

because of lack of love. It happened because entire societies abdicated responsibility for their own problems, and instead blamed them on the people who represented—have always represented, since they first introduced the idea of commandedness to the world—the thing they were most afraid of: responsibility’ (p. 191).

Unfortunately, Horn, like most western Jews, has missed the fact that matters are no better in the Islamic world where people also love dead Jews—the dead Jews of an imagined cultural symbiosis of Jews and Muslims, and the dead Jews who have already been killed or expelled from Islamic lands, and the Jews who will be dead when the ‘disappearance’ of the State of Israel is accomplished.

Dara Horn is a religious, active Jewish woman who is also well educated in secular and Jewish matters. She has written a strong book, mincing no words, making no apologies. At the end of the Introduction, she writes: ‘I hope you will find it [the book] as disturbing as I do’. I do, and other readers should too.

David R. Blumenthal
Emory University



Transforming Fire: Imagining Christian Teaching, Mark D. Jordan, Eerdmans, 2021 (ISBN 978-0-8028-7903-5), vii + 164 pp., pb \$19.99

Does Christian theological education have a future? If so, where will that education take place? What will it look like? Given the rapid decline of theology’s place in traditional institutions of education—universities, seminaries, and the like—these questions are especially urgent. In his recent book, Mark Jordan (Harvard Divinity School) takes up these questions with care, creativity, and vigor as an opportunity to re-imagine the practice of theological teaching in the midst of institutional flux and instability. Rather than seeing the loss of institutional stability as a detriment to the task of theological education, Jordan sees it as an opportunity to reclaim something fundamental about Christian teaching. Jordan’s book casts a vision for thinking about Christian teaching outside of traditional, institutional forms. Doing this will involve both the re-discovery of and the creation of new ‘scenes of instruction’ for Christian teaching—neglected or overlooked spaces where we can (re-) discover the transformative power of Christian teaching.

In Jordan’s telling, theology made a pact for inclusion in the university by becoming a *Wissenschaft*, a body of knowledge fit for inclusion in the

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