

Preservation and Protest: Theological Foundations for an Eco-Eschatological Ethics. By Ryan Patrick McLaughlin. Emerging Scholars. Minneapolis: Fortress, 2014. Pp. xiii + 460. \$49.

McLaughlin makes an important contribution to the field of eco-theological ethics by engaging the main voices in eco-theological discourse and by offering a constructive and creative approach. With his volume, he achieves three goals. In the first part of the book, he delineates a novel taxonomy of four paradigms of nonhuman theological ethics. In particular, he explores the tensions between “anthropocentrism” and “cosmocentrism” as well as those between the teleological terms of “conservation” and “transfiguration.” These four terms define specific and paradigmatic theological approaches in eco-theological ethics. Here, McL.’s approach is “critically analytic.”

While for anthropocentrism only the human world has value, in cosmocentrism the nonhuman world possesses intrinsic value. Moreover, conservation is advocated by those aiming at preserving the current natural order, while transfiguration is stressed by those who propose to depart from the current state of affairs and aim at promoting an eschatological vision.

Second, by engaging these four paradigms, McL. articulates a new paradigm called “cosmocentric transfiguration,” which he frames in conversation with Jürgen Moltmann and Andrew Linzey who are accurately discussed in the second part of the volume. Cosmocentric transfiguration means that the entire cosmos shares in the eschatological hope of a harmonious participation in God’s triune life that entails the end of suffering, predation, and death.

Finally, in his third part, McL. shows how cosmocentric transfiguration shapes an ethic based upon a tension between preservation (i.e., the sustaining of nature, which requires suffering, predation, and death) and protest (i.e., the personal witness against suffering, predation, and death through nonviolent living).

Readers, scholars, and students interested in enriching their theological expertise in addressing ecological themes and concerns will enjoy McL.’s critical analysis and creative theological proposal.

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Tolerance among the Virtues. By John R. Bowlin. Princeton: Princeton University, 2016. Pp. 265. \$39.50.

Why the lack of appreciation, or even tolerance, for tolerance? In this volume Bowlin argues that a lack of clarity has stymied consideration of this important attribute, which critics associate with evils ranging from condescension to ethical indifference. Confusing *acts of toleration* (which can be performed from various motives, and under a variety of circumstances) with the character trait (*tolerance*) that enables one to act tolerantly for the right reasons and under appropriate circumstances, has, in B.’s view, contributed to