

Introduction

We begin this issue of the *Journal of Catholic Higher Education* with a return to the thought of John Henry Newman and how Newman's ideas might inform the complex challenges facing higher education and, in particular, Catholic higher education in the United States. Using Newman as a resource, Timothy Muldoon explores the larger development of modern universities and "multiversities," together with the decline in the numbers of sponsoring religious orders and diocesan priests at Catholic institutions to lay out a framework for sustaining a theologically rooted, ecclesially oriented mission. In turn, the author looks to the documents of the Second Vatican Council as foundations for discussing a contemporary ecclesiology of Catholic university mission amidst the complexities of university life. Muldoon argues that if the Catholic university is to serve the Church, it must "discern an integrated approach to mission rooted in the theology of the Church," if it is to avoid sliding into a secularity concerned mainly with market-driven interests.

In an article that appeared in this *Journal* in 2014, Helen Wolf explored the degree of engagement by student ministers on Catholic campuses with their peers in interreligious dialogue. Her research indicated that promoting interreligious relationships is important to this generation of students, and thus ought to be integral to the work of campus ministry on any Catholic campus. This issue offers a new article, grounded in the earlier research, which proposes avenues that peer ministry programs can develop to guide and nurture interreligious relationships on Catholic college and university campuses. Certainly, a significant element of diversity on Catholic campuses lies in the array of religious views, experiences, traditions, and outlooks among the students, as well as faculty and staff. The author submits that student peer ministers have a key role to play in helping shape the nature and manner of interreligious dialogue and offers a model for the formation and education of peer ministers in this emerging area.

The third article in this issue discusses the changing nature of Catholic higher education during the twentieth century, when some Catholic institutions, following the Land o' Lakes conference, appropriated the academic practices and institutional structures of their secular counterparts. The primary challenge facing Catholic institutions was

how to navigate these best practices of the secular academy and at the same time remain distinctively Catholic. Thomas Smith emphasizes that the context in which Catholic institutions operate today is starkly different and thus raises different challenges that call for a new narrative. He suggests that because the secular academic paradigm no longer offers a stable foundation for a distinctively Catholic educational experience, these institutions need to rely less on received narratives and reframe their approach to curricula, hiring, investments, student life, and the like.

Some scholars suggest that loneliness, anxiety, and depression have reached epic proportions among the undergraduate population across all academic institutions. Catholic colleges and universities have developed various approaches in addressing this crisis, and the author of our fourth article looks to the rich Catholic theological anthropology for keys to address individualism, hyperconnectivity, and the confrontational styles of communication pervading society and our campuses. The nature of undergraduate education adds its own set of unique pressures, furthering the stress and anxiety that students already experience. Susannah Petro examines the Catholic conviction that all are made in the image of God and thus called to relationship rather than to disconnection. She contends that developing authentic relationships leads toward wholeness and, in turn, these relationships are best fostered through intentional conversations. She provides both a theoretical model and a praxis approach for teaching and implementing conversations across the academic, residential, and co-curricular areas of Catholic undergraduate institutions.

Our final article, by Emil Berendt, discusses the ways that Catholic institutions have integrated Catholic Social Teaching into their business curricula and asks how a similar integration might occur in economics. Using Heinrich Pesch's Solidarism as a framework, the author shows how Pesch employs the language of economics to express the principles and ideals of Catholic Social Teaching. Further, Berendt describes how Pesch's approach conveys the broader Catholic Intellectual Tradition in his approach to economics, thus offering a seamless introduction of Catholic thought to students of economics.

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