

Luis Marín de Sant Martín, *Los Agustinos. Orígenes y espiritualidad*, Studia augustiniana historica 16, Institutum historicum Augustinianum, Roma, 2009, ISBN 978-90-5573-915-8, 311 p.

The last decades the history of the Order of the Augustinians, its spirituality and its relation to the person of Augustine of Hippo were the subject of extensive research and of several kinds of publications. All this converges in the present study, which offers a well considered overview, with a lot – sometimes very detailed – information. The author succeeded to bring together all the material in a well-balanced presentation, which is a great merit. The book consists of four parts: I. The continuation of Augustinian religious life after the death of Augustine. II. The mendicant orders. III. The Augustinians. IV. The spirituality of the Order of Augustinians. The fourth part is, besides descriptive, a draft for the future of this Order. Attached are Augustine's *Rule for Community Life*, a list of General Chapters and of Priors General, a list of Augustinian saints and beatified Augustinians, and a name index. The book is a well got-up and easy to read publication of the Augustinian Institute in Rome (libri@osacuria.org).

Wim SLEDDENS

Edward Morgan, *The Incarnation of the Word: the Theology of Language of Augustine of Hippo*, Clark, London, 2010, ISBN 978-0-567-03382-6, 191 p.

Morgan studies the relation between God and humanity as mediated by language, human speech act and sociality in Augustine. The author argues that the mediation by language, speech and sociality stands central in Augustine's vision on (the study and preaching of) Scripture and the identity of the human person *vis-à-vis* God. Morgan explores Augustine's theology of language in three key texts. *De doctrina christiana* I reveals that all reading (of Scripture) is shaped by an eschatological concern: the desire to understand how God speaks and has spoken to humanity and how humanity should respond to God's speech act, the eschatological orientation of the human mind to conversation with God. *De doctrina christiana* II and III learn how Scripture has to be read for this end, how the biblical signs should be examined. *De doctrina christiana* IV indicates that preaching – by making God present to the human mind and stimulating its search for God – enables this eschatological conversation. The narrative and