

NOTES FROM THE UNDERGROUND: THE SPIRITUAL JOURNAL OF A SECULAR PRIEST. By Donald Cozzens. Maryknoll, NY: Orbis Books, 2013. Pp. v + 210. \$20.

More than 50 years ago, the Second Vatican Council formally inaugurated the ecclesial renewal in which we are still engaged. In this book Cozzens seeks to advance our reception of the council and its teachings. Just as Vatican II illumined the heart of divine revelation and the church, so too C. has focused on primary elements in Christian discipleship. In this perspective, he has simultaneously noted church officials' resistance to the institutional, procedural, and attitudinal changes that the council envisioned.

First, faith is primarily "a brave act of trust in the hidden God" (19). It is distinct, though not separable, from the Church's beliefs as expressed in specific doctrines, doctrines that according to some ecclesiastical figures require our unquestioning assent. Yet, true faith includes doubt, the Spirit-inspired searching that can bring us closer to God. Faith also nurtures hope and love, the "courageous waiting" for God (44) and the selfless wanting "what's best" for other people (49).

Second, the church is a communion of human persons interrelating with one another, self, creation, and God. It is not primarily an institution with structures, rules, and officeholders. As *communio*, the Church celebrates and nourishes two "fundamental experiences": "intimacy" and "transcendence" (64), that is, "intense communion" among all people and "mysterious communion" with God (70). In this view, church officials should exercise their authority not in order "to correct and to condemn," but "to live in harmony with the Gospel" (84).

Third, personal prayer directs us to relate to God in "willingness," not in "willfulness" (107). It moves us to listen to God, thereby taming our urge to talk at God. Personal prayer should complement the liturgy, the Church's public prayer. Unfortunately, for C., this complementarity is hindered today by the new Roman missal with its "slavishly literal translation of a Latin text" (106).

Fourth, authentic ecclesial power flows from leadership in service of communion, and thus it cooperates with the Holy Spirit among God's people. It is meant "to gather and to hold, to tell again and again the story of God's fidelity, to break the bread and share the cup" (170). The misuse of power occurs whenever hierarchs assert their egos, and it results in actions that are "self-serving, manipulative, and deceitful" (173). Such actions are often meant to prop up the institutional Church's "feudal structure" (181).

Finally, imagination frees us to mature in faith, communion, personal prayer, and authentic power. It anticipates new forms of being church. Yet, such openness is often eroded by anxiety. "Our long slumbering and

repressed religious imagination broke into the light at the Second Vatican Council, but we simply couldn't tolerate its freedom and vitality" (208).

Notes from the Underground builds on and yet surpasses its author's award-winning books: *The Spirituality of the Diocesan Priest* (1997); *The Changing Face of the Priesthood* (2000); *Sacred Silence: Denial and the Crisis in the Church* (2002); *Faith That Dares to Speak* (2004); and *Freeing Celibacy* (2006). Moreover, it stands with other benchmark journals concerning Vatican II and its reception, testimonies such as Yves Congar's *My Journal of the Council* (2012); Thomas Merton's *Conjectures of a Guilty Bystander* (1966); Joan D. Chittester's *Women, Ministry, and the Church* (1983); and Jean Sullivan's *Morning Light: The Spiritual Journal of Jean Sullivan* (1988).

Given its five themes, this "Spiritual Journal of a Secular Priest" is a prophetic testimony to how far the Catholic Church has yet to travel if it is to realize its full reception of Vatican II. As this book witnesses to vibrant Christian discipleship, it simultaneously points to the dark side of the pontificates of John Paul II and Benedict XVI: the effort by some ecclesiastical officials to micromanage the faith and the beliefs of God's people. Although the book was completed well before the papal election of Jorge Bergoglio, S.J., on March 13, 2013, it conveys an ecclesiology, anchored in Vatican II, with strong similarities to Pope Francis's vision of the Church's nature and mission. C.'s book is a timely summons to a new phase in our reception of the council and its teachings.

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THE SCANDAL OF WHITE COMPLICITY IN US HYPER-INCARCERATION: A NONVIOLENT SPIRITUALITY OF WHITE RESISTANCE. By Alex Mikulich, Laurie Cassidy, and Margaret Pfeil. *Content and Context in Theological Ethics*. New York: Palgrave Macmillan, 2013. Pp. xvi + 203. \$85.

This book should be read, studied, and even prayed over by every white US theologian. Its somewhat misleading title and outrageous price, however, practically guarantee that it will not get the audience and attention it demands and deserves.

The title suggests a scope far narrower than the breadth of issues actually discussed here, since "Hyper-incarceration [the imprisonment of African American and Latino men in numbers far exceeding their percentage of the general population] is not simply one issue among others. [It] is the latest reincarnation of the relationship between white domination and subordination of people of color in the United States" (32). Thus, hyper-incarceration serves as the focal point for this detailed, interdisciplinary analysis of the ways our society generates and maintains white supremacy.