

Appendix C: The “peace tabulation” of *civ. Dei* 19.13-14

TeSelle (1993: 92-94) sets out and explains what has been called Augustine’s “peace tabulation” from *civ. Dei* 19.13-14. He does this, drawing on the work of certain German scholars (Harald Fuchs, 1926; Joachim Laufs, 1973). This peace tabulation is helpful inasmuch as it summarises Augustine’s perspective on peace both in the City of Man and the City of God. It is given here, without the explanatory comments made by TeSelle:

The peace of the body is the ordered harmony of its parts, unmolested by pain;

The peace of the irrational soul is the ordered repose of its appetites, undisturbed by desire;

The peace of the body and soul together is the ordered life and health of the living being, without dissolution by death.

The peace of the rational soul is an ordered agreement between knowledge and action;

The peace of the mortal person with God is an ordered obedience, in faith, to the eternal law.

The peace of human beings is an ordered concord, loving one’s neighbour as oneself, doing no harm, helping wherever possible;

The peace of the household is the ordered concord of command and obedience among those who live together;

The peace of the city is an ordered concord of command and obedience among citizens.

The peace of the celestial city is the supremely ordered and supremely harmonious association of enjoying God and each other in God.

The peace of all things is the tranquillity of order, and order is the dispensing of all things, equal and unequal, giving to each thing its place.