

## Editorial Reflections

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A few years ago, a colleague in the Society of Catholic Social Scientists, having bemoaned his immersion in the bureaucratic affairs of his institution, concluded his note with these striking words: “Academia is no place to do serious intellectual work.”

The statement may not have been entirely serious and was in any case too categorical, but it also captured something true and distressing about contemporary university life. This is one reason that the existence of journals such as the *Catholic Social Science Review* is so important. The *CSSR* not only provides a venue for serious intellectual work; it shapes that work through the shared vision of its stakeholders. Although there is a wide variety of viewpoints, approaches, and schools of thought within the fellowship of *CSSR* authors, the fundamental commonality—a commitment to the teaching of the Church and in particular its tradition of reflection on social matters—provides ground on which to engage in productive discussion and debate on matters relevant to the Church’s social mission. There is a sense that those who collaborate on each issue are adventurers on a common quest, defenders of a common heritage. At the *CSSR*, truth, reason, and the transcendent are not antiquated concepts awaiting further deconstruction but instead the means and purpose of the academic vocation—a view in keeping with the historic origins and practice of the Western intellectual tradition.

Another reason I value so highly the apostolate of the *CSSR* is its openness to academic boundary crossing. Years of scholarly labor have only increased my appreciation for the importance of interdisciplinary cooperation as a means of gaining and maintaining a sense of perspective and an accurate perception of man, the world, and God. Toiling in the trenches of a single specialty is a noble and necessary calling, but doing so for too long without exposure to the methods and insights of other fields can distort one’s view of reality. My duties as editor required me to read carefully the scholarship of theologians, philosophers, political scientists, economists, and sociologists. I gained not only a breadth of knowledge that extended beyond my own field of history but also an appreciation of different ways of engaging the world and its mysteries. The *CSSR*’s aversion to the radical empiricism that undergirds much contemporary social science furnishes the opportunity for constructive contributions from fields such as theology, philosophy, and history.

I would like to take the opportunity to thank those who make the *CSSR* possible, including all of its readers and contributors. I'm grateful to Mark Lowery, who carefully nurtured and passed on to me a thriving journal, and to Joe Hebert and Msgr. Robert Batule, who graciously and skillfully took up the torch afterward. Not least deserving of gratitude is the publisher, Steve Krason, whose vision for the SCSS and the *CSSR* has endured through twenty-five years, thanks in large measure to his diligence and perspicuity. *Ad multos annos.*