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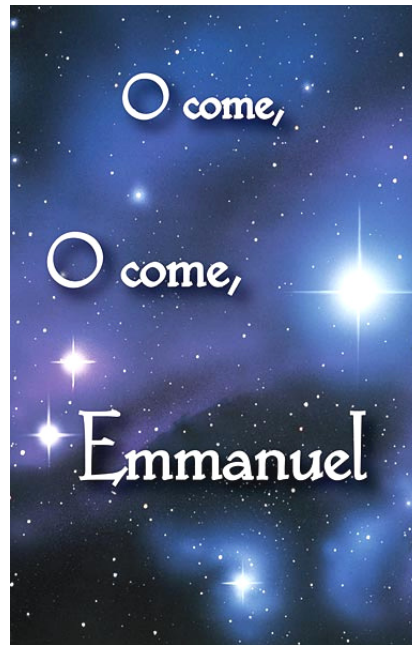
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**DIOCESAN CIRCULAR – December 2011**

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**PHILOSOPHY AND THE CATHOLIC CHRISTIAN – 42**

**Hegel and Schelling**

*‘With a course of thiamine chloride and some testosterone I could have made him as happy as a sand-boy. Has it ever struck you ... what a lot of the finest romantic literature is the result of bad doctoring?’*

Aldous Leonard Huxley ‘*After Many a Summer*’ Part II, Ch. 6

When I came to teach the ‘German Romantic Philosophers in the Age of Enlightenment’, during a residential course on moral philosophy at St Bede’s Anglican Catholic Theological College, one of my quick witted students accused me of presuming to instruct them entirely on the basis of an oxymoron! Actually, ‘Romanticism’, as I use it here, refers to an intellectual and aesthetic phenomenon strongly identified with a particular school of German philosophers who were to exert a powerful influence on Western thought and culture in the eighteenth century.

In general terms it is true to say that the German Romantic Idealists rejected the common view of the world, as being a vast mechanical system comprised of distinct objects which change only in accordance with strict mathematically predictable laws. The classical, or Newtonian, concept of nature was about to be supplanted by

them with a freer, perhaps an even a more 'poetic' understanding. It was their hope that human beings, having been liberated by a continuous and organic process from tyrannous subjection to scientific knowledge, would be able to optimise the potential of their natural passions and creative spirits.

Greater stress was placed on immediate sensations and upon the value afforded to the uniqueness of individuals and their personal power. Parallel with a growing distaste for all that was moderate, orderly, and rational came a lust for spontaneity, disorder, and eccentricity. 'Freedom' was to become the intellectual watchword of the era. This new found openness and candour favoured the more rebellious members in society and they strove energetically to shake off what they considered to be the strangulating grip of the classical past.

In this section of the Diocesan Circular I have chosen to focus especially on two of the most brilliant minds of the period -

### **Georg Wilhelm Friedrich Hegel** (1770 – 1831)

Hegel was born in Stuttgart on the 27 August, 1770. He was the son of Georg Ludwig, a revenue officer with the Duchy of Wurttemberg, and Maria Magdalena Louisa (nee Fromm) who was the daughter of a prominent lawyer. Young Georg was the eldest of the three children born to this pietistic protestant couple. His mother, who had taught him Latin before he started school, died when he was only eleven. His father was to die in 1799. He had two siblings, a brother and a sister (Christiana).

Initially, Hegel, studied theology and philosophy at Tubingen but was eventually to become known as the last of the four great German idealist philosophers of his period (the others being Kant, Fichte, and Schelling). It was at the University of Tubingen that he began his long friendship with Schelling. In 1793 he departed from Tubingen to make his living as a tutor to private families principally in Frankfurt and Bern. Evidence exists proving that he did not enjoy this employment.

In 1801 he published a brilliant comparative critique on the 'philosophical systems' of Fichte and Schelling - somewhat to the latter's advantage. In the same year, perhaps with Fichte's influence, he was appointed as an assistant professor at the University of Jena. In the five years that he remained there he worked increasingly closely with Schelling and together they successfully produced a quality philosophical journal. It was also here that he without any assistance at all from Schelling - but with the full co-operation of the wife of a former landlord - produced Ludwig his illegitimate son!

The Battle of Jena, which was fought during Napoleon's advance against the Prussians in 1806, caused the university to be temporarily disbanded. For a short time Hegel accepted the editorial duties of a small newspaper but he was soon appointed again as a teacher in Nuremberg where he spent the next nine years. It was during this time, in 1811, that he was married to a much younger Marie Helena von Tucher.

In the summer of 1812 Maria Helena was delivered of their baby daughter, but sadly the little child died just a few weeks later. June, 1813, however, brought to them their first son, Karl; and in September, 1814, Immanuel, who was to be their last natural child, followed safely. At about this time, however, Ludwig (whose birth had occurred shortly after the philosopher's departure from Jena) came to join the rest of the Hegel family. Not everything in the growing family's garden was tranquil, however, for Christiana, who had always harboured a deep and smouldering affection for her brother Georg, now plainly revealed a psychotic hatred for her sweet and loving sister-in-law. Christiana committed suicide within three months of Hegel's own death in 1831.

The first work of real significance published by Hegel was '*The Phenomenology of the Spirit*', in 1807; and '*The Science of Logic*', which was the first volume of his definitive philosophy, followed in 1812. Hegel left Nuremberg in 1816 to occupy a professorial chair at the University of Heidelberg where he was to produce his great work; '*The Encyclopaedia of the Philosophical Sciences*'. Two years later he succeeded his dear friend Fichte in the chair of philosophy at the new University of Berlin. He filled this post with great distinction until his death, from cholera, thirteen years later. While he was in Berlin he wrote many major important works, including the '*The Philosophy of the Right*', in 1821.

### **Friedrich Wilhelm Joseph Von Schelling** (1775 – 1854)

Friedrich von Schelling was born on January 27, 1775, in city of Leonberg, which lies about ten miles to the West of Stuttgart. He was the son of Joseph Friedrich Schelling, a Lutheran minister and professor of oriental

languages, and of Gottlieb Maria Cless. Records show that he was enrolled early as a student at the Latin school in Nurtigen in southern Germany. He is described as being a brilliant but precocious child. In 1790 he was enrolled at the famous Lutheran hall of residence and teaching, the 'Tubinger Stift', which was part of the University of Tubingen.

He obtained his doctorate in Philosophy, Theology, and Classical Philology in 1792, but continued his studies of Mathematics and Natural Sciences at the University of Leipzig between 1795 and 1798. He was recommended by Fichte for an associate professorship at the University of Jena where he remained until 1803. Between the years 1803 and 1806 his erstwhile good relationship with Fichte and Hegel was ruptured because of his scandalous amorous attachment to the infamous intellectual figure Caroline Schlegel, the wife of the romantic period critic August Wilhelm Schlegel.

Caroline Michaelis was born in Gottingen in 1763, and she married Johann Bohmer, a young district medical officer, in 1788. She was tragically widowed after being only four years together. That same year Caroline returned home to Gottingen where she quickly began to move in a new and exciting circle of friends - included among whom were intellectuals, artists, authors, and even some political extremists. In 1791 she moved to Mainz and while there joined the 'Klubbists', a French revolutionary society. She was briefly imprisoned there for the unfavourable opinions which she voiced. It was upon relocating to Jena, in 1796, that she married Schlegel, but she divorced him in 1803 and married Schelling within five days. Her new husband was twelve years her junior.

Schelling lectured at Wurzburg during the difficult early period of their married life but, in 1806 he became Secretary of the Academy of Art, and later of Science, in Munich. His most important works during these years were: '*Ideas for a Philosophy of Nature*', (1797); his '*System of Transcendental Idealism*', (1800); and '*The Nature of Human Freedom*', (1809). Just a few months after the publication of this last great work Caroline Schelling died at Maulbronn on 7 September, 1809.

In June of 1812 Schelling married Pauline Gotter, whose mother Louise (nee Stiegel) had been a very close friend of the late Caroline. Pauline's father was a play-writer and a privy councillor. On 17 December, 1813, Pauline gave birth to their first child - and there were five more to follow over their very happy years together.

From 1820 until 1827 he lectured first at Erlangen University, and subsequently at Munchen. He was invited by King Friedrich Wilhelm IV of Prussia to become a member of the Prussian Academy of Sciences. In 1841 he was appointed to the Prussian Privy Council and he also became a member of the Berlin Academy. He died at Bad Ragaz in Switzerland on August 20, 1854, at the age of 79.

## **An Overview of the Thoughts of Hegel and Schelling**

### The Nature of the Universe

Schelling, like Fichte, thought that the 'ground' of the entire universe was one all pervading world spirit, or ego. He, nevertheless, taught that the spirit - as found in nature - was not conscious of itself, and that it became fully 'self-conscious' only in man. Thus there is a development of consciousness from nature through man. Nature and thinking are steps, or stages, in the development of the absolute mind. God is nature and God is mind - but the one is God asleep while the other is God fully awake. Yet, in either case, or throughout the whole of development, God remains the same.

The entire universe, including man, is a whole. The various parts, the objects and individuals are all parts of the whole. Thus nature is alive, dynamic, and creative. Wherever one may stop to investigate, he will find spirit striving to realise itself fully, to become wholly self-conscious. Inorganic nature, the trees, rocks, earth, and the like, are of the same material as the human mind. But the former are blind, 'unripe' and unconscious. This doctrine is pantheism. The universe is conceived as a living, growing, moving system. God is the universe and the universe is God. In rocks and plants, God is blind, unconscious impulse. Move upward to man and God becomes conscious or seeing, and he comes to knowledge of himself.

Hegel, on the other hand, attempted to bring the philosophical positions of Kant, Fichte, and Schelling together into a more complete and satisfying whole. He taught that the entire universe is an evolution of mind from nature to God. He observed what he called the 'dialectical process' (or the principle of contradiction) as everywhere, in the natural world and in the minds of men, all things tend to pass over to their opposites. The

seed tends to become a flower. Nature, however, does not stop with these contradictions, but strives to reconcile them in a unity.

A rational principle is at work throughout the universe. Mind is everywhere. Within this whole there is development. And this development proceeds by a 'dialectical' process.

First we discover a thing (a 'thesis'), and then we discover its opposite, or contradiction (an antithesis). These two are at last reconciled in a 'synthesis' - which becomes another 'thesis' and so the process starts over again. The entire universe may be thought of then as a continuation of this process within the whole.

Reality therefore becomes a process of evolution, a developing from the less clear to the clearer. This process is the process of thought. Therefore the universe is thought and is subject to the laws of thought. As we think, so the universe develops. But this is all a process of a 'thinking whole'. Nature and man are one within this whole. The same processes which are found in man's mind are also found in nature. In nature this movement proceeds unconsciously. The seed grows into a plant, and into a flower. But it is not conscious of its growth. In man, however, the process becomes conscious and man knows that he is developing. This same process is discovered everywhere.

For Hegel, then, the universe is a whole, a totality. This whole is a thinking process and it develops as does all thought - by thesis, antithesis, and synthesis. This is Hegel's Idealism worked out completely.

### Man's Place in the Universe

The whole 'Idealistic' movement in philosophy interpreted the universe from the point of view of man. Their study of man revealed for them that: 'as man is, so is the universe of which man is a part'. Hegel believed war to be evil (thesis), but he also recognized that good can, and has, come of war (antithesis). Therefore, he postulated that, having once accepted these two contradictory facts, the human mind moves on to discover some basis for reconciling them - that men recognize certain values in war (synthesis).

For Hegel Man is microcosm of the great macrocosm; he is a little universe which is a miniature of the whole universe. Schelling, being a man of his time, and therefore of a more poetic and artistic temperament, taught that the universe was a work of art - created by the great designer of the cosmos.

### The Nature of God

Schelling held God to be the creative energy that is the absolute ground of everything. This force, or principle, is the soul of the universe and the source of all life, and it is realized through the universe. His view was pure pantheism; the world is alive and lives because it is God.

On the other hand, Hegel tells us that God is 'Idea'. Thus, God must be thought of as the entire process of evolution, past, present, and future. The dialectical process which is unfolding in evolution is contained within God. In this way God is the creative reason of the universe and reveals himself in the world, and - as he develops through evolution - he becomes self-conscious and knows himself more fully. Clearly, for Hegel, God is not yet complete, but is developing with the world. He is an evolving God!

### Fate versus Free Will

Schelling's view of the ground of the universe was as of a creative, free, and living principle. As man set up his idea of freedom, so he also read freedom into the universe and came to know the Absolute ego as a principle of freedom. As we live a life of creative freedom so, he maintained, we come to realize that the universe at heart is also free. 'Freedom', he wrote, 'therefore can be comprehended only by freedom'.

Hegel's notion of the universe, as a process of evolution in which that which is inherent at the beginning is finally realized, led him to envisage a Rose - which initially can only be imagined in the form of a seed, but later as it evolves, as a beautiful fully developed and fragrant bloom. Hegel accepted that the seed is not fully itself until it has bloomed. The same is true of the universe.

Since God is, for Hegel, the living, moving reason of the world, he becomes fully conscious, and the universe becomes fully realized, only in the minds of human beings. The self-conscious individual is the fullest realization of the universe. But this individual must be free. Freedom is inherent in the universe from the

beginning and is realized fully in a human being in a society which makes for freedom. Progress, for Hegel, is the development of the consciousness of freedom.

He saw freedom as the end and goal of his dialectical process, a process of development from the simplest and most primitive to the Absolute Mind. Man is free, but he is free to realize the nature of the universe. In realizing this nature he is realizing himself. Thus, man is free to realize himself to the fullest.

### Man and the State

Schelling, along with many other thinkers of his time, held with the general position that man's true self could be realized only in the right kind of social group. He saw human association not as a detriment but rather as a means to achieving the best kind of life. When a man lives among his fellows he develops characteristics that are most worthwhile. He reached the conclusion that a group in which the greatest amount of freedom was possible would meet the requirements of such an ideal society. In addition he believed that an isolated ego could have no consciousness of freedom. We only know freedom when we live with others and see it in relation to possible restraint.

On the other hand Hegel taught that universal reason reaches its height in a society of free individuals, but only when each subordinates his own reason to the universal reason. The individual, if he lives by himself while exercising his own caprice, is not truly free. It is only as he blends himself with the group that he attains to genuine freedom. History, in his opinion, had been striving throughout time toward the realization of a perfect state. In such a state the will of the whole is the will of each individual.

When one society destroys or conquers another, the universal reason shifts to it and continues to work itself out - the conqueror becoming the agent of this universal reason. War is justified in Hegel's opinion because it is the means by which progress is made possible.

### Mind and Matter: Ideas and Thinking

Schelling followed Fichte's thinking closely as he developed his own theory of the mind. For him the absolute mind had limited itself by creating the material world. However, this material world - which is alive - is a mind of a lower and less clear order. Nevertheless, there is only a difference of degree between the material world and mind: they are both mind of a certain sort.

Hegel also began by following the same idealistic tradition but for him mind passes through three stages of development: subjective mind, objective mind, and absolute mind. Subjective mind is dependent upon nature as soul, but is opposed to nature as consciousness, and reconciled with it as spirit. At its highest, mind is creative of the world which it knows.

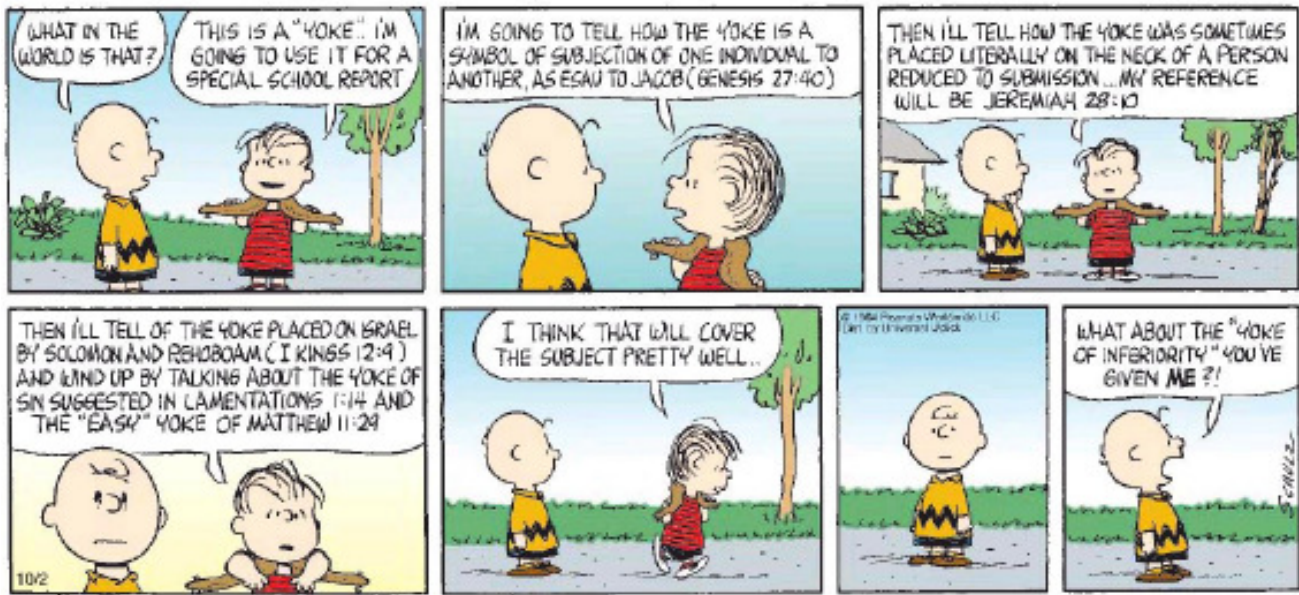
Hegel's studies of the human mind showed it to be full of contradictions, disagreements, and opposites. Further consideration, however, revealed to him that there is a process by which each pair of opposites is reconciled in a synthesis which includes both but on a higher level. The human mind does not stop with contradictions, but strives to get rid of them by effecting a synthesis - and this must never be confused with a compromise. A synthesis is a move toward a new value.

The highest function of the mind is that activity which enables one to see things as a whole. To see opposites unified. Herein, is man able to rise to the true height of his nature; as his thought moves from the simple idea to the most complex of notions. Hegel's real genius lay in recognizing that thought is not a static entity, not merely a reception of impressions, but a truly living and logical moving process of the human being that obeyed distinct laws of evolution. This insight influenced the work of philosophers in many Western countries, far beyond the borders of Germany, until well into the middle of the nineteenth century - and far beyond.

In my next section I hope to move on to consider the views of four of the later German Philosophers: Herbart, Schopenhauer, Lotze, and Wundt.

May God bless you and all of those whom you love - and may your celebration of the birth of our dear Lord, Jesus Christ, be especially joy filled.

Fr. David Skelton. C.S.W.G. Life Associate.



DIOCESAN NOTES AND NEWS

- Change of address:  
 The Rev. Dr. Ernest Skublics  
 46D, 4501-37th St NW  
 Calgary AB T2L 2J5  
 (Telephone and email remain the same)
- The American Ordinariate has been announced to begin on January 1, 2012. We rejoice with our brothers and sisters “south of the border”. We still do not have a concrete indication of what that means for us here in Canada – whether or not a Canadian Ordinariate can be justified based on our much smaller numbers, or perhaps whether we might even, at least initially, be part of the American Ordinariate. With things now moving forward outside of England we give hearty, thankful praise.



**An Ordination of Deacons**

*(Preached at the Ordination of Glenn Galenkamp and Michael Trolly as deacons in Christ's Holy Catholic Church, on Saturday, September 24th, 2011 at the Anglican Catholic Cathedral of the Annunciation of the Blessed Virgin Mary, Ottawa, by the Reverend Doug Hayman)*

***St. Matthew 10:24-25 The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. And from St. Luke 6:40 The disciple is not above his master: but every one that is perfect [perfectly trained] shall be as his master.***

Those verses are not in the Scriptures which will be read in the next several minutes in this service today, but they are those which came first to mind as I began to reflect upon this Ordination of Deacons.

To be "as one's Master"—what greater calling can there be than to be like Jesus: Who came not to be served but to serve, and to give His life a ransom for many? Who rose from the table at the Last Supper to wash His disciples' feet, and instructed them to do to one another as He had done to them, practically, concretely demonstrating His New Commandment, ***"Love one another, as I have loved you."*** This, He said, will be the sign to others that you are My disciples. ***"Love one another, as I have loved you."***—***"Greater love hath no man than this, that a man lay down his life for his friends."***

At that very table He had broken Bread & blessed the Cup—"My Body given...My Blood shed for you..." and before the sun set again, the fullness of the Sacrament was made manifest: His Body & Blood offered for us upon the Cross: the perfect Sacrifice, the perfect offering to the Father, by the true & perfect Son, the true and perfect Servant of the Lord.

***The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord.*** So also, St. Paul to the Philippians, (*Philippians 2:5, 8*), "*Let this mind be in you which was also in Christ Jesus...obedient unto death, even the death of the cross.*"—the servant as his Lord.

We're here for an Ordination of deacons. What is a deacon? What's diaconal ministry to be in the Church? Deacons are to be the servants, the ministers—from the Greek word, **diavkono**"=diakonos i.e. servant/ minister. **Diakoniva**=diakonia is service/ministration/ministry and is included in St. Paul's list of spiritual gifts in Romans 12—which may surprise us, because we often associate servants and service with menial tasks, the most simple and humble labour and offering of ourselves one to another: foot-washing; caring for the widows and the orphans, and for the poor.

Of course, if we go back to Acts 6 and the first deacons, set apart, ordained, and sent out, we find that they were appointed to very simple, humble service. They are to "*wait on tables*", as the Apostles put it, to free up the latter, so that they wouldn't have to "*leave the word of God and serve tables.*", but rather be freed up to preach the Gospel. Meanwhile the deacons were to look after the Hellenic widows—the Greek speaking part of the Jewish community, those who had now turned to Jesus and been gathered into His Church—ministering to their identified material needs, for these first Christians maintained the biblical understanding that God desires His people to have a particular care and concern for widows and orphans. In this case though, even so early in the life of the Church, we see the same struggles we face to this day, of grumbling because one group seems to be favoured over another—here the Greeks neglected while the Hebrews are attended to. The Apostles sought to nip this in the bud, and to appoint men to minister to the former group, to see that none was neglected. (Notice that all the deacons bear Greek names; that is no accident). Of course, if none was to be neglected, not only were the identified needs to be addressed, but the deacons had to seek out those who might be overlooked, that none be lost.

And here we find them following in the steps of the One who said that He came to seek and to save the lost;

Who would leave the ninety-nine who were already gathered, to pursue, find and restore the one who had strayed; or turn the house upside down to find the one coin of ten which is lost, because things are incomplete and the wholeness needs to be restored; and there is great rejoicing in heaven!

It's the Father's heart that the Son sets out in those parables; like Father, like Son; and those who would be disciples are to be even as their Master, as their Lord.

So we'll be reminded in the service this day, that part of what the deacons are charged with is to seek out those in need in the Parish, that they not be neglected; thereby assisting priest or bishop in pastoral care, (gathering up the fragments that none be lost...) Also we know that they are to be charged with assisting in the formal services of the Church, with the administration of the sacraments and the proclamation of the word of God. But more, the ministry of the deacon also serves to ground the Church's ministry of Holy Orders in Christ, the Servant of the LORD. For if priest & bishop are not first deacons, like Jesus in service, how can they presume to be like Him in His Priesthood, or Shepherd's ministry? I always think it's worth recalling that one of the Pope's titles is "the servant of the servants of God." (Thank God for granting us the worthy example of what that means in our current Pope, the deeply humble Benedict XVI).

Of course all Christians are called to follow Jesus as *servants*, to set forth the "Suffering Servant", the "Servant King", the "Servant of the Lord"; but, frankly, we are also all called to a *priestly* ministry of presenting Christ and His Gospel to the world, and the world to Him in our prayers. Likewise, we are charged with a kind of *shepherding* ministry, pastoral care for one another, to be our brothers' and sisters' keepers, to be responsible in our relationships. Yet Christ in His Church gives us bishops, consecrated to be our chief shepherds, pastors, Fathers-in-God, by His grace specifically appointed to care for, support and enable us to do that which we are called to do; and by God's grace priests are ordained to carry us to the altar and to be those by whom the Lord will meet us there.



In like fashion, we are graced with those who are set apart to be deacons, to set before us the character of Christ the Servant and to challenge us to be like He is, wherever we are, whatever we do. Theirs is an anointed ministry, not to be taken lightly, nor to be treated as simply a stepping stone to the ordained priesthood. **Diakoniva**=diakonia, service, is not to be disdained, but honoured; for here we see Jesus.

Both Luke (Acts) and St. Paul (I Timothy) remind us that character really matters in this ministry. Those set aside for menial tasks are yet to be men of good reputation and filled with the Holy Spirit! They need to manage well their personal affairs, and be in good order in their personal relationships within home and family. Why? Because they go places where the apostles don't go, or haven't been yet—hidden, maybe marginalized spaces; ordinary, mundane, unimportant places; sometimes seedy or even dangerous spots—preparing the way; but they are to be there as lights in darkness, as witnesses to Christ.

Think of St. Stephen, set aside to "wait on tables", to free up the Apostles to preach the Gospel. Before we know it, by his shining witness in the most humble of service, people are challenged and confronted with the Gospel. He's arrested, tried, condemned and brutally executed; and as he comes to the point of death, he prays for his persecutors and commends his spirit into the Lord's hands. Sound familiar, doesn't it?

***It's enough for the disciple that he be as his master & the servant as his lord.***

We could go on to read into the next chapter (Acts 8) to follow the fruitful ministry of another deacon, Philip, assisting the Apostles, indeed, going before them to touch hearts and lives, bearing witness, seeking out the needy in their spiritual as well as their material needs, and drawing them to Jesus and His Church. The Apostles come in thereafter to confirm that ministry, to fulfil what's required. ***The disciple is not above his master: but every one that is perfect [perfectly trained] shall be as his master:*** like the LORD'S Suffering Servant: our Servant King.

Study Him, Glenn & Michael, and pattern your lives on Jesus—not just in private, but in relation to your wives, families, friends, and to those you find it rather difficult to love, uncomfortable to be around. Be servants. Discover the authority which comes of standing under authority—authority to bear witness to Jesus, wherever we are, whatever we do. Remind us what that looks like.

Scared? Do you find that intimidating? You're right; you ought to. It's one of the features of the Ordination services. If deacon, priest or bishop does not feel intimidated by that with which he's charged, we're in trouble; because we ought all to be reminded that there is no way that you can fulfil these things apart from the grace of God, from being in the Body of Christ and receiving the uplift of the prayers our fellow members in Jesus. But be assured that He will grant you that grace this day, and will renew it each time you turn to Him—or return to Him—in repentance, humility, despair—even in humiliation—but also in joy, love, triumph, and the full commitment of your lives to Christ.

Be deacons—like your Master & Lord—that you might grow in ministry; that others may be blessed and reminded and taught to follow more faithfully our Master and Lord, even Jesus Christ.

***The disciple is not above his master: but every one that is perfectly trained shall be as his master.***

Fr Doug Hayman



### FROM MAGGIE'S KITCHEN



My *new* kitchen, that is! -- in our new house, with its new breakfast nook, where previous days are now reviewed and noted in my *Lee Valley Garden Journal*, and plans for the coming day are (with any luck and measure of self-discipline) plotted out. As attached as I was to our little apartment over the garage across the driveway (which Bp Mercer dubbed "Treetops") -- as attached as I was, I can now hardly wait to finish the move. But wait I must. My husband is now saying "Before Christmas", which I can well understand, considering how much trim-work needs still to be installed, with nail-hole-filling and paint touch-ups thereto. The missing smoke alarm has been found under the gyprock, and nothing seems to leak anymore,



but closets need shelves, and on and on. It's that last 5% that seems endless. We're "short-timing" it, as they say in the military and in prisons, a frame of mind that engenders ill-considered attempts to shortcut the process.

It seems to me that our move into communion with Rome bears great similarity. We have been happy in our little (shall I say cosy?) ACCC nest in the treetops, and are not always sure we want to relocate ourselves and our meagre belongings across the driveway into larger quarters. There are so many complications, equivalent to building inspectors and leaky plumbing, not to mention the very mortgaging of our souls. If I woke up with night terrors at what we were undertaking with a mere house (and I confess that I did, for a long while), no wonder we're experiencing the same terrors at the prospects of an Ordinariate. In both cases, the cure is the same: prayer. In the middle of the night, I find, a brief cry for help suffices, followed by Compline or the Rosary from memory (the faultier the memory, the better!), and then I'm asleep, having just begun either of them. "For so he giveth his beloved sleep" (*Psalm 127*).

Anyway, we *Anglicanorum Coetibus* hopefuls are nearing our last 5% of preparation, and ought not to be surprised that the process seems even more endless and hopelessly complicated than ever. Nor should we be surprised that things in the proposed Ordinariate don't look exactly as we had envisioned them. So our ACCC furniture doesn't all fit where we had expected, despite our careful planning? Some of it won't serve as well in the new quarters? The colour scheme needs tweaking? These are hardly insuperable obstacles to our settling into our new quarters. Still, we rankle -- understandably -- at having no say at all in the choice of furnishings or colours. Early in our own process of house-building, I approached a recommended home designer about floor plans. When he kept adding in little features I'd made it clear I didn't want (features his wife liked which were in no way necessary to anything) I paid him off and left. Further to this not unimportant matter of personal taste, our granddaughter's bedroom is already painted a colour she herself chose, because she's the one who will be sleeping there, and her concerns about where to put her cherished possessions have all been taken care of to her satisfaction. We want her to feel like a full member of the household, not just a boarder. She would have moved in with us anyway, the time having come, but it will be good to have it as positive a move as possible.

I can't help but think, as we come to December, of St Nicholas, who came to the church simply to pray and left having been elected bishop -- certainly not his choosing, but God's. Can we be as humble as he in accepting what God chooses?

For the Feast of St Nicholas, December 6 -- or, rather, for its Eve (appropriately enough, as we are at the eve of the Ordinariate) -- something traditional first from the Dutch and then from the Slovaks:



#### BISHOPWYN

There are many versions of Bishop's Wine. One: Heat just to boiling a bottle of red wine (Claret or Burgundy) with a 4-inch cinnamon stick, 3/4 cup sugar, and 2 Tbsp orange zest. Serve hot with a slice of orange. Alternatively, add the cinnamon stick and 6 whole cloves but omit the sugar and orange zest; simmer for five minutes, strain, and serve hot. (The longer it simmers, the less alcohol will remain.) With the mulled wine enjoy:

#### BISKUPSKY CHELBICEK

"Bishop's Bread", a quick sort of fruit cake. Cream 1/4 pound butter with 1/4 cup icing sugar and 4 egg yolks. Beat the 4 egg whites to a froth, add 1/4 cup icing sugar, and continue to beat to soft peaks. In another bowl, combine half a cup of flour, 1 Tbsp baking powder, 2 oz chocolate chips, 2 oz finely chopped almonds, 2 oz chopped dried figs, 1 oz raisins, and 2 oz chopped candied fruit. Fold half the dry ingredients into the egg yolk mixture, then half the beaten whites. Repeat. Butter and flour a bread loaf pan, then fill with the batter to 3/4 full. (Any remaining batter can be baked in another dish.) Bake at 350 degrees 45-60 minutes. Insert a toothpick to test for doneness. You may sprinkle the top of the still-warm loaf with powdered sugar. Cool before slicing.



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