Editorial

In a world where physical travel has come to a near standstill due to Covid 19-related travel restrictions, *Exchange* 50.2 takes the readers on a global journey, with stop-overs in Africa, Latin America and Asia.

The first contribution of this issue is written by Wouter van Veelen and spotlights the work of the African evangelical theologian Tokunboh Adeyemo. The article is the part of a diptych on African evangelical theology. In *Exchange* 50.1 Van Veelen explored the legacy of Nigerian theologian Byang Kato, the first General Secretary of the Association of Evangelicals in Africa. In the article Van Veelen expounded that Kato developed this theology in conversation with contemporary theological developments, such as the rise of African inculturation theology and wcc debates on salvation. In this current issue, Van Veelen once again highlights the contextuality of African evangelical theology. Based on a detailed analysis of Adeyemo's writings, Van Veelen argues that while Adeyemo maintained the uniqueness of Christian salvation, his nuanced attitude towards pre-Christian religiosity reflects Adeyemo's efforts to formulate an evangelical theology that is relevant for African contexts. Thus, Van Veelen concludes, Adeyemo pioneered attempts to articulate an authentic African evangelical theology.

In the second article of this issue, Henri Gooren introduces the reader to the religious landscape of Paraguay, a country that has rarely taken center stage in *Exchange*. In his contribution, Gooren investigates the effect of multiple mass media use as evangelization instruments by churches in Paraguay. Gooren shows that following the explosive growth of Pentecostalism in the 1980s–1990s and especially after 2002, radio broadcasting became the most popular medium for the Paraguayan churches to reach out to new audiences. Gooren's fieldwork however shows that while these Christian programs are popular, they seldomly reach new target audiences. Most listeners are already churchgoing Christians, who listen to the programs for entertainment or pastoral guidance. As instruments of evangelization however, the multiple mass media use by churches in Paraguay proves ineffective.

This third article, written by Daniel Listijabudi, re-examines Archie Lee's framework of cross-textual reading in the Asian context. The article evaluates Lee's hermeneutical method and explores the possibilities this evaluation offers within an Asian context of multiple sacred texts. Based on the findings

this evaluation offers, the article addresses the challenges that appear within a biblical reading approach in the Asian context. Listijabudi argues that these challenges should be faced constructively and offers an innovative reading model for communitarian cross-textual reading.

This issue is complemented with a series of book reviews on new publications.

Martha Frederiks and Lucien van Liere