lifestyle that allows for no ugly gossip, a decision to adapt, and a choice to keep her opinions to herself. It discusses her humility, courtesy, and humor. When flirted with, she flirts! Significantly, her pilgrimage starts with her conversion to Israel’s God. Indeed, her lonely decision to take the hard path and honor her mother-in-law led others—including the narrator of the Book of Ruth and God—to honor her.

Brümmer, Vincent

Spirituality and the Hermeneutics of Faith

In John 16:13 Jesus refers to the Holy Spirit as ‘the Spirit of truth’ who ‘will guide you into all the truth.’ In this paper I would like to ask what this means and what it entails for our understanding of the nature of religious experience. First I would like to criticise view, made popular by William James, that religious experience is a kind of extra-sensory perception consisting of visions, ecstasies etc. and then argue that religious experience is hermeneutical in the sense that it is a way in which believers interpret their lives and their (ordinary) experience of the world in the light of their faith. Religious experience is experience with the ‘eyes of faith’, and as such reveals to us the meaning of life and the world. Secondly
I would like to explain the sense in which believers claim that it is the Holy Spirit, the ‘Spirit of truth’, that enables us to look on life and the world with the eyes of faith. Thirdly I would like to illustrate this in the light of the way in which believers interpret their experience of evil and suffering in the light of their faith.

Büchner, E

Die verband tussen vrouepredikante se roepingsverhale, teologiese opleiding en die breër kerklike debat rondom die toelating van vroue in die NG Kerk. 'n Kerkhistoriese en prakties-teologiese perspektief

Mondelinges geskiedenis verryk historiese materiaal, is ‘n bemagtigende daad, bied ‘n ruimte aan gemarginaliseerde stemme en is ‘n teenig teen veralgemenings. Wanneer daar oor vroue en teologiese opleiding vanuit ‘n historiese hoek besin word, is dit belangrik om vroue in die teologiese wêreld self aan die woord te stel.
In hierdie referaat sal vroue wat teologiese opleiding in die NG Kerk se drie teologiese fakulteite, vanaf 1944-2007 deurloop het, deur middel van verhale self aan die woord gestel word. Die volgende sake sal aandag geniet:
- Die verband tussen die vroue se verhale, teologiese opleiding en vroue se roepingsverhale.
- Teologiese opleiding, vroue en die breër kerklike debat oor vroue in die kerklike ampte.
- Teologiese opleiding en manlike kerklike taalgebruik en die invloed daarvan op vroue.
- Die verhale van die eerste vroue wie se teologiese opleiding kerklik erken word.
- Vroulike rolmodelle in teologiese opleiding.
- Is die NG Kerk se Teologiese Fakulteite gerat en gereed om vrouepredikante te begelei? Hieronder sal sake soos gendersake en die inhoud van sekere vakke in teologiese opleiding onder die loep geneem word.
- Teologiese opleiding en vrouepredikante se belewing van God.

Bvumbi, Elgin

Life power within the dynamics of the Pharisees

One of the characteristics of the Pharisees has been their “two fold views” towards the Law of Moses or Torah. They perceived the Pentateuch from two different angles of approach: the written law and the oral law or tradition. In this presentation different views of the scholars will be evaluated in this regard. Various matters will be discussed such their religious and political views as well as “power and relations”, the art of their progressive approach, their approach towards the resurrection of the dead, the existence of the angels and the social class system in the society.

Byaruhanga, Christopher

Serving God in an age of uncertainty: Training church ministers for the Great Lakes region

The most important role of a church minister in the Great Lakes Region is to preach the gospel and serve those who are most vulnerable and needy in society. Secondly, he/she is to create communities founded on the Christian principles of freedom, justice and peace. However, for quite long Christian communities in the Great Lakes region have continued to degenerate into a scene of conflicts and violence. Conflicts and violence in this region have become a legacy that reproduces itself in subsequent generations as the conditions that nurtured it in the previous generations are allowed to continue. One of the critical issues facing the church in the Great Lakes Region is the relevance of ministerial education to this kind of situation. Since the introduction of Christianity in the Great Lakes region, Christian communities have remained heavily dependent on their church ministers for the vision and inspiration in both their private and public life. While this trend is to continue for a while, people involved in theological education and ministerial formation have to bear in mind the changes that are taking place in the Great Lakes region. In this paper the author argues that ministerial education should help church ministers in the Great Lakes region to re-discover their proper place in public life by moving into the
centers of power and decision-making if they are to be relevant to the church and to the people they serve.

**Chetty, Denzil**  
Unisa  
ASRSA  
Session A12  
Room 6  

*R eligious Fanaticism: A Critique of ‘Unbalanced’ Faith fostering Fanaticism*

There is a fine line between sanity and insanity when it comes to matters of faith, and it is sometimes overstepped by those with fanatical beliefs. Conventional religious commitment is part of a healthy, socially constituted worldview with resonant social relationships. In the context of religious fanaticism, this worldview with religion reserved as just one of the many dimensions is inadequate. Hence, a worldview predominantly regulated by religion, ignoring other dimensions or limiting them to a much smaller scale takes pre-eminence. Thus, the hypothesis of this paper is that such worldview coupled with an inflated sense of personal rectitude, moral certainty and ideological purity produces an ‘unbalanced’ individual with an excessive irrational view of religion. In the context of faith related extremism, this paper analyses how far the person is willing to go to achieve what he/she believes to be justifiable. The aim of this paper is to provide a critique of the factors promoting an ‘unbalanced’ faith which fosters fanaticism. The critique comes to the fore against the background of two case studies – i.e. (a) The Krugersdorp Satanic killing, and (b) Javon Thompson, 18-months old toddler who was starved to death for refusing to say ‘Amen’. The rationale for this paper centers on the premise of understanding why religious adherents in a religiously diverse society, who attain certain gratification and recognition from their beliefs, act on their beliefs under pressure and revert to a more extreme form that fosters some sense of security amidst the diversity.

**Chetty, Irvin**  
Fort Hare  
NTSSA  
Session A9  
Room 8  

*Re-Contextualisation of the Lukan ‘Oikos’: A Social Scientific Approach*

This paper contends that the concept of the church as *oikos*, in Luke-Acts provides principles for the church to respond to contemporary challenges. The concepts of church and family in Luke-Acts are examined. This paper reflects a distinctive choice regarding methodology in the application of a unique combination of both the contextual and social-scientific methods. It was found that the earliest church community was constituted on the pattern of the extended family in the Greco-Roman world of the first century. This pattern allowed for the development of a rich culture of interpersonal relationships. It was within this environment that the love taught and exemplified by Jesus found its first concrete expression. In family churches, comprising of between 50-100 members, care was taken of individuals in a holistic sense. This was especially important in a society that existed long before the invention of social services, pensions, hospitals and care for the aged. This example set by the first church had far-reaching political consequences. In the fourth century it was this kind of church structure that was taken up as a model for the whole of the Roman Empire. In addition to uncovering the social context of the Biblical text, this paper is equally eager to understand the ‘now’ of one’s own *Sitz im Leben*.

**Chirongoma, Sophia**  
UKZN  
Circle  
Session A16  
Room 10  

*In Search of A Sanctuary? An Exploration of the Challenges Faced by Zimbabwean Christian Migrants in South Africa*

The present paper seeks to discuss the challenges faced by Zimbabweans, who bedevilled by political, economic, and psychological as well as medical injustices are forced to seek for greener pastures into the unknown Diaspora. Cognisant of the fact that Zimbabweans are migrating to any possible and habitable destination the world over, the paper focuses on immigrants in South Africa. The latter is the country in which the author resides. As a Zimbabwean immigrant, the author explores the struggles encountered as one searches for identity, integration and belonging in a foreign land. The church and the Zimbabwean society at large is challenged to go back to the drawing board and address the root causes of the current humanitarian crisis; that is, the deficiencies and loopholes in the institutional structures. The church in the Diaspora, is also called upon to embrace the immigrant community and be involved in
works of healing, restoring, nurturing and caring for life.

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<tr>
<th>Chitando, Ezra</th>
<th>University of Zimbabwe</th>
<th>SAMS</th>
<th>Session A2</th>
<th>Room 7</th>
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<tr>
<td>Equipped and ready to serve? Transforming theology and religious studies in Africa</td>
<td>What can one do with theology or religious studies?” This is a recurring question that students enrolled for theology and religious studies in African institutions grapple with. In most instances, they are mocked by their peers in more “prestigious” programmes. This paper examines the need for transforming African theology and religious studies in Africa so that they are better prepared to tackle relevant, contemporary and emerging issues. Currently, conservatism has prevented these disciplines from offering robust and incisive responses to the pressing issues of our time. Using the example of HIV, the paper contends that lecturers, administrators and students need to be creative and daring to provide intellectual leadership in our time. The paper argues that theology and religious studies must produce craft-competent graduates who are able to pull Africa out of its troubles.</td>
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<th>Ecumenical HIV and AIDS Initiative in Africa (EHAIA)</th>
<th>Circle</th>
<th>Session A4</th>
<th>Room 3</th>
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<tr>
<td>Liberating Masculinities: Interrogating Men in Theology and Religious Studies</td>
<td>Having focused exclusively on women and children in the time of HIV and gender-based violence, non-governmental organisations and faith-based organisations are gradually coming to the realisation that the marginalisation of men is counterproductive. There is an emerging awareness that working with boys and men is strategic. This essay examines the need to integrate and interrogate masculinities in the teaching and studying of theology and religious studies in Africa. For too long, male perspectives (“male-stream”) have been passed on as “mainstream” scholarship in African theology and religious studies. This has had the effect of taking male viewpoints as “scientific” and “scholarly.” This essay traces the growth of theology and religious studies in Africa, paying particular attention to male dominance. In the second section, the essay interrogates the marginalisation of women in the two fields of study. The third section explores the value of liberating masculinities in the teaching of theology and religious studies in the time of HIV and gender-based violence in Africa.</td>
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<th>PTS</th>
<th>Session A4</th>
<th>Room 10</th>
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<tr>
<td>From the ridiculous to the sublime: Practical Theological perspectives on the healing power of humor</td>
<td>Laughter has a deep philosophical meaning; it is one of the essential forms of the truth concerning the world as a whole, concerning history and humanity; it is a peculiar point of view relative to the world; the world is seen anew, no less (and perhaps more) profoundly than when seen from the serious standpoint. Therefore, laughter is just as admissible in great literature, posing universal problems, as seriousness. Certain essential aspects of the world are accessible only to laughter. In a world full of pain we need the liberation of laughter. The keyword in humor is incongruence. Small wonder then that religion offers such a delightful playing field and such useful raw material for humorists: it intrinsically embodies some of the most extreme opposites, for instance contrasting symbols and figures and events between the things on high and things here below, between ideal and reality, between the gift of grace and the call to obedience, between life and death, etc. In this paper some of the implications for practical theology are taken cognizance of, e.g. in terms of epistemological, communicative, and transformative viewpoints.</td>
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<th>OTSSA</th>
<th>Session A16</th>
<th>Room 2</th>
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<td>The Image of the Wailing Woman (Jer 9:17-20) and the Task of the Feminist Biblical Theologian</td>
<td>This paper seeks to explore how the image of the keeners or the wailing women, who in Jeremiah 9:17-20 are called by God to raise a lament over the beleaguered people of Judah, urging the inhabitants of Jerusalem to weep and wail over the tragedy that had befallen them, serves as a powerful metaphor to explore the ongoing task and the purpose of the feminist biblical theologian. The wailing woman as the</td>
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one who brings the community together in their grief, who leads all those who are feeling the effects of the tragedy to resist whatever has been responsible for this pain offers a great example of female agency, of women stepping forward and taking the lead in helping their respective communities deal with their grief in what proves to be extremely traumatic circumstances. The act of wailing and calling others to join in the public showing of grief transforms the keener from a state of invisibility to a position of vivacity, authority, and significance; from a woman-as-object to a woman-as-subject whose actions have a powerful effect in a community that finds itself in crisis. In the spirit of the 2009 OTSSA’s commitment to explore the past, present and future of South African Old Testament science, this essay will make a contribution in envisioning the road ahead as it seeks to explore the image of the keener or the wailing woman as model for outlining the task of the feminist biblical theologian in light of the overbearing societal problems such as HIV-AIDS, crime, continuing gender injustice, racial tensions inherent to our South African context.

Claassens, Susandra

Unisa SASNES Session B3 Room 3

*The so-called “Mesopotamian law codes” – what is in the name?*

It is as a collective human endeavour when studying something to give the subject or object a name and therefore consciously and/or unconsciously convey a specific meaning to it. The generic classification of the law collections of Mesopotamia as “law codes” enclose a certain meaning, which can obscure and confuse the recent debating question whether these collections are an authentic source of Mesopotamian law of which different theories were already developed. The law collections of ancient Mesopotamia are not a singular body of law and consist of different meanings extended over long time-periods and with social, political, economic and ethnic differences. The majority of scholars persist with the idea established by Scheil of naming the collections a codex and interpreting these texts as a codex in its modern meaning. Until new interpretation of documents of daily activities and legal activities, which can prove, that these texts are an authentic legal source and a codex in its modern meaning, the interpretation of the collections on the legal issues of ancient Mesopotamians must be applied with caution and studied together with the greater corpus of cuneiform texts and the branding of the law collections as a codex reconsidered.

Conradie, Ernst

UWC TSSA Session A13 Room 12

*Om die krag van God aan’t werk in die wêreld te bespeur: Enkele opmerkings rondom diskoers oor God se handelinge*

Eietydse diskoers oor God se handelinge in die wêreld word grootliks beïnvloed deur die reeks publikasies van die Center for Theology and the Natural Sciences en die Vatican Observatory. Die argument van hierdie bydrae is dat die vraag “hoe” God handel tipies die een wat hieroor nadink in God se posisie probeer plaas om as’t ware te vra: “Hoe sou ek optree as ek God was?” Hierteenoor is dit ook moontlik om vanuit ’n menslike oogpunt (en dan tipies retrospektief) te vra of en hoe God in die wêreld opgetree het. Hier is daar eerder sprake van verskillende vlakke van toeskrywing – wat mekaar juist nie uitsluit nie. Dan word dit ten diepste ’n saak, op ’n allerlaaste (ultimate) vlak, hoe die krag van God aan’t werk in die wêreld bespeur kan word. In hierdie bydrae word drie heel uiteenlopende perspektiewe hieroor bymekaar gebring, naamlik Wolfhart Pannenberg se opvatting van die Heilige Gees in terme van kragvelde, die Ortodokse siening van die logoi en Afrika-beskouings oor die toeskrywing van gebeurtenisse aan die rol van geeste.

Conradie, Ernst

UWC SASRF Session A17 Room 7

*All theology is natural theology: In conversation with John Calvin and his legacy*

In the context of reformed theology, also in the South African context, debates on natural theology have become largely focused on the Barthian critique against natural theology and the aftermath of the Barth-Brunner controversy. This has helped to highlight the destructive potential of natural theology - as is amply illustrated in the context of Nazi Germany and apartheid South Africa. However, the Barthian
critique scarcely seems to inhibit new explorations of natural theology in science and theology discourse. In this contribution I will offer a constructive proposal on natural theology, namely that the hermeneutic inevitability of natural theology cannot be denied. Indeed, all theological reflection is derived from that which is natural - in the same way that all forms of theological reflection reflect a particular social context. I cannot claim Calvin’s support for such a position on natural theology. Nevertheless, Calvin was evidently not oblivious to the hermeneutical problem of coming to knowledge of God. Instead, I will structure this contribution as a conversation between Calvin and myself - while inviting others to overhear the conversation. I will attend to Calvin’s notion of the *semen religionis*, but also to the deeply intertwined theological contrasts between “general and “special” revelation, between the knowledge of God and of ourselves and the metaphor that Scripture provides us with the necessary spectacles to see God in the world of nature - but also that nature provides us the spectacles to know God.

**Cook, Johann**

**US**

**OTSSA**

**Session A10**

**Room 4**

*The Relevance of Exegetical Commentaries on the Septuagint*

In the past research on the Septuagint focused on text-critical issues. However, researchers currently are involved in considering other facets, especially translational and hermeneutical questions. Various research projects have been developed in order to address these issues. The French project La Bible D’Alexandrie has been actively involved in such endeavours for many years. The main characteristic of this project is that it takes seriously both the Old Greek (OG) text as well as its reception. LXX Deutsch and NETS (New English Translation of the Septuagint) focus more on the OG and are also dealing with these issues systematically. A prominent and timely development is the writing of exegetical commentaries of individual books. It is generally accepted that the Septuagint represents the earliest exegetical perspectives on the Hebrew Bible. Hence it can present invaluable insights into the understanding of parent texts. This paper will address some of these issues from the perspective of the NETS commentary series. It will address methodological issues and discuss some appropriate examples from the Septuagint version of Proverbs.

**Craffert, Pieter**

**Unisa**

**NTSSA**

**Session A3**

**Room 10**

*Beetroot, garlic, lemon and Jesus in the fight against HIV/AIDS: Historical Jesus research as an antidote for religious and folk exploitation*

The impact and human tragedy of the HIV/AIDS pandemic in South Africa can hardly be overestimated. In the absence of an effective medical antidote for the virus, traditional advice and folk-based practices will continue to be employed. Included among these is the role of faith-based communities, in ministering *Jesus the healer*. Based on an understanding that Jesus healed/heals, healing is offered in the fight against HIV/AIDS. Ironically, despite huge differences, this discourse is not unlike the Aids denialism discourse of beetroot, garlic and lemon in the fight against HIV/AIDS. Both contain forms of AIDS denialism, impact on sexual behaviour (if HIV does not cause AIDS, it is unnecessary to have protected sex) and offer necessary but insufficient treatments (in the one instance hope and in the other diet). What can historical Jesus research contribute to the HIV/AIDS debate? Based on the argument that AIDS is not (only) a medical disease together with a historical understanding of Jesus’ healings and healing practices, it can offer at least three insights to address this pandemic. Firstly, in the face of beetroot, garlic, lemon and Jesus as remedies, it can illustrate the efficacy and limitations of traditional and faith-based health care practices. Secondly, by situating folk and faith healing practices within the framework of comparative analyses of health care systems, it can contribute to undermine AIDS denialism. Thirdly, if Jesus’ healings are seen in the context of struggle and conflict (and not merely as bodily interventions), faith communities can adopt a truth or “gospel” of activism instead of the expectations of supernatural interventions.

**Cronje, Fanie**

**Unisa**

**SASNES**

**Session B3**

**Room 9**
History in Isaiah 36-39/2 Kings 18-20: Some textual observations

Isaiah 36-39/2 Kings 18-20 have been the subject of many studies, both on their own and jointly. One of the unresolved issues is the question of priority. Did Isaiah copy 2 Kings, or did 2 Kings copy Isaiah, or did both copy a common source? This question has been addressed from different perspectives, e.g., literal, historical and redactional. Raymond F. Person. (Jr.) has recently put the question in the spotlight again. He approached the question from a text critical perspective and in the process revisits former studies addressing the matter from this perspective. This study builds on Person’s work and tries to establish the possible function of the Hezekiah narrative in 2 Kings 18-20 and what it means to Bible believers in church pews.

Dadoo, Yousuf
Unisa
ASRSA
Session A17
Room 1

Interfaith Cooperation for Said Nursi

This presentation will firstly provide the rationale for interfaith cooperation, which is to stem the tide of atheism emanating from western secularism. His views clearly highlight a stratification of religions in terms of their proximity to Islam: within the category of “People of the Book” (Jews and Christians) he assigns priority to the latter while remaining circumspect about the former; moreover, he fails to mention other religious communities with whom cooperation could still occur at the level of healthy, interpersonal rapport. My paper provides possible reasons for this situation.

Dames, Gordon
CPUT
PTS
Session A4
Room 11

The dilemma and irrelevancy of traditional and 21st century pastoral care and counseling: Caring for families in a context of crime, poverty and HIV/Aids?

Defining the dilemma of institutionalized as well as 21st century pastoral ministry in the face of recurring and persisting existential dynamics of families living and surviving in a pathological context of crime, poverty and HIV/AIDS. Honoring and acknowledging the worldview and living world of families who are trapped in socio-economic and political and ecclesiological realities which remain politically and theologically unchallenged and unchanged. This article attempts to develop a holistic methodology in pastoral theology to transform the socio-economic and political context of families on the Cape flats. Designing a missional relevant and socio-economical and political effective pastoral care and counseling theology for meaningful and contextual therapeutic interventions in and through familial communities as places and spaces of soul care and life healing. Setting a president for interdisciplinary transactions between missional theology, practical theology (pastoral care and counseling), a pedagogy of hope and transformation and social ethical responses for socio-economic and political accountability for the care and healing of life.

Dangor, Suleman
UKZN
ASRSA
Session A15
Room 6

Said Nursi’s Approach to a Dialogue among Civilizations

The aim of this paper is to explore the approach of a contemporary Muslim scholar, Bediuzzaman Said Nursi (1877-1960), to a dialogue among civilisations. It will begin with Nursi’s critique of modern civilization, including his comparison between Western and Islamic civilisations. It will then examine the concept of religious pluralism in Nursi’s thought. Finally, it will reflect on what Nursi identified as the basis for a dialogue between civilisations.

Decharneux, Baudouin
FRS - ULBruxelles
NTSSA
Session A6
Room 8

The Lamb in the Gospel of John and in the Book of Revelation

From the ancient world onwards, critics have insisted on the fact that the Gospel of John and the Book of Revelation could not have been written by the same authors. Major philological differences would attest to an opposition between both texts. Among other assertions, the Greek term used for the word
“lamb” by John the Apostle (‘ho, hè, amnos’) and the Revelator (ancient Greek ‘to arnion’, modern Greek ‘to arni’) is one of the first to be put forward. We will look at this assertion in perspective by showing that if words do not have meanings but uses, as Saussure claims, a symbolic use of these words in texts considered as sacred implies to introduce nuances. This talk will fall within three parts: 1. The implied words in the context of their appearance and their evolution in the Greek language. 2. The symbol of the lamb (between Judeo-Christian and the opening of the community up to the polytheists. 3. A hypothesis relating to the theological choice of the author of Revelation.

Decock, Paul  
SJTI - UKZN  
NTSSA  Session A5 Room 10

**Origen's view of the Gospel of John**

Ever since Clement of Alexandria John’s Gospel has been seen as a “spiritual” Gospel, going beyond the external facts to the deeper meanings of the events. This paper will explore the way Origen understood this unique quality and position of John’s Gospel especially in his introduction to his Commentary on John (Book One, 1-89).

De Gruchy, Steve  
UKZN  
TSSA  Session A11 Room 3

**Water and Spirit: Theology in a time of cholera**

The control of the world’s scarce water resources will be the crucial economic and political crisis of the Twenty-First century. Given that ‘water flows uphill towards money’, this has a direct impact on the lives and livelihoods of the poor. Ultimately the crisis locates around sewage and disease. Stimulated by the World Forum on Liberation Theology (Brazil, 2009) with its theme, Water, Earth, Theology for another possible world, this paper proposes an activist spirituality able to engage with water, sewage and cholera.

De la Porte, Andre  
UP  
PTS  Session A8 Room 9

**Mobilizing and Training FBO’s for HIV prevention through a Value Based Prevention Program**

Faith based Communities must initiate interventions to address the norms, attitudes, values, and behaviors that increase vulnerability to HIV. The “Choose life” program, is ethical and value based behavior change and community mobilization program. The purpose of the program is to train leaders of FBOs and the community, to develop, facilitate and evaluate appropriate ethical and value-based responses to HIV and AIDS and to facilitate community development. A spiritual (“The golden rule” - do unto others as you want them to do unto you) and a cultural (“Ubuntu” - being through community) value framework is the foundation of the program. Against this background six values (respect, responsibility, integrity, fairness, love, service) and three life-skills (decision-making, assertiveness, negotiation) are addressed. From October 2006 to September 2007, a total 264 male and 510 female facilitators were trained at 35 workshops. The trained facilitators have implemented program activities reaching a total of 71832 people. This presentation will focus on the result of an evidence based evaluation of the program and its impact. Recommendation relating to stigma in FBO’s, community mobilization, cultural sensitivity, language, practice scenarios, taboo topics and the role of the family in HIV prevention programmes will be discussed.

Denis, Philippe  
UKZN  
CHSSA  Session A4 Room 5

**The influence of Black Consciousness on South African seminaries in the late 1960s and early 1970s**

Steve Biko and the early Black Consciousness movement had close links with progressive elements within the Christian churches. Aelred Stubbs was Biko’s mentor, for instance, and Simon Gqubule took part in the Black Community Programmes in King William’s Town. The Black Consciousness movement had a noticeable influence on the Christian churches through its seminary training. The paper will examine the relationships between the Black Consciousness movement and South African seminaries, the Federal Theological Seminary, Maphumulo Theological Seminary and St Peter’s
Seminary, Hammanskraal, in particular, in the early years of the movement.

**De Villiers, Johannes**  
University of Stellenbosch  
SASNES  
Session A2  
Room 2  
*Some perspectives on Jewish Gnosticism in the light of the Gospel of Judas*

The insight from Nag Hammadi scholarship that Sethian Gnosticism arose from developments in heterodox Judaism during the late Second Temple Era, receives further confirmation from a close reading of the recently discovered Gospel of Judas. Although the overarching narrative of the text is Christian polemics, to be read as an attack on a branch of apostolic Christianity, a motive study of one passage – the cosmological dialogue between Jesus and Judas – reveals numerous themes that probably tie the text to the Hebrew Bible and (often pre-Christian) Jewish apocalypticism. The role of Seth, numerological speculation and the treatment of angelic figures in the cosmological dialogue are among the strongest indications in this regard.

**De Villiers, Pieter**  
UFS  
NTSSA  
Session A15  
Room 1  
*The New Testament and mysticism*

Biblical Spirituality and mysticism are receiving growing attention in mainstream New Testament scholarship and are enriching established approaches in a major way. This paper will firstly explain the notions of spirituality and mysticism. It will then give an overview of some older and especially more recent research in mystical topics and passages in New Testament Studies. In a third section specific examples of mystical readings of the New Testament will be offered and compared with past readings of these passages. In a final part of the paper the hermeneutical implications of these readings and research for New Testament studies will be discussed.

**De Wet, Brenda**  
UJ  
SASRF  
Session A10  
Room 7  
*In search of a perspective for a new natural theology*

Natural theology attempts to systemize, interpret, and relate a wide range of theories on God, nature, human nature, and knowledge. A perceived weakness in the present movement towards a new natural theology is the absence of a clearly defined perspective like those that demarcate other theologies. This paper argues that natural theology, because of its wide domain, requires a meta-perspective on reality. Therefore, nothing less than the answer to the question, ‘What exists?’ will suffice. The obvious answer offered to this question by Western theology is God and the world, but the kind of relationship that exists between God and the world has not been agreed upon as the many attempts to come to grips with providence, for instance, shows. It is my contention that it is this relationship, the relationship between God and the world, that determines the perspective of natural theology discourse. I shall attempt to clarify this relationship by first inquiring into the meaning of the concept God. Then I shall explore the existence of not-God and the possible reasons for the existence of not-God. Lastly I shall point out a few implications of the argued for perspective for natural theology.

**De Wet, Chris**  
Unisa  
NTSSA  
Session A3  
Room 8  
*The Body as Property: Socio-Economic Perspectives on Slave-Corporeality in the New Testament and Antiquity*

This study examines the problem of slave-corporeality in the New Testament and Antiquity of the first five centuries. The tension between the body as the self and the body as property of another encapsulates this problem. Attention is given especially to the New Testament and other documents of the first century, including slave invoices and testaments of the deceased to form a picture of the status of the slave in antiquity. Sources from the second to early fifth century are also utilised to shed light on the problem. The following issues are systematically addressed: a) The Rhetoric of Slave-Corporeality; b) The difference between slave- and female corporeality; c) The slave and the familia; d) Slave-Corporeality and Ancient economy; and e) Slave-bodies in the early church.
<table>
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<tr>
<th>De Wet, Friedrich</th>
<th>NWU</th>
<th>PTS</th>
<th>Session A8</th>
<th>Room 10</th>
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<td>Speaking the language of the kingdom of God in the context of a society in transition</td>
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<td>Speaking the living, authoritative, boundary-shattering language of the kingdom of God in the context of a liberal democracy influenced to a certain extent by post-modernism, presents the practical theologian with unique challenges regarding the development of theories for the praxis of people that need to rediscover the full implications of their identity as kingdom people. Communicating the presence of the King, kingdom vision and kingdom praxis with authoritarian, slotted, closed and impersonal language, will discourage people finding themselves in complex, flexible and (to a great extent) disillusioned society - living by the hour and creating life on the spot - to make an authentic connection with their kingdom identity and destiny. In this research project theories regarding the different dimensions of language (for instance Searle’s theory on speech acts), will be utilized on a practical theological level to theorize on the responsible and effective communication of God’s kingdom in language acts. Searle identifies three dimensions in language: a) the propositional level that communicates information, b) the intentional level that communicates the intent of the speaker with the language act and c) the relational level that expresses the speaker’s relationship with what is referred to and with the listeners.</td>
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<th>Session A6</th>
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<td>The Revelation of John and Philo of Alexandria on Heavenly Worship</td>
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<td>The question of “heavenly worship” is usually attributed to Jewish influence - primarily from the Qumran and apocalyptic area. So, it is remarkable that such questions also emerge in the most important philosophical thought of the first centuries, “middle Platonism”. Thus, a thinker like Philo of Alexandria distinguishes himself by the use of the platonic language for the explanation of Jewish Scriptures. It would be interesting, therefore, to make a comparison between a major writing from the Jewish apocalyptic area like the Revelation of John (which mainly develops the heavenly worship in a eschatological perspective) and the writings of Philo who expresses heavenly worship in term of “archetype” (maybe mainly the contribution of Antiochus of Ascalon to the platonic question of participation of sensibles with intelligibles). By the studying of these texts in a comparative way, we will try to shed light on both common trends and originality between two traditions rarely studied in conjunction.</td>
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<th>NTSSA</th>
<th>Session A9</th>
<th>Room 9</th>
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<td>John 15: I am the Vine</td>
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<td>The paper examines the trope of the vine in John 15, to explore its background in Jewish and Early Christian tradition. It serves in some cases as a symbol of David and his House. In other cases it serves as a symbol of Israel. It is also used as a symbol for the temple in Jerusalem. John’s appropriation of the vine is charted against this semantic potential and viewed as a symbol of the inclusivity and vitality of the new community inaugurated by Jesus.</td>
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<th>PTS</th>
<th>Session A14</th>
<th>Room 4</th>
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<td>Holistic pastoral ministry and the challenge of violence against women</td>
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<td>Violence against women is a world-wide problem. The seriousness of this problem is exemplified by the recent launch by the United Nations Secretary-General Ban Ki-moon of a multi-year campaign to end violence against women. South Africa is no exception in this regard. Despite a new constitution and a human rights framework which prohibits any form of discrimination on basis of gender, South Africa has very high levels of gender-based violence. Against this background the question can be asked what role religion plays regarding violence against women. From research we know that religious meaning systems, especially due to patriarchal perspectives, are often associated with gender-based violence. On the other hand, research also indicates that religious communities and faith-based organisations often</td>
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provide resources to assist “victims” of gender-based violence and in support of the emancipation of women. What can practical theology contribute in this regard? The aim of this paper is to explore the challenge of violence against women for a holistic pastoral ministry against the background of the ambivalent relation of religion with gender-based violence.

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<th>Dreyer, Yolanda</th>
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<td>The Narrator’s Androcentric Point of View of Women in Matthew’s Gospel: A Gender-critical Exposure</td>
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<td>This paper is conducted from a gender-sensitive perspective and is critical of patriarchal values that are harmful to women and others. The paper expresses concern when the focus on women and women’s roles is usurped by male control and the androcentric self-interest of interpreters and authors. This still occurs in theological studies in general, and is especially prevalent in biblical writings. Recent mainstream Jesus studies have demonstrated that women were welcomed in an “egalitarian” way in the community of the first followers of Jesus and that they made an important contribution to the Christian faith community. This stands in contrast to the silencing and invisibility of women in the patriarchal world of the Middle East. However, in the Matthean community an overtly “misogynistic” passage is the parable of the wise and foolish women. Amy-Jill Levine acknowledges the misogynistic implications of the parable, but points out that in Matthew women were not seen as equal participants. The Gospel of Matthew does include women and other formerly excluded people in the faith community. They do become equal recipients of the love of God. Probably the only portray the women in this passage in a positive light. However, this paper illustrates that Matthew’s story is told from a dominating androcentric narrator’s point of view. The paper focuses on three issues, namely that, according to this narrator’s point of view, (1) women fulfilled a supportive rather than initiating role (Mt 1:2; 9:18-26; 15:21-28); (2) double standards were applied to male and female sexuality and women’s sexuality was regarded with prejudice (Mt 5:29-32; 19:2-12); and (3) women were given the opportunity to live “authentically”, but only if this “authenticity” was sanctioned by men (Mt 20:20-23; 27:38; 27:56).</td>
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<td>Thinking about Knowledge amidst Religious Diversity: Epistemological Relativity and its Impact on Religion in Education</td>
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<td>Teaching and learning in, for and about multireligious contents are a quite ticklish affair. Lecturers often have to deal with students who enter classrooms with snippets of ‘knowledge’ that is mostly framed by their own fears, misconceptions and/or personal ‘truths’ (Roux &amp; Du Preez 2006). One way of dealing with this notion is through contemplating the processes of epistemological realisation, specifically in terms of the social constructivist theory of knowledge. Epistemological realisation in Religion in Education is multidimensional and sinuous and is often accompanied by epistemological relativism. This is mostly due to the plethora of religious truths and beliefs about religions – whether in education or beyond - which characterises a religiously diverse society in a postmodern epoch. This article will aim to address the following main question: What is the impact of epistemological relativity on the study of Religion in Education? In order to address this question a theoretical exploration will be undertaken to clarify the position of Religion in Education in the context of hegemonic discourses. One narrative obtained from a student involved in a pre-service teacher training programme in Religion Education, will be described and analysed as a case study to elaborate on several of the theoretical ideas.</td>
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<td>Towards a new natural theology based on horizontal transcendence</td>
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<td>The paper looks at a framework for working out a new natural theology. The point of departure is that traditional approaches in this regard, from Augustine to Aquinas, Paley, Boyle and Barth don’t get us</td>
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much further. Our thinking reflects our world – a world that has changed dramatically under modern and postmodern influences, especially in light of developments in the sciences. A new natural theology is simply recognition of nature and creatureliness with due regard to scientific knowledge. That is why such a theology must start ‘from below’ with a different anthropology that reflects the worldview of our time. In that context absolute transcendence is criticised and replaced by horizontal transcendence, which takes cognisance of humans’ biological condition and is compatible with present-day scientific ideas. In a horizontally transcendent context the human condition is no longer symbolised by the problem of death: instead the focus shifts to the problem of life. That has radical implications for theological thinking. By way of example the impact on Pauline theological method is considered. Instances of a theological focus on life are examined with reference to Girard, Žižek and Vattimo.

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<th>Du Toit, Flip</th>
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<td>Jail-waarheid van ’n Kuratorium in Suid-Afrika - Kerkregtelik gesien</td>
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<td>Emergence and transcendence in the physical world: a reply to strong reductionism</td>
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The theological rationale in Afrikaner Nationalism and Black Consciousness: A close reading of F J M Potgieter and Steve Biko

When SASO (South African Students’ Association) was formed on the basis of Black Consciousness in 1968 the apartheid regime took a liking to the movement to start with. It looked as if these students wanted to build their own black movement as a separate entity in a permanent way. Soon enough it was to prove disruptive to the whole system of apartheid and the regime became brutal in its handling of their members. However a study of Afrikaner Nationalism and Black Consciousness will inevitably come up with certain similarities. Somehow both deal with the essence of racial or ethnic identity. The stark contrast between the two movements may be more difficult to identify. The contention of this paper is that there is a fundamental difference between the two movements and that one way of ascertaining this is to look at the theological rationale in both. A close reading of Potgieter and Biko would serve this purpose. From a theological perspective I would argue that there are two very different venues being opened: one that is a god-given permanent separation of peoples and cultures, the other that envisions a stage beyond separation and race. While Potgieter builds his arguments on a Biblical verbal inspiration doctrine, Biko embraces the spirit of African culture and religion in its totality, yet insisting on some chore elements of the Christian gospel.

Evans, Annette

Methodological Considerations in Interpreting the Bible for Children: A Practical Approach

This article addresses an age-old pitfall in interpreting the Bible for young children, now experienced in a (post) post-modern context: the cognitive gap between interpreter and child. Globalism, pluralism, and technical and scientific advances exacerbate cognitive dissonance as a result of the “strain” between religious and cognitive experience of reality. Consequently, it was decided to use a real-life situation in an isiXhosa-speaking crèche as a test. Two multilingual booklets were designed in English, Afrikaans and isiXhosa. The case of a child with a congenital defect who attended the crèche was used as an introduction to the passage in John 9 in which Jesus heals a man born blind. The booklets were individually read in Xhosa by mothers who were literate in English or Afrikaans, to their own five-year old children who were selected from the crèche. After the reading, the mothers asked their children three set questions designed to assess their understanding of the story. Afterwards, each mother explained to the researcher what she understood her child’s response to be. The sessions, lasting about half an hour, were recorded by video camera. Preliminary results and possible adjustments to the methodological approach, to the booklets, and to the bible story, are submitted for discussion.

Evans, Jean

Contemporary Spirituality and the Thirst for God

Celebrating the endless diversity of the Spirit, contemporary spirituality attempts to slake the thirst for meaning, communion, and inner harmony that human beings experience. Beyond gender and beyond denominational lines, it offers validation of personal religious experience, de-stigmatizes the marginalised, endorses “wellness” as a new form of salvation, tends the holy in people and honours the earth. Its sometimes uneasy relationship with tradition pushes boundaries. At the same time, the tradition of thirsting for God – broad as the ocean and wide as God’s mercy – embraces the subtle and/or unrecognised yearnings of the human spirit to see the face of God.

Farisani, EB

An appraisal of current trends in African Biblical hermeneutics

This paper examines the contribution made by various methodological approaches to African Biblical scholarship in the past and present. It further spells out some challenges for the future.

Foster, Dion

Red versus green and what matters most: Deconstructing the conflict between spirit and matter in the
Red (social issues) has taken greater prominence in African Christianity than green (environmental) issues. However, as changes in the global climate, as a result of inadequate care for the earth and the earth’s resources, affect the poorest citizens of the earth there is a need for the development of a responsible theology that maintains a balance between red and green issues. This paper discusses why red issues are more prominent than green issues in African Christianity. It is argued that this is because of the dominance of socio-economic problems that afflict the lives of so many South Africans, a false dualism that has been created between ‘red’ and ‘green’ issues that has resulted in a destruction of natural resources in the interest of social justice. Such a reality is foreign to the traditional African notion of harmony between people and the planet. It is argued that there is a need for a return to the notions of botho and ubuntu in African Christian theology to rectify the current theological anomaly. A balanced African Christian theology the only sustainable and responsible approach to spirit and matter in the African (and the global) context.

Gadanou, Fidele
Protestant University of Central Africa
Circle Session A17 Room 10

Gendered Violence in God’s Name? An African Woman’s Analysis

That our contexts, both on the African continent, and in the broader global context are typified by violence, particularly as the latter is done on women and children, is a fact. Violent acts such as wars, the rape of women and children, various forms of brutalities, murders to name but a few examples, typify our world today. In many an instance, such violent acts, are perpetrated in the name of God. Important questions to be asked in the present paper are as follows: Does God endorse violence? If not, how may we re-read some of the “violent” texts portrayed as being performed by the deity in the Old Testament? With the Benin West African context as a point of departure, the present paper seeks to critically engage the preceding questions and other related questions through a justice-seeking gender lens.

Gathogo, Julius
Unisa CHSSA Session A3 Room 14

The birth of Protestant education in Eastern Africa: Johannes Ludwig Krapf (1837-1872)

Christian Education as in the Latin educatus sum is basically meant to nourish, to nurture and to guide everyone into the truth of the Gospel regardless of age, gender, denomination, status, and area of origin or background. In this paper, I intend to highlight how Christian education (and theological education in general) was shaped and reshaped by the pioneer Protestant missionary in Eastern Africa Johannes Ludwig Krapf, The paper attempts to show how Krapf tried to carry out his role despite the challenges that he faced. These challenges included: rejections, threats to his life and death of his wife and child due to tropical diseases. To this end, the article will attempt to show the importance of various methodologies in Christian/theological education. This includes biblical translations, working closely with the locals and the use of schools as medium of Christian/theological education. By retrieving the history of Protestant Christianity as propagated by Krapf, the paper intends to demonstrate that early theological education in Africa was problematic as its pioneers had to devise different approaches in response to the situations they encountered. The paper will start with a historical overview of the church as a teaching community from the first century to the present. It will show that even though there is room for improvement, Christian/theological education in Africa today has to follow the trajectory propounded by missionaries such as Krapf.

Gatwa, Tharcisse
Protestant Theology, Butare SAMS Session A10 Room 8

Transcultural Global Mission: An Agenda for Theological Education in Africa

Calling Christianity in the South to undertake a new mandate aiming at carrying out a transcultural global mission has become a widespread constance in recent decades (Walls, Jenkins, Bediako, Barratt). This paper intends to explore the generosity of such a call in relation to the challenges African
Christianity faces at home including the incapacity to affirm its missionary identity; the weaknesses of its theological education; the incapacity to adapt to rapid mutations. Several thousands of new members may be joining the church each single day, still this contribution argues under present circumstances Christianity in many contexts of the South is a giant standing on clay legs. Drawing from profiles of some theological institutions the paper look at the horizons of theological education in a context where ecumenical theology seems to be short of vision, goals and strategies and lack arguments to challenge the “theologies of prosperity” being nurtured from large metropolis in Africa even from outside Africa which “imbecile” Christians. Based on a number of the fundamentals of higher education: the quality of academic staff, research and distribution of knowledge, the schools of thought, the paper challenges theological institutions and ecumenical organisations in Africa on the understanding of the universal mission of higher education, tools and conditions created to sustain their ambition and above all to offer Christianity in Africa chances for existence and prosperity.

Gericke, Jaco  
North-West University  
SASNES  
Session B2  
Room 3

The nature of religious language in the Hebrew Bible - a philosophical reassessment

After a cursory introduction to religious language as a philosophical problem, prominent theories in analytical philosophy of religion are discussed with reference to their relative application value in the context of the complex pre-philosophical language games of the Hebrew Bible. Included are arguments demonstrating why, in the context of ancient Israelite religion, none of the traditional theories can account for the peculiar nature of the discourse. Even the popular view that all god-talk is metaphorical is shown to be non-informative at worst and a sweeping generalization at best. To account for all of these misconceptions an error theory is then presented via a historical genealogy showing how the Hebrew Bible’s religious language became philosophically problematic in the first place. The modern distinction between religious and secular language is itself shown to be conceptually anachronistic and based on a false dichotomy when viewed from the perspective of ancient Israelite metaphysical assumptions regarding the language-reality relation. Conversely, many contemporary conceptual problems in philosophy of religion are the direct result of Yahwism’s eclectic diachronic transmutations of polytheistic conceptual categories in the formation of monotheistic conceptual metaphors. The paper concludes by asking whether the non-monotonic logical structure of the discourse could not be more efficiently modeled on a “quasi-oneirological” theory of the nature of its religious language.

Gericke, Jaco  
NWU  
OTSSA  
Session A7  
Room 2


Historical accounts of Old Testament interpretation in South Africa often include the identification of philosophical ideas that have influenced the hermeneutical and theological views of prominent biblical scholars. Hitherto, such assessments have tended to limit the identification to philosophical subdisciplines such as the philosophy of history, philosophical hermeneutics, the philosophy of science (and epistemology) and social philosophy. In this paper, a supplementary contribution to the ongoing discussion is made by taking a closer look at the ways in which Old Testament scholars have been influenced by, have related to, have utilised and have thought about the philosophical subdiscipline known as philosophy of religion. In doing so an attempt is made to account for the current antipathy towards (and the veritable absence of) any overtly philosophical approach to the study of ancient Israelite religion. The paper concludes by speculating on the possibility of a “philosophical turn” in Biblical Theology within the foreseeable future.

Gerloff, Roswith  
Potsdam  
SAMS  
Session A9  
Room 11

The African Diaspora and the Shaping of Christianity in Africa: Perspectives on religion, migration, identity, theological education and collaboration

The concept of “diaspora” is one of the most inspiring research topics in the context of globalisation,
particularly with regard to the past forced exile of Africans, ensuing institutional racism, and a contemporary accelerated intercontinental African migration to the northern hemisphere. Studies in anthropology and sociology of religion speak of ‘religions on the move’, or the process of transmigration and trans-culturation, as it refers to new dynamic, reciprocal, transitory and multidimensional creations, and to the interchange and mutual influence of movements. Religion plays a significant role in the spiritual and socio-political survival of a people and the construction and reconstruction of identities. This consequently demands new theological considerations and fresh educational tools. This will be explored in four directions: 1. The growing influence of African, especially charismatic, Christianity both on the continent and in the diaspora; 2. A telling illustration is Black (African and Caribbean) Christianity in Europe, its spread, shape, conflicts, influence and dilemmas; 3. Parallel developments in the new South Africa, referring to the AICs as well as the charismatic and pentecostal churches, and their socio-political and theological self-understanding. 4. Research in the role of African religion on a large scale (not only of Christianity, but also Islam and Traditional Religion).

Giddy, Patrick
UKZN TSSA Session A7 Room 13
The place of conversion in theological studies at secular universities

With the help of Bernard Lonergan’s Method in Theology (1972) and bearing in mind the theme of the conference I want to explore how “spiritual” themes need to find a place in a context in which the paradigm for intellectual integrity is taken from the natural science model. I introduce the notion of the growth of “subjectivity” as underlying science as embedded in contemporary culture, as well as naming a maturing of the divinely inspired human adventure. The basic appropriation of one’s subjectivity (and intellectual powers) entails an awareness of an existential dialectic which pushes towards a decisive option for affirming an intelligibility of the universe and also motivates a commitment to the efficacy of living by values. So, while ‘conversion’ marks an important moment in theological inquiry and grounds what follows (systematics, for example, figuring out how dogmas cohere but only in the final analysis for insiders, or converted scholars), the appropriation spoken of above is also already implicit in the pre-systematics theological inquiry and reveals collaboration with scholars of any or no religious persuasion as an authentic exercise in research and interpretation of the religious traditions, as well as in the more philosophical underpinnings of the formulation of the religious faith, the existential dialectic.

Glenister, Catherine
US SASNES Session A3 Room 6
Profiling Punt

The geographical location of Punt has been the subject of much scholarly controversy for years. Numerous locations have been provided, favouring either regions in southern Arabia or East Africa. The latter being the more accepted theory in this case. Locating the region of Punt is linked to the foreign trade relations of Egypt during the Dynastic period. The study of textual and visual sources from the Old through to the New Kingdom reveals that the contact between Egypt and Punt was largely through trade. Records of contact and the exchange of commodities help to determine the landscape that Puntites traversed, providing a profile of their habitat, the people that lived in it and thus a possible location for the region. This is believed to encompass the Gash Delta, on the borders of modern day Eritrea, Ethiopia and Sudan.

Go, Byung Chan
US NTSSA Session A6 Room10
‘Belief’ as a pivot in the Prologue (Jn 1:1-18): An analysis of complex chiastic structure

A The analysis of the structure of the Prologue is so fascinating that it has been approached with a wide variety of methods such as historical-critical analysis, literary analysis, structural analysis, and even sequence reading. In historical-critical analysis, the efforts to find the original form of the Prologue both eradicated some passages from the Prologue, and also elucidated the theme of ‘Logos’: On the other hand, using a literary approach, scholars have studied the present form of the Prologue itself and
analyzed it by using various literary methods, *inter alia*, parallelism and chiasm. Their painstaking research has identified various structures and themes within the Prologue. The results of those studies indicate that the structure of the Prologue is not as simple as it was previously thought to be. Thus the complex structure of the Prologue will be indicated in this paper, demonstrating that ‘Belief’ is a pivotal concept in the Prologue.

### Gous, Ignatius
Unisa
SASNES
Session A8
Room 3

*Between order and chaos: Perspectives on discipline from Old Testament and Ancient Near Eastern Order and chaos are major themes running through the Old Testament and Ancient Near Eastern texts. It is seen in the creation narratives, as well as in wisdom literature. Discipline, be it self-discipline, be it in schools or in the community, is seen as tending towards the order side of this spectrum, and chaos is seen as the opposite of discipline. However, according to Jordan Petersen in his book “The architecture of belief”, order has the inherent danger to become tyranny, while chaos may actual the fertile soil for engendering growth. What does the ancient texts have to say to modern thinking about discipline in society and education?*

### Gous, Ignatius
Unisa
OTSSA
Session A9
Room 2

*Flowers and Cauliflower: the Genesis Creation narratives and the current debate about creation and evolution*

A while ago Richard Dawkins, author of “The God Delusion” fell ill. Some people who were concerned about his well-being, let him know that they prayed for his recovery. On hearing this, he apparently thanked them for their concern, but also enquired whether they slaughtered a goat on his behtoo. On hearing this, I asked myself whether he ever bought flowers for his wife, because if so, I just hope it was at least cauliflower, because at least she would have been able to eat it. Current views about the beginning of all things diverge markedly. May the two creation accounts in Genesis 1 and 2-3 shed any light on how to reconcile seemingly irreconcilable views on creation?

### Griffiths, Keith
Anglican Church of SA
PTS
Session A8
Room 11

*“An Ecumenical Liturgical Society in Southern Africa: The need for co-operation in moving from worship into caring”*

In a world where the link between worship and pastoral care has become tenuous in many ways, and in a region that is not over-endowed with specialists in the field, it is vital that the training of pastors and the development of liturgy should focus on the re-integration of these two interdependent disciplines so that the flow from worship to caring is experienced as a seamless whole. Across a wide range of worship traditions and doctrinal positions there is much that held in common, a focus on scripture, an awareness of structure, shared lectionaries. At the same time, each tradition will contribute particular riches into an ecumenical dialogue of this nature. The paper explores the ways in which an Ecumenical Liturgical Group can promote dialogue and research in the field of Pastoral Liturgy, encourage the development of human and material resources that might be used to enrich the worship of all denominations and traditions, and provide initial and ongoing training for all who lead worship and provide care in individual congregations. It will conclude with suggestions for the shape of a body that can help to develop an Ecumenical Liturgical Society for the benefit of all.

### Gundani, Paul
Unisa
CHSSA
Session A5
Room 5

*An examination of the trends and challenges that theological education at UNISA has faced since 1994*

The changes that took place since the release of Nelson Mandela in 1990 culminated in the landmark handover of power to a black government in 1994. Consequently, the ANC’s ascendency to power unleashed a process of transformation in all sectors of South Africa, and among others in higher education. In this paper, we examine the extent to which the former Faculty of Theology, later turned
into a School of Theology (1998), transformed its teaching, research and community engagement in an effort to comply with the new policy framework/s and demands. To this end, we further examine the theological trends that the Faculty articulated as well as the challenges faced under the period of study. Finally, the paper will come up with recommendations on possibilities and prospects for better delivery.

**Haddad, Beverley**  
UKZN Circle Session A3 Room 7  
*Poverty, gendered cultural practices, and the HIV and AIDS epidemic: ethical and theological implications*

This paper argues that there is an intricate interplay of gendered cultural notions of sexuality and socio-economic factors fuelling the HIV and AIDS epidemic. Contemporary sexual practices as they relate to poverty are explored and shown to increase women’s vulnerability to HIV infection. It is in this context that theologians are being challenged to provide a contextual and relevant voice within this complex crisis facing the continent of Africa. The paper suggests that the reflections of African understandings of culture and sexual practice as theorized by members of the Circle of Concerned African Women Theologians are central to any discussion on socially relevant sexual ethics. However, this discussion, it is further argued, cannot be in the interests of the academy alone but must be relevant to the daily lives of poor and marginalized women. Any sexual ethical framework has to take seriously their lived reality of poverty and oppression in order for it to serve as a catalyst for gender justice in the church and society.

**Hadebe, Nonthando**  
St Augustine College CTS Session A8 Room 8  
*Moral dilemmas related to disclosure in the context of HIV & AIDS*

This paper will discuss moral issues related to disclosure in the context of HIV & AIDS. One of the most traumatic decisions facing a person diagnosed as HIV positive is whether or not to disclose their status to their partner/family/community. The stigma and shame associated with HIV & AIDS is a hindrance to moral decision making. This dilemma raises a fundamental question in morality namely the relationship between individual morality (conscience) and responsibility to community and similarly the relationship between community responsibility to individuals and individual morality. The African concept of a person and also of health is centered on mutual relationships of responsibility. However, the issue of disclosure presents moral problems for both parties. A person who is HIV positive faces a moral problem relating to disclosure because they know that their partner/family/community need to know as they are affected but at the same time fear of stigma hinders them from making this decision. In this context the question will be asked as to whether the stigmatizing attitude of communities ‘forfeits’ their right to know because they have failed to uphold the dignity of the individual. The paper will conclude with a moral challenge to make our churches safe places where people living with HIV & AIDS can disclose their status.

**Hadebe, Nonthando**  
St Augustine College Circle Session A13 Room 10  
*“Listening to the other side”? A Challenge to African Women Theologians from Social Research on Masculinities and Sexual Violence in Southern Africa*
One of the aims of social research is to explain and describe social phenomena. In the past ten to twenty years research on masculinities both within and outside of South Africa has brought to light a range of male experiences including gender based sexual violence (GBV). Given the high prevalence of GBV in this region, research on masculinities and violence provides an unexplored area for African feminist scholarship to engage in, as an essential aspect of the struggle for justice and transformation of culture and society. The inclusion of male experience parallel to women’s experiences in gender analysis shifts attention from individuals to systems in culture, society and religion. Such systems are usually responsible for oppressive constructions of femininity and masculinity. The latter disadvantage both genders. In this paper, feminist cultural hermeneutics as espoused by Musimbi Kanyoro, will be applied to see which contribution it can make to an inclusive gender analysis. Cultural hermeneutics has relevance because as will be seen from the paper, culture and new forms of urban culture play an important role in constructions of gender that are at the root of GBV in contemporary southern African society.

Hafstad, Kjetil
Hilinti, Syprian

Panel Presentation:
1) Independent and Autonomous in Society: The Changing Marriage Culture in Norway
2) Engendering Parenting Psychology among the Wangaturu of Tanzania: A Dichotomy in the Upbringing of Children?

1) The paper seeks to discuss the story of changes in marriage habits and thinking in twentieth century Norway. At the beginning of the century, women had no right to divorce, neither could they inherit any property. Towards the end of the century though, a complete change in this regard and a new understanding of what marriage is, became evident, with consequences for women, men and children. The preceding scenario will be presented in the present text.

2) The present paper uses the neo-Freudian and socialization theory of gender with special emphasis on children’s experiences. Children experience gender injustices from an early state. It thus follows that to neglect children on matters pertaining to gender and the construction of equality, is to turn a blind eye to a pertinent matter. Children observe, are initiated and perhaps also affected by the differentiated gender categories within which they are brought up. They observe gender discrimination and differentiation from the lives of their parents and those of their parents’ contemporaries. An investigation of these dichotomies and gender injustices will be made through a survey of the Wanyaturu traditional constructions of gender as they are reflected in the sayings, the initiation rites and the inheritance patterns of the community. The dichotomy notable in the upbringing of both the girl and boy children in the preceding cultural aspects, are investigated with a view to coming up with a justice-seeking, gender-sensitive way of parenting.

Heine, Quintes

Vormgewing van NGB Artikel 36 in die Kerkorde van die NG Kerk

In artikel 36 van die NGB word die gereformeerde belydenis oor die verhouding tussen die kerk en die overheid omskryf. Deur die jare was daar binne die NG Kerk verskillende interpretasies van hierdie artikel en is heelwat debatte gevoer rondom die relevansie en toepassing van die artikel binne die kerklikeorde. Met die aanbreek van ‘n nuwe Suid-Afrika moes die NG Kerk opnuut oor sy verhouding met die staat besin. Met inagneming van die Woord, belydenisgrondslag van die kerk, asook die nuwe grondwet moes die kerk homself kerkordelik so posisioneer dat hy die ruimte wat die Grondwet vir goddiensvryheid bied, kon benut. Die vraag word gevra of die kerk in sy kerkordelike posisiering teenoor die staat, steeds getrou is aan die belydenisgrondslag van die NGB artikel 36. Hierdie referaat is ‘n kritiese onderzoek na die vormgewing van NGB artikel 36 in die kerkorde van die NG Kerk.
Did Prince Cetshwayo read the Old Testament in 1859?

The context of this paper is the celebration of 150 years of theological – including Old Testament – studies in South Africa, commemorating the establishing of a seminary for theological training in Stellenbosch in 1859. The paper will discuss another but simultaneous incident reflecting the early interface between South Africa and the Bible. In late 1859, the Zulu Prince (later King) Cetshwayo approached Norwegian missionaries operating at the border between Natal and Zululand, expressing his wish to learn to read. The missionaries saw this as a God-given opportunity to expose the prince to the Word of God, and a Christian Zulu, Zibokjana Ka Gudu Moses, was put in charge of the instruction. Based on Norwegian (and to some extent British: Colenso) missionary sources, the paper will discuss this incident in 1859 from the perspective that – in the more general exchange of goods and services between the missionaires and the Zulu elite – the Bible is perceived by both parts as a particular object of power (GO West).

Houston, Bill

Overseas Council International SAMS Session A11 Room 4
Missiological and Theological Perspectives on Theological Education in Africa: An Assessment of the Challenges in Evangelical Theological Education.

Over the past four years I have made repeated visits to about 40 evangelical, degree level seminaries in sub-Saharan Africa. This is a dynamic phase with many old assumptions being challenged. My comments will be structured around the following subjects: Introduction. The end of the old Western mission domination. New models are emerging because of the new space that has been created by the changed power relations between the ‘West and the Rest’. We have moved from the pioneer, through the paternal, to the partnership phase. Henry Venn famously framed the ‘Three self’ principle of self-governing, self supporting and self propagating’ churches. We need a fourth element, to be ‘self theologising’; 1.Governance, Leadership and Ownership; 2. Curriculum and Context (and textbooks and the African voice). 3. Accreditation and Excellence. 4. Viability and Dependency. 4. Models and Methods of Education ( classroom bound, new technologies, cascading effect.). 5.Educational Practices and Processes. 6. Co-operation or Competition. 7. Training for Church or Society? (the emerging ‘Christian University’)

Hugo, Callie

Unisa PTS Session A10 Room 9
The Challenge of Post modernism for Church Ministry: A Practical Theological view.

This presentation and article focuses on the challenge which can be interpreted as both an” onslaught” and an’ exciting risk’. The implications for the different action fields of the church is explored . This includes spirituality , Practical theology as discipline, evangelism and cathechetics , hymnology, preaching, youthwork, pastoral and christian counselling, missiology . These different fields of action has been evaluated from the dual viewpoint of postmodernity as indication of the of social culture and from the viewpoint of postmodernism as indication of the cultural philosophy . Pamela Couture differentiates between these two concepts in her exposition of the effect of Postmodern on Practical Theology. The problem statement of the presentation is- what is the challenge of the postmodernism for communities of faith , spirituality and the action fields of the ministry of the church ? An evaluative methodology is presented in which the meta theory of post modern philosophy is explored and the implications for the actions fields of the church is described . Different articles by different authors in the field of Practical Theology addressing the different fields of actions is presented as case studies. The fundamental question of the role of rationality in the postmodern epistemology is addressed as a key to the interpretation of the challenge.

Hulme, Therese

Unisa PTS Session A13 Room 8
Foucault and Ms. Elizabeth Cupido: rethinking pastoral power, poverty and privilege

For the past four and a half years I have been working as a white female pastoral therapist, community worker, poet and doctoral student in Practical theology in the coloured community of Scottsville, in the
Western Cape. As I read the work of Foucault and listened to poor coloured people, I became increasingly aware of the connection between the discourses of power, poverty and privilege. In this workshop I will, by way of introduction, share how it came about that Foucault enabled me to hear and see Ms Elizabeth Cupido. Foucault's ideas on bio-power - the techniques of pastoral power aimed at controlling the body - provided me with poststructuralist “lenses” to “see” and experience the power relations in the story of Elizabeth Cupido of Scottsville, that follows. I will argue the urgent need for social analyses in the field of theology. Such analyses give us lenses with which to reflect on the history of power relations and its effects, and on our current practices in relation to the (poor) other. I will give examples of recognizing my own power in relation to Elizabeth’s story.

### Jaffer, Ismail Ebrahim  
**Unisa**  
**SASNES**  
**Session B3**  
**Room 10**  
**Teaching of Islamic Studies at Unisa**

In this paper, I will discuss the establishment of Islamic Studies at Unisa. Firstly, a historical background of Islamic studies and its early development will be presented. Then I will look at the staff members, the student enrolments, course content and teaching methodology. Also evaluating the positive/negative aspects and the challenges ahead.

### James, Genevieve  
**Unisa**  
**SAMS**  
**Session A6**  
**Room 12**  
**“Lord, teach us to train”... Mission training and education on the margins.**

The proliferation of Pentecostal/Charismatic churches on the African continent created a colossal need for quality theological education. This article will briefly explore the landscape of Pentecostal/Charismatic theological education and offer a personal account of the initiation, scope and nature of one mission training school in South Africa. This case study is of particular significance since it describes a locally founded and funded establishment specifically for the benefit of students who cannot afford formal theological education. The story of this school, its staff and students is a story of creativity, resourcefulness and resilience and, an inspiring example of theological education on the margins. There are a wide range of implications for theological education on the continent to be gained from this case study; most importantly that mission training on the continent can serve as a model for the rest of the world.

### Janse van Rensburg, Johan  
**UFS**  
**PTS**  
**Session A13**  
**Room 4**  
**A holistic approach to pastoral care and poverty**

The past approach to pastoral care as care, counselling and therapy, essential as it is, can no longer be sufficient and effective to address the many issues of poverty. The church has done some wonderful work in terms of Christian charity and many projects in congregations are alleviating the suffering. However, more needs to be done to bring a significant change to the worsening scenario of poverty. The clear distinction between pastoral care and Christian charity (De Klerk) is a luxury that could no longer be afforded or defended. It is the hypotheses of this proposed paper that empowerment should be a key concept in a holistic approach to pastoral care and poverty.

### Jarvis, Janet  
**UKZN**  
**ASRSA**  
**Session A2**  
**Room 6**  
**Teacher Identity in a Context of Religious Diversity**

Teachers identifying with particular religious groups have had to grapple with their religious identity in religiously diverse school contexts. A recent empirical research project in selected KwaZulu-Natal primary schools provided evidence that to varying degrees teachers have experienced an identity crisis. Practicing Christian teachers especially, in schools which formerly had a Christian only influence and ethos, found themselves in such a place of crisis since Christianity was no longer the institutionalized religion. In this paper I explore how teaching in religiously diverse school contexts impacts on the identity of teachers. I argue that ‘identity negotiation’ is a necessary process for teachers if they are to
understand and promote the human right to religious freedom encouraging learners to grow in their own religious belief but also to respect the religious beliefs of others in society.

Jock, M  
Unisa  
OTSSA  
Session A9  
Room 2

“Evidence for the Resurrection of the Dead:” Bridging the Gap between Modern Science and Ancient Near Eastern Mythologies

It seems the resurrection of the dead in the Ancient Near East was a reality and not barbaric and irrational as some modern thinkers assume. Portmann in New Pathways in Biology, Russell in Why I Am Not a Christian, and many others claim that there is no life after death, yet there is neither scientific nor philosophical evidence to categorically rule out such a monistic view. A contemporary neurologist Sherring, the physicist Capra, and others maintained that the “mind” (an independent yet co-opting functioning component with the human body) sometimes associated with “spirit” or “soul” survives death. I do not claim to absolutize such a dualistic option nor the former, yet I shall argue using developments in quantum physics, biology, parapsychology, and philosophy to shed light or add to previous knowledge on the contribution of modern science to applying reasoning on Ancient Near Eastern mythologies on the resurrection of the dead, leaving the door open for further reflections.

Jordaan, Gert (Jorrie)  
NWU-Potch  
NTSSA  
Session A9  
Room 8

New Testament Text Criticism for Africa

The history of the reproduction and preservation of the text of the Greek New Testament is deeply rooted in Africa. However, apart from being the location of important papyrus discoveries during the 20th century Africa has made almost no active contribution towards the restoration of the Greek text of the New Testament. This state of affairs is obvious from a survey of published research and insights about text-criticism originating from South-Africa and the rest of the continent. Yet, taking into account the important role of Bible translation on the African continent, a more industrious involvement of African scholars in the restoration of the original text is called for. Apart from a situation analysis, this paper is intended to set some realistic goals for New Testament text-criticism to be practiced from African soil.

Joshua, Stephen  
Unisa  
CHSSA  
Session A12  
Room 12

Toward contextualizing Pentecostal theological education in Kenya: A model for the Free Pentecostal Fellowship in Kenya (FPFK)

This paper undertakes to review the current model of theological education used by Pentecostal churches in Kenya with a special focus on the Free Pentecostal Fellowship in Kenya (FPFK). Whereas the Scandinavian Pentecostal missionaries arrived in Kenya in 1950 and planted churches which were in 1980 nationalized and named Free Pentecostal Fellowship in Kenya, the model of theological education used today in FPFK is the very same that the missionaries used in 1950s. The model consists of a Bible College as a centre of ministerial training within the denomination with eight course centres. Evidently the missionaries adopted the model used by the Pentecostal churches in Scandinavia. This paper argues that the inherited model, which once flourished in Scandinavian countries and in the Kenyan colonial context, has turned sour and ineffective in postcolonial Kenya. Basing its argument on the development of theological education in the history of Christianity and in view of the Kenyan context, the paper proposes five pragmatic steps that would be helpful in contextualizing the ‘inherited model’. It proposes that the model would be more relevant and efficient in Kenya if it (1) re-establishes the purpose of theological education; (2) centralizes its administration system; (3) decentralizes its operations; (4) adopts international and national collaboration; and (5) cultivates cultural relevance.

Kabonde, Peggy  
UKZN  
Circle  
Session 13  
Room 11

An Ecclesiological Praxis on Women’s Ordination in the United Church of Zambia: A gender perspective
This paper seeks to critically analyze the ecclesiological praxis on the history of women’s ordination in the United Church of Zambia (hereafter referred to as UCZ) from a gender perspective. It will examine and analyze the involvement of women from the inception of the church by documenting the experiences of the women clergy, also revisiting the theological curriculum at the UCZ theological seminary. The text seeks to examine the ecclesiology praxis on gender justice and partnership in the United Church of Zambia with a view towards the transformation of the church’s mindset. For instance, Ackermann observes that women’s issues are always trivialized, ‘…women’s voices do no impact on this inner circle of practical theology, except on objectified themes of study, women’s faith praxis remains obscured’ (1996: 43). Despite the fact that women are the majority in UCZ, it seems that the traditional roles of women continue to be upheld by the church. It is not likely that this situation will improve in the foreseeable future, unless serious steps are taken by women themselves. These ones, whose God-given rights, have been infringed upon. The author seeks to develop an approach to gender praxis for justice and partnership starting with the traditional views on women that enhance the unequal status between the sexes.

Kamaara, Eunice

Moi University

Circle Session A7 Room 11

Bridging the Gaps for Healing and the Transformation of Africa

Africa’s paradox of a continent of scarcity amidst plenty continues unabated: poverty amidst plenty; extravagance amidst want; individualism amidst communitarian values; ignorance amidst wisdom characterize the continent. To the shock and horror of all people of good will, the once heralded island of peace, Kenya, magnified this paradox with the 2007/08 post election violence. The 1994 Rwanda experience expected to offer lessons on the dangers of sharpening the dysfunctional edge of Christianity and the attendant theological justifications actually had the opposite effect: God’s children (largely children and women seeking refuge in God’s house) were burnt to death. Such are the contradictions of real life in Africa. It is against this background that the intersection of celebration of the 150 years of doing theology and research in South Africa and the Circle’s year of celebration challenges us to reflect on the gap between theological reflection and theoretical research on one hand and praxis and community transformation on the other. Is the impact of our doing theology and research reflected in real life experiences? How can Circle’s strategy of doing theology at the grassroots be enhanced for healing and transformation? These are the central questions addressed in this paper.

Ka Mana, Godefroid

AOTA SAMS Session A8 Room 4

L’animation théologique: Une méthode féconde d’éducation chrétienne et d’évangélisation pour la transformation sociale

Depuis 1971, la Communauté évangélique d'action apostolique (CEVAA), une communauté d'Eglises en mission réunissant les communautés ecclésiales d'Afrique, d'Europe, du Pacifique et d'Amérique latine, a lancé l'animation théologique comme dynamique d'innovation missionnaire et évangélisatrice. Malgré ses principes novateurs et sa fécondité théorique, cette dynamique n'a pas trouvé dans les Eglises un espace épanouissement pour la transformation sociale en profondeur. Il est temps de revisiter, de réinventer et de redynamiser cette pédagogie théologique populaire et d'en faire le ferment pour l'éducation des chrétiens et des chrétiennes, dans la perspective d'une théologie de la transformation sociale sensible aux problèmes cruciaux de l'Afrique actuelle. Le but de la communication sera non seulement de présenter le contenu de l'animation théologique, mais surtout de dégager l'horizon de sa réussite comme méthode d'éducation théologique dans la société et dans les Eglises africaines.

Katho, Bungishabaku

Uganda/DR Congo OTSSA Session A16 Room 11

Old Testament Theology: a road less traveled in (South) Africa

The 150 years of Old Testament studies in Africa have produced great studies: contextual theology, feminist theology, liberation theology, theology of reconstruction, etc. One characteristic of these
studies is that they are taking our context seriously and helping us to read our situation in biblical texts. While recognizing the relevance of these studies, I also acknowledge that we have neglected some other important disciplines in our scholarships. For example, it is extremely rare to find books or even articles on Old Testament Theology in Africa. To my knowledge, there is no one single serious Old Testament Theology on the standard of Von Rad, Eichrodt, Brueggemann or Goldingay, etc. This has been one of the most neglected roads by African scholars. In this paper, I will attempt to explore (1) possible reasons for this neglect, (2) the advantages of doing OT Theology in Africa and (3) how to do it.

Kealotswe, ON
Botswana
ASRSA
Session B3
Room 12
The development of a relevant theology for Southern Africa in the 21st century

The paper discusses the development of a relevant Theology for Southern Africa in the Twenty-First century. The paper argues that since 1994, Southern Africa has lost some theological direction. There is no general theological concern which dominates the whole region. Due to this lack of some general theme or themes, Southern African Theology has lost some focus. As a result, there is no guide for a comprehensible southern African theology, which addresses twenty-first century problems posed by modernity and postmodernity. There is no general theology addressing secularization and the growing secularism in southern Africa. With some special focus on Botswana, as a classical case study, this paper attempts to develop some relevant themes which should guide southern African Theology in the twenty-first century.

Klein, Bastienne
UCT
SASNES
Session A4
Room 4
Trickster divine: recognising Hermes as sacred event

The mythological trickster figure, finds personification in every culture. In Greek mythology, Hermes tricked his way into being recognised as a god in the Greek pantheon. Taking Hermes as an example, this paper takes issue with the trickster as sacred being. It argues that the trickster is not some divine force. It suggests rather, that the god is manifested by something that happens, an event, a situation within the reality of human life. It considers that to be visited by the trickster is to experience an event that confronts us with a range of possibilities we don’t really want to face. Using reflexive methodology, the paper tracks how we live our lives in a way that unconsciously forces a boundary to be pushed, to be broken. Hermes is known as the god of the crossroads; this paper argues that the crossroads, the place where changes in direction must be made - show that the boundary itself, is the sacred godhead. This leads to the conclusion that the trickster is not a sacred being but the manner in which we become sacred and be meaningfully transformed; that to receive trickster mythology is to be given a method for that transformation.

Klopper, F
UFS
OTSSA
Session A18
Room 6
The constellation water-vegetation-mountain as an archetypal landscape in the Hebrew Bible

The Hebrew Bible came into being in a country with rocky hills, sturdy trees and springs. This landscape, in the form of the constellation water-vegetation-mountain reflects so often in the narrative and poetic texts of the Hebrew Bible, as well as in the iconography and mythology of the Ancient Near East, that we can speak of a literary and iconographical archetypal landscape. The constellation served as cultic places and formed the background for theophanies and other noteworthy events in the lives of the ancient Israelites. Why? is the question. What was the function of the landscape in the symbolic world of the biblical text? Why did the authors attribute sacred value to the triad? This article is an attempt to find answers to the questions.

Kombo, James
Daystar University
TSSA
Session A6
Room 3

Placide Tempels Bantu Philosophy in a classic whose true significance for the formulation of African
theology is yet to be fully exploited. Tempels’ concept of the vital force as the string that weaves together the entire African existence has continued to offer direction in respect to philosophical formulations of the African world. In the mind of Tempels, the African reality sees existence as vital force and vital force as existence. Ultimately, Tempels argues, the vital force has its source in God. What Tempels calls vital force is what many African languages would call ‘moya’ or simply ‘spirit’. Already we are aware that the Holy Spirit presented African Bible translators with what has been reckoned as a special difficulty. Like El among the Canaanites and Quas among the Edomites in which Yahweh took over both the names and functions of El and Quas respectively, could the ‘moya’ or the ‘vital force’ be the gate through which African theology may consider accessing the Holy Spirit?

Koopman, Nico

Holiness in public life (in Africa). A pneumatologiocal perspective

The paper will make a plea for holiness in public life. Holiness in public life is described in categories like firstly a moral vision of wholeness, justice and joy, secondly moral character and civic virtue, and thirdly responsible and concrete decisions, policies and actions. The formation of these is described as the work of the triune God, specifically as the work of the Holy Spirit. John Calvin’s views on the role of the Holy Spirit in sanctification is investigated. A re-valuation of the notion of holiness might enrich the Christian witness and presence in public life in Africa.

Kritzinger, Klippies

Ministerial formation in the Dutch Reformed family: Overcoming the legacy of division

The paper analyses the interrelation between the three trajectories of ministerial formation in the Dutch Reformed ‘family’ of churches: a) 1859-2009 − 150 years of training (white) ministers for DRC congregations at Stellenbosch, Pretoria and Bloemfontein; b) 1876-1962 – 86 years of training (white) missionaries (‘eerwaardes’) at the Sendinginstituut in Wellington; c) 1908-2008 – 100 years of training (black) ministers, evangelists and teachers for the “mission churches” at the Stofberg Gedenkskool (and its ethnically diversified successor institutions). It reflects on the consequences of this separation of ministerial formation into three strands, and makes proposals on the way to overcome this legacy of division.

Kroeze, Jan

Moving on from an XML schema to an ontology of syntactic functions for Biblical Hebrew

The paper starts off with a discussion of an XML schema that was used to ensure consistency in the syntactic tagging of the Hebrew text in Genesis 1 and a broader syntactic taxonomy that may be used to analyse the syntax of Biblical Hebrew texts. It also investigates the concept of “ontologies” that is currently being used in information and communication technologies and its applications in computational linguistic projects. These concepts form the building blocks for suggesting an ontology of syntactic functions for Biblical Hebrew. Some possibilities are also proposed of how such an ontology may be put to use.

Krueger, Paul

The Jewish reception of Genesis 3:15.

Genesis 3:15 is understood as a messianic prophecy in Christian circles, inter alia in the South African context, where 150 years of theological training is celebrated. However, such an interpretation is increasingly in dispute. An important question in the debate is how this crux interpretum was interpreted by Jewish scholars in the past. This paper presents a review of the reception history of Genesis 3:16 within Judaism.
The year 2009 marks 150 year of theology training in South Africa, the 150th anniversary of the Reformed Churches in South Afrika (GKSA) and 500 years since the birth of John Calvin. In calvinist or reformed theology in general, and especially within the GKSA, Genesis 3:15 played an important role and was widely regarded as protoevangelium or the beginning of revelation history. Some serious doubts were also raised about such a notion, inter alia on the basis of a close reading of the text, a historical interpretation of Genesis 2-4 and Calvin’s own approach to this text. The paper revisits the debate on the interpretation of this crux interpretum, focusing on the South African context.

Calvin’s cosmic pneumatology in a post-Darwinian context building especially on Van de Beek’s input

With Calvin’s 500th and Darwin’s 200th anniversary in mind the proposed paper will attempt to deal with the following aspects: 1) Calvin’s cosmic pneumatology as a remarkable perspective within this theologian of the Holy Spirit’s own theological oeuvre and also within the context of the Reformation in general. 2) The emerging significance of spirit within a cosmic extension of Darwin’s original evolutionary theory. 3) The possibility of broadening out Calvin’s perspective within this contemporary context – taking one’s cue from Bram van de Beek’s refreshing approach to the question of theology and (post) modern scientific (especially biological) thinking.

Fifty years of theological education between God and Marx: the legacy of Ricatla Theological Seminary in Mozambique (1958-2008)

This paper presents an overview of the unique journey of doing theological education in Marxist Mozambique by the Ricatla Theological Seminary (RTS). Theology, especially Christian theology, is a dominant perspective in Mozambique. It is therefore not surprising that during the war between Samora Machel’s socialist government and Alfonso Dlakama’s Mozambique National Resistance Movement (RENAMO) between 1975 and 1990, RTS was caught in between and had to learn to survive within this conflict by doing a theology that did not upset any of the two opposing forces. The paper explores survival strategies by the seminary between Machel’s anti-Christian attitude and the rebels’ pro-Christian attitude. It contends that Ricatla Theological Seminary had to learn to live between these two dangerous masters by doing a theology that pleased both of them.

Gender, Religion and Human Rights: A Kenyan Experience

Gender equality and the empowerment of women rank among the key items top on the Millennium Development Goals’ [MDG] agenda. Despite the advancement of women rights, which are viewed widely as basic human rights, societal pressure continues to relegate women to the background on matters political, social, economical and spiritual, etc. Whereas women’s significance was never in doubt, the patriarchal systems in which women find themselves, perpetuated their subordination and consequent marginalization. The emergence of several civil societal agencies and non-governmental organizations fronting women rights as human rights clearly indicate that both female and male roles are to be treated on equal footing. Christianity has not been left behind in this noble endeavour. The present paper seeks to investigate gender inequality and the role of religion in promoting women’s rights as human rights in Kenya. It will specifically attempt to define gender, religion, patriarchy and human rights, exploring various perspectives of gender inequality, examining patriarchal structures that encourage gender inequality in political, social, economic and spiritual spheres. The text will also examine the role of Christian theologians in the struggle to create a level playing ground. It is recommended that through the Church’s efforts and various civil groups, Kenyan women should brake loose from institutions, traditions and values that enslave them mentally and enforce their subjugation as
the standard of morality in our patriarchal contexts. There is thus, a need to device appropriate strategies and directions by both women and men to enhance equal participation in all spheres of life.

Lamprecht, At North-West University SASNES Session B3 Room 11

**Different Senses of `âlâh in Biblical Hebrew: the “Elijah’s ascension” event**

Even though the *expressis verbis* testimony in the Hebrew Bible is that ‘heaven was not for the Israelite’, the ‘literal belief’ as linguistic term used in connection with (at least) one event (II Ki 2 suggests that Elijah, while still alive was taken to heaven by God himself,) has continued to dominate the Biblical hermeneutical scene for many centuries. On account of various linguistic findings, contemporary cognitive linguistic studies regard this ‘canonised’ linguistic premise - that ‘literal meaning’ is a special form of meaning - as an obstacle to meaningfulness in language. . As a result of this notable finding, the linguistic approach towards word meaning applied to Bible languages, changes the nature of Biblical reality and truth in a significant way. This new linguistic approach takes up a unique position and makes an important distinction: word meanings are stored in the mental lexicon as highly complex structured categories of meanings or senses. The aim of this study is to apply this approach to a Biblical text, in order to determine whether the sense of `âlâh in II Ki 2 is conventionalised or whether the meaning is inferred on-line as a result of contextual information and is therefore a case of polysemy. Once this has been determined, the next challenge is to distinguish between all senses of `âlâh stored in the semantic memory on the one hand and the context-dependent meanings constructed ‘on-line’. Finally an attempt will be made to establish the prototypical sense associated with the particular category of `âlâh.

Landman, Christina Unisa Circle Session A4 Room 8

**Gender-Based Violence and God-Talk**

During 2008, the author conducted a research project entitled “Concepts of illness and healing amongst farm workers in the Hoedspruit area”. For this project 210 farm workers were interviewed by means of a narrative questionnaire. Half of the interviewees were men (105) and half were women (105). Of the women, a third reported that they were regularly beaten by their partners. Only two of the women have left their partners because of the beatings. The paper will be presented in three parts: Firstly, the socio-economic circumstances of women in communities on commercial farms in Hoedspruit will be described. The women are extremely poor, functionally illiterate, forced to have sex for work, and are vulnerable to HIV infection and male violence. A prevalence study has shown that 28.8% of the farm workers on these farms are HIV-positive, a majority of them being women. Secondly, the religious discourses that enhance the violence against women – discourses that are supported by the farm ministries – will be presented as they have been retrieved through the said research. These are discourses such as: HIV infection is caused by women; a real man does not use a condom; the Lord condomises the faithful, and it is a shame not to have a sexual partner. Thirdly, the paper will look at God-talk that will make women in farm worker communities stronger. It will also look at indigenous ways of dealing with the vulnerability of these women in the face of physical violence and HIV-infection.

Landman ,Christina Unisa CHSSA Session A10 Room 5

**Engendering theological education: A short historical overview**

This paper gives a short overview of the history of women’s participation in theological education. The following themes will be addressed in the paper:
- The subversive influence of a few individual, self-trained women on theological education during the early church, middle ages and enlightenment (reference will be made here to the contribution of women such as Theresa of Avila).
- The influence of European and American women on theological education since the appearance of
Elizabeth Cady Stanton’s *The Women’s Bible* in 1895.
- The story of the Circle of African Women Theologians and its efforts to engender theological education in Africa.
- A short history of local white women transferring the values of pre-enlightenment Europe to local black communities through the farm ministries.
- A short overview of the contribution of women theologians to theological education in South Africa.
- A critical analysis of the history of the engendering of theological education in South Africa.

An assessment of the question: Are women theologians in South Africa making an authentic contribution to engendering theological education in South Africa, or are they acting as individuals who each has copy right on the struggle?

<table>
<thead>
<tr>
<th>Landman, Christina</th>
<th>Unisa</th>
<th>PTS</th>
<th>Session A15</th>
<th>Room 12</th>
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<tr>
<td><strong>A holistic pastoral ministry amongst farm workers, mine workers and sex workers</strong></td>
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<td>This paper intends to describe a holistic pastoral ministry for communities with the following characteristics: Firstly, these communities are poor and the people illiterate. They suffer from a high incidence of violence in intimate spaces as well as a high HIV infection rate. Secondly, the religious identities of the people in these communities are formed by a Reformed and Catholic missionary past, a charismatic present, and the healing practices of indigenous churches. As a case study the farm worker communities on commercial farms in the Hoedspruit area will be presented. These are fruit farms in the eastern Lowveld towards South Africa’s border with Mozambique. Previously, missionary work was done in this area by Reformed and Catholic missionaries; however, these churches have lost their influence to indigenous and independent churches. The 210 workers who were interviewed during a recent research project, belonged to 58 different churches with only 10 of them still attending a mainline church. A holistic pastoral ministry will be proposed that (1) addresses the farm workers’ need for healing, (2) explores the possibilities for training the said pastors in joint insights from Catholic, charismatic and indigenous traditions, (3) and enhances cooperation between the HIV-clinics and religious healing ministries.</td>
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<tr>
<th>La Tourette, Aileen</th>
<th>Liverpool John Moores</th>
<th>CTS</th>
<th>Session A7</th>
<th>Room 8</th>
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<td><strong>Looking Back at Danger</strong></td>
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<td>In his homily on the occasion of the canonization of Maria Goretti, Pius XII said of this Italian girl, who died from multiple stab wounds a few months short of her twelfth birthday, that she “sacrifices her life without losing the glory of virginity backed up by celestial grace’. He went on to say that ‘Thanks to this little girl…childhood and youth learn to avoid unguarded moments made of fleeting joys, empty pleasures and charming vices’. In the mid-50’s Maria Goretti was presented as a role model for our time. She showed us – at a time when women were beginning to ask for more – that home was our sphere. In her short life she had become a paradigm of all the feminine virtues. How were we meant to imitate Maria Goretti? Or Thérèse of Lisieux who died of consumption in a convent at the age of 24? Or a contemporary figure like the German Teresa Newman, living exclusively on the Eucharist and occasional sips of water? I find these three saints alive and well, or not so well, in my psyche. This paper will attempt to address these imaginary ‘relationships’ through the past to the present, assess their impact on the lives of a generation of women and discover their implications, if any, for today’s celebrity culture.</td>
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<td><strong>The Holy Spirit and responsible faith in political life?</strong></td>
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<td>Political life, while essentially concerned with the task of making and keeping human life human (Lehmann), is characterised by various ambiguities (Tillich) that challenge the churches and theology in and beyond South Africa. The nature of these political problems is arguably a conflict of faiths or</td>
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competing loyalties (HR Niebuhr), a reality increasingly discernible within the current political climate in South Africa. This paper argues that the transforming work of the Spirit in society (Comblin) involves the overcoming and healing of ambiguities (Tillich) through the establishment and nurturing of human responsibility. For this reason, the role of the Spirit in relation to the question of a ‘responsible’ faith is explored.

Le Roux, Elisabet
US
PTS
Session A10
Room 11

Pornography: human right or human rights violation?

The church is increasingly concerned about the wide-scale accessibility of pornography in South Africa. The paper looks at pornography in relation to children and explores the legal and ethical implications of the situation. Free-to-air television stations are broadcasting pornographic movies and advertisements. The South African social reality makes this a problem, irrespective of one’s personal/religious views regarding pornography. Studies and statistics show that there are thousands of children who are not properly supervised, thus running a bigger risk of being exposed to pornography. Child development theory, modelling theory, and social learning theory all show how being exposed to pornography at a too-young age can negatively influence the child’s development. The free-to-air television stations who are broadcasting pornography argue that they do so within the watershed period and are therefore not guilty of any infringements. But via the Constitution of South Africa, the Broadcasting Complaints Commission’s Code, and The Sexual Offences Act it can legally be argued that what these television stations are doing is tantamount to child abuse. The measures put in place to protect South African children from pornography are not adequate. What the issue comes down to is basically a clash between the individual’s right to freedom and the child’s right not to be abused.

Le Roux, Elritia
UP
NTSSA
Session A5
Room 11

A Social-Scientific Perspective on the Problematic Translation of anaideian in the Parable of the Friend at Midnight in Luke 11:5-8

Most commentaries as well as dictionaries translate anaideian with “shamelessness”, “assurance” or “effrontery”. Therefore it can be explained as a complete disregard, ignorance and insensitivity towards what is acceptable social conduct. If anaideian is understood as descriptive of the man outside the house, it would indicate the shameless perseverance of the beggar. But Herzog (2005:210) argues convincingly that if the long rhetorical question that introduces the parable expects an obvious answer, it would not have been necessary for the beggar to stoop to the level of shamelessness, because the neighbor would gain honor by being hospitable. A request for help was in essence a challenge of humor, and if the neighbor would not respond positively, he would run the risk of being shamed in the presence of the entire village. However anaideian can not mean sensitivity towards shame because in all the uses of the word it is always employed in a negative manner. Herzog (2005:210) therefore concludes that what we are dealing with here is rather an example of “shameless hospitality”. The question now arises who would regard this act of hospitality as shameless?

Le Roux, JH
UP
OTSSA
Session A6
Room 2

Searching for a pearl in the oyster

From the earliest times the Old Testament was part of African theological reflection. Tyconius, for instance, was the first hermeneutical scholar in the Latin West to formulate rules for understanding scripture. At the time of Augustine’s ordination as bishop at Hippo Regius there was already an established exegetical tradition in Africa, shaped by scholars like Origen, Tertullian and Cyprian. When the Kweekskool was founded in 1859 this African Bible tradition was not only continued but for the first time in South Africa’s theological history the Old Testament was studied scientifically. Since 1971 our community of Old Testament scholars has followed a specific exegetical approach, which became a dominating influence in biblical scholarship. Can we find a connection between our scholarly endeavours and those of the early North African theologians? Or, to rephrase Ferdinand Deist’s
question: is there a pearl (a distinctive approach to Old Testament scholarship) in this oyster (African Old Testament scholarship in general)? To put it yet differently: Can we learn from our scholarly past? This paper will attempt to provide an answer.

Lier, Gudrun, UJ SASNES Session A1 Room 2

*The early proem: Reading Genesis Rabbah and Targum Neofiti 1 in correlation*

Targum and Midrash compilations are mostly still dealt with in distinction from each other. However, on the basis of Heineman’s notion (1971) that the early proem or sermon was connected with the customary Torah reading in the ancient synagogue service during the age of formative Judaism, this paper correlates Genesis Rabbah, petichah και Targum Neofiti’s rendering of Genesis 1:1-31 on the argument that Genesis Rabbah and Neofiti 1 are contemporary documents. The process verifies Heinemann’s theory by demonstrating how an early sermon in Genesis Rabbah makes use of the techniques of rhetoric and Midrash exegesis to link to Targum Neofiti 1 by way of repetitive, fixed interpolations or rabbinic stock phrases. Sages appear to have employed this technique with the aim of transmitting principles of rabbinic theology to their audience in the ancient synagogue service.

Louw, Daniël, US PTS Session A17 Room 4

*Theological Theory Formation within the paradigm of globalisation: From Kerygmatics to Fortigenetics in Philosophical counselling*

The traditional kerygmatic model with its emphasis on sin, conversion, personal salvation (the redemption of the human soul, and the juridical understanding of grace), as well as the phenomenological model with its emphasis on the human potentials, need a paradigm shift, i.e. from a very positivistic, rational and substantial understanding of the human soul, to a more systemic and existential interpretation. In this regard the notion of *cura vitae* could function as a very important and necessary supplement to *cura animarum*. Theory formation in pastoral care and counselling should consider how an ontology of being, within the global paradigm of networking, can help pastoral care to explore new avenues for pastoral counselling. The under girding presupposition is that human problems, and even spiritual pathology, are primarily embedded in fixed paradigms and reduced patterns of thinking (rational categories, world views, life convictions, and belief systems). Change, and therefore healing and therapy, imply more than personal or behavioural change. At stake is change in existing paradigms and convictions (irrational and irrelevant). In this regard philosophical counselling can play a pivotal role. It will be argued that fortigenetics, and the theological notion of *parrhesia* can contribute to the development of an exciting new paradigm for doing pastoral theology and counselling, i.e. a theology of affirmation.

Lübbe, John, Unisa SASNES Session A7 Room 9

*The possible role of the Deuteronomist in the composition of the book of Zephaniah*

Scholars have long entertained the view that there is evidence of editorial work in the book of Zephaniah. It has now become more popular to explain that suggested editorial work as the work of the Deuteronomist. What evidence is there of editorial work in this book, and who was the Deuteronomist?

Lübbe, John, Unisa OTSSA Session A10 Room 4

*A new Bible translation: “The Syntactic Translation”?*

Over the past decades various versions of the Biblical text have appeared. Many appeared in response to the need to update the language of an older, yet popular version, such as the King James and the old Afrikaans translation. Thereafter versions appeared in which the translation per se was not altered, but notes were added of an encyclopaedic or homiletical sort. These were frequently labelled “study Bibles”. The variety of translations and the inserted notes have in some sense assisted the average user of the Bible, whether preacher, teacher or reader, but have also further complicated the situation of
understanding the text, since the new translations differ in their rendering and the quality of the additional notes. In the light of these developments and the fact that standards of proficiency in the reading of Hebrew are often less than satisfactory among current church leaders, has the time not come for Biblical scholarship to provide clearer guidance in the syntactic structure of Hebrew prose and poetry, in order to enhance the understanding of the text? Would a translation that reflects the Hebrew not fill a very glaring gap in the research tools that are available to students of the text?

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<td>The role of Theological Education by Extension in enhancing “Education for Self Development”</td>
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<td>Theological Education by Extension (hereafter TEE), is one of the fastest growing forms of Theological Education in Africa with the potential of making significant contribution in helping the Church in Africa respond to one of the many challenges it faces today namely, the need for continued effort of renewing theological thought and making theology relevant in empowering the general Church membership to experience “life in its fullness” by fighting poverty, disease and other forms of injustice, which oppress and dehumanize many in Africa today. As a form of diversified theological education, TEE utilizes the distance education method. Learners study within their local context instead of going to residential theological institutions. This removes the implications and fear of leaving their jobs and/or families, and also reduces the cost of training hence giving opportunity to those who, due to cost factors or their jobs or family responsibilities, are not able to attend residential training. Another key feature in TEE method is “for the learner to practically apply and relate what is being learned to daily life struggles and needs of the people. Thus a deliberate and well-articulated link between theology and daily life is a constant aim. In this process, the theology that emerges is likely to be socially-engaged and relevant.” This paper shares some ongoing developments in the field of TEE in Africa raising examples from programs of individual TEE programs in various African countries as well as efforts at continental level through the newly formed All Africa Theological Education by Extension Association (AATEEA), and highlights the need for the Church to promote and utilize this method of Theological Training in collaboration with other existing methods such as Residential Theological Training.</td>
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| Machaisa, Rebotile     | St Augustine College | CHSSA | Session A11 | Room 5 |
|------------------------|----------------------|-------|--------------|
| Tracing the development, use and importance of religious education in South Africa: from apartheid to democracy |
| The history of Religious Education (RE) in South African schools has always received much attention because of the role religion played in providing values-based and moral education in schools. Religion or faith-based education has always played a role in the development of the history of South Africa as a country which was characterized by apartheid and also as a diverse country with different religion which are clearly represented and recognized in the democratic era after 1994. This paper will attempt to trace the role played by religion in the development of education in South African schools from the apartheid era till to the desegregated and non-discriminatory period. The discussion of the paper will be based on the role of religious education in both the pre- and post-1994 eras. In the pre-1994 era, the focus was on how religious education, then called biblical studies, was used to instil segregationist ideas, hence the need to free people from this oppressive system. Here the role played by the mission schools will be discussed and their efforts in doing away with segregation in schools will also be explained in this same context. |

| Madise, Makhele       | Unisa | CHSSA | Session A2 | Room 14 |
|------------------------|-------|-------|-------------|
| The emergence of ecumenical theological education in South Africa: The Federal Theological Seminary |
| The existence of the Federal Theological Seminary of South Africa came at a time when theological education was inaccessible for many South Africans and particularly the black people. Indigenous clergy were asked to understand the Bible as opposed to understanding the dynamics and importance of |
Mainstream Christian denominations were concerned with converting indigenous people as well as establishing themselves. The aim of this paper is to show how theological education was established in ecumenical circles in South Africa. It will look at what theological education meant for black people at Fort Hare prior to the foundation of the Federal Theological Seminary. By then theological education was still under the control of individual denominations. When the National Party came into power in 1948 things began to change and education in general was affected. The Protestant churches responded to this challenge by the establishment of an ecumenical institution.

**Maleya-Mautsa, Laura**  
NWU – Potchefstroom | NTSSA | Session A2 | Room 3
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*Lydia - an entrepreneur and a leader*

The examination of Acts 16:11-15 highlights Lydia and her impact on the people in her sphere of influence in the Early Church in Europe. Lydia who is identified as a dealer, converts to faith in Christ along with her household, which immediately signals her possible influence on her household and others. The paper applies Kouzes & Posner’s (1995) definition and model of leadership practices as a basis of analysis. Kouzes & Posner assert that leadership is not necessarily a position; leadership is the art of mobilizing others to want to struggle for shared aspirations. A socio-historic perspective on women in business in the first Century, as well as the economy in Lydia the entrepreneur Macedonia in the first century is constructed. Acts 16:11-15 account opens discussion and seeks to answer the question: “How did demonstrate leadership? Was she a leader in her business sphere?” All of this is consciously done against the background of the economy of the era and the area.

**Marais, Nadia**  
US | TSSA | Session A17 | Room 13
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*Power of perception: explorative discourse on South-African paradigms that shape an understanding of spirit and Spirit*

If paradigms power perception, how then is spirit and Spirit to be understood within the multicultural, multi-ethical, and multiple layers of society in a South African context? Attention is paid to prominent influences that shape paradigms, such as culture, heritage and history, socio-politics, economic realities, and ideology, with a focus on African embodied spirituality. This paper aims to explore the relationship of perceptions and paradigms that shape an understanding of spirit and Spirit within a South African context, whilst pondering the question of the viability and importance of that which transcends matter.

**Martin, Stephen W**  
The King’s University College, Edmonton | TSSA | Session A9 | Room 14
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*The Prophetic Spirit and Political Theology*

In his 1995 dissertation, Time, Resistance, and Reconstruction, Robin Petersen suggested that South African Kairos theology had understood itself exclusively in a Christological trajectory of “proclamation” which prevented it from seeing emancipatory possibilities in the pneumatological trajectory of the African Initiated Churches. This paper will argue with Petersen that liturgically-formed theologies of “manifestation”—insofar as they link to an ecclesiology that understands the Spirit as “disrupting domination by empowering a resistant community” (Petersen 274) in new acts of “world-making”—have power to contest the ubiquity of contemporary global capitalism. It will argue this as a criticism of “public theologies” of proclamation that struggle to move beyond the making of statements and the passing of resolutions (important as these can be). But it will also argue this against Petersen’s reliance on anthropological and sociological resources, claiming that contemporary theology’s recovery of St. Augustine’s idea of liturgically re-formed desire in an alternative communitas called “the church” provides a better grounding for resistance and reconstruction. Finally, it will reconnect theological and sociological concerns, critically engaging the recent work of Antonio Negri and Michael Hardt on Empire and Multitude.

**Masenya, Madipoane (ngwan’a Mphahlele)**  
Unisa | Circle | Session A14 | Room 3
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39
**Reading Job’s Story Again: An African Woman’s Lamentation Story**

It has been rightly argued that the book of Job “…refuses to soften what everyone seeks to control, suffering and misfortune. (Duquoc & Floristan.1983:vii). The paper presents a narrative in which the narrator, that is, the Job of the story to be presented therein, engages some of the issues raised by the character of Job in the Hebrew Bible. This the story teller does, by way of a lamentation story telling approach, as she seeks to speak directly to God in the midst of (unjust?) suffering. The narrator’s relationship with God was nurtured both culturally and religiously among others, by the understanding that God is the sustainer of the moral order and the guarantor of retributive justice. (Unjust) suffering and pain has been the narrator’s lot in recent years. All these, the story teller has suffered just like the biblical Job, despite the narrator’s commitment to God. Hence the story-teller’s courage and determination (cf the courage of the Hebrew Bible Job) to approach the Sacred Other with questions. The present text seeks to read the text of Job through the lens of a weeping African woman with a view to making a contribution to the African biblical hermeneutics of lamentation.

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**Masenya, Madipoane**  
Unisa  
OTSSA  
Session A17  
Room 9

*Anything new under the Sun? Gathering some thoughts about South African OT Scholarship around the African Qoheleth*

Prior argues that the book of Ecclesiastes “…presumes such a lively and competitive economic environment full of risk, a somewhat arbitrary, rapidly changing world, where the new-rich of today could easily become the new-poor of tomorrow” (2004:178). Indeed, the world portrayed by the book of Ecclesiastes, can be described as the world in flux, solid yet fragile, conscious of the plight of the poor yet detached, elite yet insufficient, pessimistic yet not without hope, politically aware yet resistant. Such contradictions are embedded in the work whose author/editors set(s) great store by the notion of “vanity of vanities”. In Qoheleth’s view, life is characterized by a chasing after the wind. Innovation and change seem to be resisted as “…there is nothing new under the sun”(Eccl 1:9b). In this paper, the latter expression, that is, “the nothingness of anything new under the sun” is used as a hermeneutical lens to make an African gaze at the history / her story of South African OT scholarship in the past five decades.

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**Matikiti, Robert**  
University of Zimbabwe  
CHSSA  
Session A8  
Room 14

*United Theological College: A Centre for Ecumenical Education in Zimbabwe?*

This paper seeks to explore the meteoric rise of United Theological College as a centre for ecumenical education in Zimbabwe. Since its inception in 1956, the college has grown to be the epicentre of inter-denominational theological education. The Methodist Church in Zimbabwe, United Methodist Church, Evangelical Lutheran Church in Zimbabwe, United Church of Christ in Zimbabwe, United Congregational Church of Southern Africa, Uniting Presbyterian Church and African Methodist Episcopal Church run the college. The college recognizes and values the different traditions of worship and doctrines of the participating churches and believes that individuals and communities can be transformed through the witness of a united church of Jesus Christ. In the framework of ecumenism and Christian unity matters related to doctrinal and liturgical issues, the interpretation of the Bible, social thought and social action of different Christian communities are studied and discussed. Despite their different doctrinal tendencies, a strong ecumenical awareness within the churches drives them to train their pastors at this ecumenical college. This paper will argue that in this ecumenical process, however, the college has experienced not only dynamic growth, but also its limits. It is intended as a contribution to the ongoing ecumenical dialogue and inter-church relations among students of different denominations.

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**Mavinga, Joseph**  
UKZN  
OTSSA  
Session A16  
Room 11

*Is the African spirit world compatible or not with the Holy Spirit of God?*

In this present modern period, the spirit world has become a way for some Africans to be protected or successful in life. I undertake, in this paper, a socio-religious debate (Deut 18:9-13; 1 Sam 28:1-25)
through which I show whether or not the African spirit world relates to the Holy Spirit of God. The major aim of this paper is therefore to point out whether the African spirit world is compatible or not with the Holy Spirit. This is done in three related stages. First, a socio-philological analysis of the African spirit world is discussed. Second, the lack of serious consideration of the Holy Spirit by African leadership, in particular, is spelt out. Third, I propose for the African community a way of relying on the Holy Spirit to achieve social justice, peace or well-being in the African community.

Mbaya, Henry

The role of religious ritual in shaping the life of the Corinthian Zionist Church at Phepheni, near Kokstad [Eastern Cape]

In this paper, I explore how worship centered on religious rituals [and symbols] contributes to the mutual well-being of the Corinthian Zionist faith community at Phepheni. Worship intensely centered on rituals inter alia, singing, dancing, play a critical role with respect to integrating members from the context of poverty and social deprivation in the community at Phepheni. Understanding worship as a means to bridging the gap between the spiritual and physical needs, the Corinthian Church uses rituals of healing and cleansing as a means to raising the well-being in particular of its members and the others. I argue that in this community the performance of rituals bring spiritual benefits, which translate into physical benefits. Most notable amongst these are those relating to healing and cleansing [confession]. The efficacy of these rituals lies in facilitating the process of social integration in the community.

McGaughey, Douglas

Causality as Construction: Spirit Matters

A discussion of spirit forces and miracle will commence with a (brief) consideration of the conditions of possibility for experience of the world that establishes two claims: 1) without a world of appearances, there is no experience; and 2) experience of appearances is shaped by two kinds of efficient causality (physical and spiritual). Physical causality drives the necessity of material events. Spiritual causality is (at the least) the human creative power to initiate a sequence of events that physical reality cannot generate on its own. Spirit matters because we only directly experience appearances (causes are experienced only indirectly through affects) and the construction of nature and freedom informs how one (and one’s community) acts in the world. Given multiple constructions of nature and freedom (e.g., creativity can apply to God/gods and humanity) and the impossibility of an empirical proof or disproof of a causal explanation, criteria are required to adjudicate the adequacy of causal explanations. Criteria will be sought not from “content” (empirical evidence) but from “consequences” (the impact upon the very capacities necessary for us to experience the causal effects in the first place). A focus on consequences allows for an adjudication of both physical and spiritual causality.

Meyer, Wilhelm H

Using “Reading to Learn” methodology as a conduit for introducing students to the literature of the Debate on Romans

The author has returned to the teaching of Biblical Studies after some years of exclusively teaching Academic Literacy at UKZN. This paper draws on his previous experience as a teacher of the Romans Debate (cf. Donfried 1991, Westerholm 2004) and recent experience of using “Reading to learn” methodology (Rose 2004, Rose & Martin 2005). The paper will look at the rationale for using the “Reading to learn” method with University students, as a response to the state of academically literate discourse among current students. It will discuss the strengths of this approach as a conduit into reading difficult academic texts with under prepared additional language =students. It will finally attempt to come to some assessment of the success of this method through analysis of assignments and interviews with students.
Holistic Redemptive Pastoral Ministry in the Fragmented Transit Hall of Existence

The grand narratives have all but gone and what is left are numerous narratives each addressing a certain aspect of our lives, and so there is a different narrative for our professional lives, another narrative for our family lives, another narrative for our social lives and yet another for our spiritual lives. We find ourselves in this transit hall, forever changing flights or trains depending on which narrative sphere we are leaving or entering. In each narrative we take on a different character, defined and shaped by the narrative we are in. Thus, transition in the sense of change can no longer just be understood as linear, but it is constant and multi-dimensional. Holistic redemptive pastoral ministry in the fragmented transit hall of existence is an attempt to address this multi-narrative existence without imposing once more a grand-narrative, but rather offering a narrative space that is holistic in the sense that it addresses all the different narratives, is pastoral in that it addresses the person and redemptive in that it offers something new, meaningful and hopeful. Such a narrative space within the transit hall of existence moves the church from its mindset of trying to be a ghetto where traditions and values are maintained, to being fully open and vulnerable to the present reality, whilst longing and yearning for the Messianic to open to an alternative future.

Mheta, B & Van Rensburg, JFJ  
UJ  
SASNES  
Session A7  
Room 7

Approaches towards “context” as applied in feminists’ reading of the Qur’an

The characterization, “contextual approach”, with regard to the reading of the Qur’an by contenders for women rights has been coined by Rachel M Scott (Muslim World 2009:60). This paper will however explore an alternative route focusing on “approaches towards context”. The question will be asked how the approaches function within the traditional categories of “setting in literature” and “setting in life”. In this regard it will be argued that feminists in general apply a “contra contextualization”, combating a male orientated approach. The literary setting of a Qur’anic statement chosen by feminists is likely to be a thematic one, juxtaposing the said statement with a verse that emphasizes equality between men and women (e.g. 33:35). In the reconstruction of the original context (“setting in life”) traditional interpretations are opposed through an eclectic use of asbab an-nuzul (Hadith). Feminists apply ijtihad in a liberal manner, arguing that the aim (maqasid) of the Qur’an was (and should still be) to incrementally better the position of women, or to further equality between the two sexes. The values of modern society are often projected upon the Prophetic times in an idealized way. God and the Prophet are thus viewed as champions of the feminine cause.

Miller, Cynthia  
University of Wisconsin-Madison  
SASNES  
Session B1  
Room 2

Definiteness and the Vocative in Biblical Hebrew

Traditional grammars of Biblical Hebrew describe the definite article as the marker of the vocative on common nouns, except when the noun phrase is inherently definite (e.g., personal names, possessed nouns, etc.). However, as noted by Joüon-Muraoka 2006 and others, there are a significant number of vocative expressions which consist of indefinite noun phrases. Furthermore, there are cases in which definite vocative expressions are modified by indefinite expressions. In this paper, I will re-examine the intersection of definiteness and vocatives in Biblical Hebrew with recourse to three linguistic discussions: (1) cross-linguistic typologies of the vocative as definite or indefinite; (2) the semantics of definiteness (Lyons 1999); and (3) the distinction between the pragmatic uses of vocatives as either calls or addresses (Zwicky 1974).

Mndende, Nokuzola  
Unisa  
ASRSA  
Session A5  
Room 6

The Status of African Traditional Religion in the Institutions of Higher Learning of South Africa

The paper analyses the status of African Traditional Religion (ATR) in the post colonial and post-apartheid South African institutions of higher learning. Not only the status of the religion will be looked at, but also the effects of prejudices imposed on the content, participation and development of the
religion in multireligious debates. The paper will conclude by suggesting some ways of achieving an inclusive religious education for a genuine democracy.

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| **The Holy Spirit in Indigenous Religions**
| The role of the Holy Spirit and its existence in African Indigenous Religions has been a contentious topic. Does the Holy Spirit exist, what form does it take and how does it/he/she manifest itself/himself/herself? This paper wishes to position the role of the Holy Spirit in African Indigenous religion and clear out misunderstandings of who or what the Holy Spirit is. The paper also looks at the different views and takes from the Christian perspectives versus the Indigenous views and experiences. Traditional understandings of religion often focus on events, figures, and ideas that are more or less amenable to orthodox framings of what constitutes religious truth and practice. But what if we do not privilege these public “winning” voices, but look also at those heterodox or esoteric currents of the history of religions that have been actively repressed, censored, or simply forgotten by their respective cultures? What if, moreover, we privilege the psychology and phenomenology of religious experience over the authorial framing of these events by the faith traditions, even as we explore and analyze the profound ways the faith traditions shape these same “individual” experiences? (Rice Univ. website 07.02.09). The quest of the paper is to relocate the dialogue of the Holy Spirit outside the Christian paradigm by discussing: Mysticism, Gnostic, and esoteric issues; Manifestations of God in African Religion; The body and self; Belief, mysticism and consciousness. |

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| **The Holy Spirit in missions and the spirits cultures: AFM Bordeaux Assembly perspective**
| This paper views the Holy Spirit as the preferred option to override the traditional view of spirits in cultures. It is done in the light of the Bankuna tribe to which David Mthembi, the founder of the Apostolic Faith Mission (AFM) in Bordeaux belonged. This church is one of the first Pentecostal churches in the Tzaneen district in Limpopo province. David Mthembi worked with Letwaba and later founded AFM Bordeaux in Tzaneen 1933. The approach in this article is from a missiological historical perspective. Interviews, active participation and literature review are employed. In conclusion, I will assess the values and the role of the Holy Spirit in the Pentecostal churches in South Africa, as a challenge to the Pentecostals to transform African cultures by impacting their traditions. |

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| **Theological education in the AICs: an historical overview**
| This paper gives an overview of theological education in the AICs. We will look into the basic theologies of the AICs and their significance. The paper will also track the history of educational development from the times of the Interdenominational African Ministers Association (IDAMASA), which was formed in 1915, to the present. The fact that the AICs interacted with IDAMASA and engaged in theological correspondence is an indication of their hunger for education. The African Independent Churches Association (AICA)’s appeal to the Christian Institute of Southern Africa (CISA) for ministerial training is another indication of their yearning for quality. The formation of the AICA Theological Seminary in Alice administered under the guidance of the Theological Educational Committee (TEC) elected at the AICA conference also showed their interest in education. Their educational journey has resulted in the formation of several theological institutions which will be mentioned in the paper up to the time when they partnered with the CB Powell Centre at the University of South Africa for certificate courses. The method used in the paper will be literature review and participatory observation. |

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<th>Mondriaan, Marlene</th>
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Who were the Kenites?

According to the Kenite hypothesis the Kenites – and the Midianites – were the peoples who introduced Moses to the cult of Yahwism, before he was confronted by Yahweh from the burning bush. Scholars have identified the Cain narrative of Genesis 4 as the possible aetiological legend of the Kenites – and Cain as the eponymous ancestor of these people. Who were these people of whom there are relatively few references in the Hebrew Bible? Where did they live and what trade did they ply? Why do scholars postulate that these nomadic peoples from the southern regions of Palestine venerated Yahweh, even before tribes migrating – or “escaping”– from Egypt were introduced into the cult of Yahwism? Were they confined to the peripheral areas of southern Palestine and Judah, or were they instrumental therein to introduce Yahweh in the North?

Moretsi, Lekgetho  
NWU  

Translation technique and the translation of verbal forms in the MT and in the Peshitta to Psalm 73-89

Because of the broad scope of the study, this article will limit itself to Psalm 73-75. This article argues that the translation technique employed by the Peshitta causes important differences at some points e.g. verse Psalm 73:7 in the MT differs with that of the Peshitta at certain points. At times as it could be expected the Peshitta uses the conjunction w which is not found in the MT. This paper will further argue that different verbs are at times used by this version and that verses also differ at certain points. At times certain parts of the verse as is in the MT are omitted by the Peshitta. Some of these instances may be ascribed to a different Vorlage, while others may be ascribed to translation technique.

Moss, Rodney  
St. Augustine College  

The Living Tradition of the Church: Fixed and Mobile

Tradition in the Catholic sense is both fixed and mobile. It is not the content of revelation alone but the process of handing it on. This process involves the crossing of cultural and temporal boundaries where Tradition seeks to understand revelation in new ways. In this paper the relationship between scripture and Tradition is first explored in terms of Dei Verbum, in which we read that scripture and Tradition constitute a single reality. Next the patristic roots for Tradition as the life both of the Church and of scripture are explored by Irenaeus of Lyon who refuses to separate from the community of the Church the authority of scripture and the task of biblical interpretation. J H Newman provides a method of testing developed doctrinal positions and their correspondence to the original deposit of Christian revelation. J Thiel offers a contemporary and deeper analysis of Tradition. Whereas Newman saw Tradition prospectively, that is, as a development in time and space, Thiel’s dramatic development and incipient development are concerned in a retrospective way with Tradition. Both these senses then deal with a new, more radical, re-formulation of Tradition. This paper attempts, then, to understand more comprehensively the dynamic process inherent in Tradition. It shows that the responsibility of Tradition is not only to conserve the apostolic deposit but to understand revelation in new ways that address and respond to new situations.

Mothoagae, Itumeleng  
Unisa  

Is the Shembe Movement an ATM or an AIC: A Critical Evaluation

This paper attempts to investigate whether, in light of Catholic Ecclesiology, the Shembe movement could be classified as an African Traditional Movement (ATM) or an African Indigenous Church (AIC). A need for such an evaluation stems from the continuous concerns and projections in written and verbal sources which seem to be lamenting the indecisiveness in positioning this movement as an ATM or AIC. In other words, can salvation in Christ be “achieved” through this Movement/Church? The hypothesis will be tested in the light of the Catholic Church’s Tradition and Ecclesiology. In doing this, terminologies relating to the doctrines of the Church will be considered from their historical and doctrinal contexts in seeking an understanding for the Shembe Movement’s doctrinal meaning of the Church. These terminologies will also be analysed and evaluated from both colonial and contemporary
perspectives. Finally, space is allotted to deal with the issue of the legitimacy of the Shembe community as an ATM or an AIC and how this community views itself as a Church.

Mtata, Kenneth  
UKZN  
NTSSA  
Session A9  
Room 9

**Johannine “third spacing”: Utopian reading of the Fourth Gospel**

The Fourth Gospel uses space to arrange its narrative and uses its narrative to represent the Johannine community’s experience of space. Space as represented in John is highly contested and used as identity marker. By Nathanael asking if anything good can come from Nazareth, he represents Nazareth and its inhabitants as insignificant. Yet, by Jesus seeing in Nathanael, not a Galilean but an Israelite, Jesus subverts the regional stereotypes operative in Nathanael and John’s narrative world but maybe reflective of John’s concrete experience. It will be demonstrated that the Fourth Gospel is an account or ‘second space’ representation of ‘dis-placed’ communities who, through the creation of a ‘third space’ or ‘utopian’ space they can neutralise the effect of their ‘first space’ experience of marginalisation. This paper will synthesise the various spatial categories in the Fourth Gospel and to underscore the methodological implications of such a study to the use of history, narrative, and social sciences in the reading of the gospel of John.

Mtata, Kenneth & Draper, Jonathan  
UKZN  
TSSA  
Session A15  
Room 11

**Use and Conception of space in the worship and healing of the AICs**

African Indigenous Churches, especially the ones started at the beginning of the 19th century emerged at a history that gave them a particular sensitivity and hence use of space. Space was constricted as a result of several historical incidents that necessitated the movements of many black peoples. This created insecurity resulting in apocalyptic conceptions of space. This conception of space did draw extensively, at the same time, on a wider African, but specifically, Zulu traditional uses and conceptions of space. Analysis of the parallels and divergences in the use of space in the African cultures and the AICs could be a hermeneutical key in the understanding of the AICs. Of specific interest in this light would be to understand how space is used in worship in general and healing services in particular in the AICs whose genealogy goes back to Daniel Nkonyane. This analysis will include how the ‘spiritual’ space is understood ‘materially’; how the sacrality of the land can be tapped into and be concentrated in one locality in order to effect healing; how the creation of the ‘circle’ is central in the healing processes; and how the objects of healing creates a continuity between the animate and the inanimate realities.

Mtshiselwa, N  
Unisa  
OTSSA  
Session A17  
Room 11

**The Methodist Church of Southern Africa and homosexuality: A re-reading of Leviticus 18:22**

In recent times, the text of Leviticus 18:22, has attracted the attention of Old Testament scholars, clergy and the laity alike. In my view, such an attention has been inspired by the readers’ quest to the possible light which the text can shed on the subject of homosexuality. The latter topic, is one of the burning issues raised in present day South Africa. It thus comes as no surprise, that interpreting texts such Leviticus18:22 becomes pertinent in our context. This paper aims at coming up with a constructive dialogue between the Methodist Church of Southern Africa (hereafter referred to as MCSA)’s readings of this text and scholars’ interpretation of the same. Through the use of methodologies such as the literary, textual, redaction criticism as well as socio-scientific criticism, Leviticus18:22, will be brought to bear with its MCSA’s readings with a view to making a necessary contribution to African biblical hermeneutics.

Mugambi, Jesse  
University of Nairobi  
TTSA  
Session 13  
Room 3

**Matter-Space-Time and the Christian Doctrine of Trinity**

The Christian faith today echoes the affirmations of the first generation of believers, whose ingredients can be discerned in the New Testament. The wide spectrum of Christian doctrinal formulations and ecclesiastical structures can be attributed to differences in ontological, cultural and conceptual
differences of believers across cultures and historical contexts. At the beginning of the third millennium Tropical Africa is reported to be predominantly “Christian”. Yet, from a doctrinal perspective, "African Christianity" is a hotchpotch of expressions ranging from the Orthodox on one extreme to the Charismatic brands on the other, with many varieties in between. The complexity of this phenomenon is due to external (missionary) and internal (cultural) factors, which have often overshadowed the interpretation of biblical texts. This Paper explores the influence of the ontological notions of matter-space-time in the formulation of the earliest creeds of the Christian Faith, which took centuries to refine. The Councils of Nicea (325 CE) and Chalcedon (451 CE) are important signposts in the process of that refinement. The meeting in Jerusalem (Acts 15 and Gal 2-3) is already indicative of the most important concerns of the apostolic Christian community within the first generation of Christianity. The Gospel of John also indicates the kind of doctrinal concerns which the apostolic community had to clarify, particularly in reconciling the Hebraic and the Hellenistic world-views. Neo-Platonism apparently influenced the formulation of the Creeds which eventually became normative for Christianity. The European Reformation retained and reinforced this Neo-Platonic formulation. Through the modern missionary enterprise this credal formula was spread to Africa and Asia, among peoples with different world-views. African Instituted Churches do not take the Nicene Creed and the Apostles Creed as normative. Yet they affirm their faith in Jesus as the basis for salvation. The Commission on Faith and Order of the World Council of Churches tried to build consensus on Baptism, Eucharist and Ministry on the basis of the Chalcedonian Formula, but this effort could not adequately respond to world-views other than that presupposed in Graeco-Roman thought. Yet the majority of Christians in the twenty-first century do not presuppose the Neo-Platonic world-view that is taken for granted in the Chalcedonian Formula. What kind of formulation would adequately update the consensus of credal affirmation to reflect the world-view of the majority of Christians in the third millennium, most of whom belong to the African cultural heritage? If there is no necessity for such updating, what is the status and value of these early creeds in the life of the churches today?

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<td><strong>Some Reflections on Current Challenges for “Theological Education and Ministerial Formation in Africa</strong></td>
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<td>The Paper begins with conceptual clarifications on such related terms as “Theological Education”, “Ministerial Formation”, “Christian Education”, “Catechesis”. These clarifications are followed by a sketch of the current situation, with particular reference to Eastern Africa. Next, the Paper sketches the historical background to this current situation tracing it to the beginning of training for Church ministry early in the 20th Century. Problems and possibilities will emerge from this analysis. Some attention is then given to some theological insights from which solutions can be discerned. Finally, proposals are made for possible strategies to improve ministerial formation for effective church ministry in future decades.</td>
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<td><strong>Holistic pastoral ministry in a time of transition</strong></td>
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<td>Maintenance and Missional are key concepts used to describe a transitional phase for churches nowadays. Both of these concepts represent a paradigm of understanding the identity and role of the church in society. Both also represent very specific challenges for all involved. The question we face is how the church understands herself as an institute of care and how this is influenced and changed by the context of transition? Could the idea of Holistic Pastoral Ministry be the vehicle towards a new understanding of a pastoral presence in times of change? This paper will explore all these concepts in an attempt to find identity and a mode of conduct for pastoral care and counseling.</td>
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<td><strong>Regional Theological Associations and Theological Curriculum Development: Challenges and</strong></td>
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46
Prospects

Since the establishment of Christianity in Africa, theological education and ministerial formation at varying degrees were rooted in the missionary task. Theological education proffered in ecumenical colleges fostered interdenominational cooperation and contributed to the formation of professional theological associations like Association of Theological Institutions of Eastern Africa (ATIEA), Ecumenical Association of Third World Theologians (EATWOT) and Ecumenical Symposium of Eastern African Theologians (ESEAT) among others. Among other functions, these associations developed literature for theological education and were instrumental in curriculum development and evaluation. Though still existent, these associations now appear peripheral to theological education in theological schools and departments of religion and theology in universities. The question arises, what has contributed to the marginalization of theological associations in East Africa in theological curriculum development? Are they still relevant or have their functions changed? Drawing examples from the experiences of ESEAT, EATWOT AND ATIEA in East Africa, this paper explores the challenges faced by these associations today in shaping theological developments. It also examines the prospects they have for influencing theological curriculum to be relevant and reflect the needs of the African society of justice, peace, reconciliation governance, education, health and a meaningful spirituality.

Mwembe, Tokam Protestant University of Central Africa

**What to make of Theology in the Context of Poverty in South Africa**

How can we make a sensible, contextual God-talk in a very difficult social, political, economic, cultural and religious context? How can one theologize logically and constructively to a hungry human being, one who has no access to the basic human needs such as food, good health and shelter? The context of poverty and its corollaries constitutes a major challenge to many poverty-stricken contexts, not least, the South African context. The latter context is a replica of many a country on the African continent. The present author’s West African context, is no exception to the plight of poverty. Could one come up with a liberative theology/God-talk in such contexts? The paper seeks to investigate how the model of Jesus and Jesus’ attitude towards the poor can help in the construction of a liberative theology in the midst of the poverty-infested contexts in which we find ourselves.

Mwesigwa, Fred Uganda Christian University

**Modern Religious and Ethnic Conflict in East Africa; Religious Education Curriculum Review: A Requisite Response**

The coming of European missionaries to East Africa in the early 19th century was characterized by a period of religious conflict manifest through rivalry and even wars between different Christian religious groups and between Christian and Muslim religious groups. Despite the departure of European missionaries who have been considered as the harbingers and perpetrators of religious conflict, there has been a wave of bitter conflicts in East Africa, some bearing marks of religious and ethnic differences. The paper probes the question why Africans, in the name of religion continue to hate and fight their brothers and sisters. As a response to the prevalent covert and overt religious and ethnic conflict, I will argue that the development of a religious education curriculum that promotes respect and tolerance of other people’s religions in East Africa is the way to go.

Nadar, Sarojini UKZN

**Who’s Afraid of the Bible Believing Christian? Reading the Bible as Feminist in Relation to Neo-Pentecostal Challenges**
“I try to give them the Bible, not just what I think,” is a typical statement made by Pentecostal preachers, according to McClintock-Fulkerson. In a highly globalised world and with the rising phenomenon of the Pentecostalisation of Christianity throughout the world though, this statement could easily be made by anyone in mainline churches. Certainly, theological students at the university too, often make statements like these. What does this mean? What is the scholars’ role when people profess to be “bible-believing Christians?” These are some of the questions which will be explored in this paper. Following feminist theoretical models, one will begin by focusing on one personal experience of the ways in which the Bible is used in what is loosely termed, “neo-Pentecostal” communities of faith. Two personal narratives will be offered as case studies to illustrate how a limited understanding of the Bible’s authority in people’s lives can lead to life denying systems, particularly for women. An historical discussion of four hermeneutical models will then be surveyed: (a) neo-Pentecostal; (b) the church fathers and the Reformers; (c) critical traditions of the Enlightenment; and (d) postmodernity. The intention of the survey will be the determination of the extent to which these models have influenced one another, if at all. How they function in terms of life affirming or life denying principles is what is important in the author’s assessment of them. Finally, a critical appraisal of these methods of interpretation will be given together with some ways in which they can be adapted so that life affirming rather than life denying interpretations of Scripture can be encouraged and practiced.

Nadar, Sarojoni  
UKZN  
OTSSA  
Session A18  
Room 2

Beyond the “ordinary reader” and the “invisible intellectual”: Pushing the boundaries of Contextual Bible Study Discourses

Drawing on 8 years of experience gathered at contextual bible studies facilitated by the author, this paper intends to push the boundaries of the understanding of the role of the “ordinary” reader and the intellectual in the process of contextual bible study (a method of bible study that attempts to work at the interface between faith communities and the academy around issues of social transformation). It argues that if transformation is the end-goal of contextual bible studies then the critical resources which the intellectual brings to the process will have to be far more emphasised and nuanced than it has been in the past; that the effects of globalisation, particularly as reflected in the ubiquitous term “biblical values” which comes up often in contextual bible studies will have to be addressed; and the identity and role of the intellectual will have to be more fully interrogated than it has been in the past. The paper argues that neither an understanding that promotes “community wisdom” or “hidden transcripts” nor an understanding of the “all-powerful” intellectual is helpful in understanding the dynamics of contextual bible study. This discussion will be facilitated by elucidating some of the characteristic features of CBS, what I have termed the 5 C’s of CBS - Community, Context, Criticality, Conscientisation and Change.

Nagel, Peter  
UP  
NTSSA  
Session A9  
Room 10

Naming the Jewish God: in search for the link between JHWH and Kurios

It seems as if there is a general assumption that YHWH, the Hebrew representation of the Jewish God, was translated or transliterated into the Greek language using the term Kurios. A further assumption is the prohibition against the pronunciation of YHWH, at least from the 3rd century AD, which in turn had an effect on the literary representation of YHWH. The problem is that the literary evidence confirming assumptions such as these is not only limited, but contradictory when found. This paper will attempt to construct a literary link between these two terms through an investigation into manuscripts found at Qumran and surrounding areas, as well as manuscripts found and originated in and around Egypt dated between the first two centuries before and after our common era.

Nagy, Szerdi  
UKZN  
SASNES  
Session A4  
Room 4

From the divine the divine ale wife to the dread goddess: the bridge from Siduri to Circe
The connections between the Gilgamesh Epic and the Odyssey and the heroes Gilgamesh and Odysseus are well documented. This paper aims to examine in depth the similarities between the two female characters who play a fundamental role in the katabasis of both of these heroes, Siduri and Circe, and traces their common ancestors and origins.

**Naidoo, Marilyn**  
Unisa  
SAMS  
Session A6  
Room 14  

*Ecumenical Formation in theological education*

The historic ecumenical agreements of the late 20th century have given us glimpses of the unity of the church for which Christ prayed. The scholars and ecumenical leaders who were able to forge these agreements wonder who will carry on their work. So do the thousands of men and women who lead the local ecumenical organizations that mobilize Christian people across denominational lines to advocate for justice and serve the needs of the community. Where will the next generation of ecumenical leaders come from if they are not being formed now? This paper will explore the development and conversion to this larger vision of ecumenical consciousness and how leaders will need to be formed in this vision which involves two movements of diversity and inclusivity. Many theological institutions encourage the first movement of ecumenical diversity which enhance the ways institutions participate in ecumenical dialogue, evangelistic and justice efforts for the church. This paper will discuss different contemporary models of ecumenical formation in theological education which can give insight into the ways in which all Christian people may grow in their ecumenical awareness and commitment. Ecumenical formation must also address the matter of religious plurality and secularism and inform about inter-religious dialogue which aims at deeper mutual understanding in the search for world community.

**Naidoo, Thillay**  
UKZN  
ASRSA  
Session A1  
Room 11  

*Cultural Dialogue: A Vedantic Perspective*

One of the focal points in the study of religion concerns the multiplicity of claims about their origins in different parts of the world. There is need to take serious note of the distinction between those religions that originated in India and referred to as Wisdom Religions and those that had their origin in the Middle East. Such religions lay claim to Revelation in one form or another. They are therefore referred to as “Religions of Revelation”. It is extremely important not only to know the differences between these two groups of religions but also the evidence that brings them into existence. The two groups of religions can be separated not only on the basis of their claims but also on the basis of their content. The Indian religions are guarded in their claims to belief in God. Middle Eastern religions make very bold claims about a God only to confuse the world about His or Her existence. Religion has to be seen primarily through reason. And only on the basis of reason does one examine the contentions that these two groups of religions make. The paper will examine the contentions that emerge from these two groups of religions.

**Naudé, JA**  
UFS  
SASNES  
Session B1  
Room 2  

*Linguistic dating of Biblical Hebrew texts. The chronology and typology debate*

Hurvitz (1997, 1999, 2000, and 2001) argued that the language of Samuel-Kings represents a typologically older kind of Hebrew than the language of Chronicles. In order to demonstrate that the typological difference reflects a genuine chronological difference, Hurvitz relies heavily on externally dated evidence for the Hebrew language. The language of the pre-exilic inscriptions demonstrates that Samuel-Kings (and texts in similar Hebrew) are pre-exilic; texts such as the Qumran Scrolls show that Chronicles (and texts in similar Hebrew) are post-exilic. A substantial number of scholars believe that the linguistic evidence is the most serious obstacle in the way of any attempt to date the bulk of biblical literature to the Persian or later eras (e.g. Barr 2000; Becking 2001; Halpern 1993; Hendel 2001; Japhet 1998; Rendsburg 2001). In opposition to these scholars, Davies 2003; Naudé 2000, 2003, 2004; Talshir 2003; and Young, Rezetko, and Ehrensward (2009) claim that data used to distinguish pre-exilic from post-exilic Hebrew are no more than manifestations of synchronic styles available to exilic and post-
exilic authors. The aim of this paper is to further the debate in the light of the newest perspectives from functional and formal approaches on language change, for example those of Fischer (2007).

 Nel, Fredrik

**Interrelated pastoral activities in time of transition**

Transitions take place not only in the way society’s functions, but above all how societies think about everyday life. Sometimes praxis comes before theory and in other instances theory before praxis. One of the transitions societies all over the world is struggling with, is the shift from an orderly, clearly understandable, mechanistic way of functioning to a chaotic, unclear, fuzzy and interrelated way of functioning. Pastoral work has a focus on both theory and praxis. Practical theology base- theories need to be developed, on the one hand to keep up with the changes in social, philosophical and theological knowledge, and on the other hand to translate theories into practical pastoral activities that serve the church and the kingdom of God. Political and social transitions in South Africa challenge the pastoral activities of the church. In times of transition the praxis side often develops faster than the theory side. At a time of major transitions, interrelated ecclesiology and anthropology as the basis for the pastoral activities of the church could help the pastoral praxis to see new patterns and opportunities in a chaotic world and be aware of denominational, reductionistic and closed system tendencies that limit the pastoral praxis in taking up the challenge of a society in transition.

 Nel, Malan

**Inviting and initiating youth into a life of discipleship**

The research question/problem this paper deals with is whether we have lost the radical nature of the faith community being disciples of Jesus and seekers of the Kingdom? In Youth Ministry children and adolescents are often invited to make a decision for Christ as if such a decision entails the sum total of being Christian. Being Christian, as being a disciple, is more. Both the Old and New Testaments tells a different story. Discipleship is following by learning how to take the Lord serious. It is at least being initiated, guided and acquiring wisdom to discern the better options in life. If this is true, what then is the role of the faith community as a people. The paper argues that ‘we’ are the invitation and gives some suggestions on how to ‘frame’ the invitation.

 Nel, Marius

**A hundred years of theological education in the Apostolic Faith Mission**

The Apostolic Faith Mission (AFM) started as an interracial mission with a strong emphasis on the anointing of the Holy Spirit. Despite the pneumatological emphasis, it took less than two years after its founding for the AFM to become a segregated church. The strong Pentecostal conviction, with its all-inclusive attitude towards those who accepted the teaching, was not strong enough to keep the body of faith in unity. The racial and cultural differences separated the AFM into ‘white’ and ‘black’ sections, dominated by the ‘whites.’ The embryo of later formal theological education followed suit. Leadership was developed through the local church as the body of Christ. There were no strong distinctions between clergy and laity. All who were saved were expected to witness. No theological education was required for the different levels of ministry. There was a clear hierarchy starting with every church member as a witness, then a local preacher, deacon, elder and finally an overseer. In this paper the development of training for the ministry along separate lines for different racial groups is discussed, as training was arranged as a Bible School and later as theological colleges. Only in November 2006 was a new directorate for education and training created with a new curriculum framework to be registered with the authorities for implementation in January 2009 at the start of the new one training institution for the AFM. With the appointment of the directorate in November 2007, the AFM finally created and established a new structure that will replace all other structures. At last, after a hundred years the AFM has one training structure with a new and one curriculum for all of its members.
**Finding a place under the Southern African sun**

The search for new identities in post-colonial (Southern) Africa evidenced in the writings of students doing the Missiology course, ‘Christian Action for Anti-Racism and Reconciliation’. The Department of Missiology at the University of South Africa, a distance education institution, started offering a course entitled Christian Action for Anti-Racism and Reconciliation in 1999. Initially the course was aimed at South African students, who were just emerging from the institutionalized racism of apartheid and colonialism. The content of the study material predominantly reflects this thrust. Recently, however, students from other parts of Africa have started enrolling for the course, reflecting on their struggles against new forms of racism and on what it means to be African in a post-colonial context. In this paper I, the lecturer involved in the course, describe the design, writing and unfolding of the course, analyse a selection of portfolio’s submitted by students, and critically evaluate the course in the context of 1) the “race discourse” in an emerging post-apartheid South African society and economy and 2) a globally networked society in which the quest for social identity has become a primary missional imperative. From the perspective of a post-colonial quest for new (Southern) African identities, this paper suggests new insights for course re-design, but also for interdisciplinary research in the pursuit of reconciliation.

**Spirit Matters: Pneumatological reflections in developing a Southern African missional ecclesiology, with particular reference to the Central Methodist Church, Johannesburg**

It has often been pointed out that numerically, the ecclesial centre has shifted, in favour of African Christianity. Amongst African communities, in particular migrant communities, we witness the growth of various churches, in particular, what we call “spirit-churches”. This vitality, however, are contradicted, most recently by a spate of xenophobic violence, which is related to unresolved material conditions of African communities. Ironically, it is a traditional mainline church, the Central Methodist Church in Johannesburg, that has captured the imagination of the media and who seemed to be able to hear the voice of the Spirit, towards responding adequately to these realities. How do we, as theologians, respond meaningfully to both of these, with the view of developing missional ecclesiologies, in particular for the Southern African region?

**The Role of Irony in the Succession Narrative**

The purpose of this paper is to use specific criteria to isolate and describe the incidence of irony in the succession narrative in terms of characterisation, plot, communication, the role of the narrator as well as interpretation of the narrative. An attempt will be made to show how the narrator/author used irony as a literary technique with which he not only told his story but also skilfully applied it in giving his interpretation of events.

**Die toekoms van praktiese teologie: Enkele aspekte van ’n teo-dramatiese benadering**

In sy omvattende werk oor die “nihilisme” bespreek Danie Goosen die modernisme en postmodernisme en kom dan tot die gevolgtrekking dat ons wêreld gekenmerk word deur ‘n “nihilistiese de-dramatisering”. Daarom praat hy van “die verlies van die wêreld” deur die prysgawe van dié dramatiese verhouding. In hierdie bydrae wil ek graag in die lig van insigte vanuit Calvyn se teologie en aan die hand van ‘n teodramatiese benadering nadink oor die toekoms van praktiese teologie in Suid-Afrika. Daar is ’n nuwe belangstelling in dramatologiese insigte binne verskillende teologiese dissiplines en dit kan ons as praktikiese teologe help om nuut te dink oor ons veld van ondersoek.
Niemandt, Nelus  
UP  
PTS  
Session A2  
Room 4

The church in a time of transition

Why do we need to reflect on the church in a time of transition? The importance of theological reflection in a time of transition is briefly visited. The importance of understanding transition is then explored, emphasizing the skill of exegeting cultures, because being a missional church supposes a journey of discernment of reality and the world. The culture in which this transition is played out is a new situation without precedence in previous generational or cultural systems. The transition in which the church finds itself at the beginning of the 21st century is therefore described, using the metaphor of a storm to describe salient features of this transition. The colluding effect three mega-trends - postmodernism, post-Christendom and, what Friedman described as a “flat world” - creates a perfect storm, challenging the church to respond creatively and boldly to the context in which it finds itself. These three mega-trends is considered and described in terms of the relevance for the church. A process of innovation and developing prototypes is finally suggested as an appropriate creative and bold response to this context of transition.

Nobiliio, Fabien  
UP  
NTSSA  
Session A5  
Room 10

Spirit and Scripture in the Gospel of John and their Early Reception

From an exegesis of the narrative of the death of Jesus and of the farewell discourses, this paper will suggest that the didactical or hermeneutical function of the Spirit is channeled through the text, e.g. the Gospel itself. Also the first Epistle seems to be against hermeneutics according to which the Spirit would address the believers directly, without the mediation of the Scripture. Now the intra-Johannine conflicts alluded to in the Epistle seem to come from some “heterodox” trends: in this case Montanism, according to which the Spirit forecast by the Gospel of John would actually talk through prophets, outside scriptural boundaries. It will then be examined how Montanus came to rely on the Gospel of John to hold a view that seems to be so contradictory. Insofar as the exegetes and the historians of thought are concerned, this examination questions the differences between, on the one hand, what we consider to be the Johannine theology as it emerges from the texts, and, on the other hand, its reception by interpreters whose categories of thought should be close to those of the texts themselves.

Ntsimane, Radikobo  
UKZN  
CHSSA  
Session A8  
Room 13

The Lutheran Theological seminaries: Being confessional and African

The Lutheran churches have evolved over the centuries from their earlier confessional stand in the Reformation era to a multiplicity of identities as they come into contact with ecumenical bodies like the World Council of Churches (WCC), the South African Council of Churches (SACC) and the Lutheran World Federation (LWF) and regional bodies like Lutheran Communion of Southern Africa (LUCSA). While most Lutheran church bodies in the world belong to LWF, there are a few who have kept their distance due to what they regard as the liberal stand of the LWF. One of the international bodies that have withstood the temptation to join the LWF is called the International Lutheran Council (ILC). This paper is going to investigate how the church bodies in Africa under the ILC managed to keep their Lutheran confessional stand while retaining their African identity.

Nürnberger, Klaus  
Retired  
SASRF  
Session A3  
Room 1

The Spirit of God, the “groaning of creation” and the theory of emergence

The “liberation of creation” is part of the apocalyptic protest against a meaningless and merciless reality. “Spirit” denotes the creative and redemptive presence of God both in particular instances and reality as a whole. Both concepts constitute counter-statements or protest statements against the ambiguity and destructiveness of experienced reality. The law of entropy precludes a literal interpretation of the apocalyptic expectation. Scientific reductionism precludes a bodiless spirit. According to emergence theory, “spirit” depends on the entire impersonal infrastructure of reality –
from neurology, through biology, chemistry to physics. This questions the notion of God as “pure Spirit” (intentionality without physical constraints). The Bible suggests that God relates as a person with humans who are persons, but, as the Source and Destiny of reality, God is more than a person. A tsunami is not caused by a personal divine intentions but by impersonal natural laws – which are also of God.

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<thead>
<tr>
<th>Nürnberg, Klaus</th>
<th>UKZN</th>
<th>TSSA</th>
<th>Session A16</th>
<th>Room 3</th>
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<td><strong>The spirit as emergent reality in African religion, the New Testament (St Paul) and modern science</strong></td>
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<td>The scientific theory of emergent reality presupposes a hierarchy of emergences where every higher level presupposes the entire infrastructure of lower levels and cannot exist without the latter, yet represents a totally new phenomenon within reality with its own characteristics and regularities. The paper will explore indications that the communal consciousness of the presence of ancestors in African religion and the communal consciousness of the presence of the Holy Spirit as the Spirit of Christ in Paul’s theology both display the typical characteristics of emergent reality. The consequences for the relationship between African Religion and the Christian faith will then be spelt out briefly.</td>
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<th>OTSSA</th>
<th>Session A17</th>
<th>Room 2</th>
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<tr>
<td><strong>Postcolonial Imbokodo Hermeneutics and Black Theology: Continuities and Discontinuities</strong></td>
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<td>Globally, new post-independence political dispensations have ushered new methods of reading biblical texts in line with the socio-critical issues of the day. The South African post-apartheid setting is no exception. A postcolonial Imbokodo hermeneutics was born out of the local post-apartheid hermeneutical response and the broader global postcolonial interpretive reaction in the field of biblical interpretation. However, as a South African rendition of the postcolonial, Imbokodo critically endorsed and re-appropriated the hermeneutics of Black Theology in its quests for a hermeneutics of liberation. This paper takes a closer comparative look at both hermeneutical frameworks. It seeks to primarily identify the major continuities and discontinuities between a postcolonial Imbokodo hermeneutical framework and the hermeneutics of Black Theology in South Africa. Further, it delineates the relevance of these approaches for the current South African scholarly landscape.</td>
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<th>Unisa</th>
<th>CHSSA</th>
<th>Session A6</th>
<th>Room 5</th>
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<td><strong>His blood I will require at your hand. The issue of theological education for the laity</strong></td>
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<td>The ‘priesthood of all believers’ was one of the most important principles in the Reformation, but it soon faded into a mere slogan. Theoretically it is still proclaimed in some of the Afrikaans-speaking churches but in practice clergy often feel threatened by it and laity easily abuse it. Academics and theologians took firm control of formal theological education in an effort to secure their position in and influence on society. Laity, using books, courses, programmes, seminars and camps as well as their first-hand experiences in live, developed into a priesthood of ‘knowers’ for whom the institutionalised church with its inability to provide solutions for burning issues, is fast losing credibility. Solid theological education, packaged as (Eternal) Life Skills and taught to a generation of both adults (caught between the Gutenberg era and the post modern lifestyle) and young people (an electronic, visually orientated group), is called for as the responsible reaction to the snowballing effects of neglect.</td>
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<th>SAMS</th>
<th>Session A2</th>
<th>Room 11</th>
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<td><strong>Theological emphasis on Christian unity among the orthodox and neo-Pentecostal movements in Africa with reference to John 17:11</strong></td>
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<td>The high priestly prayer of Christ is that His people may peaceably agree and be joined together in one, as the Godhead is one. This refers not to a union of nature, but of feeling, plan and purpose. This, He desired, might be so strong as to be an illustration of the unchanging love between the Father and the Son (cf. John 17: 21-23). Christ does not pray that they might be rich and great in the world, but that</td>
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they might be kept from sin, strengthened for their duty, and brought safe to heaven. He pleaded with His Holy Father to keep them by His power and for His glory, that they might be in affection and labour, according to the union of the Father and the Son. Until the 20th Century, only sporadic efforts were made to reunite a Christendom shattered through the centuries by schisms, the Reformation, and other disputes. Pressure toward unity was aided in the 19th century by the development of ecumenical organizations such as the Missionary and Bible societies and the Young Men’s Christian Association and Young Women’s Christian Association, in all of which Protestants of varying denominations joined in support of common causes. In the early 20th century, the unity movement was almost exclusively Protestant. Today, Pentecostal denominations are found throughout Africa. Most Pentecostal churches had their beginnings in the revival movements, and split into several independent groups. Some of the larger bodies belong to the Pentecostal World Conference, an international fellowship, and in Nigeria, we have Pentecostal Fellowship of Nigeria (PFN). No one body of doctrine is universally accepted by all groups, though certain beliefs are held in common. This paper therefore emphasizes mutual understanding, fellowship and appreciation of one another without compromising and destroying faith.

Pencelian, Yogi

The Spiritual Dimension of Individuals: Is there a Context for it in the Workplace?

The paper reviews literature on spirituality and identifies numerous ways in which spirituality has been conceptualized, suggesting that when approached in the workplace, certain constraints are inherent. The paper explores spirituality under various sub-headings including, the status of spirituality in South Africa; spirituality in the workplace; the benefits of spirituality in the workplace; and spirituality versus ethics in the workplace. The primary objective of the paper is to illustrate the importance of spirituality in the work environment.

Phiri, Isabel Apawo & Nadar, Sarojini

Panel Presentation: 1) Rape, Lobola, Polygamy and Compensation: Inter-Religious Resource for Assisting in Just Gender-Relations in the Context of HIV & AIDS 2) “Adam was made from the soil and Eve was made from a little rib”: Can the creation narratives assist in creating just gender-relations in the context of HIV & AIDS?

1) This paper is the second in a series of papers and is a result of research conducted as part of a combined research project between the Universities of Oslo and KwaZulu-Natal. The title of the project is “Broken Women, Healing Traditions? Indigenous Resources for Gender Critique and Social Transformation in the Context of HIV & AIDS in South Africa.” Although the aim of the research was to discover indigenous knowledge to assist in dealing with just power relations between men and women in South Africa in the context of HIV/AIDS, we discovered that religion in the Zulu understanding was far more fluid than the distinctions that academics make between “Christian” and “traditional” forms of knowledge. In fact, it was the group of 10 women and 10 men in rural Inanda at an African Independent Church which requested that we do bible study, as a way of opening up discussion on gender and HIV & AIDS. In this paper we will reflect on the knowledge gained and imparted during a contextual bible study on the story of the rape of Dinah in Genesis 34. We will show how the participants were able to engage and identify with the story, on a variety of levels including traditional practices such as lobola and polygamy. We will conclude with an appraisal of whether the bible can indeed be used as a resource for critiquing patriarchy in the context of HIV & AIDS.

2) The present paper is the third in a series of papers. It is a product of a research conducted as part of a joint research project between the Universities of Oslo and KwaZulu-Natal. The title of the project is “Broken Women, Healing Traditions? Indigenous Resources for Gender Critique and Social Transformation in the Context of HIV & AIDS in South Africa.” Beginning with the premise that the bible is a very important resource in the African Indigenous Churches (AIC’s), the paper will share some of the results of facilitating contextual bible study on the subject of gender and creation with a group of
women and men from an AIC in the Inanda rural community. It will show how pervasive the biblical creation myths have been in constructing gender in the lives of this group of people, and how a more liberating reading of this pivotal text can contribute toward creating just gender relations in the context of HIV&AIDS.

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<th>Pienaar, Daniel</th>
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<td><strong>Charles Warren: An appraisal of his exploits in Jerusalem</strong></td>
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<td>Charles Warren conducted excavations in and around Jerusalem for the recently established Palestine Exploration Fund between 1867 and 1870. His work was of such high quality that even today archaeologists have a high regard for his results. Every book written on the archaeology of Jerusalem is incomplete without referring to the results of his excavations. Owen Coetzer says about his work: “…still ranks as the biggest underground archaeological exploration of Jerusalem and his pioneering work remains a model of precise archaeology.” Eilat Mazar describes his work as “…required considerable resourcefulness, courage and skill…” and that “the results of his investigations, based on precise measurements and accurate observations…” This paper is an endeavour to discover and describe those achievements.</td>
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<th>Session A12</th>
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<td>It goes without saying that, as a woman of colour in post-apartheid South Africa, I will have to account for the usefulness of the Bible in addressing gender oppression in the 21st century. It is widely acknowledged and documented that the Bible has been used to legitimise slavery, racism, sexism and other discriminatory and exploitative ideologies and practices. In the process many people - Christian women in particular - have become deeply suspicious of the often repressive Bible readings which promote and sustain the subjugation of women and other marginalized groups in society. The Christian Bible however, continues to function in Christian discourse as a source of insight and hope. It thus has the potential to influence the ethos of the South African Christian communities. The Bible influences the imagination and language of society; it influences the way people “see” things; it influences their vision, their grasp of reality and history. Thus the Bible influences the moral world, because it shapes the way people see their world and how they speak about their world. It is argued in this paper that instead of androcentric interpretations which suggest the supposed “sinful, inferior nature of women”, the challenge should be to address and transform oppressive interpretations, traditions and doctrines. This argument is indicative of the multi-dimensional nature of biblical texts which makes for multiple and ambiguous interpretations. Thus, the question remains: How do we read and interpret these ancient documents? This is a complex question with histories of tradition(s) and methodological paradigms to consider. The text will employ a multi-dimensional interpretive programme such as socio-rhetorical interpretation, informed by feminist reading strategies, insights and warnings.</td>
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<th>ASRSA</th>
<th>Session A6</th>
<th>Room 6</th>
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<tr>
<td><strong>The South African Policy on Religion and Education (2003): A Contradiction in a Secular State and Age?</strong></td>
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<td>The National Policy on Religion and Education (Republic of South Africa, 2003) embodies a major departure from the pre-1994 dispensation of Christian national education (CNE) and a broader context in which, on the one hand, religion has been used to endorse, legitimate and perpetuate racism and apartheid, and on the other hand functioned as crucial support for the victims of apartheid and the fight against the oppression. This paper interrogates the Policy within the notion of (post)secularism in the broader context of postmodernism. I will firstly explore the Policy within the context of the broader discourses on/in (post)securalism. A brief overview will be provided of the public and media debates surrounding the formulation of the Policy as representing glimpses on the ‘unsecular’ nature of South African society. The public discourses surrounding the Policy shows a confusion regarding the</td>
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intentions of the state, as well as confusion regarding the different terms used by the different stakeholders in the debate. The reasons for this confusion are open for speculation but finds some grounds in the different opinions of official spoke persons, an ‘illiterate’ and even ignorant public, as well as contributions which deliberately aimed to create suspicion and distrust regarding the Policy and the broader intentions of the new curriculum. The paper will conclude that the notion of South Africa as secular state does not find any support in the Constitution, the Policy or the opinion of Minister Asmal who was seminal in the Policy’s formulation and processes. The statements made by various government officials however do indicate confusion about the use of the term ‘secular’. The notion of South Africa as secular state is therefore without official grounds. The Constitution as well as the Policy purposefully celebrates religion and the role religion can play in a constitutional state. Evidence from the Constitution and Policy would rather suggest that the state is biased towards religion. Securalism and postsecuralism are largely Anglo-centric discourses. Although these discourses impact on South Africa and Africa, the Policy is not a contradiction in the context of the Constitution and the religious nature of South African society. South Africa is neither a secular state, nor (post)secular in its philosophical and societal self-definition and roots.

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### Prior, Anselm
St. John Vianney Seminary  
CTS  
Session A15  
Room 8

**A New Leadership for a new Ecclesiology**

While many berate the poor level of leadership in the Church it is noticeable that the same complaint is made about leadership in the corporate world. It is the author’s contention that the new ecclesiology that has been spoken and written about during the past decades cannot be implemented until there is a change in the understanding and practice of Church leadership. Much could be learned from the changes taking place in corporate management. This paper looks at a number of leadership models developed over recent years and shows how these could bring renewal to the Christian Church if applied in ecclesial circles.

### Prozesky, Martin
UKZN  
ASRSA  
Session B2  
Room 6

**Is the Secular State the Root of our Moral Problems in South Africa?**

There is widespread concern about the moral health of South Africa, a concern that extends in the eyes of some to its ruling party and some of the party's leading members. In an interview with a leading Sunday newspaper, the well-known founder of the Rhema Church, Pastor Ray McCauley, attacked the secular state, positing a causal link between moral degeneration and the secular state. Given the much publicized recent visit of incoming President Jacob Zuma to Pastor McCauley's church, one wonders whether similar concerns might now be stirring in the ruling party. As somebody who reportedly initiated the process that led to the creation of our secular state over 20 years ago, I argue in this paper that such concerns are spurious on ethical grounds, venture some contentions that they are also spurious on biblical and theological grounds which Christians regard as decisive, and more generally on grounds of religious diversity, and end by inverting the Pastor's view by arguing that it is the churches and politics, and not constitutional secularity, that are failing the nation ethically.

### Punt, Jeremy
US  
NTSSA  
Session A3  
Room 9

**Power and liminality, sex and gender, and Gal 3:28: A postcolonial, queer reading of an influential text**

For a very long time, Gal 3:28 has been influential within the Christian church as a prominent, charter text in arguing for both gender equity as well as being hailed as a positive note in Paul’s otherwise problematic position on gender matters. Building on earlier work on the intersections between postcolonial and queer theoretical positions and stances, and their value for biblical interpretation, Gal 3:28 is read in this contribution through a postcolonial, queer perspective. As theoretical positions for both of which the body is central, a postcolonial, queer reading of this text explores the ideological embeddedness of body, sex and gender in this biblical text, while a renewed focus on the body as expression of liminality foregrounds the interplay between body and power in Gal 3:28. In a concluding
section, the hermeneutical value of a postcolonial, queer approach for sound readings of biblical texts, is demonstrated in the South African context where material corporeality is increasingly privileged amidst prevailing challenges to human dignity in South Africa in terms of poverty, homelessness, violence, and disease to name a few.

Ras, J
UniZul
OTSSA
Session A17
Room 11

The Egyptian connection: God, Ishmael and Osama Bin Laden: The value of the Old Testament in the war on terror

Both Jewish and Islamic traditions consider Ishmael as the ancestor of northern Arab people. Although not all Arabs are Muslims and vice versa, Osama Bin Laden and members of the international terrorist organization Al-Qaeda trace their religious roots back to Ishmael, the son of Abraham, and the Egyptian maidservant Hagar. When one analyses the Ishmael-narratives in the book of Genesis from a narrative-critical point of view, and start to profile Osama Bin Laden at the same time, from a psychological-investigative point of view, then it becomes clear that Ishmael and Bin Laden indeed have a lot in common. It seems that the most important converging point is their Egyptian connection. Old Testament Studies can play an important role in the search to better understand Bin Laden and Al-Qaeda’s mindset, and can assist law enforcement officials who are tasked to identify and track down members of this particular terrorist group.

Resane, Kelebogile
Assemblies of God, Kempton Park
TSSA
Session A9
Room 12

The Holy Spirit’s experience: Source of power for socio-economic transformation and empowerment

The history of Pentecostal and Charismatic Movement gives an impression of disengagement with the society, though this is changing dramatically lately. The ethos of the Pentecostal Movement from the Azusa Street days was the defiance of social mores of the day. The Pentecostal roots in the socially active Holiness Movement of the nineteenth century resulted in commitment to the struggle for social transformation. While the mainline Christianity is struggling with gender equality in leadership, the majority of the Charismatic believers continue to ordain women leaders without any theological discontent.

Richardson, Neville & Leleki, Sox
Seth Mokitimi Methodist Seminary
SAMS
Session A10
Room 13

Reshaping ministerial training: The Methodist experience

In the 1990s the Methodist Church of Southern Africa lost the three main pillars of its hard won ministerial training and theological education. Heroic efforts were made over a fifteen year period to ‘hold the fort’ and even to reshape programmes in accordance with the outcomes based philosophy of the state. Two major developments took place at the beginning of 2009: three years of full time residential training were once again required, and a new seminary began its operations as a fully participating member of the Pietermaritzburg Cluster of Theological Institutions. With the opening of Seth Mokitimi Methodist Seminary has come a new concept in ‘forming transforming leaders for church and nation’. The seminary programme is much more than an academic curriculum with a chapel tacked on. It is an integration of seven profoundly formational facets of which the academic is only one. Yet the new seminary represents not so much a new departure as an evolution encompassing the best of the past while forthrightly facing the future.

Roberts, Jennifer
Unisa
SASNES
Session A8
Room 5

Archaeo-tourism for the new tourist: Aligning the teaching of Biblical Archaeology to prepare students for recently developed vocational opportunities in the field of Tourism

The starting point for this research is an exploration of who and what the “New Tourist” is. Traditional “Old Tourism” is usually associated with massed packaged holidays, typically described with the 4 S’s—SUN, SEA, SAND and SEX. The concept of the “New Tourist” was first advanced by Aurelia Poon
her book ‘Tourism, Technology and Competitive Strategies’ back in 1993. Poon is a leading commentator on future trends in tourism and she advocated that future tourists would be flexible, segmented, environmentally sound and diagonally integrated rather than mass, rigid, standardised and packaged. A number of authors and researchers have noted the apparent interest among tourists for educational holidays. Examples include special interest holidays, eco-tourism and cultural heritage tourism. Paradoxically, the decline in traditional churchgoing in Europe in recent years has been paralleled by in many cases, a growing interest in religion and religious travel as people are searching for meaning in their increasingly uncertain lives. Many people have not been able to find this through traditional forms of worship, so they are now taking to different forms in order to experience it. This includes the rediscovery of pilgrimage or journeys to sacred places. So how do we bring these fields of study together in order to use the opportunity for biblical archaeological tourism, that has been identified but not yet been explored? There are 3 questions that need to be addressed: (A) Can Biblical Archaeological sites be regarded as destinations for the new tourist? (B) Is the current teaching of Biblical Archaeology geared towards utilising this untapped opportunity? (C) Do students who study Biblical Archaeology expect to harvest any vocational opportunities through their studies? This paper includes a study of the concept of the ‘New Tourist’ as well as empirical research into student motivation for studying Biblical Archaeology. It also puts forward recommendations for the restructuring of current Biblical Archaeology courses.

Roux, Cornelia
North West University
ASRSA
Session A1
Room 6

Religion in Education: Who is Responsible?

Religion Education in South Africa seems to be the playing field of many stakeholders. This subject or research domain is hosted in either Department’s of Religious Studies, Faculty’s of Education or Faculty’s of Theology. During the “struggle” the past 14 years, for acknowledging the importance of Religion in Education from a social construct point of view, many opportunities were created and expectations formed. Religious Studies scholars, theologians and educationalist formed committees, produced published academic outputs, presented scholarly research results, put curricula together to replace the previous religious instruction mode of teaching. Since 2003 religion in education has a democratic governmental approved policy document that enhance opportunities to explore religious diversity and to make an impact on society. One can argue that religion became a force in education that needed well qualified academia and teachers to present a new social construct teaching and learning paradigm. However, all the above mentioned forces, opportunities and structures are failing the research domain and the educational responsibility to the diverse society dismally. This paper will argue from a theoretical and critical social constructive perspective that religion in education should re-evaluate its position in academia. It must be rescued from its “fairy tale” stance and connect responsibly on a scholarly manner.

Sakuba, Xolani
UKZN
TSSA
Session A15
Room 10

Towards making sense of consumerist traditionalists: revisiting traditional African worldviews

The so-called experts on African traditional religions and worldviews have always used what has come to be known as African spirituality as more or less the only aspect which sets Africa and its peoples apart from other nations of the world. According to these so-called experts, an African spirituality consists mainly in African people’s belief in the world of spirits in the form of evil spirits, ancestral spirits, as well as various forms of spirits that reside in or take the form of inanimate objects such as trees and animals. This overriding feature of the African world has always been viewed as being in stark contrast to the Western worldview, which as most of these thinkers would argue, finds its ultimate expression in a modernist worldview. On this basis, the so-called African worldviews have always been considered (both by Africans and non-African observers) as non-materialistic worldviews. Likewise, it is assumed that those who subscribe to such worldviews are less likely to be materialistic than those who hail from a modernist worldview. However, the attractiveness of certain aspects, particularly those
which have always been considered as typical of a modern worldview (e.g. consumerist lifestyles) to contemporary African communities continues to cast a shadow of doubt on the validity of the claims which point to the non-materialistic nature of the African worldviews. The question which arises out of this challenge thus, is whether an African worldview is indeed non-materialistic after all. Contrary to popular belief, this paper seeks to argue that African worldviews are perhaps not as non-materialist as some leading scholars have argued (e.g. Nürnberg 2007, Magesa 1997, Olupona 200). To accomplish this, the main focus here will be on the relationship between the spiritual realm and the material realm in a traditional African context.

Salomonsen, Jone & Alary, Jerome


A discussion of spirit forces and miracles will commence with a (brief) consideration of the conditions of the possibility for experience of the world that establishes two claims: First, without a world of appearances, there is no experience; and second, the experience of appearances is shaped by two kinds of efficient causality (physical and spiritual). Physical causality drives the necessity of material events. Spiritual causality is (at the least) the human creative power to initiate a sequence of events that physical reality cannot generate on its own. Spirit matters because we only directly experience appearances (causes are experienced only indirectly through affects) and the construction of nature and freedom informs how one (and one’s community) acts in the world. Given the multiple constructions of nature and freedom (e.g., creativity can apply to God/gods and humanity) and the impossibility of an empirical proof or disproof of a causal explanation, criteria are required to adjudicate the adequacy of causal explanations. Criteria will be sought not from “content” (empirical evidence) but from “consequences” (the impact upon the very capacities necessary for us to experience the causal effects in the first place). A focus on consequences allows for an adjudication of both physical and spiritual causality.

Sarioglu, Yunus

Enlightened Knowledge-Insights from Bediuzzaman Said Nursi

The paper discusses the three conceptions of knowledge in Islam, with particular emphasis and exploration of teblig knowledge, the kind of enlightened knowledge favored by Bediuzzaman Said Nursi in his opus, the Risale-i Nur (The Treatise of Light). Bediuzzaman Said Nursi posits that knowledge is not an abstraction, rather teblig knowledge; since it is based purely on revelation (Qur’an) is inextricably linked to the practice and implementation that is derived from belief. The enlightened knowledge of the Risale-i Nur therefore serves as a guidance to humanity in the present age and has as its foundational aim that of “saving belief”. In locating the Risale-i Nur in the framework of teblig knowledge, the paper explores some principles of this knowledge and cites a number of examples from the Risale-i Nur. Extrapolating from the conception of teblig knowledge, the paper then explores the education methodology espoused by Bediuzzaman Said Nursi, and highlights the principles of his methodology, citing specifically its relevance to the current education crisis in South Africa. The paper concludes with some thoughts on the necessity and relevance of Bediuzzaman’s methodology of education in addressing the multifarious social ills that plague South African society, most notably its youth. The lack of social cohesion, the prevalence of crime, corruption and substance abuse, and the unprecedented levels of interpersonal violence are perplexing educationists today. The paper argues that the current social conditions prevail, not because of a lack of skill and competence, but rather a lack of training in building sound moral character, a precondition for social cohesion and nation-building.

Scheffler, Eben

Once again: Jesus the Jew for today.
The paper is a sequel to a previous paper where aspects of Jesus’ message (critical wisdom, poverty, sickness and sexuality) were discussed in view of both his original Jewish context and the possible relevance for today’s (post)modern world. Jesus addressed individual as well as societal mundane human needs that existed in the Jewish context of his day. The relevance of his message for the (post)modern world continues since similar as well as different needs exist. In this paper attention is given to politics, (non)violence, and the celebration of life.

**Seltzer, Arthur**

US SASNES Session A2 Room 2

*The Mystical Tradition of the “Yordei Merkava” of Ezekiel 1*

As observed by Gersohon Scholem, emerging from the text of Ezekiel 1 is a rich Jewish mystical tradition known as “Merkabah Mysticism”, the mysticism of the Chariot. This tradition is viewed as the first unified development of Jewish mysticism, establishing the essential themes which the later Medieval Jewish mystical tradition embellished and deepened. This mystical tradition of the Merkabah has its origins during the Talmudic period, extending from the first century B.C. to the tenth century A.D., making it the longest period of focused Jewish mystical development. Among the major texts of this tradition are the Book of Ezekiel, the “Hekhaloth Books” known as the Greater Hekhaloth, “Hekhaloth Rabbati”, and the Lesser Hekhaloth, “Hekhaloth Zutrati”, although numerous addition texts are of central importance, including the Third Book of Enoch, and other Gnostic sources. The mystical goal of the Merkabah mystic was to ascend through the various heavenly levels, known as Hekhaloth, halls or chambers, in order to “see” and experience God on His Heavenly Throne, and to bask in the heavenly glory and light. This journey is understood to be a most dangerous one, with rigorous preparation required beforehand, and a meticulous knowledge and observance of appropriate prayers, magical formulae, hand mudras, and various aspects of spiritual focus in order to be admitted to the ascending levels of heavenly chambers heavily guarded and shut off from normal consciousness. To lose focus and intent for even one moment is to fall into illusion, and be destroyed by the intensity of the spiritual energies unleashed by the journey of the Merkabah, the holy chariot. To succeed is to be totally transformed in one’s very being. This talk will focus specifically on Ezekiel 1, and how the prophet’s experience of the divine apparition is developed into a specific Jewish mystical spiritual methodology in the Hekhaloth texts.

**Shutte, Augustine**

UCT SASRF Session A9 Room 7

*Towards a new natural theology*

Natural theology, as our dealing with issues concerning God by means of reason rather than revelation, is a branch of philosophy rather than theology proper. In pre-modern times it was part of metaphysics, then understood as differing from physics (or philosophy of nature) only in degree of abstraction. In modern times after the separation of the special sciences from philosophy, and the subsequent ‘subjective turn’ of philosophy, it became part of philosophy of religion, religion being seen as an activity – like morality and science itself – of the knowing, choosing subject. The sciences have built-in limitations that disqualify them from providing a foundation for natural theology. Most importantly they all presuppose – and therefore cannot investigate – the knowing, choosing subjectivity of scientists themselves. It is this that must provide an enduring foundation for natural theology. In recent times both Bernard Lonergan and Karl Rahner have built impressive natural theologies on the foundation of human subjectivity. An advantage of this approach is its consonance with the well-founded world-view of science, as well as its exploration of human interiority being closer to the actual experience of religious faith.

**Simmonds, Shan**

North West University ASRSA Session A4 Room 6

*Media Knowledge Construction in the Context of Religious Diversity in Schools*

The National Curriculum Statement for Religion Studies 2005 (Grades 10-12) in South Africa amplifies the need for learners to be able to analyse current national as well as international issues from a religious
studies perspective (Department of Education, 2005:20). To achieve this outcome, educators must acknowledge the importance of exploring all possible avenues to develop learners as local, national and global partners who are sensitive to diversity across a range of social contexts (Department of Education, 2005:2). Popular media as a possible avenue to instill these elements should not go unnoticed. In this paper the notion of media knowledge construction will be argued from a theoretical point of view to determine whether media can be used as a facilitation strategy for teachers to explore religious diversity. The influence of this on learners understanding of religion will also be draw on. Furthermore, emphasis will be placed on the need to explore the impact of religious diversity on society within the educational realm and classroom practice.

**Smit, Johannes**

**UKZN ASRSA Session A11 Room 6**

**The "Disembodied Mind" and Religion**

The paper reflects on notions of 'mind' in postcolonial discourse, as articulated with Religion. The question is whether these perceptions adequately address current critical perspectives on different forms of inequality in the postcolony.

**Snyman, Gerrie**

**Unisa OTSSA Session A17 Room 2**

**Exploring whiteness within the Reformed Calvinist tradition - An effort in hermeneutical reflexivity**

As part of trying to give effect to James Perkinson’s notion of coming to consciousness of oneself as white (in his book White Theology. Outing Supremacy in Modernity), this paper intends to explore certain constructions of whiteness as the ‘white tribe’ of Africa continues to read the Bible after 1994. The paper will inquire into the problem of giving content to the notion of whiteness (and the concomitant problems encountered in Critical White Studies) as well as the question of the materiality of the body or the ontology of embodied difference. Following Frankenberg’s idea of whiteness (in her book White Women, Race Matters. The Social Construction of Whiteness) as a set of locations that are historically, socially, politically and culturally produced, the paper intends to inquire into the nature of certain hermeneutical principles (i.e. Sola Scriptura) within the Reformed Calvinist tradition which may hamper this tradition’s coming to terms with its complicity in racism as it continues to evangelize the world in terms of the tenet Solus Christus.

**Spangenberg, Isak**

**Unisa OTSSA Session A10 Room 2**


Die Kweekskool op Stellenbosch het in dieselfde jaar tot stand gekom as die een waarin Charles Darwin (1809-1882) se boek The Origin of Species gepubliseer is. Dit kan as ‘n ignoreerbare toevaligheid beskou word, maar dit is nie. Die besef dat alle dinge oor tyd heen verander, het hom algaande in ander wetenskappe tuisgemaak. ‘n Beduidende aantal Ou-Testamentici het gedurende die 18de en 19de eeu ‘n historiese bewussyn ontwikkel. Dit het daartoe gelei dat die vak teen die einde van die 19de en die begin van die 20ste eeu ‘n paradigmaverandering beleef het. Johannes du Plessis (1886-1935) wat professor in Nuwe Testament aan die Kweekskool was, was gefassineer deur die nuwere kennis en het dit aan ander meegedeel. Die Afrikaanssprekende kerkpubliek was egter nie gereed vir hierdie nuwere kennis nie. Dit het tot sy ontslag gelei en die navorsing op die terrein van die Bybelwetenskappe in Suid-Afrika erg benadeel. Die ontdekking van die Doorie Seerolle (1947-1956) en die navorsing wat daaruit voortgespruit het, het ook tot ‘n paradigmaverandering geleë. Dit het kort voor lank gebylyk dat daar nie ‘n “Intertestamentêre tydperk” was nie. Voorts dat daar nie iets soos “laat Judaïsme” of “laat Jodedom” bestaan het nie. Jesus is gebore gedurende die Tweede Tempeltydperk (515 v.C.-70 n.C.) en was volledig tuis binne die vroeë Judaïsme. Hy het niks met die ontstaan van die Christelike godsdiens met sy idee van ‘n Drie-eenheid te doen gehad nie. Hierdie godsdiens het na sy kruisdood en die val van die tempel in Jerusalem (70 n.C.) uit vroeë Judaïsme ontwikkel. Die Westerse tradisie van hierdie godsdiens is grootliks die resultaat van teologiese diskussies wat gedurende die 4de en 5de eeu in Europa gevoer
Spronk, Klaas  | PThU  | OTSSA  | Session A18  | Room 11
---|---|---|---|---
**Biblical Theology and Environment: an Ecological Reading of Psalm 72**

In his book “A Moral Climate: The Ethics of Global Warming” (2007) Michael S. Northcott sees a connection between prophets like Jeremiah (“the first ecological prophet”) and modern issues concerning the environment. In my contribution I want to give a critical discussion of this use of the Old Testament by Northcott and others like Terence E. Fretheim (God and World in the Old Testament, 2005). I want to propose a different use of the biblical texts with more emphasis on the element of righteousness. Especially a reading in this context of Psalm 72 can be helpful.

Steyn, Gert  | UP  | NTSSA  | Session A16  | Room 1
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**“On Earth as it is in Heaven…”: Earthly cultic worship as a copy of worship in the heavenly sanctuary**

This paper investigates the motif of earthly cultic worship which was understood to be modeled on that of the heavenly sanctuary in some circles of early Judaism and early Christianity. The study is mainly focused on the book of Hebrews and its application and interpretation of Exod 25:40 within Heb 8. Particularly the terms δείγμα, σκιά and τύπος are playing key roles here. The investigation explores the possible Greco-Jewish backgrounds of such terminology. Why were these terms used in Hebrews and what do we learn about the audience? The motif is, furthermore, compared to similar concepts in John’s Gospel and in the Testament of Levi, pointing out similarities and differences in those literary traditions.

Stoker, Pieter  | UNW  | SASRF  | Session A4  | Room 7
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**Conceptualisation of time**

Time in multiple expressions is an inescapable fact of social life and cultural existence. Archaic societies were said to have lived in cyclical time, in a time of eternal return. Mythical tales confront us with origin and destiny, with the meaning of human being and the role of time for human existence. Many religions shared even today the belief of an eternal timeless reality, superimposed on a communal structure of annual rhythms of seasons, moons, and tides. Like Aristotle, Newton was concerned with the operational value of time. Newtonian physics reduces the complex world to simple dynamic non-dissipative systems, which are in equilibrium. This world is predictable, controllable and ultimately knowable. However, the real natural world is dissipative and far from equilibrium. According to the theory of the Nobel laureate Prigogine (1980, 2003), energy transfer in dissipative structures becomes a source of order, creativity and growth. Similarly, the theoretical biologist Kauffman frames a new world of emergence and ceaseless creativity in the biosphere and human culture (Stuart A. Kauffman, Beyond reductionism: Reinventing the sacred, 2006). The Prigogine and Kauffman self-organized worlds with punctuated appearances of new structures have time implications since rapid changes imply shorter time periods than anticipated by Darwinian gradualism.

Strauss, Piet  | UFS  | CLS  | Session A1  | Room 12
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**Die relevansie van die gereformeerde kerkreg vandag**

Die relevansie van gereformeerde kerkreg kan vanuit twee hoekie benader word. Die eerste is om die reformatoriese eis van die Sola Scriptura ook in die kerkreg te handhaaf. Hierna word as die ius constituendum verwys, omdat die relevante waarhede van die Bybel normatief geneem en eerbiedig word. As gereformeerdes handhaaf ons die beginsel van die Sola Scriptura as kernwaarheid ook in ons tyd. Die referaat wil hierdie waarheid opnuut belig en bespreek. Die tweede is die ius constitutum wat neerkom op die heersende kerkreg of kerkordes of kerkregeringstelsels. Daar bestaan die moderne neiging om die bestaande maatreels vir kerkregering of bestaande menslike behoeftes in kerkregering as uitgangspunt te gebruik. Ek wil voorbeeldel hiervan neem en in die lig van die ius constitutendum
bespreek. Myns insiens bestaan die relevansie van gereformeerde kerkreg op grond van twee oorwegings: die Sola Scriptura-benadering en die ernstig neem van die tyd waarin dit toegepas moet word.

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<tr>
<th>Strydom, Johan</th>
<th>Unisa</th>
<th>ASRSA</th>
<th>Session A10</th>
<th>Room 6</th>
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<td>Nationalizing Religion: Political Reasons for Religious Violence</td>
<td>The role of religion in violent conflicts has gained renewed global urgency in our day. This presentation will, by means of pertinent examples, show how the problem is related not only to the post-colonial context of nation-states, but also to a fundamentalistic interpretation of foundational religious texts, myths and rituals within this political context.</td>
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<th>Session A3</th>
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<td>Analysing Learning Support Materials for Religion Studies in Diverse Education Contexts: Some Criteria and Examples</td>
<td>McKinney (2005:3) states that all learners should be able to find themselves and their life worlds represented in the books from which they learn – this is especially so for contexts representing diverse religions. She also argues that it should not only represent the diverse demographic make-up of the South African society, but that it should contribute to bringing about the ideal world envisaged by the South African Constitution of 1996 (ibid.:4). This too is important in terms of gender roles where textbooks often play a role in portraying gender stereotypes and validating gender (in)equality (ibid.:4). In this paper the author will present several criteria to analyse Religion Studies learning support materials (or textbooks) so as to determine whether, and the degree to which, gender stereotypes and inequality are presented. Various theories (Pithan 2008, Tao 2008, Mazile 1998) that stipulate criteria for textbook analysis will be explored, where after a set of criteria to explore Religion Studies learning support materials will be developed. Two textbooks will be analysed to demonstrate the practical application of using such criteria. The value of a thorough analysis of school textbooks will also be elaborated.</td>
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<th>Room 4</th>
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<td>Theological education: A journey of hope?</td>
<td>Theological education in South Africa is facing a number of challenges that need urgent attention. Although theological education has a long and colourful history, the impact of theological education on our context is debatable, varying from positive to negative; from crucial forming to irrelevant. There is a gap between academic theological research and popular theology. While theological research at higher education institutes is in general on par with international standards, this is not the case with the theological education presented by the many non registered theological training institutes where populistic theology or theology prescribed by the churches prevails. One seldom find that the results of theological research are reflected in available popular publications, sermons and decisions taken at church meetings, be it on local or national level. The impact of theological research and education on church level seems to be minimal. In the light of societal problems, such as health, crime, poverty and family life, it also seems that theological education is not impacting positively on society at large. The impact of theological research and education is also minimized by the fact that the majority of church leaders in Southern Africa do not have formal theological education due to a number of reasons. These churches include the fastest growing churches inter alia the African Indigenous Churches. The main focus of theological education has been on the training of full-time clergy and at a stage the clergy were frequently the highest qualified members of the communities. Some of the challenges facing theological education are to reconsider the target market segmentation of theological education to include part-time clergy, as well as people ministering in focused fields, to develop curricula addressing the specific needs of the communities and to integrate theological research and education, breaking the consequences of</td>
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The silo effect flowing forth from specialization (over- or super-specialization) in the specific traditional theological disciplines.

**Swart, Lisa**  
US  
SASNES  
Session A4  
Room 2

*Rebirth and regeneration in the Egyptian judgment of the dead*

The post-mortem judgment in Egyptian funerary beliefs played a crucial role in the deceased’s entrance into the afterlife. This concept is most commonly represented by the weighing of the heart scene, which is loaded with symbols that focus explicitly on themes of rebirth, regeneration, and protection of the deceased. In ancient Egypt, symbol and reality were inextricably linked. For this reason, religion and magic relied greatly on symbolism to accomplish their ends, which give the image life, power and meaning. Thus, the texts and vignettes always represent the “justified” deceased as attaining a successful outcome. They are declared “true of voice”, because they have not sinned and can thus be admitted into the presence of Osiris. It is in this context that the paper will discuss and analyze the function of the supporting symbols in elevating the deceased to the hereafter, and the manner in which these symbols were represented.

**Thesdaar, Christo**  
US  
PTS  
Session A9  
Room 1

*The pastoral church as a space of healing*

Pastoral church is a term that has to be explored and defined before it can claim to be a space for healing. It is a term that can easily be misunderstood, be undervalued, create immense expectations and provide real meaning to people. The church as a space for healing cannot only be confined to the space created in the liturgy on a Sunday nor must the church be seen as providing a space for only individuals in need of healing. Although the church is seen by many as the ultimate space of healing because the church has the only answer to our brokenness and problems it continues to be an attenuation of what is meant by a pastoral church. It is therefore essential to revisit our understanding of ecclesiology in order for the church to create a space for healing and meaning. A reframed ecclesiology will lay the platform for a pastoral hermeneutics of care and healing. This will pave the way for congregants, families, groups, communities and nations to enter into the healing space without fear and resentment. The pastoral church is the vehicle that allows human beings to go on a journey from despair to healing and from brokenness to wholeness.

**Thirion, Melanie**  
Huguenot College  
PTS  
Session A6  
Room 4

*Om jeugbediening van die kerkgebou (en erediens) na die straat se “skate-park” te draai – uitdagings vir hedendaagse gemeentelike jeugbediening.*

Verhoudingsgerigte jeugbediening, wat geskei is op Christus se menswording (inkarnasie), is nie ‘n nuwe begrip nie. Gerali (2001:295) verduidelik hierdie styl van bediening as: “...to be the reflection, representation, and tangible expression of Jesus to kids.” Die vraag wat in die skrywer se gedagtes dwaal, is of hedendaagse gemeentelike jeugbediening eksklusief funksioneer vir die jongmense wat in die kerkgebou byeenkom? Wat van die kinders in die “skate-park?” Hierdie vrae word versterk deur Gerali (2001:291) se stelling dat “…If we are to be like Christ, we must change and step into their world because they will not invade our world.” Hierdie skrywe poog om huidige paradigma’s te identifiseer en te ondersoek wat nodig is om uitgedaag te word sodat hedendaagse gemeentelike jeugbediening van die kerkgebou na die “skate-park” kan draai.

**Tofa, Eliot**  
University of Swaziland  
TSSA  
Session A1  
Room 13

*Demons and Demonology in Christianity and Zulu Indigenous Religion: A Comparative Study*

Belief in the existence of both evil and good spirits is a tenet manifest in most religions in the world. More precisely, in Christianity, the spiritual world is divided into two diametrically opposed realms: the world of good spirits and the world of evil spirits. Good spirits are appreciated as plenipotentiaries of a good God whereas evil spirits are understood as ambassadors of the evil and capricious being, *diabolos.*
Consequently, angelic beings are viewed as good and demons are, conversely, considered as inherently evil. The present paper adopts a comparative study in that it explores perceptions of spirits in Christianity and African Indigenous Religion. The paper concludes by submitting that, unlike in Christian movements, demons are considered as both good and evil in Zulu Indigenous Religion in particular and African Indigenous Religion(s) in general.

**Togarasei, Lovemore**  
University of Botswana  
TSSA Session A5 Room 14  
*The Holy Spirit as the source of Christian life: an analysis of the Pauline doctrine of the Holy Spirit*

This paper will answer, “Yes, the Spirit matters” to the conference theme, “Does the spirit matter?” It will do so by discussing the place that Paul accorded the Holy Spirit in Christian life. It will attempt to find out what Paul understood to be the Holy Spirit, its place in the God-head and its function in the life of a believer. Attention will be given to Paul’s contrast of the flesh and the spirit, his understanding of witchcraft in relation to spirituality and the extent to which this Pauline understanding compares with African spirituality as expressed both in traditional and contemporary African Christianity.

**Tolmie, Francois**  
UFS NTSSA Session A5 Room 8  
*The Interpretation and Translation of Galatians 5:12*

As is evident from commentaries on Galatians and from various English translations, scholars do not agree on the meaning, rhetorical labelling and translation of Paul’s wish in Galatians 5:12 (ophelon kai apokopsontai hoi anastatountes humas). In this paper various interpretations of this verse will be considered, its rhetoric labelling will be discussed and suggestions will be made as to the best way in which it may be translated into English.

**Tonsing, Detllev**  
UKZN TSSA Session A12 Room 10  
*Can matter and spirit be mediated in the sacrament of language?*

Can a new appreciation of the role of language in the formation of humanity help overcome the dichotomy the Enlightenment introduced between extensive matter and cogitating spirit? Some insights from Johann Georg Hamann.

**Trisk, Janet et al**  
College of the Transfiguration TSSA Session A14 Room 14  
*Death Threats and the Life of the Spirit (with Kevin David, Gcebile Gina, Hlopho Sepetla, Thulani Zikhali)*

In this multi-voice paper we seek through conversation about and reflection on stories from our various cultures and backgrounds, to discover how we might speak of the Holy Spirit of God in these various contexts. We consider also some ways in which local understandings of “the spirits” offer insight into Christian pneumatology and some ways in which these local understandings are challenged by the Life-Giving Spirit. In conclusion, we seek to offer a pneumatology which describes the flourishing brought about by the Spirit.

**Van Aarde, Andries**  
UP NTSSA Session A17 Room 3  
*God, the Christ, and the Spirit in William P. Young’s bestseller “The Shack” – critically seen from a Pauline perspective*

Central to the “must read” bestseller, The Shack, is the role of the Trinity in the form of three characters-in-one. Theologians reflecting on this book identify the “emerging Christianity” movement as a probable influence on the author’s theology. The God-threesome who live in a shack – and not in the church – differs from what Orthodoxy teaches on the personae of the Triune God, so it is said. In the book the hands of God “the Father” bear the marks of nails and “He” is characterised as an African-American woman. Jesus Christ is characterised as a playful, smiling Middle-Eastern labourer. The Spirit is portrayed as an Asian woman, described as “created being”, “action”, “breathing of life” and as
“Jesus’ spirit”. Against the décor of painful deprivation, called “the Great Sadness”, the paper aims to explain the plot of the book of which the pivotal point being the process of transformation from bitter resentment to participating with God. The transformation takes place within a relationship with each of the three personae. The denouement flows into a participatory relationship between the protagonist not with the three personae respectively, but with the “Three-in-one”. The paper expresses appreciation of the plot and characterisation of both God and the people in the story as an illustration of “public theology”. The value of this theology is critically assessed from the Pauline perspective on God, the Christ, and the Spirit.

**Van Blerk, NJ**
*Unisa*
*SASNES*
*Session A5*
*Room 2*

**The manifestation of justice in ancient Egyptian law, with specific reference to the Tale of the Eloquent Peasant**

Justice (ma`at) governed the lives of ancient Egyptians because they saw no difference between divine and human justice (Mancini 2004:3). In this presentation I focus on whether law and a functional legal system (hpw) existed in ancient Egypt. I explore the importance of law for the ancient Egyptian society, which had a high reputation for justice, and discuss what the ancient Egyptians understood by the terms hp/hpw (one law as opposed to laws in general). Law was essential for them and was not merely earthly hpw, but also the divine law,M3`t. I indicate that, although no codex has ever been found, there is abundant evidence of written law in Egypt and they must have had a functional legal system. I discuss terms used in the Tale of the Eloquent Peasant relating to justice and law and evaluates it as a source of information about ancient Egyptian law and the principles of law and justice in that era. This important work has a strong legal background and shows the interaction between law and justice.

**Van den Bergh, Ronald**
*UP*
*NTSSA*
*Session A6*
*Room 9*

**Pilate’s character: a narratological reading**

This paper investigates Pilate’s character as portrayed in each Gospel by using a combination of narratological theories of character. Each Gospel constitutes its own narrative, with specific emphases. By highlighting the different roles and character traits of Pilate as set forth in each Gospel, some of these emphases will be laid bare.

**Van den Bosch, Deborah**
*Justo Mwale*
*TSSA*
*Session A7*
*Room 14*

**Spirit and healing in Africa: A reformed pneumatological perspective**

In the African Reformed tradition, the doctrine of the Holy Spirit never received much attention in comparison to Christology. If addressed at all, Reformed pneumatology is often narrowed down to a focus on the gifts of the Spirit serving the church and church growth. Reformed pneumatology in the African context, however, has much more to offer than this functionalization of the Spirit. The broadening of the interpretation of the efficacies of the Holy Spirit will inevitably disclose the potential of Reformed pneumatology in the African context. The crucial component of this broadening is the acknowledgment that any theological reflection on the work of the Spirit should incorporate African hermeneutical categories like healing, life and power, which often have been used inadequately in church and theology. The aim of this contribution is to explain the imperative of incorporating specific hermeneutical categories in Reformed pneumatology in the African context. It wants to approach this aim by retrieving one of these categories (healing), and understanding it in terms of the African worldview.

**Van den Bosch, Henk**
*Justo Mwale*
*TSSA*
*Session A2*
*Room 12*

**John Calvin and the Quest for Social Justice**

The Reformed tradition has, since the days of John Calvin, attached central importance to the concept of social justice, to the extent that on several occasions statements on issues of social justice have received...
so-called status confessionis within the Reformed tradition. Well known examples are the Barmen Declaration (1934), the Confession of Belhar (1986) and, most recently, the Accra Confession “Covenanting for Justice in the Economy and the Earth”, issued by the World Alliance of Reformed Churches in 2004. The Accra Confession explicitly refers to the concept of ‘empire’ (“the convergence of economic, political, cultural, geographic, and military imperial interests, systems, and networks for the purpose of amassing political power and economic wealth”) as the major threat to social justice. Other confessional declarations implicitly make similar claims (e.g., Barmen art. 5: “We reject the false doctrine as though the State, over and beyond its special commission, should and could become the single and totalitarian order of human life, thus fulfilling the Church’s vocation as well”). This contribution explores whether the Reformed tradition, in taking such an articulated confessional stand over against the totalitarian claims of worldly structures of power, can find a theological ally in John Calvin.

Van der Merwe, Johan | UP | CHSSA | Session A12 | Room 14
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**Good bye to our mother: The origins of a new Dutch Reformed Faculty in the North**

In 1938 the Faculty of Theology Section B originated at the University of Pretoria as a small fountain. As it flowed through the decades of history, it grew and became a river that made a huge impact on the University, the Church and society. Like any river it went through different stages. There were times of peace and tranquility, but also times of raging white water. At certain stages of growth and development both lecturers and students made huge impact, playing leading roles in Church and society, clearly voicing the call of the Church. This voice was not always welcome and was met by strong reaction, which was also the reason for the murder of Prof J.A. Heyns. In 2000 a new era dawned as the stream that became a river was joined by streams of different denominations. This made the river even stronger with much more impact. This is the story of the origin, growth and struggle of the Dutch Reformed Church at the Faculty of Theology at the University of Pretoria from 1938 to 2008.

Van der Walt, Larry | UP | NTSSA | Session A6 | Room 9
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**Habakkuk 1.5: It’s interpretation in the MT, LXX, 1QpHab and Acts 13.41**

The book Habakkuk, allegedly written by a prophet by the name of Habakkuk, has many problems when it comes to its interpretation. One verse that has been puzzling the current author over a number of years now is Habakkuk 1.5. This verse seems to be interpreted in very different ways in different texts and in different communities and contexts. But that is not the real problem at hand, but rather what this means for how ancient texts were and need to be interpreted. This study will try to explore Habakkuk 1.5 in its different textual uses in the MT, LXX, 1QpHab and in Acts 13.41 thereby attempting to show something of the influence of time, context and social background to the development of texts in different textual traditions. Hopefully this study will help to illustrate something of the fluidity of texts in the Second Temple to Early Christian times.

Van der Westhuizen, Jasper | Unisa | SASNES | Session B3 | Room 3
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**Deictic pronouns in the Egypt-Amarna letters**

The aim of this paper is to investigate and discuss the Deictic pronouns with their functions and application in the Egypt-Amarna letters (EA 1, 5 31, 99, 162, 367, 370; 163 and 190 is too fragmentary to consider while 31 is in Hittite). Deictic pronouns are divided into four categories of pronouns with common denominator namely the function of pointing to, or indicating, a specific component in the discourse context. The four categories are the reflexive pronoun, demonstrative pronoun and the anaphorics and the determinative pronoun. With the demonstrative pronouns attention will be given to their morphology and morphosyntax. With the anaphorics nominative and accusative cases will be attended to and with the determinative pronoun attention will be given to genitive constructions, relative clauses and determinative clauses.
Taking stock of Old Testament scholarship on environmental issues in South Africa: The main contributions and challenges

This paper has a twofold focus: First, it is an attempt at mapping the contributions South African Old Testament scholars have made to the exploration of environmental issues. Secondly, it endeavours to identify the main challenges biblical scholars have to take into account when contributing to such debates. In accordance with this twofold focus, the first part of the paper offers a brief overview of current contributions. Scholarly articles, books, and preaching material will be taken into consideration. The issues addressed in these studies, their main findings, and the theological frameworks that inform them, will be explored. In the second part of the paper the main challenges of offering Old Testament perspectives on environmental matters are explored, for example the problem of the perceived lack of credibility of Christian theologians in environmental debates; the nature and contents of the biblical material; interpretive concerns; taking the contributions of other disciplines into account; conflicting theological frameworks; and conflicting values and interests. Finally, some implications for the way forward will be drawn.

Dr PC Snijman: a forgotten Old Testament scholar?

Dr PC Snijman was the first South African scholar to obtain a PhD. in Old Testament, at the Free University of Amsterdam, with a thesis on the prophecies of Zephaniah. He received the degree in 1913, but died in May 1915. Because of his untimely death he was prevented from making a substantial contribution to the study of the Old Testament. This paper will present a brief biographical description of Snijman and will then discuss his thesis, looking especially at his methodology and contribution to the study of Zephaniah. It is clear that his death impacted negatively on the study of the Old Testament in his own church and in South African theological circles.

Church juridical developments in the URCSA – an historical overview (1881-1994)

From a church juridical perspective the DRMC and the DRCA took in a subordinate position in relation to the DRC as their guardian over the largest part of their histories. As such the autonomy of these churches in historical perspective is questionable. However this may be I will indicate in this paper that the DRMC and the DRCA underwent certain church juridical developments within their ranks, mostly on the basis of certain ‘freedoms’ allowed by the DRC. As such the Synods of the DRMC and the DRCA gradually had more autonomy in making autonomous and authoritative decisions. This gradual process follows the line of amendments to the different Constitutions, the ending of the Constitutions with their central tenets, the implementations of the different Deeds of Agreement between the DRC and the DRMC and DRCA, and the drafting of secondary church orders by the DRMC and the DRCA. As will be pointed out I will show that the unification of the DRMC and the DRCA in the formation of the Uniting Reformed Church in Southern Africa (URCSA) on the basis of a new and unique church order can indeed be seen as the culmination of these developments.

Die betekenis van hierdie uitdrukking in Genesis 6:1-4 word al vir eeue lank as ‘n crux interpretum beskou en het al tot baie kontroversiële standpunte geleë. Verskeie Bybelvertalings het die teks tradisioneel afhanklik aan die antieke legendes van politeïstiese mitologie en/of apokalipiese tradisies van Die Boek van Henog en Die Boek van Jubileum uit die Hellenistiese tydperk vertaal. Hierdie interpretasie het daartoe geleë dat die uitdrukking as “hemelwesens” vertaal is wat met die “dogters van
Should we read and understand the Bible in a different way? In discussion with Gerrie Snyman

Van Wyk, Amie
NWU
TSSA
Session A4
Room 14

Without doubt Gerrie Snyman produced a book which attests of existential grappling with questions about the Christian faith, the Bible and an understanding of the Bible. The author refers to apartheid, woman in office and homosexual persons as examples of misunderstanding and misuse of the Bible. He advocates a re-interpretation of the Bible in which the authors (of the Bible), the context of the authors, the contexts of the first and of the modern readers are fully taken into account. The classic way of reading the Bible is outdated and should be exchanged by a more critical approach to the Bible. The author of this article investigates the question whether Snyman is not guilty of a naïve form of rationalism and relationism. [Gerrie Snyman, 2007. Om die Bybel anders te lees. ‘n Etiek van Bybellees. Pretoria: Griffel Media.]

Calvyn se kerkbegrip: Nog relevant vir vandag?

Van Wyk, Barry
Ned Herv Kerk, Springs
CLS
Session A14
Room 5

Is Calvyn se kerkbegrip nog enigsins relevant in die sogenaamde post-moderne era? Dit bly uiters belangrik in die lig van die feit dat die Reformatoriese Kerkreg wat in al drie hoofstroom kerke in Suid-Afrika ter sprake is, grootliks deur Calvyn as vader van die presbiteriaal-sinodale stelsel gevorm is. Die vraag is dus: as Calvyn se kerkbegrip nie meer ter sprake is nie, is daar nog vrede en instemming met die kerkregtelike stelsel wat ons sê ons gebruik? Mag daar vrede wees met die ignorering van die kerkreg totdat daar bepaalde kerkregtelike probleme kom en dan eers teruggegryp word na die kerkreg?

What have our genes to do with religion?

Veldsman, Danie
UP
SASRF
Session A14
Room 7

From a general overview of what I call “the winds of change” that have swept over the divorced landscapes of theological reflection and the natural sciences, and an identification of models of revelation that have proved to be influential, this article focuses on the research question on how the concept of revelation can be understood from a postfoundational perspective within an evolutionary epistemological framework as an exercise in transversal reasoning. A brief discussion of the viewpoints of the German systematic theologian Wolfhart Pannenberg and the French philosopher Paul Ricoeur on revelation is followed by a discussion of the contribution of the theologian Wentzel van Huyssteen of Princeton, USA on the *imago Dei* as an exercise in transversal reasoning. Against this background, a tentative framework is proposed within which the concept of revelation can be re-imagine from an interdisciplinary perspective so that it can be part of the post-modern theology-science conversation in such a manner to maintain its identity without retreating to an esoteric world of private, insular knowledge claims.

God after Darwin: The promise of trinitarian theology

Venter, Rian
UFS
TSSA
Session A15
Room 7

Theology still needs to come with the implications of the Darwinian revolution. Navigating between the extremes of creationism and naturalism, theology is challenged to articulate a course which both
recognizes the advances of science and the convictions of theology. The paper investigates specifically which notions of transcendence could do justice to both these sensibilities. The inadequacies of classical theism are highlighted. In conversation with a number of theologians (e.g. Edwards, Haught & Clayton) who value a constructive dialogue between faith and science, the paper explores the possibilities of a thoroughgoing trinitarian approach to God to meet the challenges of a post-Darwinian era. Central to the argument is the revisioning of divine agency – which may represent science’s greatest challenge to theology – along trinitarian lines.

Vermaak, Fanie
Unisa
SASNES Session A4 Room 2

Ancient Egyptian magic in the 20th century cinema

Since the attention given to the ancient Egyptian magic by Wallis Budge and other Egyptologists features of this phenomenon in the context of Egyptomania attracted several modern authors who wrote in general literature and novels with underlying Egyptian magical themes starting off with Nesbit, Tolkien and JK Rowling. This presentation will be visually supported from movies such as the “Mummy”-series, The “ET”–movie, the “Lord of the Ring”-series as well as the “Harry Potter”-series.

Vermaak, Fanie
Unisa
OTSSA Session A17 Room 6

Paradise geography: the African Connection (Gen 2:10-14)

Genesis 2: 10-14 has often been referred to as the Eden geography due to its reference of more specific geographic features such as the rivers and the region of Havila. There is no consensus among scholars whether we ought to look for a specific setting or location of Genesis 2:10-14 or not, although Albright has placed the Eden narrative in a clear African context due to the references to the Havilah and Kush as well as two rivers Gihon and Pison and he found his conclusions in the ancient Egyptian texts (Albright 1922:20). This section has been re-investigated after a reading of the entire pre-historical section of Genesis chapters 1-11. After a focus of about three decades on the entire background of the Old Testament and its neighbours the reading of these chapters made the author aware that this entire section does not properly fit into the Mesopotamian setting as most scholars agree. With a closer examination it has been surprising to find many uncertainties in this passage, namely the geographical and personal names as well as other Hebrew terms which are either hapax legomena or seldom used which could not be explained with much certainty and their contexts did not support any additional information. The African connection will be considered in this regard.

Viviers, Hennie
UJ OTSSA Session A10 Room 2

What value can theology add to science, if any?

Incidentally 2009 links two important events 150 years ago. It commemorates the founding in 1859 of the Faculty of Theology here at Stellenbosch, celebrating a century and a half’s theological contribution to the (mostly) South African society. It was also in 1859 that Charles Darwin’s On the Origin of Species… appeared. Though more often than not discredited in the past, Darwinian evolution is nowadays regarded as the Copernican revolution within the Biological Sciences. It is not only saluted in scientific circles but receives the same admiration within (academically serious) religious circles as well. In the past, theology competed with evolution, and in some circles still do but it seems that there is a growing awareness that perhaps the future contribution of theology (and religion in general) lies elsewhere. It needs to go further where the natural sciences cannot and its contribution, is often claimed, lies on the same level as that of art and music. But what does “further” imply, what exactly is left, if anything, for theology to be regarded a serious role-player in the interdisciplinary debate on the explanation of life?

Von Sinner, Rudolf
Escola Superior de Teologia, São Leopoldo
TSSA Session A11 Room 14

Towards a Theology of Citizenship as Public Theology in Brazil
Liberation Theology has become known worldwide for its “preferential option for the poor” and its prophetic voice against economic and political oppression. Since the end of the military regime in Brazil (1985) and the fall of the Berlin Wall (1989), theologians are trying to grapple with the continuously appalling poverty, exclusion, and marginalization of very large sectors of society within an ever more complex context and a diversity of theoretical positions. How to do theology meaningfully in a world that has moved beyond the clear-cut dualities (like oppressed-oppressor) of the 1960s and 1970s? How to use fruitfully the new space available for participation in the public sphere? In civil society, politics and education, citizenship has become the key term for a participatory democracy. Departing from new directions taken in Liberation Theology, considering their strengths and insufficiencies, this paper explores features of a theology of citizenship and seeks to link it up to the growing international debate on public theology, a term not commonly used in Brazil to date. Special attention is given to the development of public theology in South Africa as an inspiring example, in order to facilitate a fruitful South-South dialogue.

Vorster, Johannes  Unisa  NTSSA  Session A3  Room 11

Spatiality and the Interiority of the Female Body in Selected Early Christian Material

Graeco-Roman discursive practices, such as those deriving from healing, education, family and kinship, architectural design and structure, entertainment, public conduct and religion, constructed a close relationship between the interiority of a woman’s body and her allocation to spaces. This paper explores how this relationship was constructed. It is argued that the pervasive influence and effect of engenderedness must be recognised in a reading of various types of discourses in antiquity. Furthermore, rhetorical strategies that decisively constructed early Christian identity are explored in their evocation and implementation of fundamental social principles which have regulated the interaction between the interiority of a woman’s body and spaces in Graeco-Roman culture. An attempt is made to illustrate how paradoxicality functioned in the regulation of this interaction. A selection of sources, deriving from the spheres of healing, education, family, entertainment and religion are used in an analysis of this interaction.

Vorster, Lambert  Unisa  SASNES  Session A3  Room 6

Where do the Egyptians come from: Out of Africa?

In the dying years of the 19th century Jacques Jean de Morgan (1857-1924) discovered what he thought to be predynastic cultures in Egypt. He mentioned this to William Matthew Flinders Petrie (1853-1942) who then gave the world the first glimpse of an Egypt hitherto unknown. For more than a hundred years scholars from all over the world have studied the prehistory of Egypt, not only archaeologists but virtually all humanity disciplines, such as anthropologists, historians, geologists, paleontologists and many more. The known history of Egypt is more than 3000 years from the first pharaohs. However, its history really stretches back more than 3000 years from the unification, and then we do not include the Paleolithic or even part of the Neolithic. This paper will focus on one intriguing element that has puzzled all scholars to this day. What are the origins of the Ancient Egyptians who called their land Kemet – is it from Africa or from south-east Asia? The answer may not be so evident but at least it will give the reader much food for thought.

Vosloo, Robert  US  CHSSA  Session A1  Room 5

Calvin, the Academy in Geneva and the Theological Seminary at Stellenbosch: Historical-theological observations for the conversation on theological education

The first part of the paper will recall briefly Calvin’s vision for an academy for (theological) education (see already his Ordonnances ecclésiastiques, probably influenced by his previous stay in Strasbourg). The focus will be on the establishment of the Academy (the problems, the staff, the opening ceremony of 5 June 1559 and the speeches of Calvin and Beza). Within five years after the opening the number of students rose to over a thousand in the Collège (schola privata) and 300 in the Academy (schola publica). The curriculum also makes for interesting reading, showing a focus on languages, classical
history, philosophy, theology, physical sciences and mathematics, and even medicine and civil law. The second part of the paper investigates how Calvin’s vision of theological education (also as it found institutional concretization in the Academy of Geneva) influenced, via its impact on Reformed theological education in the Netherlands, the establishment and life of the Theological Seminary at Stellenbosch since 1859. The question will be asked in what way the self-understanding of the seminary at Stellenbosch was linked to Calvin and his views on theological education. While also acknowledging the discontinuity between the challenges of Calvin’s time and our world, the third part of the paper searchingly asks what these historical-theological observations can contribute to the agenda for the conversation on theological education in South Africa today.

Vosloo, Robert
US CLS Session A15 Room 5
The Uniting Presbytery of Stellenbosch: Church historical and church juridical perspectives

On October 29th 2006 a worship service was held to celebrate the unification of the presbyteries of the Uniting Reformed Church of Southern Africa (URCSA) and the Dutch Reformed Church (DRC) of Stellenbosch. This paper will recall something of the history of the presbyteries of Stellenbosch's road towards unification in 2006. As will become evident, this was no easy journey, reflecting many of the divisions and painful exclusions experienced within South African society at large. Reflecting on the story of the uniting presbytery of Stellenbosch's road to reconciliation and unification also raises questions concerning the role of presbyteries in situations of transition. Their story illuminates the possibility for a presbytery to create the space for joint reflection and challenging encounters. The story of the United Presbytery of Stellenbosch also raises important questions with regard to the nature and purpose of church polity, especially as to the role church polity plays within church unification processes.

Warmback, Andrew
St John’s, Pinetown TSSA Session A5 Room 12
“Come, Holy Ghost”: Ordination and the Environment

In the Anglican service of ordination the Holy Spirit is called upon to inspire and guide the ordinand. Traditionally, the Holy Spirit is closely associated with creation, and on-going engagement in the environment. It is argued that, consequently, within the ordination service and in the subsequent ministry of the ordained person there should be a strong emphasis on responsibility towards the environment. The ministry of Bishop Geoff Davies is referred to as an illustration of this. The article closes with twelve proposals for a greater integration of environmental concerns within our understanding of ordination and the ordained ministry.

Weor, Tyosar
US/Nigeria OTSSA Session A16 Room 6
The history of the study of Exodus in Africa with special emphasis on the Passover

The study of Exodus and the historic Passover feast is not an exception to the phenomenon of non-uniformity in its interpretation and/or exegetical analysis. It has undergone several stages of interpretation by different exegetes and/or interpreters over centuries. With the above in mind as my point of departure, this paper discusses the history of the study and/or interpretation of Exodus particularly the Passover text that is a paradigm for acts of salvation as follows: (i) Bible translation particularly Exodus (initiated by Missionaries); (ii) Exodus as a proof text for liberation in African context (read as criticism of colonialism); (iii) Cultural contextualization and comparison (read in connection with African culture).

Wepener, Cas
US PTS Session A16 Room 13
Snert: Ritual-liturgical measurements and recipes for social capital

The questions of how social capital is measured as well as how it is generated have both received a lot of attention over recent years. This paper will be an attempt at making a modest contribution towards addressing these issues, and specifically also as a contribution from the fields of Liturgical and Ritual
Studies. It will be argued that commensality and rituals pertaining to commensality can be taken as both lens/barometer with regards to the presence or absence of social capital as well as being a potential generator of social capital. In order to arrive at this conclusion regarding food and the eating habits of humankind, the phenomenon of commensality and its relation to social capital will be approached from three different angles, namely Social Anthropology, New Testament Studies and Ethnography. The findings of the inquiry would want to make a contribution to the liturgy in the making in South Africa, especially a better understanding of the relation between ritual/worship and social capital.

Werner, Dietrich

Viability and ecumenical perspectives for theological education in Africa: Legacy and new beginnings in ETE/WCC

Strengthening of institutions of theological education and quality improvement in theological education in Africa is one of the key mandates of the Program on Ecumenical Theological Education (ETE) in the World Council of Churches. This program originated in Africa as its predecessors Theological Education Fund (TEF) were formed during the Ghana Assembly of the International Missionary Council in Accra 1958. The program had important African theologians in leadership positions like Archbishop Desmond Tutu, Prof. John Pobee (Ghana) and Dr. Nyambura Njoroge (Kenia). There were several important initiatives from ETE (or formerly PTE) program to identify crucial areas of a new strategy for enhancing theological education in Africa as a vital tool for overall social development, holistic mission and deepened theological dialogue. Under the theme “Renewal out of Africa” an important African Consultation on the Viability of Ecumenical Theological Formation was held at the Moffat Mission, Kuruman, South Africa from 1-6 August 1995. In 2002 another important consultation “A Journey of Hope for Africa – Conference on Theological Education and Ecumenical Formation” was held at the Lutheran Conference Centre in Kempton Park in South Africa from 17-22 September 2002. In the new Post Maputo working period of the AACC a new and fresh initiative is being developed to give prominence to reformulate a common agenda for the future of theological education in Africa. The presentation will try to outline some key aspects of the history and some of the new challenges of WCC’s involvement into accompanying and strengthening theological education in Africa.

Wessels, Francois

The reception of the so-called “New Perspective on Paul” in South Africa, with special Reference to the Reformed tradition

Since the 1980’s a number of Pauline scholars offered a collection of interpretations of major themes in the Pauline letters which differed significantly from the traditional readings. Despite internal disagreements among these scholars, these interpretations had enough in common to be grouped together under the title, The New Perspective on Paul. One of the common themes of this New Perspective was that Pauline letters should not be read as personal letters or diaries, rooted in the religious experience of the individual, but as documents directed at communities, with an agenda to persuade people and to bring about or affirm change. In more than one aspect this new Perspective challenged a classical Protestant, especially reading Lutheran, reading of Paul. It has been said that the New Perspective is more in line with a Reformed reading of Paul. Given the Reformed roots of many South African theologians and Biblical scholars, the quiet Reception of the New Perspective among South African scholars from a Reformed Tradition requires an explanation, which this article attempts to provide.

Wessels, Johannes

The not-so-wealthy Corinth in the time of Paul

Mainly due to Paul’s extended plea for the collection in Corinth in 2 Corinthians 8 and 9, it has widely been accepted that Corinth stood out as a wealthy city in Paul’s time. This paper sets out to prove that Corinth was definitely not as rich as is commonly believed. It will be argued that more attention to the specific time-frame and surrounding circumstances during Paul’s ministry in Corinth, and his letters
after his ministry will shed new light on Corinth’s economical situation. Furthermore the utter predation under which non-Roman cities functioned during Roman rule in the First Century AD will also be taken in consideration.

**Williams, David**

**Fort Hare**  
**TSSA Session A17 Room 14**

*A theistic understanding of origins; the world and Christian life*

The view of God in Christianity is theistic, which means that God is both transcendent from the world and immanent in it, and acts in a way which is compatible with both of these. This means that creation simply by fiat, which neglects the latter, and naturalistic evolution, which neglects the former, are equally incompatible with the Christian idea of God. The origin of the world and of life is therefore a result of both God’s direct action and of development without his direct involvement; this is both more compatible with the scientific evidence than either fiat creation or naturalistic evolution and is consistent with the Biblical portrayal of origins. The same principles are then applicable to the origin and development of Christian life. The new creation is a result of God’s direct intervention and of a growth in sanctification. Christian experience of this then supports the case for a theistic understanding of origins.

**Wittenberg, Günter**

**UKZN OTSSA Session A18 Room 11**

*Knowledge of God: The Relevance of Hosea 4:1-3 for a Theological Response to Climate Change*

Climate change presents one of the greatest challenges for Christianity today. If we want to adequately meet this challenge we need to develop a new vision of our human relationship to nature (Conradie). Can the Bible serve as a basis for such a new vision? Or is it part of the problem? This has been maintained by numerous critics esp. with regard to the Old Testament. (Cf. Lynn White on Gen 1.) Especially serious has been the claim that the fight against idolatry by the prophets has led to a “desacralization” of nature, turning it into dead material to be used at will (Roszak). The main culprit in this regard is considered to be Hosea (Lang). Concentrating on Hosea 4:1-3 I will try to show in this paper that Hosea, far from being a problem, can indeed present helpful tools for the theological response to climate change. Hosea 4:1-3 (not the marriage metaphor in chapters 1-3) is taken as the hermeneutical key to understanding the message of Hosea. Hosea’s critique is seen as being directed not against the Canaanite fertility cult, the dominant reading of most Hoseanic scholarship, (based on the assumed dichotomy between the pure Yahwist religion of the desert with Yahweh as God of history and the depraved Canaanite nature religion of Baal) but against the perverted Yahwist state cult. Corruption emanating from the priesthood, the monarchy and the ruling elite is undermining the moral fabric of society. The priesthood is responsible for the lack of knowledge of God and his commandments. This is leading not only to the downfall of the Northern Kingdom, but to ecological disaster as well. In conclusion, the paper will seek to draw some conclusions for a theological response to climate change.

**Wolff, Ernst**

**UP NTSSA Session A5 Room 9**

*“daß es nicht Gottes Schuld ist, daß alles so gekommen ist, sondern die unsere” (Hillesum): A mythological re-reading of Jonas’s later work on responsibility and the “death of God”*

After his dissertation on Paul and Augustine under Bultmann and his extensive studies on Gnosticism, Hans Jonas took an unexpected intellectual turn in his later work, first in his philosophical biology and then in his philosophy of responsibility for a technological era. While, the metaphysics with which he works in the later two parts of his life work, still breaths something of Heidegger, it seems to have left the intellectual inspiration of Bultmann behind. However, in my paper I shall argue that Jonas’s recognition of the failure of his metaphysico-ethical project, allows for a re-reading of his work with his concerns about the hermeneutics of myths in mind. I develop the hypothesis by using his myth of the self denunciating Creator God (last formulation in “The notion of God after Auschwitz”) as hermeneutic key. It will be argued that this myth can accomplish the task that was essential to his metaphysics (and the metaphysics should subsequently be read as a commentary on the myth). Jonas’s essential concern
of an answer to the dilemma of the “death of God” or nihilism is thus salvaged, albeit by different means. The myth doesn’t have the compelling strength that Jonas had hoped for his metaphysics, but in our current philosophical climate, the aesthetic approach of the myth can arguably draw more support.

Wolmarans, Hansie  
UJ  
SASRF  
Session A13  
Room 7

*Darwin, Calvin and the future of theology*

The theology of John Calvin, and Charles Darwin's theory of evolution support two contradictory master narratives on the origins and destiny of humankind, as well as why human beings behave as they do. Calvin’s theology is characterised by concepts like dualism, revelation (and its ally, suppression of free thinking), determinism, providence, theism, an innate sensus religionis, and the root metaphor of formism. Darwin works with monism, observation (and its ally, free thinking), chance, natural law, agnosticism, religion as a tribal survival strategy, and the root metaphor of organicism. In this paper these two master narratives are specified, and the implications of both positions for a natural theology investigated, that is, a theology which conforms to the demands of scientific discourse.

Yates, Hannelie  
Huguenot College  
PTS  
Session A16  
Room 14

*Promoting children’s rights in South Africa: An exploration of the role of Practical Theology*

A review of literature on childhood reveals dynamic changes and development regarding how children, their needs and rights are perceived and approached in the recent history of social thought. A children’s rights and developmental approach to the well-being of children, place children, as fully human beings, in the centre of development activities and as a key priority in the ongoing reconstruction of post-apartheid South Africa. These two approaches acknowledge and respect children not as passive victims but as active participants and contributors to their own and community’s development. Nevertheless, children are often not acknowledged and respected as rightfully members of their communities and as equal partners in social change. The aim of this paper is to explore the role that practical theology can fulfill in promoting a children’s rights discourse and praxis in South Africa – when taking up several challenges. The challenges that are explored in this paper include understanding the living context of children, the shifts in thinking about childhood and child welfare as a basis to deconstruct traditional religious values and norms regarding children and to reflect on the role of practical theology in the spheres of the academy, the local faith community and in civil society.

Zulu, Bongani  
Stavanger  
CHSSA  
Session A2  
Room 13

*The life and ministry of Pastor Mkhwelantaba Joseph Kamathaka Zulu wasegazini*

Joseph Zulu as a young heard boy received the early glimpses of Christianity through Schroeder, a Hermannsburg missionary stationed eThaka mission station in Zululand in the early 1860s. At the outbreak of the Anglo-Zulu war in January 1879 he was threatened with death so he escaped from Zululand across the uMzinyathi River and found shelter under a Swedish missionary Witt. Witt took him under his custody and left with him to Sweden where he was taught catechetics and eventually baptized in December 1879. In Sweden he underwent training as an evangelist from 1880 to 1884 in Stockholm and he came back to South Africa in 1885. He served at eFaye as an evangelist for fifteen years and later returned to Sweden to train as a full pastor. He was ordained by the Bishop of Uppsala in 1901 and subsequently returned to South Africa and served in his Lutheran Church until his death in 1927. This paper intends to look at the training of Joseph Zulu and how his training prepared him for service among his people.