In a Danish ”Volkskirche” context the concept of mission was for many years almost entirely taken seriously only in the free mission organisation outside of but related to the official Evangelical Lutheran Church in Denmark (hereafter called “Volkskirche”). It was outside the horizon of the Danish Volkskirche that mission is part of the work of church, and it was an even more challenging idea that mission is part of the raison d’etre for any church.

**Inspiration from WCC**

These ideas about mission and church surfaced in the ecumenical movement around the middle of the 20th century, and one of the major proponents for a missional understanding of the church was the Lesslie Newbigin who had been a missionary and bishop in India and came to play a major role in the World Council of Churches (WCC). In the 1960s Newbigin worked hard to strengthen the relationship between church and mission, which among other things led to the integration of the International Mission Council into WCC in 1961. Some of Newbigins books were translated into Danish, but he remained fairly unknown by most Danish theologians (Newbigin 1959; 1965; 1984; 1987).

The understanding that for the church to be church it must be in mission was taken up by the oldest and largest Danish mission Society (DMS). For the church to be a living organism in which mission played an essential role, the mission societies had to see themselves as part of the church. Inspired by Newbigin and WCC, DMS began to reflect on how church and mission could be – if not integrated, then at least – become closer related, and how the understanding of mission might be strengthened in the official church (Steffensen 2001: 44f). The study process initiated by Newbigin in 1961, ”The Missionary Structure of the Congregation” inspired DMS to introduce a similar process in Denmark. In 1968 Inge Tranholm-Mikkelsen published the book *Menighedens struktur og funktion* (The Structure and Function of the Congregation), in which it was emphasized that the congregation is a people in mission. Large parts of the Danish people had become alienated from the church, but instead of just waiting for people to come to the church, the church must go out to meet people with the gospel where they are. Thereby DMS took over the theme of the WCC world mission conference in Mexico in 1963, ”Mission on all six continents”. And in 1969 DMS translated and published a book by John Taylor with similar ideas about the congregation, *Sogn, menighed og miljø. Kirkens missionsmuligheder i omskiftelige samfund* (Parish, congregaton and context. The church’s mission possibilities in a changing society).

**Johannes Aagaard**

One concrete step towards bringing church and mission into a closer relationship

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was the establishment in 1965 of a mission council for the Danish Volkskirche. The idea was to establish a mission committee in each deanery and a mission council in each diocese with the hope that in each diocese a diocesan pastor with responsibility for mission would be appointed (Sørensen 2006). Some progress was made in parts of the country, but in 1974 the mission theologian Johannes Aagaard in a survey of the status of the relationship between church and mission in Denmark from 1924 to 1974 concluded that the integration between church and mission had not gone very far.

The Danish Established Church had lost many of the signs of a church. In the missionary movement some of these signs are maintained, but it is a serious problem, that with regard to the church, what God has united, the Danes have separated. This is also a problem for Danish missionaries, since very few of them have had a real chance to learn what it means to be a church. How then contribute to the building of churches? They have had to contribute to the building of self-supporting, self-governing and self-propagating churches, always knowing that their own church back home did not correspond to this model (Aagaard 1974: 55).

In his thinking about church and mission, Aagaard was inspired by the ideas presented by the American missiologist Ralph D. Winter, who in his article “The Two Structures of God’s Redemptive Mission” (1973) wrote that for the Christian movement to carry out its work in service of redemption it needs two equally important structures, viz. the more static congregational structure and the more dynamic mission structure. In an article in Nordisk Missionstidsskrift in 1985, Aagaard names these two structures “Peter’s pillar apostolate” and ‘Paul’s travelling apostolate”. Aagaard underlines that

The reason for maintaining a double apostolate is not thus not to separate the two apostolates. However, in a situation where the pillar apostolate has spread all over the church, it is necessary to emphasize the necessity of the free expansive Pauline apostolate”(Aagaard 1985: 98f. My translation. See also Mogensen 2002).

The Danish Mission Society

It was however, difficult, to win recognition in the church for this new understanding of church and mission and engage the local congregations in mission in Denmark. In 1978, the general assembly of DMS passed a resolution about strengthening the mission work in Denmark among Danes as well as among immigrants with another faith than Christianity and involve representatives from other Christians organizations in the work. Three working committees were established, one focusing on the secularized people, one focusing on adherents of new religious movements and one focusing on Muslims. Mission, however, was still understood in such a way that it was only directed towards, who were not baptized.

DMS, however, only succeeded to a very limited degree in realizing its mission intentions, because the other Christian organisations were not at that time ready to enter into this cooperation. Only the work among Muslims came into being and here they succeeded in involving congregations in the mission work.
The Gospel and Our Culture

When Newbigin in the late 80s and early 90s initiated and lead a “Gospel and Our Culture”-movement, the WCC Gospel and Our Culture Study Process was taken up in Denmark – at the initiative of the theologian Hans Raun Iversen, lecturer at the Faculty of Theology at the University of Copenhagen and the ecumenical Danish Mission Council. A study day was organized in cooperation between the Danish Mission Council and the faculty in 1995 and following this a study material based on Acts of the Apostles, *Evangeliet og Kulturerne. Reportager og refleksioner* (The Gospel and the Cultures. Reports and Reflections) (1996) was developed and shared with congregations. The same year Newbigin was invited to be the main speaker at the Ecumenical Autumn meeting in Nyborg where a broad section of pastors and leaders in Christian organisations got the opportunity to get to know Newbigin’s thoughts about gospel and culture and about church and mission.

At the same meeting Iversen gave a lecture on “The Gospel in cultural encounter”, where he on the one hand shared his indebtedness to Newbigin concerning his understanding of the relationship between church and mission and between gospel and culture, and on the other hand distanced himself from Newbigin’s analysis of the culture in Europe. Iversen did not agree with Newbigins characterization of the culture in Europe as heathen and the implications Newbigin drew from that (Iversen 2008c)

In 2002 professor Wilbert Shenk from Fuller Theological Seminary initiated an international missiological study project called “Missiology of Western Culture Project”, and edited from 1995 a series of books on “Christian Mission and Modern Culture”, which was the first place that the term “missional” was used. Mogens Jensen, who was a parish pastor and the chairman of the study committee of the Danish Mission Council was invited to join this international missiological network and got the opportunity to bring the thinking about the missional church back into the Danish missiological debate.

“Transforming Mission” and “Missional Church”

Although the term “missional”, as mentioned above, was not used until 1995, the South African missiologist David J. Bosch is really presenting a “missional” theology in his seminal book *Transforming Mission* from 1992. Building upon the *missio Dei*-theology Bosch states that mission is flowing from the very nature of God. With reference to among others the two Danish theologians Anne Marie Aagaard (Aagaard, A. M. 1974) and Johannes Aagaard he states that there is church because there is mission, and not *vice versa*, and he describes the church as an instrument for God’s mission (Aagaard, J. 1974,423 & Aagaard,J 1973). Without explicitly using the word “missional”, Bosch tries to say that the nature of the church is missional (Bosch 1992:368ff). *Transforming Mission* was already from 1992 and onwards being studied by Danish theologians and lay people involved and or interested in mission, and it was used in the teaching of mission theology at the faculties of theology in Copenhagen and Aarhus. In this way Bosch contributed also in a Danish context to preparing the ground for the thoughts presented in 1998 in the book *Missional Church*.

At the general assembly of the Danish Mission Council in March 1999, Mogens Jensen introduced the book *Missional Church* to the participants.

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We need to rediscover and rehabilitate the word mission in our church language [...] We have missed a word that in an un-prejudiced way may denote the very nature of the churchy as sending, as mission – God’s sending of his church to the World.

Mogens Jensen foresaw that

the implications of missional church ideas would be more radical than we today may imagine. ‘The beginning of the road is not the end’, as one of my African friends correctly once said it, when we were embarking on a new project and had difficulties overlooking the consequences. Therefore it may demand courage to set out on the road. It may turnout to be a discovery journey similar to what the first great missionary-explorers set out on in un-explored parts of the world. But this is the journey I would like to challenge the Danish church to embark on’ (Jensen 1999: 104. My translation).

A couple of years earlier, the Mission Council of the Evangelical Lutheran Church had been reorganized under the name “Folkekirkens Mission” (Mission of the Evangelical Lutheran Church), with the purpose of bringing congregations of the church and the free mission societies into a closer cooperation in mission. Also in 1999 the leader of this organization, Lars Nielsen, wrote an article in an anthology on mission published by one of the leading theological magazines. In the article, which was entitled “Fra missionsselskaber til missional kirke” (From mission societies to missional church), Nielsen challenged both the church and the mission societies by claiming that a paradigm shift was taking place away from the traditional foreign mission paradigm to what he called the glocal mission paradigm (Nielsen 199: 43f).

A couple of years later, Birger Nygaard, the general secretary of the Danish Mission Council, presented a cultural analysis as the background for the new missional ecclesiology.

We are in the midst of colossal changes in Western culture these years. This applies all areas in society – and of course also the church. These changes put enormous demands on us concerning new theological thinking and church leadership. We need radical innovation, where it will not be sufficient to adjust already well-know church paradigms a little, but we need the courage engage in a fundamentally new thinking.” And he concludes that in a post-constantinian situation we do not need a church model with mission as an appendix, but a church that lives out of a missional self-understanding (Nygaard 2001. My translation).

**Missional Church Network**

The awareness and debate that the book Missional Church created – in particular among mission practitioners and missiologist – in the following years led to the establishment of an informal Danish missional church-network that brought together key representatives of the mission societies, mission theologians and representatives from the official church including bishops, deans and parish pastors. The first meeting was held in 2001 and in the following years the network met with irregular intervals and with a group of participants that varied from meeting
to meeting. Out of this network grew a number of different initiatives in response to the missional church thinking.

The network was attached first to “Folkekirkens Mission” (The Mission of the Evangelical Lutheran Church), and later to the mission society, Areopagos. Mogens S. Mogensen was employed on a part time basis to facilitate activities of the network and the network established a website, www.missionalkirke.dk.

**Inspiration from other countries**

In the following years the theological and missiological reflection on missional church and the practical experiments related to this reflection in Denmark gained a lot from inspiration from churches and institutions in other countries, in particular the US, Great Britain, Germany and Norway.

Two of the contributors to the book *Missional Church*, Darrell Guder and Allan Roxburgh, were invited to come to Denmark to lecture at theological faculties, speak at conferences and interact with individuals. Through the International Research Consortium1 Hans Raun Iversen got into contact with prof. Patrick Keifert, Luther Seminary, in St. Pauls, and the founder director of Church Innovations. Through visits of Patrick Keifert and the director of research at Church Innovation, Pat Ellison, to Denmark and through visits from Denmark to Church Innovations the development of missional church theology and practice go very critical input. A very practical example of the inspiration from Church Innovation is the practice of “Dwelling in the Word”, which proved to be very useful in a Danish context.

Much has been learned from the US, but the historical and cultural context for Volkskirche in Denmark is in many respects quite different form that of the Evangelical Lutheran Church in America – and other non-Lutheran churches – in the US, which of course sets limits to the transferability of American experiences and approaches to Denmark.

In the missional church-network in Denmark, there was a strong focus on the development in Great Britain. Not only geographically and culturally, Great Britain is closer to Denmark, but also with respect to the status of the Anglican Church as an established church. It was easy for members of a Danish Volkskirche to identify with the challenges of the Anglican church and therefore the development of the “Fresh Expressions of the Church”-initiative with is focus on “a mixed economy” of “fresh expressions” and “inherited forms” of church was followed closely by many in Denmark. Bishop Graham Alan Cray, the team leader of “Fresh Expressions of the Church” visited Denmark to share their experiences and many Danish pastors and lay people have visited Great Britain to gain inspiration. One example of a concrete inspiration from “Fresh Expressions” is a project in the Diocese of Roskilde, called “Kirke på vej” (Church on the Way) led by pastor Peter Tingleff, who states that “The purpose of Church on the Way is to open opportunities to experiment with other forms of church than we are used to. It may be in a café, it may be in a home, it may be in a community centre, in the workplace or in a school.”

Christianity was brought to Denmark from Germany, the Lutheran reformation came from Germany and for centuries Danish theology received its main inspiration from Lutheran theologians in Germany. When the effects of secularisation hit the German Lutheran churches –
combined with the effects of fifty years of communism for the Lutheran churches in Eastern Germany – German theologians and church leaders began to speak about the need for the church to be in mission in Germany, it was a great challenge for the Danish Volkskirche, where the vast majority of pastors and church leaders did not see the role of the church to be in mission in Denmark. In 1999 at the a synod in Leipzig Eberhard Jüngel stated that

If the church had a heart, a living, beating heart, its pulse would be largely regulated by mission and evangelism, and any deficiencies in the church's missionary activity would immediately lead to serious cardio-vascular disturbances. If we are concerned for a church life with a healthily functioning circulatory system, we are bound to be concerned with mission and evangelism. [...] But if mission and evangelism are not, or do not once again become, the affair of the whole church, then there is something wrong with the church's heartbeat (Jüngel 2000)

This became a turning point in the Lutheran Church in Germany and although the concept of missional church apparently never gained a wide currency in Germany, inspiration concerning the mission of the church flowed from Germany to Denmark. In 2004 a Lutheran “Landeskirche” established in Greifswald “Institut zur Erforschung von Evangelisation und Gemeindeentwicklung” with Dr. Michael Herbst as director. Through contact with Michael Herbst and his institute the Danish Volkskirche has received inspiration from Germany concerning mission and evangelisation.

Finally, inspiration has also come from Norway, where prof. Harald Hegstad and the Norwegian School of Theology (Menighetsfakultetet) in 2008 initiated a three year project, ”Menighetsutvikling i Folkekirken” (Congregational Development in the Lutheran Church). This project became a major inspiration for a similar project in Denmark.

Mission on the official church agenda

Just as mission came on to the official agenda of the Lutheran Church in Germany at the Synod in Leipzig in 1999, mission began to feature prominently in the Danish Volkskirche from 2006. The minister for church affairs, Bertel Haarder, had appointed an ecclesial committee to write a report on the “Tasks of the parish, deanery and diocese” (Opgaver i Sogn, Provsti og Stift). Among the members in the committee were church people who had been influenced by the missional church discourse in Denmark during preceding years, and they introduced the report by a purpose clause for the church.

The mission of the Evangelical Lutheran Church in Denmark as a Christian church to proclaim Christ as the saviour of all the world [...]This overarching task forms the starting point for all the concrete forms that the church life takes in parish, deanery and diocese. All specific goals must basically serve this purpose (Kirkeministeriet 2006: 7).

While mission previously had not been considered as a task for the official church, but at best a task for the non-official Christian organisations, now for the first time mission is mentioned in an official church document. And mission, here described as proclamation of the gospel of Christ as the saviour of the whole world for both baptised and unbaptized, is stated to be
the main task for of the church, in light of which all other task must be understood.

Conferences and seminars

The ideas of missional church were spread to pastors an lay people in many different ways. One of them was through bi-annual mission conferences, organised by mission organisations but with all the bishops as co-inviteres. The first conference was held in 2004 under the title “Presenting and representing Christianity in a pluralistic society”. At the conference it turned out that there had emerged in the church a consensus about mission as “presenting and representing Christianity”, with a recognition of the missional responsibility of the church. At the same time it became clear that there was still a need for a continued discussion about the understanding of mission and of the implications of missional church (Folkekirkens Mission 2004). At the following conferences speakers like Guder, Cray and Herbst were the main speakers.

Training of Pastors

Mission – and missional church – also began to find its way into the theological education. In the middle of the 90s at the initiative of Hans Raun Iversen a series of compact courses were offered to theological students and others on different aspects of mission – under the heading of “Theological Communication”. Among the lectures were some of the internationally renowned theologians who were also involved in the development of a missional ecclesiology and related topics, such as Charles Van Engen, Wilbert Shenk and Eddie Gibbs from Fuller Theological Seminary, Darrell L. Guder and Alan J. Roxburgh. Among the Danish lecturers were Hans Raun Iversen, Knud Jørgensen and Mogens S. Mogensen (Olsen & Iversen 2006).

These courses had a very strategic significance since a broad array of pastors, coming pastors and leaders of Christian organisation over a longer period of time got an opportunity to work on missional church- issues and in many cases also wrote papers and theses on missional church topics based on their own church context.

Missional church-theology began to find its way into the established theological education, both in the faculties of theology at the universities in Copenhagen and Aarhus, but also at the Lutheran School of Theology (Menighedsfakultetet) in Aarhus. Also in the further training of pastors topics related to missional church-theology began to appear.

Missional Church in the theological and church debate.

While the first inspiration concerning missional church came through the reading of books in English on missional church and related topics, we have over the last few years seen a growing number of books and articles in Danish on missional church.

Hans Raun Iversen is the Danish theologian who has over the years most consistently written about the issues related to missional church. He was inspired by the ideas about church and mission in the WCC study program on The Missionary Structure of the Congregation and by the works by Lesslie Newbigin. Iversen’s main thesis, which he developed already during his studies in Tanzania 1977-78 is “Proper congregational life in the local context is proper mission and vice versa”. This is in line with the theology behind missional church and Iversen argues that
the Danish Volkskirche has a strong missional potential through the interaction between the so-called “cultural Christians”, the “Church Christians” and the “Charismatic Christians”. This fruitful exchange is, however, about to become less significant, because the old core groups of “Church Christians” are about to disappear in the Danish Church. (Iversen 2008a: 61f).

In identifying the missional potential of the Danish Volkskirche today, he emphasises that

we are moving from given or chosen communities via temporary communities to fluid communities,” and that the churches – like temples rather than synagogues – may serve as a framework for these new “fluctuating fellowships” like “night churches”, “street pastors”, “baby hymn-singing”, alpha-courses, bible-marathon and pilgrimages (Iversen 2008a: 63-65).

In the article “Fluctuating Congregations – Christ in Us and We in Christ” (2008) he expands on these ideas. When our societies change from stable to fluctuating, then it is no more sufficient to have stable churches, but we will also need fluctuating churches. Churches and congregational life will look like a process where Christ more and more takes shape in individual people rather than a well-demarcated entity of well-defined members (Iversen 2008b:257ff). Our churches need open doors and a strong centre.

The job of the church is as clear as ever in a fluctuating culture. It is to tell the Christian story and to hold on to it. It is to offer many forms of fluctuating liturgies and Christian practices in which people can join in their own fluctuating ways. It is to give people open opportunities to identify with Christ as he is presented and represented by the church. To become and be a Christian takes heads, hands and hearts, knowing, doing and being. The mission of the church is to create open areas where Christ may indwell people so that they discover “Christ in us” – perhaps leading to “we in Christ” (Iversen 2008b, 266).

In this way Iversen comes closer to some of the key ideas behind the emerging church-movement, which in many respects may be seen as a child of the missional church-thinking.

Viggo Mortensen, who was the professor in systematic theology with a special focus on the global development of Christianity at the faculty of theology at the University of Aarhus, in 2005 analysed the situation of Christianity in Denmark and concluded that the church had three options. If it refused to face the changes in the socio-cultural context, it would develop into a sect that closes itself towards the world. On the other hand, if it – following the logic of the market – endeavoured to become all for all, following every trend and fashion, it would end up as a general religious institution devoid of a Christian profile. The scenario that Mortensen prefers, however, is to move towards a missional church by bidding goodbye to the Constantinian paradigm (Mortensen 2005: 189).

Another Danish theologian who has been part of the missional church-discourse is Knud Jørgensen, who for many years was the director of Areopagos, a Norwegian-Danish mission organisation focusing on China. Jørgensen has been less critical towards Newbigin’s analysis of Western culture (as essentially heathen) and more sceptical concerning the potentials of the Danish Volkskirche because of it embeddedness in a Constantine paradigm to develop a missional
identity. In this difficult process – which is like a conversion - the church will need inspiration for churches in the global South (Jørgensen 2004a and b).

Also a number of younger theologians have engaged in theological discussion of missional church. One of them is Jeppe Bach Nikolajsen, who is a professor at the Norwegian School of Theology in Oslo and a lecturer at the Lutheran School of Theology in Aarhus. Like Jørgensen he is very critical of the Danish Volkskirche and fully in line with Newbigin. Furthermore he finds inspiration in the writings of American theologians like Stanley Hauerwas (Nikolajsen 2012).

Since 1999 the Danish Mission Council has published a series of about 30 books on mission, ”Ny Mission” (New Mission), and a red thread through this series has been an attempt to wrestle with the relationship between church and mission and various aspects of missional church. One of the books published in 2004, was ”Kirke i mission” (Church in Mission) (Nielsen 2004) and the main article, ”Den missional kirke efter kristenheden” (The missional church after Christendom) was written by Darrell Guder, who also in 2004 had been lecturing at a compact course at the theological faculty in Copenhagen.

It has become evident that the missional church ideas have gained a hearing among the bishops. All the bishops have been supporting the biannual mission conferences whose focus have been missional church. One of the bishops, Karsten Nissen, spent his furlough studying missional church and visiting institutions in the US involved in missional church, which resulted in a book, ”Gammel folkekirk i en ny tid. Evangeliet og vores kultur” (An old Volkskirche in a new period. The Gospel and Our Culture” (2008). In the book he concludes that the centuries old synthesis between church and society today is disintegrating, and that the Danish church therefore will have to seriously consider becoming a church in mission, a missional church. He is fully aware that the American missional church thinking cannot just be imported to and implemented in Denmark, because we have a territorial church and because we still have a unique relationship between church and people with a lot of missional potentials.

Local Church Development

Inspired by local church development projects in the US and Norway - and as a follow-up to years of discussions and reflections on missional church-issues, various individuals, groups and organisations began to carry out experiments in Denmark in which congregations were invited into a process of missional church development. The most important of these projects is ”Local Church Development” (”Lokal Kirkeudvikling”), which was led by ”Kirkefondet” (Church Foundation). The project, which began in 2012, is a 2 ½ years process for Volkskirche congregations where the focus is on being s church

• for others – a church which is turned outwards and sees itself as sent by God
• with faith – a church filled with faith practices and conversations
• in constant development – a church which is always on the way
• with s diverse fellowship – a church filled with participation, and a church where we are church not for but with others
• in the world – a church where the church life rhymes with the reality outside the church
The process in the local congregation is led by a working group consisting of two church council members, two employees (normally incl. one pastor), two volunteers in the ministries of the congregation and two “resource persons” who only have a marginal relationship to the congregation. Every half a year a cluster of 4-6 working groups from various congregations meet for a networking conference for inspiration and exchange of experiences and a taught a variety of missional tools and practices that they may go home to experiment with.

The basic principles in Local Church Development may be summed up in the words: Listening – Reflecting – Acting (Experimenting). We have been focussing on three dimensions of listening:

- Listening up towards God – How may bible texts and conversations about these texts through light over the life and work of the church and give guidance for the working group. Here we use the method called ”Dwelling in the Word”
- Listening in – into the congregation – Where is the “gold” in the congregation that should be appreciated and further developed? What are the dreams and hopes of those involved in the life of the congregation?
- Listening out – to the context, to people in the parish who may not be closely related to the life and ministry of the congregation. Who and where are these people? What are there experiences and hopes and dreams and what do they think about church and Christianity.

To each working group is attached a mentor who meets with the group in between every networking conference and is available on phone and e-mail for advice. There have had clusters of individual congregations from different deaneries and dioceses, but we have also had clusters of congregations belonging to the same deanery, where the initiative to participate in the process has come from the dean.

This year after the first three years an evaluation was conducted among the 30 congregations that had been involved in the project. The conclusion of the evaluation was:

In most of congregations the process has left its mark in various ways, for instance in their self-understanding as church, their relations of cooperation within the church and with other groups, the structure of the congregation, ways of involving church goers and other parishioners in new activities. Not least, there a people who have experienced that they had been strengthened in their hope and courage to see the church as a living community which must and can be in constant movement, exploring, scanning the horizon and attentive upwards towards God, inwards the congregation and outwards toward the parish (my translation).

The project of “Local Church Development” is still fairly new, and it is difficult to know how big its impact may be on the Danish Volkskirche in terms of transforming it into a network of missional congregations.
Litterature


Arbejdsgruppen om ændring af den kirkelige struktur. Sammenfatning, København: Kirkeministeriet.


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1 The International Research council was established in 2003 at the initiative of Coenie Burger, Director of BUVTON, University of Stellenbosch, Moderator of the General Synod, Dutch Reformed Church of Southern Africa, Harald Hegstad, Professor of Practical Theology, Norwegian Lutheran School of Theology, Oslo, Norway and Patrick Keifert, Professor of Systematic Theology, Luther Seminary, and President and Director of Research, Church Innovations Institute, Saint Paul, Minnesota, USA. In the invitational letter it was stated that the consortium "will foster a mutually

- The congregation is a primal location of theological reflection
- The opportunity to relate theology and the social sciences regarding congregational life and mission is critical and promising
- To actually innovate life of congregations, researchers, teachers, and executive leaders need direct, personal, and candid conversation.”

The first meeting was held in 2004, and from 2006 and onwards Denmark was represented by Hans Raun Iversen (and others).

2 Kirkefondet was established in 1890 in response to the demographic changed in Denmark. Urbanisaton lead to a fast growing population in Copenhagen which was lacking enough churches, and kirkefondet set out to collect money to build churches to meet the needs of the new citizens in Copenhagen. The basid idea was to build congregations, but in order to do so, they had to also build church buildings. Today there is no great need for new churches, but "Church Foundation” turned into a center for the development of church life.