

HISTORIENS VINGESUS

THE PRESENCE OF HISTORY

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Historiens vingesus

Den store verden kender så lidt til vores små samfund. Kongerslev Pastorat med sine tre landsbyer og de tre kirker ligger på grænsen til vildmosen langt borte fra de større veje, jernbaner og lufthavne. En gang var her ikke bare en, men to jernbanestationer. Men de er for længst borte og skinnerne revet op. Kun statistikbøgerne fortæller om, at her bor mennesker, at de har en skole – en gang var her fire – og at de fleste i de tre landsbyer arbejder inde i storbyen mod nord.

Menneskene i de tre landsbyer gør sig normalt heller ikke de store medier. Vi nøjes med at være mennesker med et arbejde, en familie og et hus.

En gang var vi en lille sognekommune, der bestemte over os selv, inden for de rammer kongen havde udstukket. Nu er vi for længst opslugt af den store kommune. At vi fortsat er et pastorat, er fordi vi fortsat består af tre sogne med én

præst. Sønder Kongerslev Sogn er hovedsognet, hvor præsten bor, og Nørre Kongerslev og Komdrup er annekssogne.

Tilbage i tiden var der tale om et samfund udelukkende bestående af bondegårde og små huse, hvor stort set alle menneskene levede af landbrug med selvforsyning. De fleste var fæstebønder under hovedgården Kongstedlund.

Det var et sådant isoleret, lille samfund, som den 57-årige præst, Dr. phil. Peter Hansen, blev kaldet til som sognepræst i 1874. Den erfarne præst havde nu godt tolv hundrede sjæle at tage vare på i de tre sogne.

Den nye præst havde mange opgaver at skulle varetage. For det første var han jo sognepræst. Søndagens og helligdagens gudstjenester, bryllupper, barnedåb og begravelser. Transporten i og mellem de tre sogne foregik med hestevogn på grusveje. Der kunne være lange

strækninger til Maren ude i kæret. Samtidig havde sognepræsten også forpligtelser inden for skole- og fattigvæsenet.

Selv kom Peter Hansen til landsbyen med sin familie bestående af kone og fire børn. Hans hustru, Clara, døde anden juledag 1877. I folketælling fra år 1880 kan vi tælle, at den da 61-årige enkemand nu havde en husstand i den gamle præstegård bestående af to af sine egne piger, to plejebørn og tre tjenestefolk.

Og ikke nok med det: Dr. Phil. Peter Hansen fik som præst også en gård at passe. Der var tale om gamle bygninger, opført i 1708. Præstegården lå som de andre gårde inde i den lille landsby, mens de tilhørende agre var beliggende i den sydligste ende af sognet, inkluderende et større hedeområde, Kongerslev Præstegårdshede, hvor der græssede kreaturer, heste og får. Driften af gården overlod han til bestyrere, og senere til sin datter og svigersøn.

Historiens vingesus (fortsættelse)

Heldigvis kunne Peter Hansen korrespondere med breve med sin venner og fagfæller. Og her dukker historiens vingesus for alvor op: I en artikel fra år 1947 i Personalhistorisk Tidsskrift fortæller litteraturhistoriker Sejer Kühle om Søren Kierkegaards liv. Kühle fortæller om Kierkegaards leveår som studerende i en lejlighed på Kultorvet nr. 11, matrikel 132 i København. Her levede han sammen med en ung sønderjyde og en lidt ældre kvinde. Kühle fortæller:

"I et Par Aar delte han Lejlighed med den unge sønderjydske Student Peter Hansen, der senere fik Embede i Sønderjylland, derefter i Højslev og sidst i Kongerslev. I et Brev af 7. November 1867 til P. C. Kierkegaard mindes han (red: Peter Hansen] dette Samliv med 'Vor kjære Nathanael' " - "med hvem jeg engang (1839 og 40) boede i Huus

sammen paa Kultorvet til megen Vækkelse for mig".

Kühle's citat af Peter Hansen stammer fra et brev, som Peter Hansen skrev til P.C. Kierkegaard den 7. november 1867. P. C. Kierkegaard er identisk med den daværende biskop i Aalborg og storebror til Søren Kierkegaard, Peter Christian Kierkegaard. Biskopper havde opsynspligt overfor sognene, men det var ikke i embeds medfør, at de korresponderede, for Kierkegaard var biskop i Aalborg Stift, mens Kongerslev dengang hørte under Viborg Stift.

Citatet viser, at Søren Kierkegaard har haft en væsentlig betydning for Peter Hansens udvikling eller 'vækkelse' som Peter Hansen selv skriver. Nathanael er nævnt i Johannes Evangeliet. Da Jesus møder Nathanael, siger han: 'Se, det er i

sandhed en israelit, i hvem der ikke er svig.'

Nathanael bliver en af Jesu' disciple. Navnet Nathanael er efterfølgende blevet synonym for en person, man kunne lære meget af og altså en person uden svig for sin tro.

I 1840 var Søren Kierkegaard 28 år, mens Peter Hansen var 23 år.

Peter Hansen fungerede som præst i pastoratet frem til 1888. Han boede i sine sidste år på Frederiksberg, men blev ved sin død begravet på Sønder Kongerslev Kirkegård ved siden af sin hustru. Gravstedet eksisterer den dag i dag. Det blev fredet i 1921 og kan i dag være med til at erindre os om en person, der fik en rolle som nær ven af en af verdens meste berømte filosoffer igennem tiden.

Om Søren Kierkegaard

Den danske teolog og filosof Søren Kierkegaard (1813-1855) er kendt verden over som ophavsmand til eksistentialismen og regnes som en af de vigtigste figurer i den danske guldalder. Hans værker er berømte over hele verden og er blevet oversat til en lang række af verdens sprog, lige fra engelsk, tysk og fransk til russisk, japansk og kinesisk. Kierkegaards skrifter er den dag i dag højaktuelle for læsere over hele verden. For øjeblikket arbejder Københavns Universitet med oversættelser af hans værker til ni forskellige sprog.

Og hvilken persontype var det, som Peter Hansen levede sammen med i 1840? Lektor Joakim Garff beskrev i en vandreudstilling om Søren Kierkegaard den daværende student således:

”Ud af den uldne puppe, som skolekammeraterne kaldte Søren Sok, foldede sig i studietiden en lapset dandy, der var som skræddersyet til senromantikken. Ved lån og kre-

*dit og helt ude af trit med hjemmets nøjsomhed anlagde den unge teologistuderende sig ekstravagante vaner, der indbefattede livsfornødenheder som fikse frakker, mode-
rigtige hatte, spadserestokke, silketørklæder, handsker, cafebesøg, gode vine, cigarer, pibetobak, teaterforestillinger og karetkørsel. Alene i 1836 havde den alt for spendable student oparbejdet en gæld på 1.262 rigsdaler, hvilket nogenlunde svarede til en professors årsgage!”* (Kilde: Søren Kierkegaard Forskningscenterets webside).

At Søren Kierkegaard efter sin død, men i Peter Hansens samtid opnåede stor anerkendelse her i landet fremgår af, at Aalborg Stiftstidende -Adresse- og Stiftsavis den 12. oktober 1888 bringer en forsideartikel om biskop Kierkegaard og hans slægt, hvor fokus er på biskoppens og Søren Kierkegaards forhold til faderens skæbne.

Om Peter Hansen

Peter Hansen blev født i 1817 i Flensborg. Hjemmet var dansksindet, men det primære sprog i hjemmet var tysk.

Han blev hjælpepræst (adjunctus Ministerii) i Tyrstrup og Hjerndrup ved Christiansfeld.

Efter at være blevet afsat af den provisoriske regering (tyskvenlig) blev han ansat som kateket ved Petri Kirke i København.

Peter Hansen opnåede kald som sognepræst i 1850 i Bov efter at have fået sin doktorgrad.

I 1861 blev han sognepræst i Højslev, Dommerby og Lunø ved Skive.

I perioden fra 1874 til 1888 var han sognepræst i Kongerslev Pastorat.

Peter Hansen dør på Frederiksberg i april i 1903. Peter Hansen bliver begravet af sin søn, Indre Missions-præsten, Carl Asschenfeldt Hansen. Begravelsen foregik i Sønder Kongerslev Kirke, og Peter Hansen blev begravet ved siden af sin hustru.

Tak til medarbejderne på Det Teologiske Fakultet, Københavns Universitet, for stor hjælpsomhed med at verificere Peter Hansens bofællesskab med Søren Kierkegaard.

Også tak til Lokalhistorisk Arkiv for tidligere Sejlflod Kommune for tilladelse til at anvende fotografi af Peter Hansen.

Og tak til Graver ved Sønder Kongerslev og Komdrup kirker Bo Dahl for oplysninger om fredning af gravsted.

Det tre anvendte luftfotos indeholder data fra Styrelsen for Dataforsyning og Infrastruktur – Skråfoto.

The presence of history

The outside world knows so little about our small communities. The Benefice of Kongerslev with its three villages and the three churches is located on the border of the wild bog far away from the major roads, railways, and airports. Once, there was not just one, but two railway stations. But they are long gone, and the rails teared up. Only the statistics books tell us that people live here, that they have a school – once there were four – and that most people in the three villages work inside the big city to the north.

The people in the three villages do not usually make themselves known to the mainstream media either. We settle for being human beings with a job, a family, and a house.

Once we were a small rural

commune that decided for ourselves, within the framework set by the king. Now we have long since been swallowed up by the large municipality. We still are still a benefice because we still consist of three parishes with one pastor. The Parish of Sønder Kongerslev is the main parish where the priest lives, and Nørre Kongerslev and Komdrup are annex parishes.

Back in the day, it was a society entirely consisting of farms and small houses, where virtually all people lived off the land and with self-sufficiency. Most were tenant farmers under the manor Kongstedlund.

It was such an isolated, small community the 57-year-old pastor, D Phil Peter Hansen, was appointed to in 1874 as a parish priest. Now, the experienced

priest had some twelve hundred souls to care for in the three parishes.

The new priest had many tasks to perform. First, he was a parish priest. Sunday and holiday services, weddings, christenings, and funerals. Transport in and between the three parishes was by horse-drawn carriage on dirt roads. There could be long stretches to Maren out in the meadow, as the saying goes in Denmark. At the same time, the parish priest also had obligations in the field of school services and the system of poor relief.

Peter Hansen himself arrived at the village with his family consisting of his wife and four children. His wife, Clara, died on Christmas Day, 1877. In the census from the year 1880, we

can count that the then 61-year-old widower now had a household in the old rectory consisting of two of his own girls, two foster children, and three servants.

Not only that: D Phil Peter Hansen, as a pastor, also got a farm to look after. The farm consisted of old buildings, built in 1708. The rectory was like the other farms placed inside the small village, while the associated fields were located at the southernmost end of the parish, including a larger area of heath, Kongerslev Præstegårdshede, where cattle, horses, and sheep grazed. He left the management of the farm to other managers, and later to his daughter and son-in-law.

The presence of history (continuation)

There is no doubt that parish priest Peter Hansen had parishioners with many, sincerely believing souls, for whom the priest was the most important contact to discuss difficult questions of life and get good advice at the weekly divine service. The priest was a principal character in all three small villages. But for a Doctor philosophiæ, it was perhaps a lonely world when Peter Hansen himself needed to discuss the meaning of the difficult life.

Fortunately, Peter Hansen was able to correspond with letters with his friends and colleagues. And this is where the presence of history really emerges: In an article from 1947 in the Danish periodical, Personalthistorisk Tidsskrift, the literary historian Sejer Kühle writes about the life of Søren Kierkegaard. Kühle

tells about Kierkegaard's years of life as a student in an apartment at Kultorvet no. 11, plot 132 in Copenhagen. Here the famous Danish philosopher lived with a young student from South Jutland and a slightly older woman. Kühle says:

"For a couple of years, he shared an apartment with the young South Jutland student Peter Hansen, who later got a vacancy in Southern Jutland, then in Højslev and finally in Kongerslev. In a letter of 7. November 1867 to P. C. Kierkegaard he (ed: Peter Hansen) recalls this life together with Our dear Nathanael" - "with whom I once (1839 and 40) lived together with, in a house at Kultorvet to much revival for me".

Kühle's quote from Peter Hansen comes from a letter that Peter Hansen wrote to P.C. Kier-

kegaard on November 7, 1867. P. C. Kierkegaard is identical to the then bishop of Aalborg and older brother of Søren Kierkegaard, Peter Christian Kierkegaard. Bishops had a duty of supervision of the parishes, but it was not as in the course of duty they corresponded, since Kierkegaard was bishop of Aalborg Diocese, while Kongerslev at that time belonged to Viborg Diocese.

The quote shows that Søren Kierkegaard has had a significant impact on the development of Peter Hansen's as an 'awakening', as Peter Hansen writes. Nathanael is mentioned in the Gospel according to St. John. When Jesus meets Nathanael, he says, "Here truly is an Israelite in whom there is no deceit."

Nathanael becomes a disciple of Jesus. The name Nathanael has

afterward become synonymous with a person from whom one could learn a lot and thus a person without deceit for his faith.

In 1840, Søren Kierkegaard was 28 years old, while Peter Hansen was 23 years old.

Peter Hansen served as pastor in the benefice until 1888. In his last years, he lived in Frederiksberg, but at the time of his death, he was buried at Sønder Kongerslev Cemetery next to his wife. The burial site exists to this day. It was scheduled in 1921 and today the site can help remind us of a person who was given a role as a close friend to one of the world's most famous philosophers of all time.

About Søren Kierkegaard

The Danish theologian and philosopher Søren Kierkegaard (1813-1855) is known worldwide as the originator of existentialism and is considered one of the most important figures of the Danish Golden Age. His works are famous all over the world and have been translated into a wide range of the world's languages, ranging from English, German, and French to Russian, Japanese, and Chinese. To this day, the writings of Kierkegaard are highly relevant to readers all over the world. The University of Copenhagen is currently working on translations of his works into nine different languages.

And what kind of person was it, with whom Peter Hansen lived together with, in 1840? In a traveling exhibition about Søren Kierkegaard, Associate Professor Joakim Garff described the student at that time:

"Out of the woolly cocoon, which schoolmates called Søren Sok, a lapsed dandy unfolded during his studies, tailor-made for late romanticism. Through loans and

credit, and completely out of step with the contentment of home, the young theology student adopted extravagant habits that included the necessities of life such as fancy coats, fashionable hats, walking sticks, silk scarves, gloves, café visits, good wines, cigars, pipe tobacco, theatrical performances, and coach driving. In 1836 alone, the overly spendable student had accumulated a debt of 1,262 rigsdaler, which was roughly equivalent to the annual salary of a professor!" (Source: The website of Søren Kierkegaard Research Centre).

That Søren Kierkegaard after his death, but in the time of Peter Hansen, achieved great recognition in Denmark is shown by the fact that the newspaper, Aalborg Stiftstidende -Adresse- og Stifts-avis, on October 12, 1888, published a front-page article about Bishop Kierkegaard and his family, where the focus is on the relationship of the bishop and Søren Kierkegaard to the fate of their father.

About Peter Hansen

Peter Hansen was born in 1817 in Flensburg. The home was Danish-minded, but the primary language in the home was German.

He served as assistant pastor (adjunctus Ministerii) in Tyrstrup and Hjerdrup near Christiansfeld.

After being deposed by the Provisional Government (pro-German), he was employed as a catechist at Petri Church in Copenhagen.

Peter Hansen obtained a vocation as a parish priest in 1850 in Bov after receiving his doctorate.

In 1861 he became pastor in Højslev, Dommerby, and Lunø near Skive.

In the period from 1874 to 1888 he was pastor of The Benefice of Kongerslev.

Peter Hansen died in Frederiksberg in April 1903. he is buried by his son, a priest at an evangelical branch of the Church of Denmark, Carl Asschenfeldt Hansen. The funeral took place in the church of Sønder Kongerslev, and Peter Hansen was buried next to his wife.

Thanks to the staff at the Faculty of Theology, University of Copenhagen, for helpfulness in verifying Peter Hansen's acquaintance with Søren Kierkegaard.

Thanks also to the Local History Archive for former Sejlflod Municipality for permission to use the portrait of Peter Hansen.

And thanks to the sexton at the churches of Sønder Kongerslev and Komdrup, Bo Dahl, for information about the preservation of the burial site.

The three aerial photos used contain data from the Danish Agency for Data Supply and Infrastructure – Oblique Photography.



Portræt af pastor Peter Hansen,
ukendt år

Portrait of pastor Peter Hansen,
unknown year

aa Folketallet m. v. i Riibenhavn den 1^{te} Februar 1840

227

Entry in the 1840 census



Clara & Peter Hansens gravsted, Sønder Kongerslev kirkegård, august 2023

The grave site of Clara & Peter Hansen, Sønder Kongerslev cemetery, august 2023



Clara & Peter Hansens gravsted,
Sønder Kongerslev kirkegård, august 2023

The grave site of Clara & Peter Hansen,
Sønder Kongerslev cemetery, august 2023

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Skråfoto, Sønder Kongerslev By, april 2023

Oblique photography, Sønder Kongerslev village, April 2023





Skråfoto, Nørre Kongerslev by, april 2023

Oblique photography, Nørre Kongerslev village, April 2023



Skråfoto, Komdrup by, april 2023

Oblique photography, Komdrup village, April 2023





Sønder Kongerslev Kirke, december 2013

The church of Sønder Kongerslev, December 2013



Komdrup kirke, april 2020

The church of Komdrup, April 2020



Nørre Kongerslev Kirke, maj 2023

The church of Nørre Kongerslev, May 2023



Sønder Kongerslev kirke, juli 2010

The church of Sønder Kongerslev, July 2010



Sønder Kongerslev Kirke, juli 2010

The church of Sønder Kongerslev, July 2010



Sønder Kongerslev Kirke, juli 2010

The church of Sønder Kongerslev, July 2010



Sønder Kongerslev kirke, juli 2010

The church of Sønder Kongerslev, July 2010



Nørre Kongerslev kirke, maj 2023

The church of Nørre Kongerslev, May 2023



Sønder Kongerslev kirke, juli 2010

The church of Sønder Kongerslev, July 2010



Sønder Kongerslev kirke, juli 2010

The church of Sønder Kongerslev, July 2010



Sønder Kongerslev kirke, juli 2010

The church of Sønder Kongerslev, July 2010

KOLOFON

Ugens foto: Historiens vingesus
Af Keld Jensen

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COLOPHON

Photo of the week: The presence of history
By Keld Jensen

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