

someone to ground our hopes, and one who causes dread, fits a paradoxical or somewhat hybrid understanding of God's character. In his conclusion, Grafius mentions the idea of the cycles of horror. Cycles of horror are the ebb and flow of the popularity of the horror genre related to the anxieties found in individuals and society. Religion understands these below the surface anxieties, which are addressed in the Hebrew Bible. There is a lot of darkness in the Bible, which points to society's understanding of their current fears. The fact that the Bible includes dark stories demonstrates that "horror has been with us, in one form or another, for as long as people have been telling stories" (144). Grafius points out that "horror is one way that we can think through and process the deep, abiding struggles that are a part of everyday life" (145). The Bible did not sanitize its dark stories of the past. This lack of sterilization is essential because these stories let us know that when we face dark times of our own, "we can walk out the other side of it because our faith ancestors and our horror stories have shown us how" (145).

I think Grafius achieved what he aimed to do, which is to examine biblical texts in dialog with horror movies. He looked at different subgenres of horror movies and discussed their use in the Bible. Grafius's methodology is somewhat based on the postmodern reader response. Some of his biblical arguments have been based on the documentary hypothesis. These two methodologies would make someone with a higher view of Scripture uneasy. However, I found his dialog with Scripture and horror movies refreshing. I think many Christians (especially in the West) have been immersed in a sanitized and safe religion. The fact that horror movies thrive as a cultural phenomenon in the West shows that many anxieties are not adequately addressed. The rise of xenophobia, exclusion, and hate in our religious culture merely indicates that a sanitized, prosperous, and safe view of God has not influenced positively the behavior of many. In *Reading the Bible with Horror*, Grafius allows God to be like C. S. Lewis's lion, Aslan (Lewis's version of Jesus in the *Chronicles of Narnia*). Mr. Beaver in *The Lion, the Witch, and the Wardrobe*, says about Aslan, "Safe? ... Who said anything about safe? 'Course he isn't safe. But he's good."

Berrien Springs, Michigan

NATHANIEL GIBBS

Höschele, Stefan, and Chigemezi N. Wogu, ed., *Contours of European Adventism: Issues in the History of the Denomination on the Old Continent*. Möckern-Friedensau, Germany: Friedensau Adventist University, 2020. 402 pp. Paperback. USD 36.00.

Stefan Höschele and Chigemezi Wogu, theologians and historians at Friedensau Adventist University, have weaved the contribution of twenty-two Adventist scholars, and gifted to students of Adventist history and theology this

readable and immensely valuable work on the origin and development of the Seventh-day Adventist church in Europe. The scholars who know their faith and have experienced its history have given to the Adventist world a scholarly understanding of Adventist history and mission in the Old Continent in a compilation that consists of three main parts: “Mission and Diversity of Adventism in Europe”; “European Adventism Facing Violence” (with particular emphasis on martyrdom); and “European Adventists, the Public, and the Christian Other.” The fourth and final part includes a conclusion and a comprehensive 67-page bibliography that covers Seventh-day Adventism in the European continent as a whole, key historical personalities, references for the largest offshoot group in Europe (the Reform Adventist Movement), and bibliographic resources for the various countries in Europe. The bibliography is a treasure trove for future research.

Denis Fortin opens the first part to remind us of the uniqueness of Adventism in Europe. Although small, the denomination developed in a particular set of existing Christian values and authorities in Europe. For that reason, Adventism needed relevancy and complementarity in proclaiming the message with other Christians. Nevertheless, Adventism needed to be a prophetic voice in Europe. Gilbert Valentine’s chapter on J. N. Andrews portrays the challenge the church’s first overseas missionary faced as he tried to comprehend the uniqueness of the missionary approach in Europe. Other contributions in the first part of the book deal with how Adventism tried to reach people of different cultures and faiths in Europe. Petr Činčala’s approach to mission outreach by need-oriented evangelism and Ronald Lawson’s piece on the impact of immigration in the development of Adventist mission in Europe are especially noteworthy.

The second part of the book deals primarily with the supreme sacrifice that European Adventists paid to sustain and advance the Church’s mission. The situation was critical, especially in Romania (described in chapters by Adrian Neagu and Gheorghe Modoran) and the Soviet Union (recounted by Eugene Zaitsev). Paradoxically, the Church grew the most in the areas where the persecution was severe. The stories of Adventist heroes of faith are heartbreaking but encouraging at the same time.

The final part of the volume deals with how the church and its forward-thinking leadership approached ministry and mission with cultural and spiritual sensitivity, ever keeping in perspective growth, advancement, and pastoral nurture with a contextual approach to mission and witness. Michael Pearson’s “Geography of the Heart” deserves special attention. He explores how spiritual identity develops in response to the geographical place that has shaped the person, that physical place called ‘home.’ Belonging to a “global family” is part of proclaiming the gospel to every nation, but it can also lead to a sense of rootlessness. Europe’s sense of spiritual belonging can be further strained by the fact that principal events in the Adventist narrative have taken

place, and continue to take place elsewhere, be they historical narratives of the pioneers in America or mission stories about growth in South America and Africa. Pearson offers a helpful list of the significant steps Adventists in Europe should undertake to project a local image and a global face to create and maintain a specific European Adventist approach to mission and pastoral vision (261–262). Other articles in the section look at issues European Adventists face in the Netherlands, Italy, France, etc. Höschele offers a study on the evolution of ecumenical understanding by Adventist members and leaders in Europe, including their stance toward the wider church and ecumenical movement. The helpful chart on page 312 depicts types of unity concepts and interchurch relations at different levels.

The concluding chapter by Rolf Pöhler deals with the issue of church growth. Pöhler points out that Adventists in Europe “comprise less than 2% of the total [world] membership of the Seventh-Day [sic] Adventist Church” (315), and offers some possible reasons for such slow growth. Many readers, along with me, can recognize Pöhler’s argument for the slowness of numerical membership growth in Europe. Lack of cultural and spiritual sensitivity towards historic Christianity’s local expressions can be one, making the Adventist Church seem to be irrelevant. Another can be the typical Adventist evangelistic “crusade” and its follow-up programs: they are helpful only if they are accompanied by the development of the sense of belonging to the rich European cultural heritage. It is evident that Adventism in Europe needs spiritual and missionary reform to reach the secular and indifferent masses towards religion or the Protestant faith’s specific form.

Certainly, in the search for such an effective model, we should go back to the Christian faith’s origins. Jesus was extremely sensitive towards the contextual expressions of religion and culture He encountered. The disciples continued this process of contextualization, especially as Paul proceeded toward West Asia and Europe. This contextualized and loving approach to the critical task of evangelism, filled with the Spirit of God’s extraordinary power, can awaken, heal, and redirect people’s lives towards God’s love, contributing to a new revival of the biblical Protestant faith in Europe.

Columbia, Maryland

ALEKSANDAR S. SANTRAC

Imes, Carmen Joy. Foreword by J. H. Wright. *Bearing God’s Name: Why Sinai Still Matters*. Downers Grove, IL: InterVarsity Press, 2019. 240 pp, Softcover. USD 20.00.

This book is a popularized version of Carmen Joy Imes’s published dissertation, *Bearing YHWH’s Name at Sinai: A Reexamination of the Name Command of the Decalogue*, *BBRSup* for Biblical Research Supplements 19 (University Park, PA: Eisenbrauns, 2017). In that book, one finds the thorough exegetical