

Prædiken

**Dom. 9 Trinit [05 Aug] Ev. Luc. 16.1-10./
Exordium Es. 44.21: Ørsl[öf] 1792, visit. Dna
Præpos: Faber. . . .**

*[Joh. Grundtvigs efterl. papirer, Grundtvig-arkivet fasc. 541, DKB]
Et utrykt manuskript af Johan Grundtvig.*

Udgivet og kommenteret af Gerald M. Haslam

*Introduction to and restatement of
Johan Grundtvig's sermon of 5 August 1792*

In his sermon of 5 August 1792 - probably one of the last which N.F.S. would have heard before leaving with his tutor for Jutland - Johan Grundtvig cites passages from Isaiah 44 to introduce his topic. The Lord chastises His people for fashioning dumb idols with their own hands. The Israelites, moreover, had worshipped on bended knee before these objects of wood even though they probably used the shavings left over from carving the idols to fuel their fires. How unreasonable that a dead piece of wood should be venerated as a god which could save and comfort; how shameful that God's people lacked good judgment and that the object of their veneration was fit only to be thrown into the fire to be consumed!

The Lord severely admonished his people to consider their wickedness in order to arrive at a better understanding, and to recognize, worship and believe on Him alone, the only true God of Israel. »Remember these things Jacob and Israel, for you are my servant. I have created you, you are my servant, Israel! Do not turn a deaf ear to me.« According to Grundtvig, »God wished hereby to lift up his people's thoughts to something higher, more important and refined than that which in the blind idol worshippers' eyes appeared worthy of obeisance and respect.« The children of Israel were to »shame themselves over their behavior, such that their own hearts might condemn such ignorance, especially since they had, had . . . opportunity enough to gain a conviction of . . . our only Creator's and Lord's true divinity.« Further admonitions followed: the people should not spend their time in worthless pursuits but show themselves endowed with understanding and the ability to think rational

thoughts: »Sinful Christians who know God . . . and desire to make a good accounting of themselves in time and eternity, remember therefore always, what they are to do while on the road to eternity.«

Grundtvig then introduces his theme - what we have yet to do during the time of grace allotted, meanwhile weaving in the account about the unfaithful steward in Luke 16:1-10. Men are householders or stewards for God »who stand accountable to Him . . . for the day of grace granted to them and for, at the same time, the gifts of God both spiritual and material, entrusted to their care.« But not all men and women exercise good stewardship; they do not look to the day of judgment, and fail to plan ahead so that they, eventually, can »settle their accounts unashamedly« with the Father of all men. The story of the unfaithful steward reminds us that we must »prepare in good time,« Jesus desiring that men should constantly reflect on,

and likewise ask themselves: what have I done? how lived? what sought most after? Each day ought also to be for us a day of self-scrutiny, and never should we end any day, without indeed reflecting on and analyzing our behavior. Examine yourselves, whether ye be in the faith: prove your own selves (2 Cor. 13[:5]). Have we done this or that, which was commanded us? Have we in the day of opportunity shown forth our Christianity in this or that situation? Have we reflected worthily upon God, and always seen Him before our eyes? Have we thought no ill of our neighbor? Have we abhorred unseemly conduct? Have our hands been pure? our mouths constrained as with a muzzle? our eyes turned away from the lusts of the flesh, and redirected towards God, who dwells in the heavens? Have our ears been closed to false witnessings, and thereby opened to receive the words of truth and acknowledge the entreaties of the poor? Have our feet run, not to evil ways, but to ways of righteousness? Have our prayers, our devotions in God's or our own dwellings, shown forth the true fruits of faith, or only the appearance of piety? Has our speech been affirmative and uplifting, at very least without guile, and neither evil prattle nor lightminded babbling, nor words of criticism, nor false or proud mouthings[?] Have we put our time to good use in our calling or completely wasted it through working slothfulness. God have mercy upon us. How shall we

answer this question when so many idle or worthlessly employed hours come to mind? In such soul-searching it is best to follow David who in this light pours out his heart unto God (Ps. 51:3-14), and [also] the counsel in Acts 3:19.

Part two of the sermon poses the question *quid faciam* (what is to be done)? Grundtvig again relates the plight of the unrighteous steward who in his misery asked, »What shall I do?« But it was nearly too late. He should have asked that question much earlier and acted upon it. Men, according to Grundtvig, should always ask themselves the question while they are yet in their stewardship: »What shall I do, alone to please God and be saved?« - not as one who through his own works seeks »to merit a place in God's kingdom, for to such a purpose our best actions amount to naught; but with a sincere desire to attain the object of belief, the salvation of the soul, by way of and through those means which the scriptures alone show us: faith in the sacrifice of Jesus Christ.« Grundtvig continually underscores the importance of self-appraisal. »Our pathway as Christians here in this world,« he warns, »often gets slippery - we meet many types of suspicious circumstances, which require that we exercise caution. The key element here is that we carefully consider, what there is for us to do, and blessed are we, when and if we then can say: I know what I will do.« We should seek advice and counsel through God's Word, and if we ask for help, God replies: »I will teach you, and show you the way, you shall tread (Ps. 32).«

It is especially important that we fear the Lord and follow Christ's example, and when the Devil attempts to lead us astray regarding our election and salvation, need we despair? »No; but with all diligence buttress your calling and election through steadfastness in the faith and the fruits of faith (Rom. 2).« If disappointment and adversity cause us to waver and set at naught God's promises, if children of the world threaten or entice us, or whatever else comes our way, we know what we must do. And we must not put it off - »time must not be wasted - delay or procrastination is risky. . . . Time is short, it will soon pass us by, and that which has come and gone cannot be called back.« Today is the day we must act - »the sooner you put your affairs in order, the better things will work out for you. There comes a night, when no one can labor, therefore ought we to do the work of Righteousness, while it is yet day; but this is the work of

Righteousness, that you believe on Him, whom God has sent. . . .«
 The day of grace lasts only a short while - our life is but »a hand's
 breadth, a shadow, a fog, which soon dissipates.« No one can say for
 sure when he or she will die. There must be no hesitating - we need
 to hasten our preparations because »what we reap in the eternities
 depends upon what we have sowed in life.«

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Da Herren i det foregaaende har ved Propheten ladet foreholde sit Folk den store Grundstøtte, de kunde have af Guds naadelige og aandelige Væsens Fuldkommenheder for deres Troe og Haab til Gud og til hands Forjættelsers Usvigelighed, og ved denne Lejlighed forestillet dem den yderlige Dumhed og Daarlighed, Afgudsdyrkere begik i at tilbede og trøste sig ved deres Afguder, der i sig selv vare intet andet end lifløse Skikkelser eller Billeder, af Metal eller Træ, som Menneskene selv dannede efter deres egne Indfald, og af hvis Levninger naar de vare af Træ, de maaskee optændte en Ild at varme sig naar de frøs, eller at kaage eller steege sig et stykke Kjød ved til Maaltid, efterat de havde gjort det øvrige deraf til en Afgud, faldet paa Knæ for det, tilbedet det og begjert Hjælp af det som om det var en virkelig Guddom, uden at bruge deres Forstand til at betænke hvor urimelig det var, at saadant et dødt stykke Træ skulle kunde frelse og trøste dem, og hvor skammelig en Uforstand det var af dem, at de ville tilbede det som de tildeels havde brugt til deres Legems Pleje. Saa formaaer Herren sit Folk alvorligen at tage sig saadant til Efftertanke, for deraf at samle bedre Forstand, og at erkjende, tilbede og troe paa ham alleene, som den Eeneste og Sande Gud. *Kom disse Ting ihu Jacob og Israel, thi du er min Tjener. jeg haver dannet dig, Du er min Tjener, Israel! glem mig ikke.* Gud vil hermed opløffte sit Folks Tanker til noget højere, vigtigere og ædlere, end det som i de tankeløse Afgudsdyrkeres Øyne forekom dem deres Ærefrygt og Tillid værdigt. Han ville, at hands Folk skulle betænke disses yderlige Dumhed og Uforstandighed for at afskye desmeere Afguderiet og skamme sig hos sig selv, om deres eget Hjerter maaskee bebrejdede dem lige Ufornuftighed, saameget meere, som de havde havt og hav-

de Lejlighed nok til Overbeviisning om Hans, vor Eeneste Skabers og Herres, sande Guddommelighed. Han ville altsaa at de ikke skulle saa tankelöse om deres Handlingers Beskaffenhed drive deres Tiid hen i Verden, men gjöre sig fornufftige Betænkninger over deres Foretagender, og altsaa viise sig at være af han begavede med en fornufftig Sjæl, til rettelig at ære ham og at befordre deres eget samlede Vel ved en fornufftig og retskaffen Gudsdyrkelse. For nu slige Skabninger bör altid overveje deres Handlinger (Eph. 5). Det er kun Daaren, hvis Hjerte fattes ham, naar han gaaer paa Vejer, og hand siger til enhver, at hand er en Daare (Coh. [Kohélet] 10). saadanne maae tilsidst bejamre deres Dumhed (Prov. 5,7). Det er ikke destomindre en altfor almindelig Sickerhed, som maae beklages i henseende til mange (Jer. 8). Sindige Christne, som kjende Gud og deres Bestemmelse, og önsker at blive velfarne i Tiid og Evighed, komme derfor altid ihu, hvad de har at gjöre medens de ere paa Vejen til Evigheden etc.

Imo/ Thema: Hvad vi har at gjöre i Naadens Tiid. 2de vigtige Spörgsmaale til os selv (a: quid feci. b. quid faciam.) /a/ Christus forestiller sine Discipler in Evangelium hod: Menneskene som Huusholdere for Gud, der staae ham til Regnskab i sin Tiid for Anvendelsen af den dem betroede Naadens Tiid og for de dem i samme Tiid forundte Guds Gaver baade aandelige og timelige. Men, som hand tillige viser i Andledning af næstfor omtalte forlorne Sön, at ikke alle i en sindig og skönsom Efftertanke om Enden og Udfaldet holder got Huus med Guds Gaver, derimod mange anvende dem meget slet, saa vil hand derhos advare om en forsigtig Brug af samme Guds Velgierninger, paa det at, naar Menneskene engang skal herfra, de da kunde ubeskjæmmede gjöre Regnskab, [og] fölgelig forinden stille deres Sag saameget des bedre an. Sligt havde ikke den in Evangelium hod: ommeldte Utroe Huusfoged rettelig nok overvejet, derfor blev hand og pludselig indstævnet til at svare for sig, og omsider afsat. Imidlertid som hand var et forslagent og slebent Verdens Barn, og, da hand seer sig i sin Ulücke, den hand dog vil gjöre sig saa taalelig som muelig, tænker sig Raad og Rædnings Midler op, saa vil Jesus, at man af denne Mand skulle lære en bedre Klogskab, og deels itide gjöre det, hand havde forsömt, deels, som han, dog i en lovligere Hensigt og ved lovligere Midler, være forud betænkte paa sin Frelsning. Det hand havde forsömt, var at undersöge sit Forhold og spöre sig selv, hvad hand havde gjort eller hvordan forholdet sig

i sin Tjeneste, hvorledes holdt Huus for sin rige og naadige Herre -- hand havde meget meere levet friskere sikker hen og ubekymred for Fremtiden. Men saa vil ikke Jesus, at Menneskene maae hendrive deres Tiid -- hand vil, at de stedse bör efftertænke og ligesaae spørge dem selv: hvad haver jeg gjort? hvordan levet? hvad tragtet meest effter? hver dag bör altsaa være os en Selvprøvelses Dag, og aldrig bör vi ende nogen Dag, uden jo at efftertænke og overmynstre [overmönstre] vort Forhold. Forsöger Eder selv, om I ere i Troen, prøver Eder selv (2 Cor. 13). haver vi gjort det eller det, os var befalet? have vi ved givne Lejlighed effterkommet vor Christendom i den eller den Begivenhed? have vi tænkt værdelig om Gud, og altid sat ham for vore Øyne? have vi ikke tænkt ont om vor Næste? have vi ikke foresat os utilbørlige Handlinger? have vore Hænder været reene? vore Munde bevarede som med en Muulkurv [mulekurv]? vore Øyne vendte fra deres og Kjödets Lüst, og derimod henvendte til Gud, som boer i Himlene? have vore Øren været stoppede til at kunde höre effter falske Overtalelser, og derimod aabnede for at höre effter Sandheden og de fattiges Raab? have vore Födder ikke löbt til det onde, men Guds Budords Vej? have vore Bønner, vore Andagts Øvelser i Guds eller vore egne Huuse, været Troens Frugter, eller kun blot Gudfrygtigheds Skin? have vore Ord været nyttige og opbyggelige, i det ringeste uskyldige, og ej enten slem Snak og letfærdig Skjæmt, eller Skjænds Ord, eller falske og stolte Ord. haver vi anvendt vor Tiid paa Duelighed i vort Kald eller fordrevet den i Dovenskab. Hjelp Gud? hvorledes vil vi besvare dette Spørgsmaal, naar saa mange forsömte eller ilde anvendte Timer rinde os i Tanker? I denne Selvprøvelse er det best at følge David som saaledes udöser sit Hjerte for Gud (Ps. 51.3-14 og det Raad Act. 3.19).

b. qvid faciam? Saa spørger sig den utroe Huusfoged da han er i sin Ulykke, thi siger hand, min Herre tager Huusholdningen fra mig. Da var det for sildig -- derfor skrev ogsaa dette Spørgsmaal i Fortvivelse. hand burde længe forhen betænkt sig, hvad han havde at gjöre for at fuldende sin Tjeneste, sig til Gavn og Ære og Huusbonden til Fornöyelse. Lader os . . . altid gjöre dette Spørgsmaal til os selv, medens vi endnu ere i vor Huusholdning: hvad skal jeg gjöre alleene for at behage Gud og at blive salig: ej i den Hensigt som hine, der meente ved egne Gjerninger at tjene sig Guds Rige til, thi dertil due vore beste Gjerninger intet; Men i en reedelig Attraae effter at naae Maalet for vor Troe, vor Sjæls Frelse, paa den Maade og ved

det Middel som Ev. anviiser os alleene: Troen til Jesu Chr. Fortjeneste; Saaledes som hine (Act. 2, 16). da svares os (Act. 16.31. Marc. 1-15 [sic]. Jac. 2.18. 2 Pet. 1.5). herved forekommes Fortvivlelse (thi Rom. 3, 4.25, 5.19.29). herved lettes en bekymred Samvittighed (thi 1 Cor. 1.30. 2 Cor. 5.21). herved glædes Sjælen (Es. 12). herved styrkes Hjertet imod Frøgt for Lovens Bandstraaler og den forestaaende Død (thi Rom. 10.3, 6.11. Thess. 5.9-10). Et trøste Spørgsmaal altsaa dette: quid faciam? for det Menneske, som reedelig søger Naaden! Vel dem, der paa denne Grund altid saa tilspørger sig (Es: 41. Matth. 11.18. Joh. 6.35-37)!

2do. Et forsigtigt Overlæg hos os selv. Jeg ved vel hvad jeg vil gjøre. Vel var det et Tüvegreeb, hand overlægger hos sig selv, og altsaa strafværdigt; imidlertid var det klogt, at han betænker sig paa Raad til sin Underholding, og i den Henseende priser Husbonden ham (v. 8), og sætter ham som et Mynster for andre Guds Huusholdere, dog saa, at de ej effterfølge ham i det onde. Vor Christendoms Vej her i Verden falder paa det slibrige -- her möder os mange slags betænelige Omstændigheder, som udfordre Forsigtighed af os. Her kommer det an paa, at vi nöje overlægger, hvad der er for os at gjøre, og vel os, om og naar vi da kand sige: Jeg veed hvad jeg vil gjøre. Men det kand vi sige, naar vi raadförer os med Gud i hans Ord, det siger os tilforladelig hvad der er for os at gjøre i alle Omstændigheder. Adspørge vi Guds Mund, hand svarer: Jeg vil undervise dig, og vise dig den Vej, du skal vandre paa (Ps. 32). Hvad vi da dereffter beslutter, vil Gud stadfæste. I Særdeeshed maae vi være betænkte paa hos os selv, at udvælge Herrens Frøgt og Jesu Effterfølgelse, thi den som frygter Gud, undgaaer det onde og hvo mig følger, siger Jesus, skal ikke vandre i Mörket, men have det levende Lys (Joh. 8.17). Hvad Verden herimod vil indvende, hvad Kjöd og Blod herimod vil foreholde os, da bör vi være faste i denne Beslutning, og sige til os selv: Jeg veed hvad jeg vil gjøre.

Vil Djevelen före dig i Tvivl om din Udvælgelse og Salighed, overlæg hvad du vil gjøre. Fortvivle? Nej; men med al Fliid stadfæste dit Kald og Udvælgelse ved Bestandighed i Troen og Troens Frugter (thi Rom. 2). Vil Nöd og Modgang knække dit Mod og bringe dig til at mistroe Guds Ord og Löffter, overlæg hvad du da vil gjøre, og siig da at du veed det alleene (Ps. 73). Vil Verdens Börn true eller lokke dig til deris Villie at opfylde, viid da hvad du skal gjøre og siig: Jeg veed det alleene: adlyde Gud meere end Menneske-

ne. Overalt at forarbejde din Saliggjøreelse med Frøgt og Bævelse. Dette være dit bestandige og urýggelige Forsæt, saa gjør du visse Skrit med dine Födder paa Vejen til Himmelen. Men mand bör og 3tio betimelig fuldbyrde saadan sin Beslutning. Den utroe Huusfoged, da hand var blevet eenig med sig selv om, hvad hand skulle gjøre, er da ikke seen inden hand sætter det i verk, han kaldte til sig enhver af hands Herres Skýldnere etc: han indesaee at der var Fare ved Forhalning, hand vidste ikke det Øyeblik hans Herre lod tage hans Huusholdning fra ham. Hvad du gjør, det gjør snart, sagde Jesus til Judas (Joh. 13). dette Ord gjelder fornemmeligen om en Christens Saligheds Sag. I den maae Tiden ej forhales -- Forhalning eller Opsættelse er farlig. Mand ser det af de daarlige Jomfruers Exempel (Matth. 25). Det hender. Skýnd dig, ræd dit Liv (Gen. 19.22). Tiden er kort, den løber snart bort, og den forbigangne er uigjenkaldelig og uigjenkjøbelig. Derfor i dag I hörer Herrens Röst, forhærder ikke Eders Hjerter (Ebr. 3). Nu er det din behagelig Tiid, nu er det Frelsningens Dag (2 Cor. 6). Jo för end altsaa gjør sit Regnskab færdig, jo bedre seer man til for sig. Der kommer en Nat, da ingen kand arbejde, derfor bör mand gjøre Guds Gjerning, medens Dagen er; men denne er den Guds Gjerning, at I troe paa den, som Gud har udsendt, siger Jesus om sig (Joh. 6). Giver Herren Eders Gud Ære, förend det bliver mørkt over Eder, og förend Eders Födder stöde sig paa de mørke Bjerge (Jer. 13). Betænke vi at Naadens Tiid varer kun kort, skjönt den varer, saalænge vi kand med Nytte bruge Salighedens Midler, og om end dine [sic] Naade er over os, saalænge vi leve, hvilket dog intet Menneske kand gjøre sig vis Regning paa, hvad er dog vort Liv? En Haandbred, en Skýgge, en Damp, der snart forgaaer. Betænke vi, at paa vor Udsæd her i Verden beroer vor Höst i Evigheden (thi Gal. 6) og at Döden henriver mange pludselig: men hvad der hændes en, kand jo og hændes en anden; vor Döds Stund og maade er og bliver skjult for os; Betænke vi de mange Formaninger i Guds Ord til Menneskene om at haste med sin Bereedelse til Evigheden, saa ser vi vel, hvor fornödent det bliver for os ufortövet at iverkstille og fuldföre den Beslutning: Jeg og mit Huus vi vil tjene Herren eller denne: Jeg vil vandre i din Sandhed (Ps. 86). Jeg vil bevare din Lov og holde den af gandske Hjerter (Ps. 119.34); da skal ogsaa Gud holde os værdige til det Kald og opfylde al godheds Velbehagelighed og Troens Gjeminger med Magt, paa det at vor Herre Jesu Chr. Nafn maatte blive æret i os og vi i ham effter Guds og den Herres Jesu

Naade (2 Thess. 1). hvilken være Ære og Taksigelse nu og i al Evighed! Amen.

Johan Grundtvig's Theology

Much of the theology of Johan Grundtvig (1734-1813), father of N.F.S. Grundtvig, was in seminal yet evolving ways pietistic. But the elder Grundtvig's pietism did not completely equate with that which had existed earlier in the 1700s. In his pathbreaking analysis of the elder Grundtvig's catechism of 1779, for example, Knud E. Bugge describes a unique blend of orthodoxy, pietism and supranaturalism -- »en pietistisk theologi af kirkelig, konservativ karakter« -- in contradistinction to the more orthodox declarations or professions of faith which N.F.S. would later, somewhat mistakenly, claim that his father propounded.

Compared with orthodox theology, moreover, Johan's refused to tie the rebirth of fallen humanity directly to baptism, asserting instead that repentance without baptism is of little avail and that »det er den til den sande, levende tro omvendte . . . der bliver retfærdiggjort.« And even though the elder Grundtvig declared that good works were the result of faith and did not in and of themselves amount to justification, »er det dog tydeligt,« according to Bugge, »at han på pietistisk vis rykker retfærdiggørelsen ind under helliggørelsens perspektiv. Det er den omvendte og derved retfærdiggjorte, der kan gøre gode gerninger.«¹

My own analysis of Johan Grundtvig's sermonizing leads me to conclude that his view of fallen man was much more severe than Luther's and his theology in some ways *even more penitential* than Bugge suggests. We consistently find in his moralizings the seminal pietistic dogmas (the end-time approaches; do not put off your repentance; *now* is the day of grace; those asleep in sin must awaken and shake off the things of the world; reconcile yourselves to your Bridegroom); and he further accords with pietistic practice in condemning in-name-only Christians who attend the services and participate in the outward things but fail to ask themselves on a daily basis, »How am I doing in my rebirth?« For Johan Grundtvig, self-examination was crucial to salvation - the sinner must constantly ask whether he is submitting his will to that of God. He must exorcise

hate, lust, wrath, bitterness, and most of all pride. He must bear the sufferings, burdens and trials which God gives him (or with which He punishes him) patiently, sustained by a faith which looks beyond, toward a blessed reward in the life to come. In Christ our soul-friend, finally, be our strength after we have put sin behind us and begun ascending the path which leads to Life.²

In the fuller more cosmological sense which suggests that theology has to do with all of life's aspects, and especially how one comes to grips with the here and now and that which awaits *hinsides*, we might well ask whether the elder Grundtvig's belief system adequately («accurately» not implied) perspectivized eighteenth-century events (including those which were imminent)? Did his preaching moreover help his listeners make better sense of unsettling circumstances at home and abroad?; motivate his parishioners to live better lives?; afford understanding, assurance, hope and comfort? My unencumbered answer to all of these would be that Johan Grundtvig did a good job of explaining all of this *within the context of his own background and system of beliefs*, during a time of catastrophic political and intellectual upheaval which portended Denmark's *quietus* - «en lus mellem to negle» - as a meaningful player on the European stage.³ And I would further argue (not least as reflected in N.F.S.'s scattered but consistent recollections of devoted parishioners who stuck with their shepherd), that the elder Grundtvig's theology succeeded *within the parameters of the belief system which he represented*, in succoring his flock and providing them a rationale which was both motivational (they were called on to act with an eye towards, ultimately, personal salvation) and reassuring (through self-examination and concomitant action they could ultimately avoid God's wrath and experience a sense of ordered, regularized purpose in a confusing and unsettled world and civilization).

That does not mean, however, that one should completely ignore some of the major problems with Grundtvig's theology, much of which amounted to «pie-in-the-sky» mouthings which did little or nothing to ease the physical burdens of struggling farmers and peasants. Much of it was hopelessly idealistic, too concerned with the world beyond while characterizing this one as something we are forced to navigate through but can hardly enjoy («For now we see through a glass darkly, but then, face to face»). A great deal of it also downright offends our twentieth-century sympathies and concep-

tions of equality, justice, status, utility, rights, freedoms, and culpability. But what of this in all fairness? Is there really much point in subjecting Grundtvig's theology or that of his like-minded contemporaries, to (contextual-less?) critique, juxtaposing against rather arbitrary and sanitized late-twentieth-century constructions?? Can there be any doubt that the Danish Church during the waning years of the 1700s and fledgling years of the succeeding century, largely failed to instill in its members at large a living, abiding faith or provide them sufficient spiritual resources (or at least antidotes) to confront the so-called secular philosophies and historical and cultural cataclysms? But on the other hand can there be any doubt that in numerous remote parishes like Udby, priests like Johan Grundtvig somehow managed to keep the flame of the ages spluttering and the centuries-long theological inheritance from becoming entirely diluted - the spiritual inheritance so to speak which was ultimately passed on to, among others, N.F.S. Grundtvig who would breathe new life into it, setting it on a more humanistic, unbridled, unstifled course, pruning out the deadwood, refashioning important components of the spiritual legacy and redefining the categorical imperative?

The important point is that the ideals and vision of men such as N.F.S. Grundtvig did not arise in and of themselves - their birthing was sustained in the half-ruins of pre-rationalistic theology (including a revamped, more accommodating pietism in the Johan Grundtvigian mold). N.F.S. (and numerous other parishioners) sensed in the elder Grundtvig's rousing proclamations a deep concern for their spiritual and physical welfares. In Grundtvig senior's personal ministerings they found proof of a conviction which seldom if ever wavered although his attendant faults and foibles were clearly visible - concurrently both a dreamer and a doer; a visionary endowed at the same time with a sustaining faith. Proof of conviction lay in his life and his efforts to open up for his listeners a higher vision and the challenging, multidimensional aspects of reflection and true worship. We need have no doubt, finally, that he eventually arrived at his goal and that his faith was rewarded; just as in a way we too are rewarded when we step outside of ourselves to consider the undergirding theology which endowed and inspired his lifework.

Notes

- ¹ Knud Eyvin Bugge, *Skolen for Livet. Studier over N.F.S. Grundtvigs pædagogiske tanker* (Copenhagen: G.E.C. Gads Forlag for Institut for Dansk Kirkehistorie, 1965), 48-9, 52, 54.
- ² Unlike the more orthodox Lutherans clerics who proclaimed that we must be saved by faith, preachers such as Grundtvig declared that we are saved by faith, *but . . .* faith is not enough, it will not alone suffice. Anne Riising, *Gudsfrygt og oplysning. Odense 1700-1789* (Odense: Universitetsforlag, 1981), 126-32.
- ³ See Henning Søby Andersen, *En lus mellem to negle. Dansk-norsk neutralitets politik 1801-1807* (Odense: Universitets forlag, 1991), especially the introduction.