
This book deserves the three prestigious awards and all the accolades given by the sixteen scholars cited by the publisher. These are evoked spontaneously by the esthetic appeal of its style and by the voluminous contents describing institutional domination.

The esthetic structure is seen in the seventeen chapters grouped into four movements that dramatize the accelerating growth of a domination-system under the control of biblical Powers. The contents include anecdotal details of biblical and contemporary history systematically grasped and, in the fourth and final part, strategically confronted. Wink submerizes the overall content thus: "The Power's are good; the Powers have fallen; the Powers must be redeemed."

Filipino readers like this reviewer would feel justly excited by the paradigmatic function attributed on p. 88 to the 1986 non-violent confrontation that engaged and unexpectedly overthrew Marcos' domination: his dictatorship could not completely camouflage the Powers behind his throne.

Other readers, devoutly gripped by the eschatological mystique in chapter 16 or moved by the homiletic vigor of other passages, would generally feel no urgent need to analyze the many levels of potential acts of meaning evoked by Wink's variably nuanced metonyms of the biblical term "Powers." But his endnote 9 on p. 326 suggests a tiny bit of hesitation about the need to redeem "Satan." There are biblical scholars who, unlike Wink, discern in the anathema pronounced on Origen by the Synod of Constantinople a hint of a dead-end for speculative abstractions. Perhaps it also hints at a need at least to rethink or rephrase Wink's formulation.

If this is to be undertaken in greater depth, an excellent content would be Lonergan's "Dimensions of Meaning" (in chap. 16 of Collection, second edition, vol. 4 of Collected Works of Bernard Lonergan, Toronto: University of Toronto Press, 1988), especially if these dimensions can be concretely understood in his comprehensive blueprint for redeeming the macroeconomic Domination System. No doubt, there is need to awaken the preconscious interiority of world institutions. No doubt, there is need to identify and excise institutionalized dysfunctions. No doubt, there is urgent need to trans-animate mankind's collective spirituality through "acts of meaning" and its "constitutive functions," and thus to re-constitute all human institutions into "inter-subjective" communities of "beings-in-love." (High-tech language is the carrier used in the
cognitional and theological method of Lonergan.)

But Wink, in his homiletic aim and with his esthetic flair, encapsulates insights rather neatly: "the Powers must be redeemed."

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