

Digital Commons
@ LMU and LLS

Catholic Education: A Journal of Inquiry and Practice

Volume 9 | Issue 2

Article 12

12-1-2005

Editors' Comments

Thomas C. Hunt
thomas.hunt@notes.udayton.edu

Ronald J. Nuzzi
rnuzzi@nd.edu

Follow this and additional works at: <https://digitalcommons.lmu.edu/ce>

Recommended Citation

Hunt, T. C., & Nuzzi, R. J. (2005). Editors' Comments. *Journal of Catholic Education*, 9 (2). <http://dx.doi.org/10.15365/joce.0902012013>

This Editors' Commentary is brought to you for free with open access by the School of Education at Digital Commons at Loyola Marymount University and Loyola Law School. It has been accepted for publication in *Catholic Education: A Journal of Inquiry and Practice* by the journal's editorial board and has been published on the web by an authorized administrator of Digital Commons at Loyola Marymount University and Loyola Law School. For more information about Digital Commons, please contact digitalcommons@lmu.edu. To contact the editorial board of *Catholic Education: A Journal of Inquiry and Practice*, please email CatholicEdJournal@lmu.edu.

EDITORS' COMMENTS

Peace and justice have a solid foundation in Scripture. Prophets of the Old Testament have testified to their importance, as has Jesus. For instance, in the Sermon on the Mount, Jesus said, "Blessed are the peacemakers, for they shall be called sons of God" (Mt. 5:9).

We are indebted to Gerald Cattaro of Fordham University who assembled the focus section of this issue, which features peace and justice education for Catholic schools. The four articles of the series feature three individuals who stand out in the annals of American Catholicism: first, a widely recognized leader in the field of peace and justice education, John Elias, is known for his work enabling students to identify and understand the causes of injustice. Educating for peace and justice can be accomplished through existing subjects or by a broadly based interdisciplinary approach.

Bishop John Lancaster Spalding of Peoria (IL) ministered at the time of rampant growth in industrialism at the turn of the 20th century and sought personal development and social transformation during a period when Catholics were entering the mainstream of American life. He endeavored to combat the evils of industrialism, thereby advancing justice in society by the transformation of individual character and behavior through religious values.

Eileen Egan was a prophetic voice, a contemporary of and co-worker with Dorothy Day of the Catholic Worker movement. A committed opponent of war and tireless worker for peace, Egan embodied the compassionate works of mercy.

Practical curriculum applications stand out in the program described by Michael Horan. Economic justice is emphasized in the link between Catholic social teaching and subject matter. Under the leadership of campus ministry, a program of faculty development is initiated; students engage in community service; and both students and faculty reflect on its meaning in their courses. Sixteen Church documents on Catholic social teaching since Vatican II serve as the core content. It is critical to note that community service, focusing on social justice, is seen as the center of the school's curriculum, not as an embellishment or afterthought.

The editors are pleased to present this focus on peace and justice education, for it is fitting that our schools should always reflect the teachings of Jesus Christ, the Prince of Peace.

Thomas C. Hunt, Ronald J. Nuzzi, Co-Editors