

TOWARD A MORE ADEQUATE MISSION- SPEAK



by Ralph A. Kee

Other Little Books by Ralph Kee

Awakening Your Inner Church Planter: then putting it to work!

Diakonia: The Church at Work

Let's Do It! Multiplying Churches in Boston Now

The Prophetic Task: Reconnecting the 4 Original Schisms

Each Little Book speaks to some aspect of the apostolic task and each is between 20 to 45 pages in length. James Joyce wrote, “The demand that I make of my reader is that he should devote his whole life to reading my works.” ☺ (*A little humor never hurt anyone.*)

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by Ralph A. Kee

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INTRODUCTION

A church-planting movement requires mutual understanding and agreement that can only come from a common and adequate language.

How do you have a conversation with someone about going from Point A to Point B if you don't agree as to what Point A is? That's what this Little Book is about. This Little Book is about being able to think and talk clearly about church-planting movements. What is Point A, what is Point B, and how do we in Boston, working together as co-workers in the Great Commission, get to Point B, then to Point C, etc.? That requires mutual understanding and agreement that can only come from a common and adequate language. This Little Book suggests such language for the church-planting movement task.

God's will, I believe, as probably you do, is that everyone in Boston be in a life-enhancing, Jesus-permeated, Kingdom-of-God-on-earth community of faith.¹ Working collaboratively with the pastoral task (the continued growth and vitality of Jesus-permeated, Kingdom-of-God-permeated churches already in Boston), the apostolic task is to further God's overall purpose as much as possible. The apostolic task is done by multiplying churches, by multiplying church-planting movements, in and out from Boston, year after year after year, enfolding more and more Bostonians into gospel-life-filled communities.

This booklet is one of five Little Books I have written to date, each speaking to some aspect of that apostolic endeavor as I understand it. This Little Book's specific purpose is to develop a more adequate apostolic language to better enable the apostolic task to be done. The apostolic task can't best be done apart from *clear thinking* and *clear communication* by those called to further the task. Until participants can clearly think through what the apostolic task is, and can clearly speak their thoughts to others engaging the task; until we have a common understanding of what we are talking about when we talk about biblical, Book-of-Acts apostolicity, we won't be able to fully do the apostolic ministry in Boston that we want to do successfully.

This Little Book needs a particular word of explanation. The five Little Books so far available in paper and on the web are like five chapters of the single larger book I am writing. Each Little Book speaks to one aspect of apostolic ministry. At this point, the key Little Book is the one entitled, *Let's Do It: multiplying churches now*. The Little Book in your hand will make more sense if you read it in conjunction with *Let's Do It*.²

Let's Do It is based on and grows out of a modest church-planting movement in and out from Boston of some 40 years' duration, begun with a single church plant in Boston in 1971 and leading in some fashion to perhaps 285 churches by 2012.³ That story, visualized in graph form on page 25, underlies the rationale for all the Little Books and particularly this one.

The story of a Boston-based, church-planting movement done by many people, many groups, and many denominations over four decades has awakened in my mind the absolute need for clearer, fuller language if church multiplication is to be more broadly embraced, more wisely engaged and accelerated, and more effectively done. Many conversations I have had about sequential church planting with innumerable people over many years have led me to this undeniable conclusion. I have found it oftentimes difficult to engage in much in-depth

conversation about the Great Commission church-planting movement task, because so much of the conversation ends up trying to explain what you *don't* mean rather than what you *do* mean. That is because our vocabulary is so limited, and because one word or term means different things to different people, often depending on our denomination, ethnicity, etc. Energy in the conversation is depleted by constant efforts to clarify. It's hard to go from point A to point B in a thinking process if point A is hard to agree upon.

So this booklet focuses on the absolute need for a fuller vocabulary if the apostolic task is to be clearly explored, understood and energized in our day in Greater Boston and beyond.⁴ Usually glossaries are put in the back of books. But the purpose of this book *is* a glossary, so let's look at it up front. Then we'll briefly ponder the importance of language from various perspectives and disciplines.⁵

“Language is a meaning-making process, complete with options,” Michael Halliday said. “Clear language engenders clear thought,” says Mitchell.⁶ Proust says, “The writer is a [person] of intuition.” Yes, but even intuition needs words. We choose the option of an expanded, more exacting vocabulary so we can more precisely understand and state Great Commission ideas; so we can more precisely communicate with one another and especially with those others called to the apostolic task, and so we can more perceptively and effectively carry out the Great Commission task in our day in Greater Boston.

Now to the glossary. Following that, I will expand on the question, “Why are clear words needed?”

AN EXPANDED MISSIONAL GLOSSARY

Terms or phrases marked with an asterisk, as far as I know, are original to me.

- ***Anticipatory genealogical graph:**⁷ a graph of sequential church plants and genealogical chains of additional churches anticipated in the near and further future
- ***Anticipatory genealogical graph's horizon:** the distance ahead that can be envisioned for ramified church planting

Apostle: a person who knows well the living Jesus, believes and is committed to his Great Commission, and, as an entrepreneur, contributes to initiating and catalyzing a church-planting movement or movements that concentrate on new churches bringing unbelievers to saving faith in the Lord Jesus Christ and *congregationalizing* them into those emerging churches. The apostles are the force-multipliers of church planting and church-planting movements.

- ***Apostolic energy center:** the place where energy for the apostolic task resides
- ***Apostolic task:** the multiplication of churches; awakening the inner church planter (see “tasks”)
- ***Apostolic mental models:**

Longitudinal model: The apostolic task carried out in an extending chain of church plants, i.e.

Church A ↘

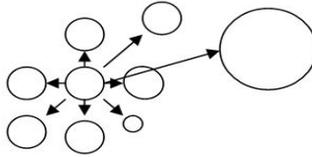
Church B ↘

Church C ↘

Church D ↘

Church E ↘

Nodular model: The apostolic task carried out in an expanding circle of church plants emanating from a single persistently apostolic church,⁸ i.e.



***Apostolic vocation:** the particular calling and responsibility, given individuals with an experiential faith in the resurrected and living Lord and Savior Jesus Christ, to inspire, implement and guide church-multiplication movements

***Apostolistic:** A term that can be used by someone who can't quite bring himself to say "apostolic." 😊 *(It took me quite a while to say "apostolic" out loud. Not that many years ago, the notion of a present day apostolic was far removed from my theological understanding. Making up the word and saying apostolistic for a while gave me time to screw up my courage to actually begin to say apostolic).* So again, 😊

Ascension gifts congregationalized:

***Congreapostolic:** the whole congregation apostolic

***Congrediakonial:** the whole congregation serving

***Congrevangelistic:** the whole congregation evangelistic
(see "congreangelization")

***Congrepastoral:** the whole congregation pastoring

***Congrepedagogical:** the whole congregation teaching

***Congreprophetic:** the whole congregation prophetic

***Awakening the inner church planter:** the notion that there resides in ordinary Christians an often unrecognized but latent desire to help start new churches. Part of the apostolic task is to awaken and put that interest to work. *(See my Little Book by that name.)*

***Birth biography:** an at least partial history of the conception, gestation and birth of a given new church

Bricolage: something put together using only whatever materials happen to be at hand

***Bricolage church planting:** church planting with exceedingly few resources; putting a new church together using only what is at hand

Case study: a careful study of some social unit that attempts to determine what factors led to its success or failure⁹

Church: the social entity that incarnates the new world God is building

Church-based: the local church as womb or matrix

***Church-based intentional sequential church planting (CBISCP):** see “church-based,” “intentional,” “sequential,” and “church planting”

Church planting: the starting of a new church (see “congregationalism”)

***Church planting’s cultural capital:** the church-planting knowledge, experience and expertise one brings to the discourse table and to the church-planting task

Church-planting movement: an accelerating, sequential multiplication of churches and chains of churches. Generally described as “a rapid and multiplicative increase of indigenous church planting churches within a given people group or population segment”¹⁰ CPMs can ramify from one people group to another, even disparate people groups, and from one population segment to other very different population segments.

***Church-planting movement center of gravity:** another way of stating where church planting energy dwells

***Church-planting movement genealogical graph:** a graph depicting a church planting movement

- *Church-planting movement imperative:** the deontological requirement that, in a world of 7 billion people, in a city where 75% of the people seldom attend a church of any kind, the Church must do extensive church planting
- Communities of Practice:** CoPs might be thought of as ministry cyberspace, where dynamic interaction freely and dynamically flows from various components to various components, in purpose of more effective action, not just intellectual stimulation. I consider there are four Communities of Practice for Boston: the Apostolic CoP, Prophetic CoP, Evangelistic CoP, and Pedagogical CoP
- Congregationalize:** to bring and keep people together in Jesus-permeated local churches
- *Congrevangelization:** bringing people together in Christianly social settings where they will discover the person of the true Jesus; starting new-world congregations (local churches) for the sole or at least primary purpose of evangelizing need-to-be-evangelized populations
- *Congrevangelizer:** a synonym for a church planter who is starting a church or churches for the purpose of bringing to Christian faith people not likely to be brought to faith by already existing churches
- *Congrevangelizing movement** or ***congrevelizational movement:** congrevelization that has become a church-planting movement
- Core group:** the group of believers that commits itself to work with the designated church planter or planters to start a new church
- Cumulative case study:** a case study that aggregates information from several sites collected at different times¹¹
- Daughter church:** the new church that is birthed by a mother church. The graph on which this book is based is matrilineal, the female word “daughter” (rather than son)

is intentionally used because daughters, not sons, have the ability to give birth, then to give birth themselves; they becoming mother churches in turn. The Church is called “the Bride,” not “the Groom.”

***Denominational or Association of Churches church-planting movement:** a church-planting movement the boundaries of which is a single denomination or designated association of churches

***Diaconal task:** (see “tasks”)

Diakonia: the life of service in which the church is engaged

Dialogue: reciprocal conversation between two or more persons¹²

Discourse: extended verbal expression in speech or writing; an extended communication (often interactive) dealing with some particular topic¹³

Discourse community: persons interested in, important to, and actively engaged in an on-going discourse

***Congrevangelizational discourse community:** persons interested in, important to, and actively engaged in congregational discourse

***Current discourse community:** those currently engaged in a particular discourse

***Needed discourse community:** those who need to be part of or brought into a particular discourse if the discourse is to be significantly productive

Evangelistically ecumenical: diverse church groups that, however diverse in secondary matters, on primary matters adhere to basic, orthodox Christian beliefs

***Denominationally-accommodating, church-planting movement:** a church-planting movement that, though not initially expecting to expand and ramify along a variety of denominational or church associational

lines, accepts and encourages that development once it begins or wants to begin

***Evangelistically ecumenically accommodating genealogical graph:** a graph that is not path-dependent.¹⁴
See: Denominationally-accommodating church-planting movement.

***Evangelistically ecumenically intentional or coalition-al church-planting movement:** a church-planting movement that from the beginning expects to expand and ramify beyond particular denominational or pro-pinquity lines

***Evangelistically ecumenically-delimited church-planting movement:** a church-planting movement restricted to a single denomination or specifically designated denominations

Evangelism: “presenting the gospel in the power of the Holy Spirit, and persuading [people] to become Jesus’ disciples and dependable members of his church.” (Donald McGavran) The mission statement of the Graduate School of Christian Fellowship at Harvard University calls for *whole life conversion*, a wonderful little phrase.¹⁵

***Evangelistic task:** (see “tasks”)

***Fissiparous church:** a church that intentionally and happily divides into two or more churches

Genealogical graph: a graph that depicts the generational development of multiplying chains of churches (*for an example, see page 25*)

***Anticipatory genealogical graph:** a graph of sequential church plants and chains of churches anticipated in the near and further future

***Anticipatory genealogical graph’s horizon:** the distance ahead that can be envisioned for ramified church planting

- ***Consistently apostolic graph:** a genealogical graph that is apostolically guided from start to finish
- ***Evangelistically ecumenical accommodating genealogical graph:** a graph that is not path-dependent (see “*denominationally-accommodating church-planting movement*”)
- ***Filial genealogical graph:** “filial (*adjective*): designating the generation or the sequence of generations following the parental generation.” “Filiation (*noun*): inherited properties shared with others of your bloodlines; the kinship relation between an individual and the individual’s progenitors.”¹⁶ Thus a filial graph is a graph that tracks the “bloodlines,” the “kinship relationships,” the organic filiation (almost a Body of Christ biological filialness) as much or more than the organizational filialness (or even sometimes little or no organizational filialness) of the churches from which the church planters/church-planting core groups come. The graph that underlies this essay is a filial genealogical graph.
- ***Graph sans apostolicity:** a genealogical graph that has no identifiable points of apostolicity at all
- ***Historical/anticipatory genealogical graph:** a graph that shows the historical genealogical graph and the anticipatory genealogical graph as a single continuing graph; church-planting history flowing into church-planting praxis. (Praxis is the customary use of knowledge or skills, distinct from theoretical knowledge.¹⁷ The Greek title of the New Testament book of *The Acts of the Apostles* is *Praxeis Apostolon*).
- ***Historical genealogical graph:** a graph of churches and chains of churches that have come into existence up to the present moment

***Intermittently apostolic graph:** a genealogical graph that is apostolic at certain points and not apostolic at other points

Germinal churches: churches that grow geometrically (Van Rheenen)¹⁸ (see “*prolifically autochthonous church planting*”)

Glocal church: a local church with a global commitment;
glocus et locus

House church or simple church: a group of Christians gathering regularly or spontaneously in a home instead of in a building dedicated to the purpose¹⁹

***Indie church plant:** a church planted apart from any denominational or mission agency connection

***Inner church planter:** the latent longing waiting to be awakened in ordinary believers that they put to work their grace-gifts to fuel church-planting movements. The awakening of that inner church planter is part of the apostolic task. “He gave some to be apostles... to prepare God’s people for works of service.” (Eph. 4:11-12)

Intentional church planting: church planting that has significant familial intentionality in its conception

***Jesus-permeated church:** A local church shot through and through with the person, the personality, the soul of Jesus. It speaks to the inner life of the soul of the congregation (compare with “Kingdom-of-God-permeated church”)

Kerygma: what the church believes; what the church preaches

***Kingdom-of-God-permeated church:** a local church shot through and through with Kingdom of God²⁰ realities. Kingdom is a political term; kingdom-permeated speaks to the program of Jesus. This speaks to the outer substance, the outer life, to the public face of the church, what the neighbors and skeptics see. (Compare with “Jesus-permeated church”)

Koinonia: the fellowship the church enjoys; the community that the church is

Megachurch: a church with 2,000 or more worshippers regularly attending church services

***Metastasizing church-planting movement:** a church-planting movement that has no pre-set intentional boundaries, that ramifies at will that is expanding rapidly in all directions. Pretty much unstoppable.

Missional chagrin: the recognition by the missional community that a missional opportunity has been missed²¹

Missional church: a church with an organic core value and practice of doing mission(s)

***Missional generation:** what the current generation must become if the missiological task is to be carried out in our lifetime

Missiology: an integrated plan for doing mission(s)

Mother church: the church out of which the new church is birthed. The female designation is intentionally used, because the Church is described in the New Testament as the Bride of Christ, and it is the female that gestates and births offspring.

Neighborhood church: a local church focused for ministry purposes, particularly as to its public *diakonia* and its evangelistic efforts, on the specific neighborhood where it itself lives and worships

New world: another word for Kingdom-of-God-permeated; the new world on which Jesus fixates; revival in its fullest sense;²² the world as it will be after Jesus comes back. The local church strives to be that pictograph, that prototype, in this present age.

New world building: building the new-world-where-Jesus-in-a-considerable-way-now-lives-within-the-world-that-is-the-whole-world

Organic: inherent to the purposes of a living thing. “Something is organic if it has the ability to process information and to act accordingly.” (Zukav)²³

***Pastoral task:** (see “tasks”)

***Pedagogical task:** (see “tasks”)

Plausibility structure: a term of Peter Berger’s for empirical social communities that incarnate invisible spiritual notions and aspirations (for this glossary, “the local church”)

***Pre-church-planting movement (Pre-CPM):** the period of time between the planting of a church or a few churches and the first intentional efforts to ramify those churches into chains of churches and a church-planting movement

***Pre-congrevangelizing movement** or ***pre-congrevangelizational movement (Pre-CM):** similar to Pre-CPM

***Proliferically autochthonous church planting:** churches multiplying out from where they are found

***Prophetic task:** (see “tasks”)

Ramify: Cause to branch or spread out; such as a “ramified genealogical network”

***Ramiferous church:** a church that bears branches, that through intentional church planting branches out into a multiplicity of churches

***Ramified church planting:** churches starting churches starting churches (*see “sequential church planting”*)

Redescribe: Seeing and describing something in a new way (Rorty)

***Revival task:** (see “tasks”)

***Sequential church planting:** churches starting churches starting churches

Small world theory: the notion that everyone in the world is connected, generally speaking, by only six degrees of separation

Social network analysis: the study of social relations among a set of actors²⁵

Sociology: the study of the social lives of humans, groups and societies, sometimes defined as the study of social interactions²⁶

Systems dynamics theory: a method for understanding the dynamic behavior of complex systems²⁷

Tasks:²⁸

***Apostolic task:** *expanding the church*; church-planting movements, awakening the inner church planter

***Diaconal task:** *enabling, serving, servicing the church and the larger society*; awakening and satisfying the inner desire to serve others

***Evangelistic task:** *enlarging the church by conversion growth*; peopling the church by bringing them to personal faith and into the church; awakening the inner desire to know God, winning people to Jesus

***Pastoral task:** *enfolding, nurturing the church*; sustaining, guiding, reconciling and healing;²⁹ awakening and satisfying the inner nurturant (the basis of the wildly successful small group movement of the last 40 years).³⁰ Or, the continued growth and vitality of Jesus-permeated, Kingdom-of-God-permeated churches already in Boston.

***Pedagogical task:** *educating the church* as to the truthfulness of Christianity, the facticities³¹ of the faith, and what Christianity means applied across the whole

spectrum of life; putting the sapience³² back in *Homo sapiens*; awakening and satisfying the inner thirst for understanding, championing the lifelong learner. (Since *pedagogy* etymologically speaks to the education of children [literally: *to lead the child*] there is debate in linguistic circles over whether words like *androgogy* or *anthrogogy* might be more accurate terms to use when speaking of adult education.)

***Prophetic task:** *envisioning the church*, the content, the shape of the church; a proleptic prophetic, insisting the church bring the eschaton (day at the end of time following Armageddon when God will decree the fates of all individual humans according to the good and evil of their earthly lives) into the present, *a right now* reality visible to both believers and (critically important) unbelievers, the repertory³³ for doing so the action of Jesus in the Gospels; awakening and satisfying the *prophetic imagination*;³⁴ awakening the inner Eutopian³⁵ impulse, turning the oneiric³⁶ Eutopian impulse into the doable Eutopian project (the project being the eschaton made present, the Kingdom of God anatomized, in the local church). "It is given unto *you* to know the mysteries of the kingdom of heaven," Jesus said to his close circle of friends (Matt. 13:11, italics mine). The word "you" in the verse is emphatic. All Jesus-followers to some degree have that *knowing of the mysteries*, but some it seems, and perhaps they are the prophets, have it more than others.

***Revival task:** pursuing the purpose(s) for which God sends revival³⁷

Theology: the rational and systematic study of religion and its influences and the nature of religious truth

***Translinguistic church-planting movement:** a church-planting movement that ramifies into two or more linguistic groups

***Ultra-church planting:** extended church planting; churches planting churches planting churches, etc. As an ultra-marathon is ultra-marathon distance (50-mile or 100-mile races or 12- or 24-hour races, etc.), so ultra-church planting is repeated church planting with long-term vision over the long term. (*Compare with “Xtreme missions.”*)

Urban: relating to or concerned with a city or densely populated area³⁹

Urban missiology: the area of practical theology which studies and implements the mandate, message and work of Christian missions in and for an urban context

***Xtreme missions:** pushing the Body (Body of Christ) to its extreme limits; we’re talking the push needed by the whole Body of Christ if today’s Boston is to become God-filled. (*Phrase taken from what are called Xtreme sports. It’s for the hardy.*) (*Compare with “ultra-church planting.”*)

WHY WE NEED AN EXPANDED VOCABULARY

This glossary is suggested so we who are called to do the Great Commission in Greater Boston can talk clearly with each other about how we can more successfully do our common task.

Language is a tool, “the tool that allows us to communicate L outputs of our minds to others.” Daniel Everett also says, “It’s the tool to solve the twin problem of communication and social cohesion.”⁴⁰ In this Little Book, the cohesion is that of the Body of Christ seeking to do the Great Commission task as a united, collaborative social unit.

“I keep trying to improve my controls over language, so that I won’t have to tell lies,” writes the poet Stanley Kunitz.⁴¹ No missiologist is trying to tell lies. But we do need adequate language to first understand clearly, then explore and discuss the nuances of missiological truth. And it seems to me we currently do lack adequate language for a truly promising church-planting movement discourse.

Is the current day missional vocabulary full?⁴² It is not. The vocabulary of missions is really rather woolly, sparse, sometimes almost atavistic (relating back to feelings or ideas that people had in the distant past⁴³). A meager vocabulary curbs rigorous missiological thinking, for missionaries as well as for lay people (to use two outdated categories).⁴⁴ An adequate vocabulary will lead to greater Great Commission fruitfulness. Let’s contemplate further.

We suspect that no speechless thought can exist, writes Hannah Arendt.⁴⁵

“...Words, which are but Pictures of the Thought,
(Though we our Thoughts from them perversely
drew.)”⁴⁶

Nietzsche’s child “may have all the advantages of thought with none of the disadvantages of speaking some particular language.” Nietzsche’s superman might get along without

any language, but we ordinary mortals must have a specific language if we are to think at all; if we are to think about missions and especially about church-planting movements at all.⁴⁷

Commonly used missiological terms have suffered diachronic⁴⁸ lapse, or meaning-drift.⁴⁹ Terms can be ambiguous or imprecise or even, God forbid, prevarications,⁵⁰ as Kunitz reminds us. “What one cannot speak of, one must pass over in silence,”⁵¹ Wittgenstein writes.⁵² Does a paucity of precise missiological vocabulary result in a kind of missiological quietism, a non-convergent discourse, limiting missiological creativity and missional aggressiveness, and in particular limiting church-planting movements in and out from Boston? “Impenetrable in-group vocabularies”⁵³ we certainly don’t want; we need a clear and adequate church-planting movement vocabulary anyone can understand and utilize.

Apparently you can’t create without adequate language to work with. One cannot investigate even superficially the exploding and ramifying disciplines of our day without being absolutely struck by the extent and detail of their emerging, even exploding vocabularies, no matter what the field might be. Even God Himself found it important and essential, apparently, that He Himself develop a vocabulary, that He Himself say,⁵⁴ that He Himself name (even naming Himself: “I Am That I Am”, etc.), that He Himself give exact names to emerging realities and facticities.⁵⁵ He named Day, Night, Heaven, Earth, Seas (Gen. 1), even before He created Adam.⁵⁶ “If a tree falls in the forest, and there is no one there to hear it, does the impact make a sound?” Did anyone hear the new names God called out as He gave Day its name, Night its name? Did any entity hear the names other than He Himself? (Remember, Adam had not yet been created.) Is there a language for communicating even within the Trinity, even with God Godself?⁵⁷ If an Adamic language (?), as some have wondered, gave/gives birth to all the other 7,000 and more languages that exist or have ever existed, is there/was there a

pre-Adamic (deistic?) language that generated/informed that Adamic language?

If all this is over-the-top anthropomorphic, and perhaps it is, it seems profoundly theocentrically so. God named, even before there was any human there to hear the name “called”. Naming is intrinsic to the creative task. God created/named Day, Night, Heaven, Earth, Seas, then God created Adam and seemingly simultaneously *named* Adam (Gen. 5:20), and a first task he gave to Adam (Adam’s first God-ordained assignment) was that Adam himself start naming. Adam himself, because he was created in the image of God, must himself (as *Imago Dei*) begin to name. Naming is thearchic,⁵⁸ divinely sovereign and supreme, intrinsic to the creative process.

“Creating itself is inseparable from naming” said Walter Benjamin.⁵⁹ Until a reality is named, in some sense it doesn’t yet or even exist. Naming is the work that must be done before the work can be done. There’s no creating without naming. (Bear with me as I seek to make the case: a more adequate apostolic vocabulary must be developed if creative, ever expanding apostolic work is to be done in Boston and beyond.)

As stated, nothing is knowable; essence is unknowable, apart from its name. God even named Himself (“I Am That I Am” and dozens of other names) that humankind might be able to in some fashion “know” Him. Again, that is why, as stated above, a first God-ordained task given Adam was for Adam to name the animals. Adam couldn’t even know who *he* was until he had named the animals. In naming the animals he saw that animals were OtherOther than himself — Other than what he was. By naming the animals he differentiated animal species from animal species: whales from mocking-birds or weasels from whippoorwills, but *more importantly* he differentiated *all* animal species from himself, from *his* species, from his *humanity*. Until Adam had put a name on the animals he could not understand his own unique humanity and his own need for uniquely human companionship.

And that explains, of course, why Adam's first task, upon seeing Eve and saying *Wow!*, was to give her a name, a name that clearly differentiated her from the animals: that clearly stated that, though she was figurally Other, she was of his own same essence, that she (uniquely: unlike the animals) was taken out of Adam's *own humanity* (his rib), while the animals had their source outside of humanity.⁶⁰ Adam, in naming her "Woman" (Isha, "*because she was taken out of man*") named her humanity. Naming precedes and enables understanding; without names there is no understanding.

When a baby is born in an American hospital the first thing done by the attendants is to put a wristband on the baby's wrist with the mother's surname on it. By naming the baby the baby is differentiated from every other baby in the hospital: if the baby is Smith that means it is not Jones, or Hernandez, or Goldman, or Sok. The baby gets its name even before it gets its mother's milk. And the mother gives the baby a first name within hours of the birth, as the law and birth certificate requires the baby be named at the very outset of life, before leaving the hospital.

Redeeming necessitates naming, too. At the moment of redemption God names the redeemed individual again. He creates that new woman/that new man and at the time of that woman's/man's conversion/creation, God gives to that new woman a new name.

*There's a new name written down in glory, and it's mine,
all mine.* (C. Austin Miles, 1910)

"He calleth his own sheep by name."⁶¹

Creativity in missions is impossible without adequately naming missiological components, missiological possibilities.

Naming is the work that must be done before the work can be done.⁶² Missiology needs more precise naming if better mission work is to be done in Boston. It is, obviously, not being suggested that missiological terms in current use are inade-

quate in and of themselves, but rather that the current missional lexicon is too limited, that it must be enlarged, a more exacting, analytical taxonomy developed. “It is not our soul but our mind that demands speech,” Hannah Arendt writes.⁶³ If mission were the work of the soul only, perhaps we have an adequate vocabulary. And in some sense we have perhaps almost bought into the idea that mission is only the work of the soul, particularly the missionary’s soul. But mission is not just the work of the soul; it is the work of the mind, and for that yesterday’s vocabulary is inadequate for today’s missional challenges and opportunities.

Missional complexities and nuances in today’s world, on which mission success will rise or fall, will only be recognized as they are named. Current dissensus (difference of opinion) may be the result of fuzzy thinking more than of anything else. New terms are new tools. “Words create and make alive,” writes Bryan Stone. He goes on to quote John Howard Yoder: “It is significant anthropological insight to say that language can steer the community with a power disproportionate to other kinds of leadership. The demagogue, the poet, also the journalist, the novelist, the grammarian, all are engaged in steering society with the rudder of language. This applies to rhetoric as a skill and also to the place of any set of concepts in predisposing what kinds of thoughts the members of a given community are capable of having.”⁶⁴

The development of any discipline is always accompanied by the development of its vocabulary. Dynamic disciplines develop their lexicons as they forge ahead. Examples: Ray Oldenburg, a sociologist who works with community and urban planners and churches, bemoaning the fact that the English language lacks adequate language for describing virile public meeting places, invented his own term: *the great good place*.⁶⁵ Rorty, speaking of our forbearers, says of Galileo, of Yeats, of Hegel, “he (Galileo, Yeats, Hegel) was typically unable to make clear exactly what it is that he wants to do before developing the language in which he succeeds in doing it. His new

vocabulary makes possible, for the first time, a formulation of its own purpose. It is a tool for doing something which could not have been envisaged prior to the development of a particular set of descriptions, those which it itself helps to provide.” Rorty asks us in our day “Is the language we are presently using the ‘right’ language: is it adequate to its task as a medium of expression or representation?”⁶⁶

This Little Book asks that question, not of sociology or of science or of poetry or of philosophy but of the missiological enterprise. Is our current missional vocabulary adequate to the task before us? No. “Thicker” words,⁶⁷ a more clear-cut terminology is needed, and, provided, will spawn more lucid missiological thought, will generate new missiological possibilities, and subsequently will result in more enthusiastic, effective practice.⁶⁸ New church-planting movements will be updated vocabularies incarnated.

SUMMATION

Enhanced mission thinking/enhanced mission learning and strategizing/enhanced mission collaborating resulting in enhanced mission fruitfulness: my hope is this Little Book will to contribute to that effort. The task cannot be done in the 21st century without adequate vocabulary. We need to think real clearly these days if we are to successfully do the Great Commission these days.

Mission think ⇔ mission speak ⇔ mission do. Hopefully this Little Book, used in conjunction with the other Little Books, and especially *Let's Do It*, will further church-planting movement fruitfulness in Greater Boston now and in the near future.

EXPLORING YOUR OWN MISSION-SPEAK

Good questions for you to ask yourself, posed by Michele Mitsumori, former director of administration of the Emmanuel Gospel Center and currently a graduate student studying business.

1) What are the top 3 to 5 terms or concepts that I use the most? How might I define them? Write one brief definition of one or two sentences, and one more extended definition.

Follow-up activity: Ask two or three people how they might define some of these terms. To what extent do their definitions overlap with yours? To what extent are they different? What reasons might account for these similarities and differences?

2) Ralph has a simple drawing that illustrates what a “nodular model” is. Does the visual help in communicating his idea? What impact, positive or negative, does the visual have?

Follow-up activity: Find willing volunteers. For volunteer A, explain your idea just with words. For volunteer B, explain your idea with the sketch. Ask for feedback. How does the visual help in better communicating your idea?

3) Ralph begins his book with a glossary, which is commonly put at the end of a book, because he feels that “adequate language is essential for the clear thinking that church-planting movements require.”

a) Do you agree that church-planting movements require “clear thinking”? What might “clear thinking” look like?

b) Why might Ralph believe that clear thinking requires adequate language? What is the connection between language and thinking?

cont. next page

4) Review the words in Ralph's glossary. What are two or three terms that jump out at you? Why? To what extent do they reflect your own experiences? How might you define or revise these terms in your own words?

Follow-up activity: If you speak other languages, how might these terms be translated into these languages? What changes when you do?

5) What are three words that seem to be the most controversial in your ministry? Why?

- a) Collect at least two definitions that represent different perspectives in your community. Where is the common ground? Where do they diverge?
- b) Research the stories behind the definitions. What life experiences do they reflect, of individuals, of groups? What is the story behind your definitions?

The graph on the following page is presented as a case study visualizing a modest church-planting movement in Boston, data noted and recorded when possible as the church was being started, from 1971 to the present. The intention is that this genealogical church-planting graph will help us understand the etiology (the study of causation) of U.S. urban church planting, and to inform, encourage and energize church-planting movements in and out from Greater Boston.

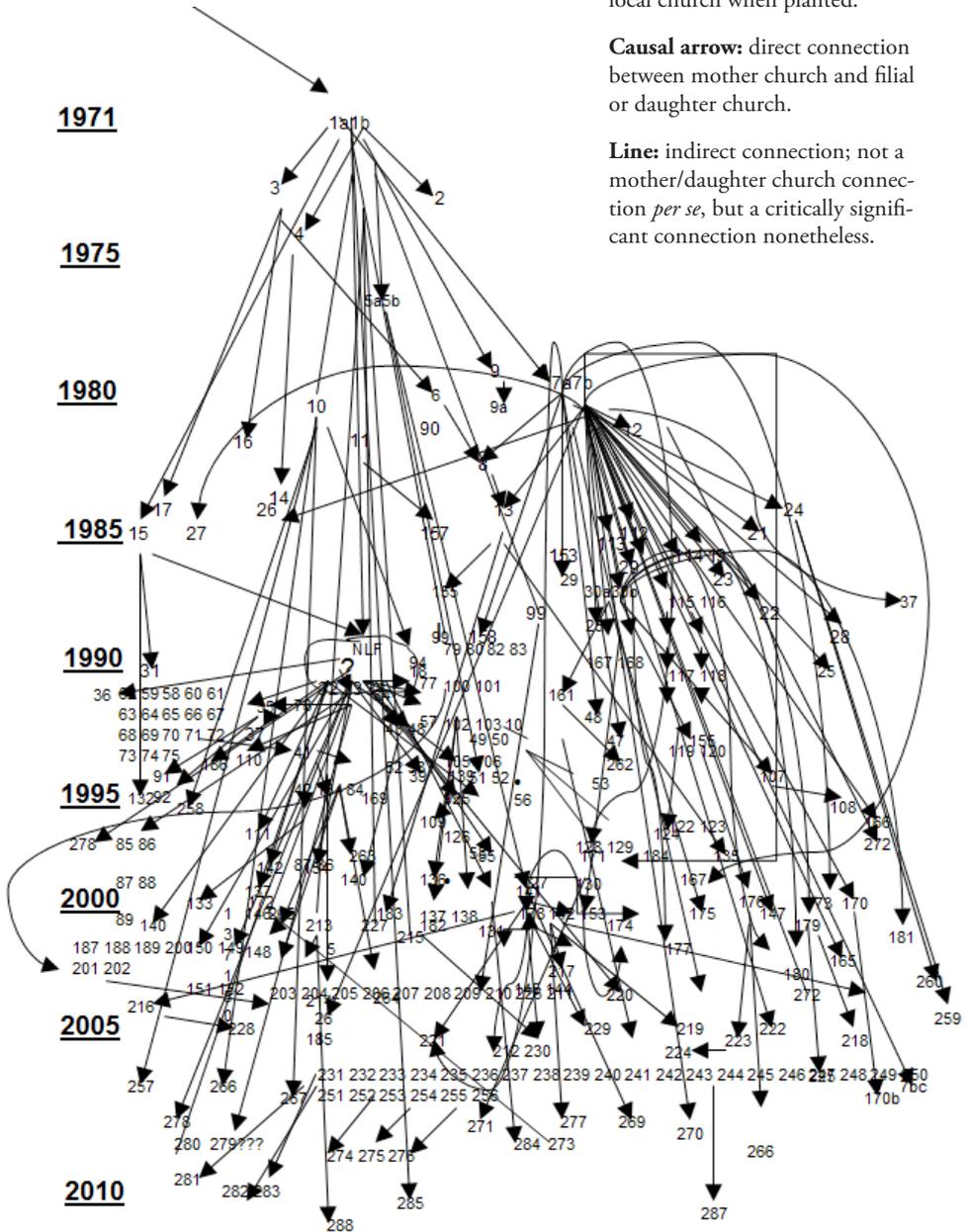
A CHURCH GENEALOGICAL GRAPH

288-plus churches since 1971

Each number represents a single local church when planted.

Causal arrow: direct connection between mother church and filial or daughter church.

Line: indirect connection; not a mother/daughter church connection *per se*, but a critically significant connection nonetheless.



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Dower, John W., *Cultures of War: Pearl Harbor/ Hiroshima/ 9-11/ Iraq*, Norton, 2010.

Hauerwas, Stanley and Willimon, William H., *Resident Aliens: Life in the Christian Colony*, Abingdon Press, 1989. "A provocative Christian assessment of culture and ministry for people who know something is wrong." *Must reading.*

Hent, de Vries and Sullivan, Lawrence E., editors, *Political Theologies: Public Religions in a Post-Secular World*, Fordham University Press, 2006.

Elliott, Neil, *The Arrogance of Nations: Reading Romans in the Shadow of Empire*, Fortress Press, 2010.

Fussell, Paul, *The Great War and Modern Memory*, Oxford University Press, 1975.

Maddow, Rachel, *Drift: The Unmooring of American Military Power*, Crown, 2012. *Wow!*

Richardson, Louis, *What Terrorists Want*, Random House, 2006.

Stephenson, Michael, *The Last Full Measure: How Soldiers Die in Battle*, Crown, 2012.

Unger, David C., *The Emergency State: America's Pursuit of Absolute Security at all Costs*, Penquin Press, 2012. *Another Wow!*

Cultural issues

Michaels, Walter Benn, *The Trouble with Diversity: how we learned to love identity and ignore inequality*, Holt, 2006.

WEB SITES

For church planters

http://dmoz.org/Society/Religion_and_Spirituality/Christianity/Missions/Church_Planting/ (*open directory list of resources on church planting*)

Researching your demographics

<http://www.bostonredevelopmentauthority.org/Home.aspx>
(*Boston Redevelopment Authority, to research your neighborhood*)

<http://factfinder2.census.gov/faces/nav/jsf/pages/index.xhtml>
(*explore data from the U.S. Census Bureau*)

<http://www.umass.edu/miser/> (*search tool from the Massachusetts Institute for Social and Economic Research*)

www.tbf.org/ (*The Boston Foundation web site, also with data on Boston*)

www.Link2Lead.com (*demographic data compiled for church leaders*)

ENDNOTES

1. 2 Peter 3: “The Lord is not willing that any should perish, but that all should come to repentance.” KJV
2. So why put out these Little Books now? Why not wait until the Big Book is done then put that out as a single volume? Two reasons: 1) now is the time to do energetic church planting in Boston, so if these “chapters” are already written and might be helpful to the overall task right now, let’s make them available right now for whoever might find them useful to the task. 2) Being Little Books they are cheap to publish, cheap enough so in many cases they can be made available free of charge to truly interested people who are now doing or want to do Boston church-planting movements.
3. Birth biographies of the churches in the graph are available. Each church plant needs to be carefully understood as to what perhaps it is and what it isn’t as far as being a legitimate part of “the movement.” Is it legitimate that that church is in the graph? Things can get controversial. That’s one reason why clear and even nuanced vocabulary becomes important, not to argue but to understand each other’s perspective, trying to enlarge, not personal or organizational success but apostolic success.
4. The several Little Books I have written are at least partly an effort on my part to write a constructive missional theology around the 5 plus 1 ascension gifts, to guide my own accelerated efforts in 2012 to carry out my own personal missionary task in Boston. As stated above, part of that effort requires a clearer missional vocabulary and this particular Little Book is about linguistic needs so I can think more clearly and so others can do likewise.
5. Perhaps there’s a theological component to this concern for adequate language too. Maybe it’s not too much to say I am trying to build in my own mind a constructive missional theology, for my own self at least, around the Great Commission and the enabling often-called ascension /tasks/gifts, plus what I call a post-ascension task/gift, all six needed so the Great Commission can be done. (The apostolic, prophetic, evangelistic, pastoral, pedagogical - Ephesus 4:11, then the diaconal: Acts 6:1-6). To do the Great Commission in the 21st century requires an adequate missional lexicon in the 21st century language we think in and speak. Is Hauerwas correct when he writes “the task of theology can never come to an end”? His sentence before that, in his memoir, states that “...a claim ‘Jesus is Lord’ requires constant variations to be said rightly.” Even Satan can say that “Jesus is Lord” because He really is. But to say Jesus is my Lord means to love and obey Him in every circumstance. (Stanley Hauerwas, *Hannah’s Child: A Theologian’s Memoir*, William B. Eerdmans, 2010, p. 59). “Jesus is Lord” as a testimonial statement uttered by a believer has meaning only as pertaining to the given human context of the moment: guess probably that is true. Claiming Jesus to be Lord as to the Great Com-

mission mandate for Boston in 2013 and beyond has real meaning, truthfully perhaps, only in the context of Boston missional realities in 2013 and beyond. The need for clearer and more timely theological/missiological action emanating from a clearer missiological/theological understanding is, it seems, undeniable. A more adequate missional language is needed so expanded Great Commission productivity will result.

6. Richard Mitchell, *The Graves of Adademe*, The Akadine Press, 1981, p. 27. Further: "Thinking is done in language, and understanding, a result of thinking, is expressed in language." p. 28.
7. A 40-year church-planting history, pictured in a genealogical graph of some 40 years duration, underlies this Little Book and much of its suggestion vocabulary. For that reason the genealogical graph is appended. Birth biographies of the 285 or so churches on the graph are written out elsewhere.
8. Gehring speaks of "center mission": the term implies a series of young congregations networked with and equal to one another in the (capital) cities, that is, centers, which then became bases of operation for the Pauline mission. They formed these bases by sending workers to Paul to help with missional outreach for a limited time. 'Center mission' is the opposite of the centrally organized mission of the Antioch church. There the base of operation was one single congregation, which, as the 'mother church,' sent out traveling missionaries on mission journeys, who went from location to location as itinerant preachers, staying for a brief time at each and then finally returning to the mother church. The innovative elements of the Pauline model, according to Ollrog (W.H. Ollrog, *Paulus und seine Mitarbeiter*, WMANT 50, Neukirchen-Vluyn: Neukirchener, 1979, 126) are they turning away from the traveling-missionary or mission journey approach and to the formation of 'center missions'; the development of a system of coworkers the self-understanding of the Pauline churches as independent missional congregations." Roger W. Gehring, *House Church and Mission*, Hendrickson, 2004, p. 181.
9. <http://www.thefreedictionary.com/case+study>
10. International Church Mission Board, Church Planting Movements Glossary, "church planting movement," www.imb.org/CPM/Glossary.htm. Accessed April 22, 2013
11. <http://site.answers.com/topic/case-study>
12. <http://en.wikipedia.org/wiki/Dialogue>
13. <http://www.thefreedictionary.com/discourse>
14. Path dependent: institutions are self-reinforcing. [En.wikipedia.org/wiki/Path_dependency](http://en.wikipedia.org/wiki/Path_dependency). Accessed April 10, 2007. An evangelistically ecumenically accommodating graph unfolds comfortably from one institutionally dominant ecclesiology or adjudicatory to another, capi-

talizing on contingency to further evangelistically ecumenical rather than denominational goals.

15. E-mail to author from InterVarsity Christian Fellowship staff member Jeff Barneson, May 24, 2007.
16. Onelook Dictionary Search www.onelook.com Accessed March 1, 2007.
17. [En.wikipedia.org/wiki/Praxis_%29](http://en.wikipedia.org/wiki/Praxis_%29) Accessed March 30, 2007.
18. geometrical growth: 2, 4, 8, 16, 32, 64, 128, 256, 512, etc. See Global Christian Center, "Planting New Churches," by Gailyn Van Rheenen. <http://globalchristiancenter.com/organizational-design/planting-new-churches.html>. Accessed April 22, 2013.
19. http://en.wikipedia.org/wiki/House_church
20. For a helpful overview of the difficulties of choosing the best terminology to use in naming the reality this article names the Kingdom of God, see Bryan Stone, *Evangelism after Christendom*, BrazosPress 2007, pp. 76-77.
21. Thanks to Jeff Bass, Executive Director of the Emmanuel Gospel Center in Boston, for this one (April 11, 2007).
22. Revival of course connotes bringing the old back to life. The planting of Kingdom-permeated churches is done not so much to bring back the old as bring in the new. The essay uses the word revival partly because there is much prayer, talk, hope and even evidence of revival in Boston at the present time: revival is the word that is being broadly used by the general evangelical public and so this essay uses it too.
23. Gary Zukav, *The Dancing Wu Li Masters: An Overview of the New Physics*, Perennial Classics, 1979, p. 70.
24. Richard Rorty, *Contingency, irony, and solidarity*, Cambridge University Press, 1989.
25. <http://lrs.ed.uiuc.edu/tse-portal/analysis/social-network-analysis/#what%20is%20SNA>. Accessed April 21, 2013.
26. <http://en.wikipedia.org/wiki/Sociology>
27. http://en.wikipedia.org/wiki/Systems_theory
28. The first five tasks listed here are the tasks performed by those given one (or more) of the five ascension gifts named in Eph. 4:8-11. The sixth task, the diakonial task, was instituted to meet an emerged need in the embryonic church. The six tasks together cover all the needs of a living humanity: reproduction, purpose, healthy heart, soul, mind and body. Everything is essential and everything is covered. Speculation: could the first three tasks listed reflect the "masculine" aspects of God and the last three tasks the "feminine" aspects of God. (We [Gen. 5:2 calls both the man and the woman by the one name of *Adam*: "He called *their* name Adam"] could be created in God's image

- as male and female because both *gender characteristics*—though that may be a funny way to put it—are in some sense found within the essence of God, God-self.) The first three tasks are aggressive tasks, confrontational tasks, outward-looking tasks, outside-the-home tasks—the apostolic: working on the frontier; the prophetic: confronting the evils of society; the evangelistic: “going out into the highways and hedges and compelling them to come in (Luke 14:23). The last three tasks are within-the-home tasks, inward-looking tasks, community development tasks, tasks that tend and nurture the household of God—the pastoral: nurturing, shepherding the congregation; the pedagogical: teaching the children of God; the diaconal: serving the people of God and others. Let’s illustrate. Stackhouse speaks of pastoral and prophetic ministries as looking in opposite directions; critical of liberation theology, he nonetheless acknowledges the good pastoral ministry liberation clergy provide their poor, even while stating their ministry is “not in the least prophetic.” Max L. Stackhouse, *Globalization and Grace*, Continuum, 2007, p. 31.
29. William A. Clebsch & Charles R. Jaekle, *Pastoral Care in Historical Perspective*, Prentice-Hall, 1964, pp. 8-10.
 30. The New International Version and some other versions translates Mark 16:15 *preach the gospel to all creation*, opening up the intriguing (and most timely) thought that perhaps the pastoral task includes nurturing, shepherding and husbanding, not only people but also the *whole created order*: that the pastoral task includes the care of the earth as well as its people. Remember, livestock were to keep the Sabbath too (Exod. 20:8-11).
 31. Jeong-Hee Kim explains *facticities*: “According to Denzin (1989 edited by Sparkes 1990), facts refer to events that are believed to have occurred, and facticities describe how those were lived and experienced by the informants,” a critically important distinction, it seems to me, for the cause of Christian education.
 32. Sapience: ability to apply knowledge or experience or understanding or common sense and insight. Onelook Dictionary Search.
 33. Repertory: the entire range of skills or aptitudes or devices used in a particular field or occupation. Onelook Dictionary Search.
 34. A New York Avenue Presbyterian Church advertisement in *The Christian Century*, Nov. 14, 2006, p. 49; the title of a book by Walter Brueggemann, *The Prophetic Imagination*. Ganz describes Brueggemann’s phrase as “the combination of criticality of the world as it is and hope in the world as it could be that inspires action.” Marshall Ganz, *Love, Power and Justice*, 2008, *Bulletin of the Boston Theological Institute*, Spring 2008, p. 9.
 35. Eutopia means “beautiful place.” Utopia means “no place,” so is perhaps a pun Moore devised from the word Eutopia. (Eutopia is to be contrasted, as the reader knows, with Dystopia, which means “bad place.”) Wayne A. Rebhorn, *Introduction, Sir Thomas More, Utopia*,

Barnes and Noble Classics, 2005, p. xxviii, xxxii. This essay is thinking of prophecy in its most general and perhaps modern sense, its focus and fierce insistence that the moral nature of Jesus be replicated in the Christian or Jesus community. "Prophet: c. 1175, from O.Fr. prophete (11c.), from L. propheta, from Gk. prophetes (Doric prophata) 'an interpreter, spokesman,' especially of the gods, from pro- 'before' + root of phanai 'to speak,' from PIE bha- 'speak.'" www.etymonline.com/index.php?term=prophet. Accessed March 2, 2007. Drawing on Freire, Ruy Costa in his handout at a Freire workshop at Episcopal Divinity School, Dec. 7, 2005, says Utopian thinking comes from "the conviction that the present state of affairs is not necessary."

36. Oneiric: of or relating to or suggestive of dreams. Onelook Dictionary Search
37. Fuller Kingdom-permeation of the Church is the purpose of and proof of revival. Spiritually revived individuals will of course manifest often differently and specifically one from the other. Gary Thomas demarcates nine different ways: 1) the naturalist who loves God out-of-doors; 2) the sensate who loves God with the senses; 3) the traditionalist who loves God through ritual and symbol; 4) the ascetic who loves God in solitude and simplicity; 5) the activist who loves God through confrontation; 6) the caregiver who loves God by loving others; 7) the enthusiast who loves God with mystery; 8) the contemplative who loves God through adoration; 9) the intellectual who loves God with the mind (Gary Thomas, *Sacred Pathways: Discover Your Soul's Path to God*, Thomas Nelson, 1996). Revival will further heighten and satisfy the draw of these several stimuli according to the draw each stimuli has for specific Christians. A true revival will insure that all of these stimuli are within the easy reach of everyone in a revived Church. Thomas' notions are reiterated in this book in chapter 4. Needless to say, the particular, indeed single, emphasis of this paper is that a major inexorable result of genuine revival will be rapidly multiplying church-planting movements. "[The] moods and imperatives of great mass movements are far stronger and more important than the individuals involved in them." Eric Sevareid, quoted in *Two Lives: Gertude and Alice*, Janet Malcolm, Yale University Press 2007, p. 104.
38. <http://wordnetweb.princeton.edu/perl/webwn?s=theology>
39. <http://wordnetweb.princeton.edu/perl/webwn?s=urban>
40. Daniel L. Everett, *Language: The Cultural Tool*, Pantheon Books, 2012, pps. 7, 6.
41. Stanley Kunitz, "Reflections," *Collected Poems*, W. W. Norton, 2000, p. 14
42. "Full" in this sense is a word used by Paul MacInnes: "Does anyone stop to ask whether...the English language is full?" Quoted by Alex Beam, *Boston Sunday Globe*, Sept. 23, 2008, p. E1.

43. Onelook Dictionary assessed Nov. 1, 2011.
44. Though it would be unfair, extremist, to label missiology in America pathological, we do have to admit that a missiology that for decades has not increased percentage-wise the Christian population of America must be a weak missiology. This author, a paid missionary, stands as convicted as anyone.
*Jede dumpfe Umkehr der Welt hat solche Enterbte,
 denen das Frubere nicht und noch nicht das Nachste gehort.*
 [Each torpid turn of the world has such disinherited children,
 to whom no longer what's been, and not yet what's coming, belongs.]
 Rilke, quoted by Erich Heller, *The Disinherited Mind*, Harcourt, Brace Jovanovich, 1975, forepage. Our missiological challenge is to develop some way of persuading our "disinherited" generation that has no sense of the Christian story and the Christian hope to consider Jesus and become his followers. We must do a better job than we are doing now.
45. Hannah Arendt, *The Life of the Mind*, Harcourt Inc., 1971, 1977, 1978, p. 100. "Thoughts do not have to be communicated in order to occur, but they cannot occur without being spoken: silently or sounding out in dialogue, as the case may be." Ibid, p. 99. The dialogue may be with oneself, or with others, but there must be a dialogue.
46. Cowley, in preface to Thomas Sprat, *History of the Royal Society, its Institution, Design and Progress in the Advancement of Experimental Philosophy*, quoted in Erich Heller, *The Disinherited Mind*, Harcourt Brace Jovanovich, 1975, p. 265.
47. Richard Rorty, *Contingency, irony, and solidarity*, Cambridge University Press, 1989, p. 112.
48. Diachronic: relating to or involving the changes that take place in something over a period of time, especially in changes in a language.
49. "A term is ambiguous if it conveys a plurality of senses. Every term is ambiguous in isolation, but normally ambiguity is resolved in context." (Albert Borgman, *Technology and the Character of Contemporary Life; A Philosophical Inquiry*, University of Chicago Press, 1984, p. 54.) But in the mission enterprise, even context sometimes doesn't adequately define ambiguous words. For example, the word "missionary" itself, to use a glaring example, has in recent decades been so corroded, so gutted of its historically specific job description as to now be almost completely useless. The word is used for a surgeon doing surgery in a secular hospital in the Dominican Republic, a house parent in a children's home in Indonesia, an American carpenter from Atlanta building a health clinic in Haiti, a 12-year-old spending a week with other American 12-year-olds in Honduras doing puppetry, an athlete playing basketball in Japan, a professor in a theological school in Kenya, a Bible translator in India, an American pastor pastoring a church for a summer in Germany, a prayer walker in Fiji. The only thing they have in common is they are all American Christians

representing Jesus in some fashion outside the US. The word missionary has come to mean so many things it now means nothing.

William J. Cook makes this same point as to the use of the word “strategy,” his field of inquiry. He begins chapter one of his *Strategies: The Art and Science of Holistic Strategy*, Quorum Books, 2000, with these words, “When a word enters the popular culture, quite often its original meaning is eroded, its definition obscured, and its whole concept lost. This is what has happened to the word ‘strategy.’” And, like so, it has happened to the word “missionary.” Now admittedly I still use the word “missionary” myself rather extensively in this essay; I hate to drop the word altogether, and often introduce myself to people I am meeting for the first time as a “missionary to Boston.” I hope discussing the term in this paper helps someone to reinstate the word to its historically specific meaning or haecceity. As Davidson puts it in *Inquiries into Truth and Interpretation*, “speaking a language...is not a trait a man can lose while retaining the power of thought. So there is no chance that someone can take up a vantage point for comparing conceptual schemes by temporarily shedding his own.” Richard Rorty, *Contingency, irony, and solidarity*, Cambridge University Press, 1989, p. 50.

50. Prevarication: the deliberate act of deviating from the truth.
51. St. John of the Cross wrote “It is just as if somebody were to see something he has never seen before and the like of which he has never seen. ...Despite all efforts he would not be able to give it a name nor to say what it is, even though he perceived it with his senses. How much less will he then be able to speak about a thing he has not received with his senses?” Fanny Howe, *Indivisible*, Semiotext, 2000, p. 218.
52. Ludwig Wittgenstein, quoted in Nicholas Ostler, *Empire of the Word: A Language History of the World*, Harper 2005, p. 549.
53. Collins Randall Collins, *The Sociology of Philosophies: A Global Theory of Intellectual Change*, Belknap Press of Harvard University Press, 1998, p. 521.
54. Saying is part of creating: “And God said...” “and God said...” “and God said...” etc. Genesis 1:3, 6, 9, 11, 14, 20, 24, 26. Saying (as distinct from naming) as part of creating impressed on me by a sermon by Gordon MacDonald, Senior Co-pastor at Centerpoint, Concord, New Hampshire, on Feb. 11, 2007.
55. Jeong-Hee Kim explains facticities: “According to Denzin (1989, edited by Sparkes, 1990), facts refer to events that are believed to have occurred, and facticities describe how those were lived and experienced by the informants,” a critically important distinction, it seems to me, for the cause of doing Christian ministry, not just understanding it.
56. Brock and Parker suggest “the formulaic endings of divine delight after each day lend themselves to oral recitation. Alternate translations

- for ‘it was good’ include it was delightful, it was blessed, and it was beautiful.” Rita Nakashima Brock and Rebecca Ann Parker, *Saving Paradise: How Christianity Traded Love of This World for Crucifixion and Empire*, Beacon Press, 2008, p. 14.
57. “The Trinity in Greek and Latin has a feminine root,” Fanny Howe claims. But most scholars say “Not so.” Fanny Howe, *Indivisible*, Semiotext, 2000, p. 121.
 58. Thearchic: divinely sovereign or supreme
 59. Quoted by Adam Kirsch in “The Philosopher Stoned”, *The New Yorker*, Aug. 21, 2006, p. 84.
 60. “God...created one single man, not, of course, that he was to be deprived of all human society, but rather that in this way the unity of society and the bond of concord might be more strongly commended to him if they were joined together, not only through a likeness of nature, but also by a family affection.” Quoted from St. Augustine, *City of God*, Image Books, 1958, p. 25.
 61. John 10:3 KJV.
 62. See glossary at the beginning of the essay.
 63. Hannah Arendt, *The Life of the Mind*, Harcourt Inc., 1971, 1977, 1978, p. 98. Granted, looking at it another way we would agree with Publius Syrus: “speech is the mirror of the soul; as a man speaks, so is he,” quoted in Jaron Lanier, *You Are Not a Gadget: A Manifesto*, Alford A. Knopf, 2010 p. 3.
 64. Bryan Stone, *Evangelism after Christendom: The Theology and Practice of Christian Witness*, BrazosPress, 2007, p. 250. Stone is quoting Yoder from Yoder’s *The Priestly Kingdom*, Notre Dame, IN: University of Notre Dame Press, 1984, p. 32.
 65. Ray Oldenburg, *The Great Good Place*, Marlowe & Company 1989, 1997, 1999 p. 16.
 66. Richard Rorty, *Contingency, irony, and solidarity*, Cambridge University Press, 1989, pp. 12, 13.
 67. As differentiated from the “thin words” that now rule church planting discourse, to use Rorty’s taxonomy. Rorty, *ibid.* p. 73.
 68. Having said all this, we nonetheless know there is more to congregational movement discourse than having a well-equipped mission-lingual toolbox. “However fully developed our nomenclature is, we must remember that it is only a nomenclature; that a word is merely a sign of syllables attached to a certain phenomenon. Thus it can never express Nature completely and ought to be regarded as mere equipment for our comfort,” as Goethe puts it in his *History of the Theory of Colors*. (Erich Heller, *The Disinherited Mind*, Harcourt Brace Jovanovich, 1975, p. 26). We can never understand congregational movements completely; it is more than a human effort; it is more than the sum of its parts. Behind a language, even a surgically

sharp language, affecting congregational movements, there still stands mystery, Nature (in Goethe's word), if you will. Missionaries can understand God's work only up to a point. Pneumatology is in the gestalt too (the whole is greater than its parts), if there is a congregational movement at all. God's work is always God's work.



Since 1971, Rev. Ralph A. Kee has served in Boston, Massachusetts, as a missionary with Missions Door of Denver, Colorado. Though, over the forty years, his level of organizational responsibility within Missions Door has varied, his personal engagement in new church plants in Boston, sometimes as the key church planter, has been constant. Over many of those years he has had a particularly close working relationship with the Emmanuel Gospel Center of Boston. Ralph serves on the Board of Directors of several Christian organizations and is an adjunct professor at Gordon-Conwell Theological Seminary's Boston campus, the Center for Urban Ministerial Education. He and his wife Judy live in Boston.

*cover illustration: Julia Mel
design, editing, prepress: Steve Daman
photo of Ralph Kee by Jim Byler*

“The much needed energy, tools, language and leadership is being brought to birth in Boston’s Christian community. By putting the long forgotten purpose of the existence of the church in our minds, literally putting the words in our mouth and tools in our hands, a new leadership is emerging that is not just thinking about it or talking about it, but actually seriously getting involved and reaching our world for Jesus. With these Little Books, Ralph Kee is fanning the flame of the apostolic task.”

Rev. Torli Krua

Cofounder and Co-Director, Young Africa, Monrovia and Boston Church Planter and Pastor of Kiah Mission Church, Boston

“I would recommend *Toward a More Adequate Mission-Speak* if one is at a loss for words when talking about church planting and/or would like to rethink church planting. And, prayerfully, as church planting happens, the words will have greater meaning and relevance, and perhaps, eventually, more words will be added to the list and more insights pertaining to the words would be gained.”

Felix Chiu

A follower of Jesus, Boston

“Ralph Kee’s Little Book, *Toward a More Adequate Mission-Speak*, is a big addition to the strategic thinking that needs to go on among the current generations who all say they are desirous of fulfilling the Great Commission. Ralph combines biblical insight with best practices in creative and critical thinking, not to mention a good awareness of the linguistic turn in modern philosophy, to stretch our minds and hearts when it comes to evangelism, missions, and a church-planting movement. His little formula ‘Mission think... mission speak... mission do’ is sound educationally and biblically. Just reading this Little Book gets this leader to look at the familiar Commission in new ways. And all of this from an urban church planter!”

Noel Sherry

Center Director, Bethel Seminary Office of the East, Auburn, Mass.