

English summaries

Grundtvig-Selskabets stiftelse

Jes Fabricius Møller

The Founding of The Grundtvig Society

There were no prior plans to establish a scholarly society when a group of predominantly young, promising researchers (Høirup, Toldberg, Johansen, Michelsen) met in the bishop's house in Ribe on September 8, 1947. But the decision was made, and after the meeting, invitations were sent for a founding meeting in Vartov in January 1948. The group found it crucial to involve university researchers such as Regin Prenter, Gustav Albeck, Kemp Malone and, not least, Professor of Church History Hal Koch. Therefore, the meeting in Vartov was originally presented to the public as the founding meeting of the society, but Hal Koch was not to play a central role. A few years later, once the founding members became well-established academics, they felt empowered to antedate the foundation to September 8, 1947.

Vidde og koncentration – Grundtvigs betydning for C.I.
Scharlings kirkesyn

Elof Westergaard

Breadth and Concentration – Grundtvig’s Influence on C.I. Scharling’s
View of the Church

This article argues that Bishop Carl Immanuel Scharling’s use of the terms “breadth” and “concentration” and his emphasis on eschatology emerged from his work with N.F.S. Grundtvig and F.W.J. Schelling. The article demonstrates how “breadth” and “concentration,” respectively, as well as the emphasis on the significance of the eschatology became an inspiration for Scharling and can be traced in his church views and his practical theological efforts and work as bishop of Ribe diocese from 1939 to 1949.

Steen Johansen og Grundtvigs forfatterskab

Krista Stinne Greve Rasmussen & Kirsten Vad

Steen Johansen and Grundtvig's Authorship

Steen Johansen created a unique and useful tool for research on Grundtvig with his *Bibliografi over N.F.S. Grundtvigs forfatterskab* (*Bibliography of N.F.S. Grundtvig's Oeuvre*) in four volumes, published 1948-54. The bibliography is central to the efforts of the Center for Grundtvig Studies at Aarhus University in the preparation and publication of *Grundtvigs Værker* (*Grundtvig's Works*), the scholarly digital edition of Grundtvig's published writings. This article offers a brief biography and bibliography and describes Johansen's contribution to scholarship, especially his work on the bibliography, and the thirty-volume registration of Grundtvig's archive in *Registrant over N.F.S. Grundtvigs Papirer* (*Catalogue of N.F.S. Grundtvig's Papers*), published 1957-64. To underscore the influence of the bibliography and register, the authors demonstrate how Johansen's work is used in their everyday endeavours as philologists and editors of Grundtvig's works.

Grundtvig's kønsopfattelse og Villiam Grønбæks analyse af hans kvindesyn

Lise Busk-Jensen

Grundtvig's conception of gender and Villiam Grønбæк's analysis of his view of women

Grundtvig's conception of gender was binary: He saw man and woman as fundamentally different. Man's emotions lead to action, while woman's emotions are connected to the heart. At the same time, he believed that they are both created in the image of God and each is only half human. The man's vigor and the woman's emotions are equal in value. Grundtvig criticised the rationalism and individualism of the Enlightenment for overlooking the significance of the female heart within the family and the congregation. When Mathilde Fibiger's novel *Clara Raphael* (1851) opened a broad discussion on the position of women in the new democratic society, Grundtvig reviewed it positively as a very female and Danish book, even though the author's desire for political and cultural equality did not concern him. Contemporary romanticism upheld gender distinctions, but as new democratic ideas of equality spread, the distinctions became problematic. By seeing women as the center of the Christian congregation, Grundtvig gave them greater human and social significance than his contemporaries did, and he therefore pointed the way towards the efforts for equality that Fibiger advocated. The article contrasts Grundtvig's and Fibiger's views on gender on the basis of Magnus Stevn's article "Kvinden i Grundtvig's Salmer" (1941) and Villiam Grønбæк's *Psykologiske tanker og teorier hos Grundtvig* (1951).

Helge Toldberg og Grundtvigs symbolverden

Lea Grosen Jørgensen

Helge Toldberg and Grundtvig's Symbolic World

This article outlines the main features of Helge Toldberg's habilitation on Grundtvig's symbolic world. First, it identifies the challenges of categorising and analysing Grundtvig in a literary-historical perspective, and it describes Toldberg's particular efforts. This overview is followed by a presentation of the main concepts of the habilitation: structure, substance, and substrate. The "Norn Guest" symbol is used as an example to demonstrate how Toldberg employs these basic concepts to gain an overview of Grundtvig's world of text and understanding. The article also considers how Toldberg's research can contribute to further studies of Grundtvig's writings, especially in the field of literary history.

Henning Høirup og Grundtvig som filosof

Kim Arne Pedersen

Henning Høirup and Grundtvig as philosopher

Henning Høirup was a co-founder and a driving force in the Grundtvig Society. With his 1949 habilitation *Grundtvigs Syn paa Tro og Erkendelse. Modsigelsens Grundsætning som teologisk Aksiom hos Grundtvig*, Høirup became the first person to obtain a doctoral degree for a habilitation on Grundtvig at a Danish university. The article presents Høirup's background and his efforts in Grundtvig research and for the Grundtvig Society before considering criticism that was directed against the dissertation in 1949. Several scholars claimed that Høirup had failed to recognise how Grundtvig's philosophy was outdated and outmoded due to his dependence on the pre-critical dogmatism of the German philosopher Christian Wolff. Through analyses of key contexts in the habilitation, the article demonstrates, first, that Høirup was aware that Grundtvig's thought was not immediately applicable in his own day, and, second, that he therefore reinterpreted it with help from the Danish philosopher Harald Høffding's Kierkegaard-influenced personality philosophy and the Swiss theologian Karl Barth's emphasis on the sovereignty of God's word. Also, no one at that time questioned Høirup's hypothesis that Grundtvig was influenced by the English thinker John Locke's philosophy of experience. A close reading of the relevant section of the dissertation demonstrates the weaknesses in Høirup's interpretation to reveal that Grundtvig's concept of experience was conditioned by the fact that from the 16th to the 18th century the concept of "historical knowledge" was perceived as covering "empiricism". It is finally suggested that Grundtvig was influenced by the Dutch philosopher Johann Nicolaus Tetens' synthesis of rationalism and empiricism in his work *Philosophische Versuche über die menschliche Natur und ihre Entwicklung* from 1777.

William Michelsen og Grundtvigs historiesyn

Kim Arne Pedersen

Michelsen and Grundtvig's View of History

This article presents the method and thesis of William Michelsen's monographs *Tilblivelsen af Grundtvigs historiesyn* (1954) and *Den sælsomme forvandling i N.F.S. Grundtvigs liv* (1956). The article begins with an overview of the books' critical reception and an inquiry into Michelsen's interpretation of Grundtvig's early modern sources of inspiration as representatives of a biblical view of history in the form of linear salvation history. Using the theories of Karl Löwith, Reinhart Koselleck and Arno Seifert, the article then shows that Grundtvig is inspired by an early-modern way of thinking where history is not thought of as a linear course and where the concept of "historical knowledge" is not linked to the past. Inspired by Romanticism, Grundtvig also viewed history as a developmental process, but he also had an understanding of history as linear where the concept of development does not play a role. Furthermore, Romanticism inspired Grundtvig to view Jewish history as a linear chain backwards in time so that the Jewish people and their historiography become connected to the oldest times in the history of the world and of mankind.

Skjalde og skjaldskab hos Adam Oehlenschläger og N.F.S.
Grundtvig

Lea Grosen Jørgensen

Skalds and Skaldic Poetry in the Works of Adam Oehlenschläger and
N.F.S. Grundtvig

This article reviews the main points of the PhD dissertation *Skjalde og skjaldskab: En komparativ analyse af den norrøne skjald hos Adam Oehlenschläger og N.F.S. Grundtvig* (2020) which was defended on March 26, 2021, at the Department of Comparative Literature and Rhetoric at Aarhus University. The comparative and thematic analyses focused especially on Adam Oehlenschläger's and N.F.S. Grundtvig's reinterpretation of Norse literature. The thesis takes the Norse skald as its point of departure and argues that the authors mirror themselves in the figure and reinvent it in order to find their place as poets. As a medieval construction, the skald provides a metapoetic insight into Oehlenschläger's and Grundtvig's self-images regarding the poetic interpretation of Norse literature. First, the main thesis and the literary-historical context for Oehlenschläger and Grundtvig are presented. A brief review of the dissertation's methodology and research contributions precedes summaries of two analytical chapters and a conclusion that highlights the authors' similarities and differences.
