



## Announcement on Journals Merging

The *Hong Kong Journal of Catholic Studies* is a bilingual academic journal published in Chinese and English by the Centre for Catholic Studies of The Chinese University of Hong Kong. It aims to promote academic exchanges between the Chinese and the West, covering topics ranging from theology, social sciences, history, culture and interfaith dialogue, etc; and thereby promote the development of Catholic academic research in the Greater China region and overseas Chinese Catholic communities. This journal focuses on the study of Catholicism using humanistic and sociological approaches as well as textual analysis and fieldwork. Meanwhile, the *Catholic Theological Review* is a biannual theological academic journal published by the Mana Culture Press. It aims to strengthen the relationship between the Catholic faith and contemporary Chinese culture in terms of dialogue, interaction, and integration by promoting the Chinese expression of various Catholic disciplines (Bible, theology, canon law, etc.). In other words, the former journal studies the Catholic faith from the outside, while the latter discusses it from the inside. Both use the peer review mechanism to maintain academic standards.

Beginning in March 2025, the two journals will merge and be named the *International Journal of Catholic Studies*, published biannually by the Centre for Catholic Studies of The Chinese University of Hong Kong to integrate Catholic academic resources. This bilingual journal welcomes individual submissions or special research projects by teamwork; the latter will be published in the form of Special Theme. Other than the Special Theme, the rest is divided into three categories: Selected Topic, Forum, and Book Review. Selected Topic aims to explore the same topic from different angles. The Forum is for essays that do not belong to the selected topic. They could be any study on Catholicism, while dialogue and discussion on papers published in this journal or certain current phenomena in the Church and society are particularly welcomed. The scope of the Book Review focuses mainly on recent titles in the study of Catholicism and various ecclesiastical disciplines in Chinese and foreign languages.

This new journal welcomes academic papers from Catholic and non-Catholic scholars. The essay must be original work that has not been published publicly. The word count for the Chinese essay is preferably between 8,000 and 15,000 Chinese characters, with a maximum of 20,000 characters. Chinese book reviews should be more than 3,000 characters. Essays in English should be between 6,000 and 10,000 words, with a maximum of 15,000 words. The English book reviews should be more than 1,000 words. Papers in either language must also include a 300-500 words/characters abstract in both Chinese and English and a few keywords. After receiving the manuscript, the editorial board will invite a blind peer review by two scholars. Review opinions will be returned to the author within two months. Once notification of acceptance is issued, the copyright of the manuscript goes to the journal. The editor has the right to modify the content, while major modifications will be discussed with the author. Accepted manuscripts must be revised according to the journal's style policy and submitted in Word format. The journal will be available in both digital and print formats, and each author will receive two complimentary print copies.



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## *International Journal of Catholic Studies*

### **Call for Papers**

#### **Selected Topic: Chinese Culture and Catholic Theology**

“The system of the Dao was about to be torn in fragments all under the sky” (“Tian Xia,” *Zhuangzi*) refers to the chaos due to the contempt of literati for each other. “They all come to the same (successful) issue, though by different paths; there is one result, though there might be a hundred anxious schemes” (“Xi Ci,” *Book of Changes*) means the wise sees the “light of unity” in such chaos. In the era of globalization, tension is apparent between different “cleavages,” and appeals for “oneness” in such “cleavages” become more and more urgent, such as Hans Kun’s seeking for “world ethics.”

According to the principle of *analogia entis* in Catholic theology, the mission of theology is to bridge Revelation and cultures, that is, adapting contemporary ways to respond to social and ecclesial issues while continuing to interpret in-depth the mystery of Revelation through the true, the beautiful and the good



elements of cultures to signify the “light of unity” to the world. Today, any culture when emphasizing its uniqueness must face its position, role, and responsibility in the universal world, as well as the actual impact and changes on itself brought by frequent cultural interactions (interculturality) in globalization and modernization. Therefore, cultural tensions and the relationships between pluralism and unity, universality and individuality, locality and globality are important perspectives that determine the direction of today’s theology: a healthy theology must handle this relationship in a balanced way; a healthy Catholicity does not amount to a generalization of a model, but rather the universality jointly established by the local Churches in their unique ways, having a universal consciousness and a sense of global responsibility in mind.

That is what Pope Francis meant when he advocated “synodality.” Synodality can be understood from Fei Xiaotong’s famous words: “Should each treasure what of its own and what of others is beautiful, what is different but beautiful can be shared, and all under Heaven can be at peace.” When it comes to theology, “synodality” means that theologians from all over the world should first discover and flourish the beauty of their respective Churches, then appreciate the beauty of other local Churches in order to know how to improve themselves through learning the talents of others. Finally, they should find ways to dialogue and cooperate so that “beautiful can be shared” to build “Great unity” or the Catholic Church in the light of Revelation.

Today, Chinese Catholic theologians also need to conduct theological research in a balanced perspective between local and global, pluralism and unity, universal and individuals to promote an inculturated theology that is truly beneficial to the universal Church. Only in this way it is worthy to be called “Catholic Theology.” This requires Chinese Catholic theologians to have a deeper understanding of the Chinese culture and social background on the one hand and to stay close to the Church tradition and the contemporary theological development around the world on the other hand. On this basis, then let the mystery of God’s Revelation be exposed to today’s Chinese culture and social situation under the context of globalization, in a unique and universalizable way so that it can be interpreted more deeply in various Church disciplines at different levels.

To promote this theological mission, Issue No. 16 of the *International Journal of Catholic Studies* (continued from *Hong Kong Journal of Catholic Studies*) will have “Chinese Culture and Catholic Theology” as its Selected Topic. Catholic and non-Catholic scholars are welcome to share your insights and send us your manuscripts. The deadline for submission is **September 30, 2024**.