

# METHOD

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Dear Subscriber,

With this issue of *METHOD: Journal of Lonergan Studies (MJLS)*, I write to inform you of a major transition. After founding and serving as editor of *MJLS* for thirty years, Mark D. Morelli has decided to step down from his editorial activities. In the first decade of the existence of *MJLS*, founded in 1983, Mark alone saw to the reviewing, approving, and revising of submissions in order to ensure the quality of scholarship. This was at a time when no other journal invited submissions specifically dedicated to the advancement of scholarship on Bernard Lonergan's thought. Mark also worked with the Lonergan Research Institute in Toronto, and especially with the late Fr. Frederick E. Crowe, SJ, to make available carefully edited versions of Lonergan's most important, previously unpublished papers. In those days, Mark's dedication even extended to the manual tasks of assembling and mailing the journals to subscribers. Since 1992 it has been my privilege to serve with Mark, and Charles C. Hefling, as a co-editor, contributing to the work that Mark began. During his thirty years as editor of *MJLS*, Mark made possible the publication of some two hundred scholarly articles and reviews.

On behalf of the international community of Lonergan scholars and readers, I wish to express to Mark my deep gratitude and admiration for inaugurating this journal and for his tireless efforts. We look forward to his future contributions to Lonergan scholarship, and especially his leadership of the *West Coast Methods Institute* and its annual conference.

Two new scholars will be joining the editorial board of *MJLS*, along with Thomas McPartland and myself:

Randall S. Rosenberg holds the Sisters of St. Joseph of Carondelet Endowed Chair in Catholic Thought at Fontbonne University, St. Louis, Missouri. Randy received his doctorate in theology from Boston College. His main areas of scholarly interests concern the intersections of art, imagination, religion, and Catholic thought. He has published works on Lonergan and Hans Urs von Balthasar, Charles Taylor, and Walker Percy.

R. J. Snell is associate professor of philosophy, director of the Philosophy Program, and research director of the Agora Institute for Civic Virtue and the Common Good at Eastern University, St. David's, Pennsylvania. He received his doctorate in philosophy from Marquette University. His scholarship focuses on the intersections of ethics, civic virtue, natural law, religion, and

the common good. His publications include *Through a Glass Darkly: Bernard Lonergan and Richard Rorty on Knowing without a God's-Eye View* and *Authentic Cosmopolitanism: Love, Sin, and Grace in the Christian University* (with Steven D. Cone). He has also written on Lonergan and John Finnis, Alvin Plantinga, Charles Taylor, and Thomas Aquinas.

Although I will miss my long-time collaboration with Mark Morelli, I look forward to working with Tom, Randy, and R. J. I promise that you will greatly benefit from the scholarly talents, new ideas, and energy that they bring to *MJLS*.

Sincerely,

Patrick H. Byrne  
Co-editor, *MJLS*

## TWO WAYS OF BEING CONSCIOUS: THE NOTION OF PSYCHIC CONVERSION

*Robert M. Doran, SJ*

*Marquette University*

IN THIS ESSAY I WILL PRESENT an overview of what I have called psychic conversion. I will begin by narrating the birth of the idea, then will present a brief schematic history of its development and principal applications to date, and will conclude by presenting my current thinking, which involves connections with the philosophy of Martin Heidegger, the depth psychology of C. G. Jung, and the mimetic theory of René Girard. It will be clear from the first section that Heidegger and Jung were influential in the very emergence of the idea, but in my current work I have developed some new perspectives in their regard, and I will mention these at the end.

### 1. THE BIRTH OF AN IDEA

An idea is the content of an insight, of an act of understanding. Some acts of understanding are exciting, while most are mundane and go almost unnoticed. The insight in question was a "Eureka!" type of event. I can still remember vividly where I was and how it happened. (The quality of excitement or exhilaration, of course, is no guarantee that the insight is correct.) It occurred in February 1973 in my room at the Jesuit Residence at Marquette University. I was a doctoral student in theology at Marquette at the time and was enrolled in a course on the work of Rudolf Bultmann, writing a paper on the Heideggerian aspects of Bultmann's thought. Bultmann was heavily influenced by *Being and Time*, which provided him with what Lonergan would call the general categories of his theology, the categories that his theology shared with other disciplines.<sup>1</sup> I had been deeply

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1 On general categories, see Bernard Lonergan, *Method in Theology* (Toronto: University of Toronto Press, latest printing 2005), 285-88.