

# Two Decades of Danish Missiological Reflections: A Danish Missiological Journal in Retrospect

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Sammendrag: Denne artikkelen presenterer det danske missiologitidsskriftet *Ny Mission*. Den analyserer forskjellige aspekter ved de 39 numrene utgitt mellom 1999 og 2020. Med mer enn fem hundre artikler skrevet av nesten 300 forfattere, utgjør tidsskriftet et verdifullt vindu til dansk misjonspraksis og -refleksjon de siste to tiårene. Artikkelen gir et overblikk over *Ny Missions* innhold og bidragsytere og dermed også et unikt innblikk i kristen misjon med forbindelser til eller fra en dansk kontekst. Den identifiserer også plattformer det skrives fra. Artikkelen reflekterer et dynamisk miljø med reflekterende praktikere dedikert til Guds misjon i danske og internasjonale sammenhenger.

Nøkkelord: *Missio Dei* – missiologi – Dansk Missionsråd – Danmark.

Abstract: This article gives a presentation of the Danish missiological journal *Ny Mission*, the author having analyzed various aspects of the 39 issues published between 1999 and 2020. Featuring more than five hundred articles by almost three hundred writers, the journal comprises a valuable window into Danish missional practice and reflection during the past two decades. The article provides an overview of *Ny Mission's* contents and its contributors, thereby also a unique perspective on Christian mission with a link to or from the Danish context. The article also identifies some of the platforms from which the contributors write. The article shows a dynamic environment of reflecting practitioners dedicated to the mission of God in Danish and international contexts.

Keywords: *Missio Dei* – missiology – Danish Mission Council – Denmark.

## Introduction

The Danish mission journal *Ny Mission* (New Mission) is a «forum for study and reflection concerning the challenges facing Christian mission» and available online at <https://issuu.com/danishmissioncouncil>. It is published by the Danish Mission Council, an umbrella organization owned by a variety of Danish mission organizations. Historically, *Ny Mission* builds upon the foundations of the Danish *Nordisk Missionskrift* (Nordic Journal of Mission), which had existed from 1891, when it was established by the then chairman of the Danish Mission Society, Jens Vahl. Launched in 1999, *Ny Mission* has published 39 issues by the end of 2020, with more than five hundred articles. Providing a glimpse into an arguably dynamic period for missiological reflection and practice that have taken place in or emanated from the Danish context, the first part of this article takes stock of various aspects of *Ny Mission*. Hence, in the following, I will shed light on the journal's editorial process, its writers and what platforms they represent, as well as its contents. My hope is to show that *Ny Mission* has reflected recent tendencies in missional thinking and practice in or with an input from a Danish context.

The data upon which this analysis builds was obtained while conducting an evaluation of the journal, commissioned by the Danish Mission Council. My own relation to *Ny Mission* has been that of a reader since the beginning, and one among its 298 article writers. The material examined comprised the 39 issues, twelve replies to a quantitative survey sent to the subscribers as well as eight qualitative interviews conducted with key persons with some proximity to the editorial process at one stage or other.

To make sense of it all, I have made use of my academic background as a missiologist and continuous employment in Danish mission societies abroad and in Denmark during the period explored. My methodology is to extract an analysis based upon the material at hand, «letting the material speak». This article provides a view into a dynamic environment of reflecting practitioners dedicated to the mission of God (*missio Dei*) in Danish and international contexts.

## History and Context

Due to the changing circumstances affecting the modern mission movement such as decolonization, secularization, and globalization, the role of mission journals has also been affected. In *Ny Mission*'s lifetime, the flagship of Scandinavian mission journals, *Swedish Missiological Themes*, ceased publication around 2014. In Norway, *Norwegian Journal of Missiology* continues with peer-reviewed articles, whereas in Finland, *Journal of Mission Theology* is published once a year. *Ny Mission* is entering another process of reform from 2021, partly due to a reduced number of subscribers.

## The Editorial Process

The fundamental questions in *Ny Mission*'s editorial process appear to be both theological and practical. One seems to ask «How should Danish mission actors be partici-

pating in God's mission today and in the near future?» and «Where does it make sense to make use of Danish mission's human and economic resources today and in the near future?» These questions lead to a collective process of discernment.

The creative process of making *Ny Mission* starts in the Danish Mission Council's select study committee, which meets about twice a year. The members are invited to the committee meetings by the Danish Mission Council in an informal way through email, and their attendance is cleared by their respective organizations before showing up. My impression from the meetings I have attended is that they have a sound level of energy, commitment, and a culture of listening; although only half the people invited attend the meetings. A fairly representative sample of participants can be deducted from the email invitation for the October 2020 meeting: theologians representing mission societies (13), universities/theological faculties (7), the Evangelical Lutheran Church in Denmark (6), migrant churches (3), other denominations (3), the Council on International Relations of the Evangelical Lutheran Church in Denmark (3), the Danish Mission Council (2), and independent missiologists (1).

The meetings are not dedicated to the editorial process alone, but usually make time for brainstorming ideas for the next issue. Often, several issues of *Ny Mission* are both in the pipeline at the same time and at various stages. A brief vote is conducted after the brainstorm session(s) and a smaller committee is charged with putting together a proper editorial committee. This group includes the editor, the Danish Mission Council's general secretary, and various resource persons who are invited later because they are deemed competent to contribute to shaping that particular issue.

When the editorial committee meets, the process is quite similar. A brainstorming session for article topics takes place with participants voicing arguments that strengthen or weaken the various ideas written on a whiteboard. Once the writers' names are proposed, the editor takes the ideas for final discussions with the Danish Mission Council's general secretary and approaches potential writers to write on various topics.

This is largely how the process has functioned since the beginning. In my report, I conclude that whereas *Ny Mission* is influenced by the editor and the various priorities emerging at the time, it is fundamentally the product of «a particular, probably typically Danish, dialogical, collective, creative, loosely directed, down-top process, where the end result from the outset is unpredictable, but eventually acceptable for the not-totally- narrow group of people who have contributed at various stages in the process and therefore feel an ownership for the end product.»<sup>1</sup> This description builds upon my own observations and interviews with key persons in the *Ny Mission* editorial process. Long-time Associate Professor of Practical Theology at the University of Copenhagen, Hans Raun Iversen, says that the Danish Mission Council missiological network is the only academic network in which he has been engaged continually for almost forty years, and there are reasons for that. First, there was always a good

1 Arngeir Langås. *Evaluering af Ny Mission 1999–2020* (Unpublished report, 2020).

working environment, *Ny Mission* being a non-political journal whose co-creators shared ideas without a thought of stealing them, and the first place where university people could meet with mission people. Iversen also considers *Ny Mission* to be an ideal tool for missiological reflection over practice. Iversen considers the large majority church in Denmark, the Evangelical Lutheran Church in Denmark, to comprise an ideal mission model. His interest has been how international missiological input (sometimes brought by returning missionaries) unfolds in Denmark. For Iversen, the only research method is field work and participation in praxis, which means to listen in order to understand. This method has been practiced optimally in the process of making *Ny Mission*, which he describes as «the least censored journal», with great potentials, sometimes also realized.<sup>2</sup>

*Ny Mission* has had three editors who have been responsible for several issues. The former General Secretary of Danmission, Harald Nielsen, was in charge of six issues between 2003 and 2005.<sup>3</sup> The former General Secretary of the Danish Sudan Mission, Mogens S. Mogensen, was at the helm from 2006 to 2017, with 23 issues, whereas the independent missiologist Andreas Østerlund Nielsen has been the editor from 2017, with seven issues. In order to have a more efficient editorial process in the early days, Harald Nielsen established a smaller editorial committee consisting of Mogens S. Mogensen and the late Bishop of Haderslev, Niels Henrik Arendt. They submitted their suggestions to the Danish Mission Council's Study Committee.<sup>4</sup> Mogens S. Mogensen characterizes *Ny Mission* as more than a journal; namely, a written expression of larger reflection processes in the Danish missiological environment.<sup>5</sup>

The former General Secretary of the Danish Mission Council, Jonas Adelin Jørgensen, has written more articles than any other. He contrasts other possible editorial processes with *Ny Mission's*, be they strategic, top-down or market-driven. The down-top process of *Ny Mission* is almost inevitable because relevant writers and constituencies would not bother to participate were they not to have an influence. It also reflects ecumenism as *method*: Rather than speaking ecumenical slogans, *Ny Mission* conducts ecumenism in practice by engaging various parts of the ecclesial landscape in the collaborative and dialogical process of co-creating *Ny Mission*. Reflecting practitioners engage in a joint theological process of discernment, practicing *receptive ecumenism* through listening to a variety of perspectives.<sup>6</sup>

2 Interview with Hans Raun Iversen, September 23, 2020.

3 The first three issues were edited by Jørn Henrik Olsen (#1), Mogens S. Mogensen (#2) and Viggo Mortensen (#3).

4 Interview with Harald Nielsen, September 30, 2020.

5 Interview with Mogens Mogensen, September 24, 2020.

6 Interview with Jonas Adelin Jørgensen, September 29–30, 2020.

## Writing for *Ny Mission*

Looking back at twenty years of *Ny Mission*, without listing all names, I will outline some features of the writers. Many of them are both practitioners and academics.

The 515 articles have been written by Danish nationals (206), non-Danish nationals (92), men (218), and women (80). When it comes to academic qualifications, 90 had a PhD degree, 47 of whom were working full-time with research and teaching. There were eleven bishops and six politicians among the writers, whereas the others were mainly experts working in churches, mission societies or other. There were also two Muslims among the writers. The foreigners were from Norway (9), the US (9), UK (7), Israel (6) and Nigeria (6). The others came from Asia (11), Africa (10), Europe (9), the Middle East (4) and Australia (1). In other words, only 6% represented the traditional «mission countries», although many more wrote about, from or with knowledge about them.

Writers with five articles or more included Jonas Adelin Jørgensen (23), the former General Secretary of the Danish Mission Council Birger Nygaard (10), Hans Raun Iversen and Johannes Nissen (8), Krista Rosenlund Bellows, Anne Mie Skak Johanson and Henrik Sonne Petersen (6), and finally Jørgen Nørgaard Pedersen, Bodil Skjøtt, Bent Bjerring-Nielsen, Arngeir Langås, and Peter Fischer-Nielsen (5). The editors, of course, also had many articles, not least because they write the forewords: Jørn Henrik Olsen (5), Viggo Mortensen (6), Harald Nielsen (7), Andreas Østerlund Nielsen (15) and Mogens S. Mogensen (39).

When it comes to *Ny Mission*'s emphasis on the academic versus the practical, the «practitioners» usually write shorter articles. More space has been given to the academics or recognized experts. An impression of who these experts are can be seen in a listing of those who have written the main article in each respective issue, an article that is longer than the rest: Hans Raun Iversen (4), Thor Strandenæs, Robert Schreiter, Charles van Engen, Darrell Guder, Niels Henrik Arendt, Aasulv Lande, Michael Nazir-Ali, Jonathan Bonk, Birger Nygaard, Niels Henrik Gregersen, Kenneth Ross, Kristine Kaaber Pors, Allan Anderson, Uffe Torm (3), Johannes Nissen (3), Jonas Adelin Jørgensen (5), Niels Kastfelt, Andreas Østerlund Nielsen, Mogens S. Mogensen, Jørgen Thomsen, Eberhard Harbsmeier, Knud Jørgensen, Dietrich Werner and Ulrik Nissen. The names listed are resource persons on church, mission, and research in Denmark, the US, UK, Germany, Norway, and Sweden.

Not uncommon among missiologists, these experts are often academics and practitioners at the same time. According to a paper delivered at the international missiology conference at the University of Aarhus in 2010 by missiologist and Honorary Professor of the University of Edinburgh, Andrew Walls, missiologists are «the magpies of the academic world; they invade the scholarly territory of their neighbors and steal their topics.» They are «academic subversives, upsetting harmony by raising new issues, introducing new perspectives, new data, identifying new questions and problems within established fields.» They are also «intellectual brokers, enabling exchange across

cultural or national or regional boundaries.»<sup>7</sup> In line with this, the framework for the writers in the only journal for missiology in Denmark has been quite wide. Not only geographically, with a freedom to focus on local, national, or international issues or contexts, but also within the reflecting, dialoguing, and writing scholarly world, missiologists were «born free» to put all kinds of academic disciplines into play. An analytical glance at the 39 issues shows that *Ny Mission* has had a broad range of topics and contributors from the start, bringing in perspectives from theology, history, philosophy, etc.

### Categories of Writers

Before providing an overview in the next section of the topics of the 39 issues of *Ny Mission*, I will give an idea of the angles from where *Ny Mission* is enriched. I understand *Ny Mission*, like the entire international community of missiologists, to comprise a forum for dialogue. What is of interest is not only which topics are raised, but also the issue of who is invited into the conversation: What kind of people are invited to write, what constituencies/perspectives do they represent and what platforms do they write from? To get a clearer overview of that, I have grouped the writers' articles into twelve categories. The results of my categorizations are not watertight and are certainly debatable, inevitably influenced by my interests and pre-existing knowledge of *Ny Mission* and the missiological discourse in Denmark. However, the following categories should provide an idea of who those invited into the dialogical table of *Ny Mission* by writing articles:

Leadership of the Evangelical Lutheran Church in Denmark<sup>8</sup>

Mission Organizations

Bible Theology<sup>9</sup>

International Mission Theology

Universities<sup>10</sup>

Politicians

Church Practitioners

Development<sup>11</sup>

7 Andrew F. Walls, «Missiology as Vocation» in: *Walk Humbly with the Lord: Church and Mission Engaging Plurality* edited by Viggo Mortensen and Andreas Ø. Nielsen (Grand Rapids: Eerdmans, 2010): 230–237.

8 This could be a bishop, a pastor or someone working in one of the organizations attached to this church.

9 Articles providing biblical perspectives on the issue at hand, often using New Testament material and often written by Johannes Nissen.

10 Articles written by scholars working in a university, often a faculty of theology.

11 The NGOs working for development, often financed by the government's aid budget, such as Danish Church Aid or Danish Mission Council's Development Department.

Other Denominations<sup>12</sup>  
 Ecumenical Documents<sup>13</sup>  
 Mission Partners<sup>14</sup>  
 Philosophy/Society<sup>15</sup>

In order to weigh the dominance of any single angle/constituency over time and in comparison with others, my methodology was to categorize each article into one of these categories/angles, giving 1–2 articles in an issue 1 point, and 3 or more, 3 points. In the table below, I have provided the average number of articles in each issue. The numbers below have been arrived at by correcting them against the number of articles in each issue, thus enabling a real comparison.<sup>16</sup>

Period	1999–2005	2005–2010	2010–2015	2015–2020
Editor	JO/VM/HN	MM	MM	MM/AØN
Average number of articles	11	10	15	15
The numbers below have already been corrected for numbers of articles in each issue				
Leadership of the Evangelical Lutheran Church in Denmark	1,8	4	4,7	3,3
Mission Organizations	6,4	9	9,3	9,3
Bible Theology	0,9	5,5	2,7	3,3
International Mission Theology	9,1	8	5,3	7,3
Universities	5,5	8	4,7	5,3
Politicians	1,8	0	1,3	0,7
Church Practitioners	5,5	8	5,3	6,7
Development	1,3	3	2,7	1,3
Other Denominations	0,9	4	5,3	2
Ecumenical Documents	0,9	1	1,3	1,3
Mission Partners	3,6	7	2	7,3
Philosophy/Society	0,9	5	1,3	2

12 In Denmark, the denominations outside the majority Evangelical Lutheran Church in Denmark, are often referred to as «free churches».

13 These are documents produced by the World Council of Churches or other ecumenical organizations.

14 The mission societies' partners abroad, be they churches or other faith-based organizations.

15 For instance, Hans Raun Iversen's article in the issue about recognition and mission after the cartoon crisis, where he introduces the reader to the philosopher Axel Honneth's concept of «recognition».

16 This count does not include #39.

These numbers may be analyzed more thoroughly, but for now I conclude that various constituencies or angles have contributed to varying degrees to Danish missiological reflection, resulting in a fairly broad discourse.

## The Topics

In close interaction with what have been regarded as crucial issues in and in relation to Denmark, many writers have contributed to make *Ny Mission* a valuable library for missiology, providing many perspectives. Below, an overview of the topics of the 39 issues is provided, subdivided into five categories.

Making such an overview of the contents of the articles is quite complex. The sheer number of articles is one reason, another is the fact that they are written over a period of twenty years by many writers about many topics and from many angles. Therefore, I have only opted to categorize the issues.

One may argue that *Ny Mission* has functioned as a prism or gate through which new topics from international missiology can be introduced into a Danish context, be they new ecumenical emphases or new angles on familiar themes. Hence, *international ecumenical emphases* and challenges have been given a Danish response in the following issues:

- #13 «The Next Christendom» – Challenges from the South 2007<sup>17</sup>
- #14 Theological Education/Formation in a Missional Church 2008<sup>18</sup>
- #16 The Climate Crisis – What Do We Know, What Do We Believe, and What Do We Do? 2009
- #17 Edinburgh 1910 – 100 years after – From Authority to Authenticity in Mission?<sup>19</sup>
- #19 The Pentecostal Movement<sup>20</sup>
- #20 For so God Loved the World – Challenges and Glimpses from Lausanne III in Cape Town<sup>21</sup>
- #21 Discipleship in Church and Mission 2011
- #27 Freedom of Religion and Religious Persecution 2014

17 Cf. Philip Jenkins' book *The Next Christendom* on whether the point of gravity of the worldwide church is shifting from «the West» towards «the South».

18 Cf. World Council of Churches' prioritization of theological education, exemplified by World Conference of Associations of Theological Institutions, etc.

19 The Edinburgh conference in 1910 is usually considered to be the origin of the modern international mission. A centenary conference in 2010 marked the beginning and how far one has come in a hundred years.

20 The large growth of Pentecostal churches in Africa and Latin America prompts questions about their place in society and the ecumenical movement. Also, the non-Lutheran denominations in Denmark start to get represented in *Ny Mission* from #14.

21 The evangelical Lausanne movement emerged in 1974, presumably as a corrective to a more politicized ecumenical movement at the time.



- #29 Christian Witness in a Multireligious World<sup>22</sup>
- #30 «I was a Stranger and You Welcomed Me» The Refugee Crisis and the Responsibility of the Church 2016
- #31 Migration and Mission 2016
- #33 Reformatory/-ion Christianity in a Global-Missional Perspective 2017<sup>23</sup>
- #34 Theological Education in the Global South How Can We Support – What Can We Learn? 2018<sup>24</sup>
- #37 Mission, Discipleship and Transformation – In Dialogue with the Arusha Conference 2019<sup>25</sup>
- #38 Mission in a Digital Age 2020

*Ny Mission* could be said to spearhead ecumenical trends in Denmark, whether the idea comes from abroad or emerges in Denmark. Because several many topics are international in nature, it is likely that *Ny Mission* is also intended to be a voice for Danish discourses to be heard abroad. However, considering that the majority of articles have been written in Danish, the journal seems to be more aimed at being a resource for Danish practical-theological reflection about mission, with ambitions to be both faithful and expand the dialogue table, both when it comes to participants and the breadth in topics.

The need for establishing *fundamentals* in Danish missiological thinking is arguably fulfilled in the following issues:

- #1 Cultural Christianity and Church 1999
- #3 Globalization and Mission 2002
- #5 Mission and Ethics 2003
- #7 Theology of Religion 2004
- #8 Missionary in the 21st Century 2005
- #9 Mission and Dialogue 2005
- #11 Recognition and Mission – After the Cartoon Crisis 2006
- #15 Evangelization – the Focus of Mission 2008
- #25 Frontier Wanderers – Missionaries, Culture and the Modern World 2013
- #35 One Bible, More readers, More Faith – Cross-Cultural Perspectives on the Use of the Bible 2018
- #36 Unity and Cooperation across Moral-Ethical Differences and Disagreements 2019
- #39 What is Mission?<sup>26</sup>

22 Inspired by the ecumenical document Christian Witness in a Multireligious World, produced by the World Evangelical Alliance, World Council of Churches and the Vatican.

23 On the occasion of the 500th anniversary of the reformation.

24 Like *Ny Mission* #14.

25 On the occasion of the Commission for World Mission and Evangelism's first conference in Africa since the International Mission Council's conference in Achimota, Ghana, in 1958.

26 In this issue, the Danish mission document 2020 is presented and commented upon.

It is primarily the first issues that raise the fundamental missiological themes.

More *practical* topics may be said to have inspired the following issues:

#4 Cooperation in Mission 2003

#10 Mission and Money 2006

#23 Partnership in Mission 2012

#28 Sustainable Volunteer Work – How Can the Volunteer Work Support a Long-Term Development? 2015.

The issues above comprise a particular nod to the owners of *Ny Mission* and the Danish Mission Council, namely the Danish mission organizations.

The *missional church* agenda may be said to have inspired the following issues:<sup>27</sup>

#2 The Church Service as Mission 2001<sup>28</sup>

#6 Church in Mission 2004

#24 The Diverse Church: Congregation Types in Denmark 2013

#26 Congregation Types and Mission – The Diverse Church 2 2014.

Although to some, this concept may have a foreign, perhaps American ring to it. Initiatives relating to missional church, such as *Kirkefondet*'s emphasis on church development, suggest that this concept is wide and has a number of Danish variations.<sup>29</sup>

The inspiration from *development and diakonia* is a newer development and expressed in these issues:

#12 Diakonia and Development in Church and Mission 2007

#18 A Voice for the Marginalized – Advocacy in Church and Mission 2010

#22 Religion and Development 2012

#32 Good News for the World – The Mission of the Church and UN's Sustainable Development Goals 2017

This subject matter is not relevant in a Danish context only, but also relevant internationally. For instance, the World Council of Churches has had a process from 2014 towards producing the document *Ecumenical Diakonia*, where the diaconal branch

27 Missional church «implies an appeal for a rethinking of ecclesiology and missiology.

Ecclesiology – the teaching about the church – has for centuries been allowed to develop without reference to mission. Likewise missiology – the teaching about mission – has often been developed without reference to the church. Missional church implies the development of a missional ecclesiology and an ecclesial missiology.» Mogens S.

Mogensen, «Missional kirke» (2010) Retrieved October 13, 2020, from <https://mogenssmogensen.wordpress.com/2010/01/28/missional-kirke/>.

28 Perspectives from Orthodox missiology are found in this issue.

29 *Kirkefondet* is an independent organization established in 1890 with the aim of inspiring and advising local congregations on how to be viable and grow.

of the ecumenical movement from Life and Work (1925) («Specialized Ministries») and the more liturgically and theologically oriented Faith and Order (1910/1927) are drawing nearer to each other in terms of language and understanding. This development may have been inspired by the holistic and practical missiology intrinsic to the tradition from International Mission Council (1921), which has continued under the umbrella of the Commission for World Mission and Evangelism since International Mission Council was integrated into World Council of Churches in 1961.<sup>30</sup>

### **Conclusion and Colon: *Missional Church* as the Future Focus of *Ny Mission*?**

The fact that someone was given the task of evaluating *Ny Mission* might indicate that the Danish Mission Council considers the journal's fate to be at a crossroads. On the one hand, half a thousand articles comprise a very valuable library reflecting two dynamic decades in Danish mission -- all of which deserve to be made more readily available electronically. On the other hand, the changing circumstances of mission societies, such as the rapidly declining numbers of missionaries, as well as the decline of *Ny Mission* subscriptions, may prompt one to ask how, in the years ahead, *Ny Mission* should manage the legacy it has been entrusted. One may guess that for the Danish Mission Council to justify its existence, a joint project such as *Ny Mission* is crucial and will continue. It is also possible that the «table» will be extended to include more stakeholders who work for the missional church in various ways in Denmark. Mission is «from everywhere to everywhere», and therefore mission in Denmark needs impulses from the wider world. As missiologist Jørn Henrik Olsen put it, «there is so much dynamism in missional thinking that could challenge the Danish church and society even more.»<sup>31</sup> Moreover, the world would arguably benefit from the experiences and results of a Danish church more consciously missionally engaged in Denmark. This is not to say that the Danish church has not been engaged in mission until now – one may argue that mission is the very thing the church has been doing since its establishment in Denmark – but that impulses from missional thinking and practice elsewhere might inspire and qualify its efforts even more.

30 Also in the Danish mission environment there has been an increasing synergy between the «diaconal» and the traditionally more «missional» branches of the church: In Danmission, the poverty reduction department and the Church and Dialogue department merged in 2017 to comprise a joint program department, whereas an attempt at merging Danish Mission Council and its development department came to nothing.

31 Interview with Jørn Henrik Olsen, October 9, 2020.

## Appendix

### *Ny Mission Issues from 1999–2020*

- #1 Cultural Christianity and Church 1999
- #2 The Church Service as Mission 2001
- #3 Globalization and Mission 2002
- #4 Cooperation in Mission 2003
- #5 Mission and Ethics 2003
- #6 Church in Mission 2004
- #7 Theology of Religion 2004
- #8 Missionary in the 21<sup>st</sup> Century 2005
- #9 Mission and Dialogue 2005
- #10 Mission and Money 2006
- #11 Recognition and Mission – After the Cartoon Crisis 2006
- #12 Diakonia and Development in Church and Mission 2007
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- #26 Congregation Types and Mission – The Diverse Church 2 2014
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- #33 Reformatory/-ion Christianity in a Global-Missional Perspective 2017

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- #36 Unity and Cooperation Across Moral-Ethical Differences and Disagreements 2019
- #37 Mission, Discipleship and Transformation – in Dialogue with the Arusha Conference 2019
- #38 Mission in a Digital Age 2020
- #39 What is Mission? 2020