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For Bernard Lonergan meaning begins with intersubjectivity, and thus, human communities are the “achievement of common meaning.”<sup>1</sup> With this in mind, I propose that the *Rule of St. Benedict*, a work that continues to order monastic life in the West, stands as an authentic *method* for achieving Lonergan’s stage of interiority and self-transcendence. In order to illustrate this thesis, I have devised a systematic framework beginning with experience and culminating in the self-transcending love of God (see attached diagram). By withdrawing from the world, the Benedictine monk enters into the intersubjective life of the monastic community. The central axis traces a progression in understanding and knowing God’s Word, mediated through the *Rule* by Benedict’s *lectio divina* - that which forms the heart of the community’s meaning in its objective worship of God. The three precepts of the *Rule* comprise the bedrock of this meaning: obedience mediates common sense; silence, the very charism of the monk, mediates the key to this synthesis, i.e., interiority; humility mediates theory in its formulation and description. The three stages of meaning are thus integrated and lead to a knowledge of God’s Word via a self-appropriating understanding and judging. One comes to *be* in love with God fully and authentically in the process. Parallel to this outline are Lonergan’s operatives of the transcendental method as well as his different types of conversion. The goal of the process is to authenticate the initial religious conversion of the monk and transform it into a genuine and intelligible religious conversion, mediated by moral and intellectual conversions. Such a conversion is intended not only to transform the individual monk but also the community and, ultimately, the world at large.

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<sup>1</sup> Bernard Lonergan, *Method in Theology* (Toronto: Univ. of Toronto Press, 1990), 79.

