

Leah Reesor-Keller. *Tending Tomorrow: Courageous Change for People and Planet*. Harrisonburg, VA: Herald Press, 2024.

Why bring a child into a world like this? I hear this sentiment often, as social concerns combine with the climate crisis to create a growing sense of despair. Without glossing over the struggles we face as a global community, Leah Reesor-Keller's book, *Tending Tomorrow: Courageous Change for People and Planet*, urges us to see that we can transform our local and global systems and even now have hope.

The book moves through five sections—"Redreaming," "Retelling," "Renewing," "Reimagining," and "Rewilding"—each offering ways to rethink beliefs, address environmental challenges, and envision thriving ecosystems. The first two sections assert the necessity of unraveling old assumptions before weaving together something new. "Redreaming" examines our beliefs about the world, our cultures and worldviews, while in "Retelling," Reesor-Keller unpacks her family, faith, and creation stories to re-narrate them in ways that provide new sources of strength in recentering all of creation.

The "Renewing" section levels with the dismal reality of climate destruction and its impacts while holding on to hope through connection, community, and relationship. "Reimagining" leverages this hope to invite us to view leadership and community through lenses of interconnectedness and diversity, to embrace a restorative approach to harm focusing on accountability and repair, and to reimagine the church as a movement that "can keep the boundaries looser, embrace the grey areas, live with the unresolved questions and ambiguities, always centering ourselves around an ethic of life and well-being for all" (168). "Rewilding" considers how we support conditions for human and nonhuman ecosystems to reset balance for collective thriving.

The epilogue's letter from the author to her daughter ties the ideas from the book together, connecting past, present, and future with the personal, family, community, societal, and global fractal elements wrapped in her love for her child and her hope for the next generation to flourish. The clarity, hope, and inspiration glimpsed throughout the previous chapters shine through powerfully in her words to her child.

While reading, I imagined myself walking through a forest of growth,

connecting with roots, branches, and vines along different paths of learning and experience from Reesor-Keller's life, growing together in a direction of healing and hope. Much of her learning resonates with my study and experience in peacebuilding practice, and I found myself nodding in affirmation. The book responds to John Paul Lederach's call to activate our "moral imagination," which does not dismiss "the hardship and grief of this time of massive changes and loss" (30) but envisions ways of being that transform our current conflicts and crises. The organization of her book from "redreaming at the roots" to "rewilding" echoes peacebuilding interconnected frameworks, integrating "big picture" thinking with the daily experiences shaping our lives and the crises we face.

Change begins by digging into the beliefs and narratives shaping our individual and collective actions before we can create space for new vision to grow. Rather than just telling, Reesor-Keller gives a personal example of this digging, and she acknowledges the challenges. She describes the fear lying beneath much resistance to change that the "stories handed down will turn out to be hollow" (42). She confesses that this "shame work" (53) pulls at threads of identity and "narratives of goodness and purity" (52). Her honest account of despair, hope, and making sense interwoven with personal stories keeps the book grounded and relatable, despite the complex underlying theory and rich interdisciplinary connections. Her writing acts as a model of the kind of wrestling that needs to be done by each of us in our context as we journey together to make change.

The theme of collective leadership and networks woven throughout the book stands out to me. For those of us raised in linear ways of seeing process, making the shift to systems thinking proves challenging. I find her ecological metaphors helpful, particularly considering the interconnectedness and communication of species like trees and mushrooms. Her imagery sparks the imagination, inviting us to see our place in creation differently.

This book serves to create a clearer picture of the kinds of collaboration and diverse elements required to respond to such a complex challenge that our present and future hold. For those already concerned about tomorrow, connecting the pieces in this way can guide us in fitting our different gifts together in the larger work, knowing that our efforts for "courageous change" accumulate and synergize.

Church communities will find this an especially helpful resource for congregational book studies or larger church network studies as we envision church as a movement, a place to experiment with the kind of change that requires a coming together in community, emerging step by step.

*Tending Tomorrow* offers a message of hope that refuses to deny reality or downplay the crises we face, but gives us a way through these crises together. Rather than an express lane, this winding path through a rewilded wood creates the kind of world that invites us to bring our children along to welcome the future not with fear and despair, but as a gift of hope for their tomorrows.

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Daniel Shank Cruz. *Ethics for Apocalyptic Times: Theapoetics, Autotheory, and Mennonite Literature*. University Park, PA: The Pennsylvania State Univ. Press, 2024.

In *Ethics for Apocalyptic Times: Theapoetics, Autotheory, and Mennonite Literature*, Daniel Shank Cruz blends together recent life writing with a sustained look at the problems and possibilities of Mennonite literature. Emerging from the COVID-19 pandemic, the book employs literary analysis, anecdote, and autotheory to argue for literature as “an essential ethical resource for all of us, secular and religious, as we navigate these terrible times” (3). With wide-ranging explorations of literary form—from readings of poetry and science fiction to personal reflections on haiku and tarot—*Ethics for Apocalyptic Times* is a unique and compelling survey of Mennonite writing that takes seriously the authorial voice, particularly when it comes from the margins.

As a queer, decolonial study, Cruz’s second monograph builds on their contributions to the field of Mennonite literary criticism in *Queering Mennonite Literature: Archives, Activism, and the Search for Community*, a needed intervention that highlights the link between queer theory and Mennonite literature, paying close attention to the many ways in which these discourses overlap. *Ethics for Apocalyptic Times* continues this ap-