



Just Peace Theory Book One: Spiritual Morality, Radical Love, and the Public Conversation

Valerie Elverton Dixon

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In these essays I often refer to social contracts such as the Declaration of Independence, the Constitution of the United States, the Universal Declaration of Human Rights, and other international conventions that describe a vision of just human relations, especially in the area of culture and health care. We do not live behind a veil of ignorance where we enter into contemplation of questions of right and wrong without an awareness of our own particularities. Moreover, we do not always determine what is right based on reason. But, we do make decisions every day about how we will live within the social contracts that govern our lives. Many of us go along to get along with a let's-not-rock-the-boat-preserve-the-status-quocaution. Then there are those of us who use the documents of our social contracts to secure more justice and more peace. The purpose is to rock the boat and to disrupt the status quo when it is unjust. . . . I understand Christ as a title not as a person. It is a designation of an anointing. This, in my opinion, is the anointing of radical love. Christ is the human incarnation of divine love. We each ought to strive to become this whether or not we are Christian, whether or not we are even believers. Those of us who are Christians believe that Jesus paid it all. There is no more need for blood-shed sacrifice. Murder is never holy. God does not need it or want it. Our work now is to become living sacrifices that will redeem this world through justice and peace. That is the meaning of these essays. (From the Introduction)



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