

## "ALL THAT IS LACKING"<sup>1</sup>

The previous three Vignettes have struck you, I hope, as odd, strange, even silly. So, there is that silly failed pun-twisting in the fourth note of [Vignette 12](#). Yet to see and seize it properly, through and beyond silliness,<sup>2</sup> is our mix of ontic and phyletic climbing tasks.<sup>3</sup> I repeat the note here:

See notes 4 and 5 of *Vignette 11*. This sort of creative reaching demands fiercesome neurodynamic stretching of the imagination. Look out, what-seedingly, on present structures of states and streets, borders and buildings, and murmur to your cranial molecules: if at first you don't suck seed, Troy, Troy, Troy, again.

The serious hope is to grow into an effective community by the 10<sup>th</sup> millennium: seven years ago I wrote of that effectiveness as that of one in forty of the global community,<sup>4</sup> and my ongoing series of articles in *Divyadaan* points to an energetic convergence of world religions as a road to that situation.<sup>5</sup>

See? I have you re-reading, and the reading is perhaps more whattish, is it not, than the first reading? Are these notes now, perhaps, like Bruckner's famous five notes as they make an appearance in the second movement of his eighth symphony and then going on to dominate the next hour of this sphere-music?<sup>6</sup> I write of the ninth millennium, and I appeal to you to reach for a fiercesome neurodynamic stretching of the imagination towards "a collaboration in fulfilling the redemptive and constructive roles of the Christian church in

---

<sup>1</sup> *Insight*, 559, line 24.

<sup>2</sup> I am thinking here of the sick silliness of these past few centuries of humanity's slum-dwelling. "The slum is not simply a poorer quarter, but a place where there congregate the failures of our industrial society" (*Topics in Education*, CWL 10, 253). It will take a massive Tower effort of these next centuries to detect effectively the brutal rottenness.

<sup>3</sup> It is useful here to brood over the word-display of *Method in Theology*, p. 48.

<sup>4</sup> See my essay "[Arriving in Cosmopolis](#)," presented in Puebla, Mexico in 2011, available in Spanish and English at: <http://www.philipmcshane.org/website-articles>.

<sup>5</sup> A pause over the manner I which this sublates the final paragraph of *Method in Theology* would be worthwhile.

<sup>6</sup> I anticipate here a fuller context of pointing in [Vignette 23](#), "Among the Lilies": see there, note 20.

human society.”<sup>7</sup> That, Lonergan says, in the previous lines, is “the possible expression” of “common cognitive agreement.”<sup>8</sup> Will the possible expression becoming decently actual in the 12<sup>th</sup> or 100<sup>th</sup> millennium leave archeologists in interesting Troy-digging, for, say, Rome, London, Beijing, a dig that would be sucked for further seeding of later movements in the Symphony of Jesus?

What am I trying to do here now, trying to get you to do? I am setting you up to read freshly—an **Interior Lighthouse** task of dreadfilled reorientation from present poises—the words in my title, “all that is lacking.”

In doing this you are, of course, being seedingly and perhaps seethingly but eventually, a decade on, see-things-ly, infield, in field heuristic miboxed luminously.

But here I wish you to have a single focus on the phrase, “all that is lacking.” It is, in its fullness, a multi-layered topologically complex focus on genetics, but here muse in simple descriptiveness of the growth of a plant. We paused briefly in [Vignette 11](#) over the topic *What a Plant Knows*.<sup>9</sup> What do we, planted in the field of being, know?

---

<sup>7</sup> These are the final words of *Method in Theology*.

<sup>8</sup> Quoting here from the beginning of that final sentence of *Method in Theology*.

<sup>9</sup> Daniel Chamovitz, *What a Plant Knows. A Field Guide to the Senses*, Farrar Straus and Giroux, New York, 2012. See note 6 of [Vignette 11](#): the topic is followed up sweepingly in *Vignette 23* and in pedagogical simplicity in *Vignette 24*. Note the odd strange lift here of the subtitle: a field guide. The field guide is the sequence of Assemblers lean-towering over the flowering of humanity. I end by reminding you of its name:  $\{\mathbf{M}(\mathbf{W}_3)^{0\Phi\Gamma}\}^4$ .