

From the Editor

The Spring 2013 gathering of the Boston College Roundtable had opportunities to explore the theological roots of hospitality (*Integritas* 1.1) and the Catholic literary imagination (*Integritas* 1.2). Much of the weekend, therefore, was about exploring what the ideas of charism and hospitality suggested for mapping the future of Catholic higher education. In its third session, the Roundtable turned its attention to two concrete iterations of charism and hospitality, at Georgetown and St. Catherine's universities.

In this third issue of *Integritas*, Chester Gillis discusses how Georgetown has sought to rise to the challenge of navigating a religiously plural world, rooting itself within Catholic tradition while at the same time inviting religious others to participate in the enterprise of teaching and research. In particular, participants found Georgetown's use of the term "centered pluralism" to be thought-provoking. Gillis explores the meaning of that term in the first essay below, emphasizing that it suggests a balance between fidelity to Catholic tradition and welcome to people of many faiths, following the initiative of Archbishop John Carroll, founder of Georgetown.

Amata Miller's essay explores the way that Saint Catherine's University similarly strives to be welcoming of the religious other in the communities served by the university. She observes that St. Catherine's unique mission to women, and its location in the Twin Cities of Minnesota, have positioned it to reach out to new immigrant communities. Grounded in the Catholic heritage of intellectual inquiry and the pursuit of social justice, St. Catherine's has unambiguously reached out to many communities of diverse religious traditions.

Finally, the summary of the Roundtable's conversation highlights some of the challenges facing institutions that seek to be both centered and pluralistic. What, they asked, does it mean to be centered in the Catholic tradition, in terms of hiring and curriculum and all the complexities of modern university life? And what then does it mean to be pluralistic, in the sense of welcoming others to join in the project of learning within the context of the Church's mission?

We hope the reflections offered in this issue provide opportunities for discussion about the ways that Catholic institutions might find a balance between service to the Church and service to the world.

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