

## Comment

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This issue of the *Quarterly* offers case studies of Christian witness, both individual and corporate, past and present, from twentieth-century Chicago to contemporary South Africa to medieval Mongolia.

Stephen R. Spencer, theological and cataloging librarian at North Park University, surveys the lives and legacies of Carl F. H. Henry (1913–2003), prolific author and founding editor of *Christianity Today*, and Kenneth S. Kantzer (1917–2002), under whose leadership as dean Trinity Seminary became Trinity Evangelical Divinity School. Spencer offers these overlapping but distinct legacies as examples of evangelical activism and, ultimately, of the choices every academic must make between scholarship and activism, with corollary sacrifices: “Given the limits of human finitude, Christian academics are compelled to choose how to invest their time, energy, and expertise. In those choices, Carl F. H. Henry and Kenneth S. Kantzer illustrate alternative paths forward.”

Audrey Mukwavi Matimelo, executive director at Zimele Wethu Foundation in KwaZulu-Natal, South Africa, shares the central insights of her doctoral research in “Disconnects between Benefactors and Beneficiaries as a Cause of Perpetual Poverty.” Based on ethnographic research on organizations promoting savings and credit groups in rural South Africa, Matimelo argues that participatory community development is essential to successful poverty alleviation strategies. Her research demonstrates the importance of benefactors understanding the multiple causes and dimensions of poverty and contextualizing poverty alleviation programs within traditional survival strategies and religious practices. Drawing from her research and extensive experience, Matimelo offers theological reflection

regarding the church's call to join God's incarnational mission, promoting the abundant life for which Christ came (John 10:10).

In "The Importance of Doing History for Effective Ministry in the Twenty-first Century," Steve Cochrane, director of graduate studies for University of the Nations/YWAM, makes a case for the importance of effective remembering—and the particular importance of remembering Christianity's *global* history within increasingly cross-cultural ministry contexts. As a single example, he offers a thirteenth-century exchange between Rabban Sauma, a Mongolian priest of the Church of the East, and Edward I, king of England. Cochrane describes this medieval East-West exchange—which included the celebration of the Eucharist and had as its hoped-for outcome the renewal of a Mongol-European Christian alliance—and discusses its significance for contemporary "discourses of the 'other.'" This, Cochrane emphasizes, is only one of many such narratives from our Christian past that can resource our present interactions with various "others" and expand our imaginations for alternate futures.

Please note that beginning with the next volume we will reduce our production to two annual issues while retaining our title for the sake of both continuity and the possibility of future expansion.