

# **REASON – REVELATION – BELIEF**

**three keywords in the Theology of Charles Gore**

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## PREFACE

In his biography about Dr. Charles Gore, Gordon Crosse makes a quotation from Preface to Mrs. J. R. Illingworth's Memoir of her husband., Dr. Charles Gore writes as follows

'When I became an Oxford don in 1875,' he says, 'I found myself drawn, partly as disciple, partly as colleague, into a circle of rather older men who were already at work at the urgent task of seeking to conciliate the claims of reason and revelation, and so to interpret the ancient Catholic Faith as not to lay an intolerable strain upon the free action of the intellect.'

This conciliation of the claims of reason and revelation has been of great interest for me since my time in High school. My teacher at that time, Dr.theol. Arne-Jacob Kristoffersen, gave me to read his dissertation, *Personalism : The Soundest Position in Theism Today*. My old teacher is still interested in what I am doing, and he has given me response. Dr Kristoffersen has made notices about views of Gore, which he will consider as personalistic.

After a long life as a priest, dealing with different subjects, I am still interested in this “Reason and Revelation” My first acquaintance with Dr. Charles Gore, also bishop of Oxford, came when I studied Dogmatics at Lunds University, and among many theological books from the secondhand bookshop I found *The Theology of Charles Gore* by Ragnar Ekström. The book was written 1944 during World War II, and Dr. Ekström writes in his preface that he has not been able to come to Great Britain for further studies. Rev. Oliver C. Quick, formerly Regius Professor of Divinity and Canon of Christ Church, Oxford examined Dr. Ekström's the summary of the thesis. The thesis was translated from Swedish to English.

My work has three parts. The first part deals with Charles Gore's epistemological point of view, especially his background due to the philosophical idealism. How will that effect Gore's conception of reason? How will his holistic reason reflect on how his interpretation of Revelation?

The second part about Revelation deals with Gore's view of OT and NT. He has been considered both a liberal catholic and theological orthodox. His liberalism has been connected to his view on Old Testament Exegesis. This point of view rendered him quite a lot of criticism from churchmen in Church of England. At the same time it is right to declare that Gore is orthodox especially considering his view on the Fathers, and the Creeds. He would also rightly be called orthodox when how he deals with New Testament Exegesis. Revelation and Incarnation is two main keywords for Gore.

The third part deals with Belief in combination with Reason and Revelation. Two of Dr. Gore's most

important books are called *Belief in God*, *Belief in Christ* and together with the third one about *The Holy Spirit* these three books are summarized in the fourth book, *The Reconstruction of Belief*. How does Gore's view of reason and revelation lead to *Belief* and support it? *Belief and Faith* – how are they related?

This essay about three keywords in the theology of Charles Gore – REASON – REVELATION – BELIEF is meant to be an introduction to Charles Gore and his thinking. My focus lies on the connection between the three, reason-revelation-belief. In this essay I have studied most of Charles Gore's theological production from the *Lux Mundi*, 1891 to 1930 and the *Philosophy of Good Life*. I have paid a visit to Lambeth Palace to look at all the letters which are preserved. Quite a lot of Gore's letters were destroyed at Mirfield, and Pusey House, Oxford does not have any letters by Gore.

I have tried to take the research chronologically. I have firstly presented what Gore himself has written about these three keywords and their connection to each other. After the presentation of the three keywords comes the last small part, the Conclusion.

In the thesis by James Carpenter: *Gore – a Study in Liberal Catholic Thought* there is an excellent Bibliography, 30 pages!, both of Gore's own works, and all the reviews and pamphlets. In this bibliography I have found so many Gore-critics that it would be impossible within this small essay, to treat all the critics in a fair manner. In the presentation of Gore's own theology he himself describes the critics he has met and a minor part of his answers to these critics. Fairly often Gore is repeating himself in his different books. These iterations is Gore's way of confirming and declaring his opinion.

One of the reasons why Charles Gore became so important for English church life and academic as well pastoral work is his view of Old Testament and how OT is related to the new discoveries of science in the 19<sup>th</sup> Century. Gore is dealing with the exegetical questions, especially about Genesis 1-11, as well as other scriptures in OT, which will meet Gore's critics. Gore's view turns the traditional look at the Old Testament upside down, and one of his reasons doing like that, is to take away some obstacles for modern man.

From where did Gore get his ideas? Gore himself has said that Benjamin Jowett made a great influence on his thinking, noted by Gordon Crosse, one of Gore's biographer. Studying the index of names in Gore's books you can find both English, German, and some French scholars. It is not always possible to know why Gore chooses one special scholar from Germany and not another one from the same time. It is not unnatural of course to do one's choices due to some ideas you prefer and not the opposite.

To make it easier to read Charles Gore and his books I have chosen to make footnotes of two kinds, one footnote at the bottom of the page with a number. This footnote is only giving the actual book and page. After the whole essay there is the other type of footnote with the same number, but with all text from Gore. I have made quite long excerpts from Gore's books. It is also possible to use *Project Canterbury / Charles Gore*. There are two biographies of Gore. I have already mentioned Gordon Crosse with his shorter edition. Number two is of course the standard work of *G.L.Prestige: Life of Charles Gore*, 1935. Some biographical notes you can find in the introduction of the essay.

There are some standard-works about the theology of Gore. The thesis by Ragnar Ekström, 1944 that I mentioned above. *Robert J Page: Gore – Anglican and Apologist*, 1955 (Columbia University, US), *James Carpenter: Gore – a Study in Liberal Catholic Thought*, 1960, *Paul Avis: Construction and Conflict*, 1970. There are interesting parts about Gore in *Lord Michael Ramsay: From Gore to Temple*, 1960.

My friend within Church of Sweden, Dr Folke T Olofsson, wrote his thesis *Christus Redemptor et Consummator – a Study in the Theology of B.F.Westcott*, 1979, and Olofsson is mentioning Charles Gore. Westcott became influential for Gore, and I appreciate my discussions with Fr Folke T. I have also had valuable talks with my colleague since 17 years in the parish of Nylöse, Gothenburg, Rev. Bengt Elias, born in Liverpool, about linguistic questions, especially 'belief' and 'faith'. My wife, Ann, has been proof-reader and conversation-partner in linguistic and theological matters.

The whole essay was written during a Sabbatical at St Stephen's House, Oxford, where some parts of the essay were discussed. I am especially grateful to the Principal of St Stephen's, Dr. Robin Ward, who has been kind to participate in the discussions together with his graduate seminar group about Charles Gore. Dr Andrew Davison, now teacher at Westcott House, Cambridge, in 2010 teacher in Dogmatics, St Stephen's showed me the new way of Theological Thinking, Radical Orthodoxy, and therefore I joined a seminar about Radical Orthodoxy at Campion Hall, Oxford, with Dr. Philip Endean, S.J, who has given me valuable critics.

As an Introduction I have used an open source, [http://en.wikipedia.org/wiki/Charles\\_Gore](http://en.wikipedia.org/wiki/Charles_Gore) from which I have taken some parts, in order to give a biographical context, pp.4-5.

## INTRODUCTION

### Early life and Oxford

Gore was the third son of the Honourable [Charles Alexander Gore](#), and brother of the [fourth Earl of Arran](#). His mother was a daughter of the fourth [Earl of Bessborough](#). Gore was educated at [Harrow](#) and at [Balliol College, Oxford](#) and was elected fellow of [Trinity College, Oxford](#) in 1875. From 1880 to 1883 he was vice-principal of the theological college at [Cuddesdon](#) and when, in 1884, [Pusey House](#) was founded at Oxford as a home for Dr Pusey's library and a centre for the propagation of his principles, Gore was appointed as the principal, a position which he held until 1893. As principal of Pusey House Gore exercised a wide influence over undergraduates and the younger clergy, and it was largely, if not mainly, under this influence that the [Oxford Movement](#) underwent a change which to the survivors of the old school of [Tractarians](#) seemed to involve a break with its basic principles. --- To Gore the divine authority of the Catholic Church was an axiom and in 1889 he published two works, the larger of which, *The Church and the Ministry*, is a learned vindication of the principle of [Apostolic Succession](#) in the episcopate against the [Presbyterians](#) and other Protestant bodies, while the second, *Roman Catholic Claims*, is a defence, couched in a more popular form, of the [Anglican Church](#) and Anglican orders against the attacks of the Romanists.

So far his published views had been in complete consonance with those of the older Tractarians but, in 1890, a great stir was created by the publication, under his editorship, of [Lux Mundi](#), a series of essays by different writers,.... Gore himself contributed an essay on *The Holy Spirit and Inspiration* and from the tenth edition one of Gore's sermons, *On the Christian Doctrine of Sin*, was included as an appendix. The book, which ran through twelve editions in a little over a year, met with a somewhat mixed reception. Orthodox churchmen, Evangelical and Tractarian alike, were alarmed by views on the incarnate nature of Christ that seemed to them to impugn his Divinity, and by concessions to the Higher Criticism in the matter of the inspiration of Holy Scripture which appeared to them to convert the impregnable rock, as Gladstone had called it, into a foundation of sand; sceptics, on the other hand, were not greatly impressed by a system of defence which seemed to draw an artificial line beyond which criticism was not to advance. None-the-less the book produced a profound effect far beyond the borders of the English Church and it is largely due to its influence, and to that of the school it represents, that the High Church movement developed on Modernist rather than Tractarian lines from then on.

In 1891 Gore was chosen to deliver the [Bampton lectures](#) and took for his subject the Incarnation. In these lectures he developed the doctrine, the enunciation of which in *Lux Mundi* had caused so much heart-searching. This is an attempt to explain how it came that Christ, though incarnate God, could err, e.g. in his citations from the Old Testament. The orthodox explanation was based on the [principle of accommodation](#). This, however, ignored the difficulty that if Christ on earth was not subject to human limitations, especially of knowledge, he was not as other men, not subject to their trials and temptations. This difficulty Gore sought to meet through the Kenotic Theory of the Incarnation. Theologians had attempted to explain what [St. Paul](#) meant when he wrote of Christ (Phil. ii.7) that he emptied himself (*kenosis*) and took upon him the form of a servant. According to Gore this means that Christ, on his incarnation, became subject to all human limitations and had stripped himself of all the attributes of the [Godhead](#), including the Divine omniscience, the Divine nature being hidden under the human.[1]

### Radley and London

The Bampton lectures led to a tense situation which was relieved when in 1893 Gore resigned his principalship and became vicar of [Radley](#), a small parish near [Oxford](#). In 1894 he became a canon of Westminster. Here he gained commanding influence as a preacher and in 1898 was appointed one of the court chaplains.

## **Worcester, Birmingham and Oxford**

In 1902 he succeeded [J. J. S. Perowne](#) as [Bishop of Worcester](#) and in 1905 was installed as the first [Bishop of Birmingham](#), a new see the creation of which (by dividing his see of Worcester) had been mainly due to his efforts. The second parish church of Birmingham, [St Philip](#), became the cathedral. While adhering rigidly to his views on the divine institution of episcopacy as essential to the Christian Church, Dr Gore from the first cultivated friendly relations with the ministers of other denominations, and advocated co-operation with them in all matters when agreement was possible. In social questions he became one of the leaders of the considerable group of High Churchmen known, somewhat loosely, as Christian Socialists, and helped found the [Christian Social Union](#) at Pusey House in 1889. He worked actively against the sweating system, pleaded for European intervention in Macedonia, and was a keen supporter of the Licensing Bill of 1908. In 1911 he succeeded [Francis Paget](#) as [Bishop of Oxford](#). On 28 September 1917 he licensed 21 women as lay readers called the "Diocesan Band of Women Messengers". These were possibly the first female lay readers in the Church of England. The last one, Miss Bessie Bangay, died in 1987 aged 98.

## **Retirement**

He resigned in June 1919 and retired to London, where he took residence at 6 Margaret Street, as tenant of the parochial authorities of [All Saints, Margaret Street](#). There he remained for several years, celebrating regularly in the church and in the sisters' chapel close by, and taking his usual keen interest in the affairs of the church and parish. At the same time he attached himself to [Grosvenor Chapel](#), South Audley Street, and was licensed to the Rector of [St George's, Hanover Square](#), in whose parish the chapel stands, thus becoming for the first time in his life a licensed curate.<sup>[2]</sup>

He died in 1932 and his body was cremated. The ashes were taken to Mirfield for burial in the church of the Community of the Resurrection. His cope and mitre remain at the [Grosvenor Chapel](#).

## **Community of the Resurrection**

In 1892 he had founded a clerical fraternity, known as the [Community of the Resurrection](#), at Pusey House. He became their first superior, only resigning when appointed Bishop of Worcester. Its members were priests who were bound by the obligation of [celibacy](#), lived under a common rule and with a common purse. Their work was pastoral, evangelistic, literary and educational. They followed him to Radley in 1893, most of them remaining there when he moved to London in 1894. In 1898 the [House of the Resurrection](#) at [Mirfield](#), near [Huddersfield](#), became the centre of the community; in 1903 a college for training candidates for the Anglican priesthood ([College of the Resurrection](#)), was established there and, in the same year, a branch house for missionary work was set up in [Johannesburg](#) in [South Africa](#).

## CHAPTER 1 - REASON

“Reason” is the heading of my commentary to *Charles Gore: Belief in God*. In my first part of this paper I will investigate especially one of Gore's three books, *Belief in God*. Part 2 and part 3 will deal mainly with *Belief in Christ*, and *The Holy Spirit and Church*. These three books, also called *The Reconstruction of Belief*, are all depending on his *Bampton Lectures*, which will be reflected on in part 3. Some other minor books will also be considered. After the three parts I will have a discussion in order to make some conclusions.

### The Old Testament and Reason.

Charles Gore is not arguing with current philosophers. He makes his own “philosophy”. His reasoning leads him to special points about how to make reason meaningful. As we will see his view of “reason” is a little bit broader than it is usually meant nowadays. Gore is not afraid of saying things that could upset people of different kinds.<sup>1</sup> Gore is noticing that he has been convinced since the beginning of his academic studies that reason per se is not contrary faith. Gore will rather see faith and reason as friends, supporting each other. One of the great things that caused quite a lot of debate at the time was Gore's approach to Old Testament Exegesis. More or less he found that according to the reason it is impossible to keep the old point of viewing OT as telling facts only. Gore refers to the OT scholar Heinrich Ewald, (1803-1875) born in Göttingen, where he presented his *Composition of Genesis*. Later on I will deal with the questions exegetical, both OT and NT. Here it is interesting to see how Gore's view of reason forces him to reject the common view of OT.<sup>2</sup> Gore finds Darwin's theory both reasonable and consistent. It would be interesting to see if Darwin's evolutionary theme in some way will effect Gore, specially when he works with comparative religion in *The Philosophy of Good Life*.<sup>3</sup>

### The free search.

Gore tries to combine reasoning theoretically and what is certain practically.<sup>4</sup> And he appeals to the reader to carefully follow him to find the truth.<sup>5</sup> In order to get good results on that way he urges every seeker to be as free as possible.<sup>6</sup> Gore rejects the position “it does not matter what you believe”. Gore says that everyone does act according to their deepest belief. Practical acting reveals one's belief.<sup>7</sup>

Gore finds it necessary to hold together moral, intellectual and metaphysical questions. Today most people are interested in motives why and how do I act. Gore is aware of that people have a sort of background theology, which they find “practically true”<sup>8</sup>

Even though Gore is pleading for reason and science he is referring to artists who try to convey us about the truth of the universe using other methods than scientific models. If man does not recognize this, man would not be a whole person. The person is then as the word Gore uses “maimed”<sup>9</sup>

### What is Reason?

Gore stresses that human reason tries to find a synthesis, almost demanding synthesis. And that is how reason acts. Therefore it is quite natural that reason seeks non-contradictive theories in life general, and also in philosophy. Gore tells that it might be necessary with contradictive thoughts but it is not the

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<sup>1</sup> Charles Gore, *Belief in God*, p.ix

<sup>2</sup> *Ibidem*. p.x.

<sup>3</sup> *Ibidem* p.7

<sup>4</sup> *Ibidem* p.28

<sup>5</sup> *Ibidem* p.28

<sup>6</sup> *Ibidem* pp.29-30

<sup>7</sup> *Ibidem* p. 32

<sup>8</sup> *Ibidem* p. 34

<sup>9</sup> *Ibidem*, p.35



ideal.<sup>10</sup> In order to get a proper view on the totality it is necessary, Gore tells us to use all human faculties, reason, science, intuition, feeling and willing. It is important not to confine/ make too narrow limits. At this point we can understand that Gore's conception of reason demands an opening quality. This view is usually considered to be a personalistic way of looking.<sup>11</sup> Intuition and feeling are a sort of faith according to Gore, in “a broadest scale”, as he put it.<sup>12</sup>

### **The whole Man.**

One example for Gore is Leo Tolstoy. Even though Gore cannot accept everything Tolstoy is writing about Christian belief, he appreciates Tolstoy's meaning that both reasoning and feeling together are necessary.<sup>13</sup> Gore's conclusion is that a man who does not use his reason or his feeling will not express his own self.<sup>14</sup>

It is very important that we ask if belief in God is reasonable.<sup>15</sup> To be an atheist means according to Gore that one cannot see signs corresponding to human reason and mind in the world. An atheist cannot notice a mind with which we can communicate.<sup>16</sup>

### **Reason is ordering.**

A short definition by Gore of reason is, and I quote: “Reason is that in us which demands sequence, regularity, and order in things.” It could be possible to find this definition “meta-physical”, because you are using an entity above the physical facts, so to speak, and that entity explains and orders things.<sup>17</sup>

According to Gore a faith in an universal order makes it possible for science to exist. Gore is therefore determined to connect this universal order, this universal reason, with man's own human reason. The human reason is a sort of reflection of the universal reason.<sup>18</sup>

### **Reason and Beauty.**

We can find that Gore is interesting to make a broadening of 'reason'. Therefore he is not afraid of combining reason with beauty. He says that reason “insists that there is in nature an intention of being beautiful”, ...”there is a spirit of beauty in the universe which communicates with and corresponds with the faculty of beauty in man.”<sup>19</sup>

It is really important to stress that faith in divine revelation is not contradicting the conclusions that reason makes. Reason and revelation are not opposite each other.<sup>20</sup>

### **Reason does not exclude.**

At the same time reason cannot a priori exclude providence or a personal God. It is our duty to examine

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<sup>10</sup> Charles Gore, *Belief in God* p.39

<sup>11</sup> *Ibidem* p.39

<sup>12</sup> *Ibidem*, p.40

<sup>13</sup> *Ibidem* , p.40

<sup>14</sup> *Ibidem*, p.43

<sup>15</sup> *Ibidem*, p.45

<sup>16</sup> *Ibidem*, p.45

<sup>17</sup> *Ibidem*, p.49

<sup>18</sup> *Ibidem*, p.49

<sup>19</sup> *Ibidem*, p.53

<sup>20</sup> *Ibidem*, p.67

this.<sup>21</sup> It is also impossible for reason to exclude the possibility for that universal reason to communicate with human reason, as said before.<sup>22</sup>

Gore takes three examples to sustain his thesis about the possibilities for universal reason to communicate with human reason. Judaism, Christianity and Islam, all three of them are claiming this, even if it is in a different degree. These three religions are believing in a self-revealing God.<sup>23</sup> In the same way the great prophets are speaking to the people and to the moral reason of the people.<sup>24</sup>

### **Gore and the philosophical Idealism.**

Of course Gore's view on reason reflects his epistemology. Even if Gore says that he is not a philosopher, it is quite clear that he is rooted in the idealistic tradition. Gore himself expresses that very well in one of his last books, *The Philosophy of the Good Life*. Gore refers to common sense and what is seen as natural knowledge. And Gore finds this pointing at a Creative Mind.<sup>25</sup>

Gore begins his chapter with the title "Reason and Revelation" by saying: "reason, beauty and goodness can cooperate". That is a sign of Gore's conception of a broader sense of 'reason' compared to the philosophical positivists. That is of course a key to Gore's general high value of human reason, together with this communication between universal Reason and the human one.<sup>26</sup>

Reason is an instrument of truth. Therefore it is quite necessary and we may not play false to our reason. It is not possible to make an antithesis between faith and reason.<sup>27</sup>

A clarifying of his view of reason is it when Gore finds our reason discovering the meaning and the purpose of the world. That means that reason interprets the material. Reason here is the same as mind. So the opposite that "material interprets mind" will not be approved by Gore.<sup>28</sup> Therefore it is not an surprise that Gore dislikes what he calls the "depersonalizing" of the universe, a view which too many intellectuals are supporting.<sup>29</sup>

### **God as rational and personal at the same time.**

Gore follows his line when he frankly claims that he finds an impersonal God or an impersonal mind far less intelligible and far less rational than the conception of a personal God.<sup>30</sup> Gore sees a rational order in the whole universe, and also a purpose of fellowship in the animal world before man. That leads him to the conclusion: there is a personal God.<sup>31</sup>

He cannot see any reason for a dualism or pluralism in the universe. There is no force or no matter outside the absolute God. He finds the revealed religion with its belief in harmony with reason.<sup>32</sup> At the same time Gore is always pointing out: the self-disclosure of God is not a conclusion of human reason. But this self-disclosure demands human intellect in order to get the content of the self-disclosure.<sup>33</sup>

Quite typical for Gore is his ambition to hold together things which usually are set apart. So for example with God's transcendence and immanence: You cannot make God dependant of creation for his

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21 *Charles Gore, Belief in God , p.68*

22 *Ibidem, p.75*

23 *Ibidem, p.75*

24 *Ibidem, p.88*

25 *Charles Gore: The Philosophy of the Good Life, pp.222-223*

26 *Charles Gore, Belief in God , p.133*

27 *Ibidem p.136*

28 *Ibidem, p.137*

29 *Ibidem p.144*

30 *Ibidem p.146*

31 *Ibidem, p.147*

32 *Ibidem p.148*

33 *Ibidem p.149*

own self-expression. His consciousness is not depending on creation. At the same time God reveals himself to men and women in the creation with his self-disclosure. And Gore means that human reason demands that order.<sup>34</sup>

### **Reason and Revelation of God go together.**

Reason demands goodness in God. That is Gore's position. It is no struggle between faith and reason in this area.<sup>35</sup> Gore uses his knowledge about Greek mythology, and he talks about the role of reason, and concludes with the words: "reason welcomes revelation", words which make it impossible with a hostility between the two (reason and revelation).<sup>36</sup>

Even in this vital chapter Gore tells about the divine Word, or Reason, which together with the Divine Spirit, are working throughout the world. Gore is referring to St Paul, Acts 17.<sup>37</sup> Of course Gore has something to say about reason and criticism. Gore is aware of the problems with different epochs and also different kinds of documents.<sup>38</sup>

### **Reason and what is not historical.**

Some subjects are lying outside the history of world, e.g the beginning of the world, and the end. For Gore there is no problem finding Genesis chapter 1 inspired by God, and at the same time finding Genesis 1-11 as no historical report. It is Gore's reason that will make these judgements. I will return to this subjects.<sup>39</sup>

### **Reason and the historicity of New Testament.**

Gore uses his reason to tell that there are no reasons apriori to disbelieve the witnesses of New Testament. This reveals something about Gore being open-minded in exegetical matters concerning New Testament.<sup>40</sup>

Of course Gore's use of the words of reason, reasonable, unreasonable, reveals his opinion of the character of the facts that are presented to us through the New Testament. Gore finds the data from 2 Timothy historical trustworthy. I will as mentioned above in my second part about Revelation point out that Gore is very meticulous.<sup>41</sup> We find the same about Mark and the Gospel according to him. Accuracy and no reason to disbelieve. Here Gore uses the word reason in a quite ordinary way.<sup>42</sup>

Gore tells us the same about the Acts, and when Gore in his book *Belief in God* used the word reason he has a sort of double meaning, one more abstract, reason as an outflow of an universal Reason (God himself) and one more "practical" - reason is an argument supporting a special view.<sup>43</sup>

We will find more of this kind when Gore in his chapter "Historical Worth of New Testament" puts stress on the credibility of the traditional view concerning the authorship of the writings of NT. The Apostle John is one example.<sup>44</sup> Another one is the First Letter of St Peter and the question about the Epistles not coming from St Paul's hand. Of course it is interesting to compare Gore's statements about the internal evidence for the authorship of different Epistles with other exegetical scholars at that time,

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34 Charles Gore, *Belief in God*, p.151

35 *Ibidem* p.161

36 *Ibidem*, p.162

37 *Ibidem* p.164

38 *Ibidem* p.175

39 *Ibidem* , p.179

40 *Ibidem*, p.182

41 *Ibidem*, p.189

42 *Ibidem*, p.193

43 *Ibidem* p.193

44 *Ibidem* p.203

and even with scholars today. So, when Gore is arguing, he does use quite ordinary pro et contra, and that is I would say a typical manner for Gore.<sup>45</sup>

At the same time Gore is very clear in his arguing: the church has nothing to do with literary judgement about the Exegetical problems.<sup>46</sup>

### **Biblecriticism of different kind.**

Yet criticism, which Gore in general supports, is more than historical. It is also a philosophical criticism. We can find this statement from Gore in another work than *Belief in God*. In *The Basis of Anglican Fellowship in Faith and Organization* (Mowbray, 1914) we find the part I: The Claim of Liberalism, where Gore makes a difference between strictly critical criticism on one side and philosophical criticism on the other. That is especially relevant talking about the Miracles of Christ.<sup>47</sup>

It is not surprising that a man like Charles Gore causes some remarks from other theologians. Of special interest in this area where we are studying Gore and Criticism is Paul Avis. He writes a paper called *Gore and Theological Synthesis* where he notices Gore's view of criticism.<sup>48</sup>

The same Paul Avis puts his stress on Gore and the ontological unity of nature and grace. That led Gore, according to Avis, to regard natural and supernatural as terms for one reality. And Gore

himself takes the reason as a witness of the principle of the order in nature.<sup>49</sup> So far, I have tried to present Gore's own view of reason, especially according to his book *Belief in God*. But as mentioned above the Essays in *Lux Mundi*, edited by Gore, forced him to explain his meaning of criticism. It does not prevent Gore to criticize criticism.<sup>50</sup> It is possible for Gore to have a less rationalistic reason. He is more inductive in his reasoning. More discussions of this theme will follow in the second part about Revelation.<sup>51</sup>

### **The Freedom of Will.**

It is even possible for Gore to see the limits for science. Neither physics, and chemistry nor biology have the possibility to take in consideration actions of free will. I think that this is one of Gore's main critics of a materialistic philosophy, when this philosophy is called to be a supposition for science. We have to ask if we are living in a closed universe. I will return to the question when we will come to part 2 and part 3.<sup>52</sup>

Gore has two points about what reason cannot decide a priori.

1. Reason cannot claim God does not exist or could not reveal himself.<sup>53</sup>
2. Reason cannot proclaim what is possible to happen.<sup>54</sup>

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<sup>45</sup> Charles Gore, *Belief in God*, p.211

<sup>46</sup> *Ibidem*, p.212

<sup>47</sup> *Ibidem*, pp.212f.

<sup>48</sup> *Scottish Journal of Theology*, vol 28, pp.461-476, Paul Avis: *Gore and Theological Synthesis*, p.471 "in any full treatment of Gore's thought, a discussion of his view of biblical inspiration, would find its place here, but within the scope of this paper, attention must be confined to three aspects of this third factor in the synthesis: the necessity of criticism, the nature of criticism and the limits of criticism." Other interesting books about Gore are Dr Michael Ramsay who describes him in "From Gore to Temple". G.L.Prestige, Charles Gore (1935), and James Carpenter, Gore: a Study in Liberal Catholic Thought (1960)

<sup>49</sup> Avis *ibidem.*, p.465. Avis is referring to Gore, *The Philosophy of the Good Life*, p.299ff. Gore, *Belief in God*, p.236-237 "But the principle of the order of nature is now seen to be not blind mechanism, but the perfect reason and perfectly free will of the supreme God the Creator."

<sup>50</sup> Charles Gore, *Belief in God*, p.238f.

<sup>51</sup> *Ibidem* p.239

<sup>52</sup> *Ibidem* p.240

<sup>53</sup> *Ibidem* p.284

<sup>54</sup> *Ibidem* p.281



## CHAPTER 2 – REVELATION

### The Exegesis of Old Testament.

As I said in part 1, page 1, Charles Gore was considered liberal, and that due to his view of Old Testament, especially Genesis 1-11. Gore tries to hold two things together. He counts these chapters prehistoric tradition of Semites. That does not mean that these chapters are unuseful. Gore finds it possible that the Holy Spirit can mould and create what is a fundamental principle of all true religion.<sup>55</sup> He denies the Mosaic authorship,<sup>56</sup> but he is at the same time honourable enough to declare that he is not a Hebrew scholar<sup>57</sup>. Gore is referring to the Old Testament scholar, Ewald, (Heinrich Ewald, 1803-1875, Göttingen) who has written *Composition of Genesis*, as I mentioned above. But of course it is quite proper to ask, why choosing this scholar? Even in Germany there were Old Testament scholars, e.g. Carl Friedrich Keil,<sup>58</sup> who questioned Ewald's theories.

### The Action of God reaches its climax.

It is necessary to have a look at Gore's view of both the Old and New Testament, dealing with the question of revelation. Gore expresses the relation between the Scripture and the Revelation, when saying that the Scripture, both OT and NT, is the record of God's revelation. The Scripture itself is not the revelation.<sup>59</sup> God's acting has got its climax in Jesus Christ, Son of God. Therefore it is right to take the battle for Christianity on the ground of New Testament.<sup>60</sup>

### Gore and Evolutionism.

Earlier I said that Gore accepts Darwin's evolutionary theory, and as many people at that time Gore is interpreting the religions according to the evolutionary way of looking at mankind. New Testament is the climax of Old Testament, and looking at other religions Gore finds Christianity the final revelation of God.<sup>61</sup> It does not mean that the other religions are lower, but according to Gore it is possible for Christianity to have their truths included. This sounds quite modern and in a way radical. Christianity is in this meaning inclusive. The question of Natural Theology will appear here.<sup>62</sup>

### Gore as Exegete of the Bible.

When Gore is dealing with the Old Testament he will quite often quote the Fathers. When he writes the little book *The Doctrine of the Infallible Book* 1924, he makes references to St Gregory of Nyssa, Irenaeus and Chrysostom. They have taken the opening chapters of Genesis as allegorical. And Gore has also found a fifth-century book *On the Catholic Faith*, ascribed to Boethius, saying the same thing about allegory,<sup>63</sup> Facts or fiction – it is not only some modern pairs of opposition. Charles Gore tries to keep it on a double level, where 'truth' is not only associated with 'facts' but also with 'fiction'. History-writing is not only a report. It is at the same time an interpretation of events. Gore is anxious to speak about an interpretation of history, especially Old Testament – events. He gives an example of the interpretation of Chronicles by priestly circles (according to the theory of Wellhausen about J, E, P and D) and is asking if it is

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<sup>55</sup> *Lux Mundi*, p. xxii Preface

<sup>56</sup> *Ibidem*, p. xxii

<sup>57</sup> Charles Gore, *The Doctrine of the Infallible Book*, 1924, § 5

<sup>58</sup> Carl Friedrich Keil, *Lehrbuch der historisch-kritischen Einleitung in die kanonischen und apokryphischen Schriften des Alten Testaments*, 1873. I have not found an English translation, and therefore it is possible that Keil's interesting analysis of the same Ewald was not known by Gore. Keil makes his comments on Ewald in 14 different pages, on scientific grounds. It would have been interesting to know if Gore's predecessor as leader for the Anglo-Catholic movement, and at the same time Professor of Hebrew Dr. Edward Pusey was familiar with Keil.

<sup>59</sup> *Lux Mundi*, p. xxviii Preface

<sup>60</sup> *Ibidem*, p. xxvii

<sup>61</sup> Charles Gore: *The Creed of the Christian*, p.29

<sup>62</sup> *Bampton Lectures*, 1891, p. 36

<sup>63</sup> Charles Gore: *The Doctrine of the Infallible Book*, 1924, from § 6

impossible for God Almighty to use even such material.<sup>64</sup>

### **Lux Mundi, Gore and belief in Christ.**

Charles Gore was deeply criticized for his essay and preface in *Lux Mundi*, and this book was printed in a lot of editions, and was read both in England and in US. With ten editions we can suspect that a lot of people were familiar with the new (if so?) Anglo-Catholic thinking. Therefore Gore is urgent to explain his position, and Gore tries to do so in the preface of the tenth edition quite circumstantial.<sup>65</sup> He is very clear of his belief in Christ, the Son of God. Gore declares that Jesus Christ has got all the power and might from God the Father Almighty, and that the apostles got this knowledge and faith through the Holy Spirit after the first Pentecost.<sup>66</sup>

I wouldn't call it 'astonishing' but yet 'unusual', when Gore is talking about the 'inductive' way of studying. We are learning Christian Theology by analyzing the acts of God himself and his revelation.<sup>67</sup> As we can see Gore is stressing the work of Jesus Christ. The self-revelation of God is connected finally to the appearance of Christ, but as mentioned above, Jesus Christ is the climax, the final and absolute revelation of the Triune God. Therefore the manhood of Christ will give us opportunities to take part of the revelation.<sup>68</sup> This understanding does not diminish other earlier acts as divine revelation.<sup>69</sup> Neither is it impossible with miracles due to human understanding, because even the miracles are lying in the hands of God Almighty. That is the crucial point. And the greatest miracle among all the others is the Resurrection of Christ.<sup>70</sup>

### **The Love of God, fact or fiction?**

How then about the love of God? Is it 'fact' or 'fiction'? Gore treats this love of God connected to the Incarnation of Christ. Nowhere but in this act we will be able to recognize the love of God.<sup>71</sup> So once more Gore tries to keep together the Fatherhood of God himself with the love of God through Jesus Christ. They are inseparable. Different types of science cannot discover the love of God. Therefore the fact of God's love rests on God's own act, not on our reasoning, and the act of God is the revelation of Christ Jesus.<sup>72</sup> As Christ Jesus is true God he reveals the Godhead, but at the same time Christ is revealing true manhood.<sup>73</sup> This revelation became a direct action of God himself. It is not an invention of man.<sup>74 75</sup>

### **Gore and the difference between Old and New Testament.**

Because of this it is to expect that Gore finds the revelation in New Testament more complete than the Old Testament.<sup>76</sup> Jesus Christ is the climax of Revelation, but due to the fact that he did not write a word in/for a holy scripture, we are depending on the writings of the apostles.<sup>77</sup> Jesus Christ recognizes Old

<sup>64</sup> *Lux Mundi*, p. xxiii Preface,

<sup>65</sup> *Lux Mundi* preface xxv

<sup>66</sup> Charles Gore: *Bampton Lectures*, 1891, p. 17

<sup>67</sup> Charles Gore: *Dissertations on Subjects connected with the Incarnation*, 1895, p. 205

<sup>68</sup> Charles Gore: *Bampton Lectures*, 1891, p. 21

<sup>69</sup> *Ibidem*, p. 36

<sup>70</sup> *Ibidem*, p. 55

<sup>71</sup> *Ibidem*, 1891, p. 129

<sup>72</sup> *Ibidem*, 1891, pp.130-131

<sup>73</sup> *Ibidem*, p.154

<sup>74</sup> *Ibidem*, p.169

<sup>75</sup> *Ibidem*, p.176

<sup>76</sup> *Ibidem*, p.193

<sup>77</sup> *Ibidem*, p.204

Testament as the Word of God, and it is the preparation for Messiah, Christ Jesus.<sup>78</sup>

The difference between OT and NT Gore tries to clarify even in the exegetical and systematic level. A good example of this is how Gore is arguing about authorship, e.g some of the Psalms.<sup>79</sup> When Gore is referring to the authors of the Scriptures in NT he is more 'conservative' due to his view that we have true witnesses here in NT, quite trustworthy.<sup>80</sup> Another good example is Gore's reasoning about the Virgin Birth. He ascertains that the Gospels of Matthew and Luke are giving us facts about the miraculous birth, and he is arguing in an convincing manner. We can find his summary in the chapter Sin and the Fall in his book *Belief in Christ*, 1922.<sup>81</sup> And in *Dissertations on Subjects connected with the Incarnation*, 1895, Gore is writing about 60 pages to 'defend' the Virgin Birth.

### **Righteousness and morality**

Four years after the *Lux Mundi* and *Bampton Lectures*, which we have analyzed so far, Gore publishes his book *The Creed of the Christian*, 1895. In this book Gore is willingly pointing out that the revelation of God is also a revelation of God in humanity. Gore stresses moral principles within theology, and Gore finds these conscience-questions in other religions too. It is about 'righteousness'. Gore talks about universal revelation of conscience and the revelation through the prophets. Gore finds the spirit of prophecy even in a Zoroaster, a Buddha and Aeschylus. St Paul has no problem with quoting a Cretan poet<sup>82</sup>. At the same time it is quite obvious that Christianity is the climax of divine revelation and the divine light. Gore finds it necessary stressing that there is light in Zoroastrianism, in Buddhism, Judaism, among the Greeks, but, and of course this is an essential remark, Christianity supersedes all other religions.<sup>83</sup>

### **Growing within Christianity.**

Gore is not unfamiliar with 'growing' in Religion. A sort of growing of knowledge Gore calls what is happening within 'foreign religions'. And this form of 'growing' has got the natural goal, Jesus Christ.<sup>84</sup> Christ is the perfect revelation of God the Father, and at the same time the revelation of the capacity and dignity of man.<sup>85</sup>

Of course Gore is in many ways repeating himself during the years. He is quite productive and he is writing about many subjects which will appear more than once. Gore is very convinced that Jesus Christ is the final revelation of God and that is the main reason, why we today have to consider this revelation of Christ with the record in New Testament decisively.<sup>86</sup>

### **The Balance between Reason and Revelation.**

It takes more than ten years before Gore writes three quite extended books. Gore's intention is to give his testament after leaving the bishopric of Oxford. He was upset that priests within Church of England were denying the Virgin Birth, and the Resurrection of Christ.<sup>87</sup> Therefore he began to write these three books. Gore does not hesitate to keep the balance between reason and revelation. It would have been a temptation to diminish the faith and its facts, but Gore takes it the other way around. Gore wants defend

<sup>78</sup> Charles Gore: *Bampton Lectures*, 1891 , p..209

<sup>79</sup> *Ibidem*, p. 213

<sup>80</sup> *Ibidem*, p.249

<sup>81</sup> Charles Gore: *Belief in Christ*, p.278

<sup>82</sup> Charles Gore: *The Creed of the Christian*, 1895, p.28

<sup>83</sup> *Ibidem*, p. 29

<sup>84</sup> *Ibidem* p.33

<sup>85</sup> *Ibidem*, p.34

<sup>86</sup> Charles Gore: *The New Theology - Old Religion*, 1908, p. vii

<sup>87</sup> James Kiefer's short biography, " In the next few years, several Anglican clergy publicly declared that an Anglican might reasonably deny the Virgin Birth and the physical Resurrection of Christ and remain an Anglican. Gore was horrified, and proposed to resign his bishopric so as to devote himself to contending against a position that he believed to be destructive of all Christian faith. His friends persuaded him to reconsider."



reason and revelation at the same time and therefore Gore produces *The Reconstruction of Belief*, the extra name of the three books, *Belief in God, Belief in Christ, The Holy Spirit and the Church*.<sup>88</sup>

### **Gore and Belief in Creation.**

In this trilogy Gore continues his 'double-check', where he once again tries to keep the two together, reason and revelation. No doubt reason is imperfect, but it does not mean that God's self-disclosure is impossible. On the contrary Gore is convinced that the acts of God enlightens the human reason.<sup>89</sup> Of course there is a tension between the early scriptures, e.g. Genesis, and modern science, and this is still a question that causes real debates. Gore declares that Genesis is talking about sudden happenings where God is the Actor, while modern science has got its theories about an age-long process.<sup>90</sup>

### **Gore's criticism of the biblecriticism.**

Gore is convinced that God is prior to creation. He is existing in Himself "before the world was."<sup>91</sup> In order to get on solid ground Gore is proposing that we may start with the written prophets. It is no doubt according to Gore that Old Testament is Holy Scripture. He makes a quotation from Heb 1, and emphasizes that the Spirit is God and that God spoke through the prophets. This does not prevent Gore from talking about different grades and kinds of inspiration in OT.<sup>92</sup>

It is of special interest to see how Gore is investigating sciences and their presuppositions. He cannot find anything that would be a bar, a block, that makes it not valid to believe in the divine revelation. So therefore Gore is representing philosophers and theologians who are quite open and and he is putting questions marks against Ockham's razor, or more exactly a special interpretation of this razor.<sup>93</sup>

Gore is aware of the prejudices and rationalism within historical criticism. He warns against this.<sup>94</sup> This is a crucial point in Gore's understanding of both reason and revelation. Some presuppositions exclude divine revelation or divine acting and Gore will not support this. He cannot find support for recent modernists, who are convinced that the miraculous narratives in New Testament, are not the record of God's revelation through Jesus Christ.<sup>95</sup>

### **What is 'possible action'?**

In the chapter about Reason we saw that reason is not able to declare what is possible or not possible for God's acting. This is also a crucial point for the Revelation, especially God's self-disclosure.<sup>96</sup> Divine revelation is necessary to include, e.g the event with St Peter and his confession.<sup>97</sup> Otherwise he would not have been able to confess "Jesus is the Messiah". And if Jesus Christ would have been the Son of God and that statement would have been accepted by Jewish thinking, it may also have been evident for this thinking that the Son of God would have been sharing the task of creating and ordering nature.<sup>98</sup> So, divine revelation is not only linked to Jesus as Man but also to creation.

### **Reason trying to understand Revelation.**

In Gore's book about Christ *Belief in Christ*, 1922, he is working with the conditions for the Revelation, how Reason is connected to Revelation. We have seen that Gore is anxious to keep the two together, and even in this book Gore uses all his efforts to find support for his view. He is quoting Rudolf Hermann Lotze, 1817-1881, a German philosopher and logician. "Reason must be able to understand the revealed

<sup>88</sup> Charles Gore: *Belief in God*, 1921, p. 67

<sup>89</sup> *Ibidem*, p 7

<sup>90</sup> *Ibidem* p. 138. It would have been interesting to follow a debate between Charles Gore and Fr. Rev. Victor P. Warkulwiz, M.M.S. . Warkulwiz is a Roman Catholic priest with a doctorate in Physics and his book about Genesis 1-11 written 2007 with the title "The Doctrines of Genesis 1-11".

<sup>91</sup> *Ibidem*, p.152

<sup>92</sup> Charles Gore: *Belief in God*, 1921 , p.168

<sup>93</sup> *Ibidem* pp. 169-170

<sup>94</sup> *Ibidem*, p. 177

<sup>95</sup> *Ibidem*, p.178

<sup>96</sup> Charles Gore: *Belief in Christ*, 1922, p. 8

<sup>97</sup> *Ibidem*, p. 87

<sup>98</sup> *Ibidem*, p.94

truth.”<sup>99</sup>

The third book in the trilogy *The Reconstruction of Belief* is *Holy Spirit and the Church*. In the preface Gore has to make some comments about the reactions on his two other books, and he is not satisfied being called 'rationalist'. When Gore is talking about 'revelation' in this book about the Holy Spirit, he quite often uses the word “self-revelation”, in order to make it clear that God himself manifests his own action in the world, and of course in the Church. Let us have a look at *The Holy Spirit and the Church*, 1924.

In the Preface Gore begins to comment on the reactions of his earlier production. He does not find himself a 'rationalist'. Once again he stresses the duty to think freely, as I mentioned in part 1<sup>100</sup> and when Gore mentions the revelation of God he uses the words 'self-revelation' and 'self-disclosure'.<sup>101</sup> It would be correct to call Gore, in special questions, not a neither-or-person, but a both-and-person. He has got a positive thinking about different religions and their experience of divine light<sup>102</sup> and at the same time he is quite clear that there is a great difference between Hellenistic and Jewish theology about God.<sup>103</sup>

How may we define the relation between reason and revelation? We have seen that Gore would like to present the revelation in a reasonable way. It is necessary to do so. Otherwise it will be impossible to understand how God acts. This does not mean that we are using our reason to make the revelation. We can still use our reason to make the pavement smoother, and take away unnecessary obstacles, but we usually do not come to belief through reasoning. There has to be a divine revelation that makes us believe.<sup>104</sup> More about this later on.

### **Gore and the Authority of the Bible.**

Gore speaks about 'authority' in a positive way.<sup>105</sup> As I have said he tries to balance reason and authority. Intellectual freedom does not exclude the positive authority<sup>106</sup> when authority has to do with growing and maturing. Even in this book Gore comes to turn with Old Testament. It is easily done to devaluate Old Testament. It has happened before. Marcion is one of the great examples. For Gore it is not a question of everything or nothing.<sup>107</sup> It is not unreasonable to look for how prophecies were fulfilled according to Gore, even if it is not possible to interpret the fulfilment of every oldtestamental prophecy.

After finishing his discussions about Old Testament Gore is turning to the criticism of the New Testament, and the doctrines of the Church. Scholars, both in 19<sup>th</sup> and 20<sup>th</sup> century have presented the theory that Jesus Christ has no own idea of being the Son of God. It is a sort of churchly invention, Hellenistic and Pauline, and everything that does not fit in this theory is called inauthentic. How does Gore act here, keeping his critical mind and intellectual duty?

### **Gore's points about Christ.**

Well, he answers in seven points *Holy Spirit and the Church*, 1924, page 248-249 :

1. That no merely human measure will fit the Christ of the Synoptic Gospels, who certainly so presented Himself to His disciples as to come to have for them really the \* value ' of God ; and who certainly from time to time spoke of Himself as Son of God in some quite superhuman sense.
2. That St. Paul's testimony gives to the account of the institution of the Eucharist historical value which cannot be ignored.

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<sup>99</sup> Charles Gore: *Belief in Christ*, 1922 , p. 253, "If reason," says Lotze, "is not of itself capable of finding the highest truth, but on the contrary stands in need of a revelation, still reason must be able to understand the revealed truth, at least so far as to recognize in it the satisfying and convincing conclusion of those upward soaring trains of thought which reason itself began, led by its own needs, but was not able to bring to an end." Is not this a good description of how reason stands towards revelation in this matter of the doctrine of the Trinity?

<sup>100</sup> Charles Gore: *Holy Spirit and the Church*, 1924, p. vi Preface

<sup>101</sup> *Ibidem*, 1924, p. 8

<sup>102</sup> See especially Gore's Gifford-lectures “*The Philosophy of Good Life*”, 1930, where Gore is wandering through 'foreign' religions shortly and with a positive view.

<sup>103</sup> Charles Gore: *Holy Spirit and the Church*, 1924, p. 87

<sup>104</sup> *Ibidem*, p.161

<sup>105</sup> *Ibidem*, p.179

<sup>106</sup> *Ibidem*, p.180

<sup>107</sup> *Ibidem*, p. 246

3. That though it is true the disciples were at first, after losing their risen Master from sight, so preoccupied with His glory, and then with the presence of the Spirit whom He had sent down upon them, as to feel no necessity to give account of His person, yet they treated Him, and called upon His name, as a properly divine being.
4. That when St. Paul interpreted His person, it was with a doctrine of the incarnation of the pre-existent Son of God not of a pre-existent Messiah or heavenly man a Son of God whom He co-ordinates with God and even calls God.
5. That this doctrine, afterwards confirmed and fortified by the writer of the Epistle to the Hebrews and the writer whom the Church has called John the apostle, prevailed without rival and without controversy there is no "adoptionist" or other theory to be found in the New Testament.
6. That the Spirit is not by St. Paul, any more than in the Fourth Gospel, identified with Christ, though he is inseparably united with Him.
7. That the institution of the Church and of certain sacraments must historically be attributed to Christ Himself. He finishes by saying that he is prepared to analyze his points if the critics have clear evidence to give.

### **Gore and the 'rationalists'**

The same year as Gore wrote *Holy Spirit and the Church* he also wrote his *The Doctrine of the Infallible Book*, printed in New York 1924, by George H Doran. I have read the book within Project Canterbury/Charles Gore, and the book has no page numbering but instead paragraphs §§ 1 - 8. §7 is written by professor H. R. Mackintosh, D.D., New College, Edinburgh. Gore was invited to write a small book for the Student Christian Movement.

What is there to be found about our subject? First of all, § 1, Gore makes his definition of the rationalists, "specially on the Continent", as persons who cannot tolerate the idea of the supernatural or the miraculous. Gore finds it incompatible with Christian faith, and as is expected, Gore reacts when religion is treated as antagonist to science.<sup>108</sup>

Summing up so far, we can see that Gore is pleading for a broader sense of reason and at the same time that revelation primarily is the Acts of God, and that reason cannot interfere in the acting of God. The task for reason is to be interpret revelation. And that will be my next subject – the content of revelation in what we believe, fides quae, and the faith with which we are believing, fides qua.

## **CHAPTER 3 - BELIEF**

In this part 3 I would like to present Gore's view on Belief. I will also compare what he is writing about Belief and about Faith. Are these words synonomous, or is it possible to discover any differences? In Swedish, my first language, we have only one word, but the meaning can differ, due to the following word. May I, who have not English as my first language, firstly give the explanation for the two words according to The Oxford Universal Dictionary, 1965.

### **Belief / Faith**

Belief/Faith.

1. The mental action, condition or habit, of trusting or confiding in a person or a thing; trust, confidence, faith.  
Faith – orig. fidelity, fealty, used in 14<sup>th</sup> c. to translate L. *fides*, has ultimately superseded 'belief' in this sense
  2. Mental assent to or acceptance of a proposition, statement, or fact, as true, on the ground of authority or evidence; the mental condition involved in this assent 1533.
  3. The thing believed; in early use, esp. a religion. Now often=opinion, persuasion, intuition, natural judgement 1838.
  4. A creed
- Believe.
- A. intransitive
    1. To have confidence or faith in and consequently to rely upon
    2. To give credence to
    3. To believe in, a person or thing
  - B. transitive

<sup>108</sup> Charles Gore: *The Doctrine of the Infallible Book*, 1924, from §1

1. To give credence to
2. To hold as true the existence of...

Faith.

1. Confidence, reliance, trusting
2. Belief in the truths of religion
3. saving faith, conviction
4. the spiritual apprehension of divine truths
5. power to produce faith, confirmation, assurance

This Oxford Dictionary notifies that 'faith' is a translation of the Latin word 'fides'. So, for example when we have got translation of "Fides et Ratio", the Encyclica from the Pope in the year of 1998, it says "Faith and Reason". The expressions, "fides quae" and "fides qua", mentioned above, would according to the Dictionary and consulting an native Englishman, theologically well equipped, give me the impression that Belief and Faith both would be both the mental action, and the creed, Preliminary speaking there is no decisive difference in this Dictionary or in the writings of Charles Gore himself. I would prefer to call it "different emphasis".

### **"Unscience is contrary faith."**

I will take some of his books and articles chronologically and compare 'belief' and 'faith', and at the same time look for the meaning of "belief/faith" in relation to Reason and Revelation. I will start with *Lux Mundi*, 1889. As I mentioned before Gore is rewriting the Preface considering how *Lux Mundi* was received. The battle between science and faith did Gore never accept. Therefore he quoted the well respected Dr. Edward Pusey who uses the words in an university sermon, "unscience is contrary faith".<sup>109</sup>

At the same we can anticipate, as early as in *Lux Mundi*, what has been said as a characteristic for Gore, the unity between belief and action, faith and morals.<sup>110</sup> Gore uses "faith and morals" as a dowsing for his reading of OT. He is very aware of faith/belief that it is connected to 'evidence'.<sup>111</sup> Our Christian faith rests on historical truth, as Gore has said many times. It gives faith/belief a taste of firm substance.

### **Reason – the Interpreter of Faith.**

This faith has got reason as its interpreter. So it is said in chapter II in *Lux Mundi*. This chapter is written by Rev. Aubrey Moore, M.A., Hon. Canon of Christ Church, Tutor of Magdalen and Keble Colleges.<sup>112</sup> Charles Gore himself supports Moore, and in the preface to the tenth edition of *Lux Mundi* 1890, Gore give thanks to Moore for his contribution. At this time Moore is dead. Gore notifies especially Moore's honest ability to hold together faith and science. It is obvious that they both had much in common.<sup>113</sup> The Christian creed is connected to historical facts. Gore notifies that the reason giving assent to the creed is not a special inspiration but historical and trustworthy. Belief, faith, is depending on the trustworthiness. And the content of the Credo, Jesus Christ, born of the Virgin Mary, Son of God, crucified, raised from the dead, exalted. This Christ is the founder of the Church.<sup>114</sup>

### **The Importance of the Fathers.**

Quite often Gore is referring to the Fathers. The Holy, Catholic Church is one of the important parts in the Creed. Gore refers to Irenaeus, bishop of Lyon, and Irenaeus relates the Church to God himself. "For

<sup>109</sup> Charles Gore et al. *LuxMundi*, preface Tenth Edition, 1889, I. footnote:

<sup>110</sup> Charles Gore et al. *LuxMundi*, preface Tenth Edition, p.xviii

<sup>111</sup> *Ibidem*, p.xxviii

<sup>112</sup> *Ibidem*, p.xxxii, p.79-81

<sup>113</sup> *Ibidem*, p.xi

<sup>114</sup> *Ibidem*, p.249

where the Church is there is the Spirit of God, and where the Spirit of God is there is the Church and all grace.”<sup>115</sup> When Gore the year after the publishing of *Lux Mundi* together with his fellow theologians chooses the subject *Ministry and the Church*, it is natural. *Lux Mundi* from 1889 has two chapters about The Church and The Sacraments, but they were not written by Gore. The reactions on *Lux Mundi* were concentrated mostly on the twenty pages. Gore himself is actually astonished that there were too narrow reactions on only one subject, the question about Inspiration and the Holy Scripture. The preface of *Lux Mundi* of the tenth Edition, 1890, contains Gore's views about the reactions, naturally. It is obvious that Gore had expected a more serious dialogue.<sup>116</sup>

Gore's book about the Ministry reveals quite a good knowledge about the Fathers. Now and then Gore finds good reason to quote them. In a comment to Clement, Gore finds it necessary to mark that faith is not a philosophy.<sup>117</sup> Two years after *Lux Mundi* Gore is invited to hold *Bampton Lectures*, 1891. They have got the superscription “The Incarnation of the Son of God”. What is said here in these Lectures is quite decisive for Gore and his coming writing. As in the writings of many Anglican theologians Incarnation is in a way the key to a lot of questions about faith and belief. Quite early in these Lectures Gore establishes that the resurrection of Jesus was difficult to believe. Gore even talks about “the fact of resurrection”. When this fact was believed, then the faith rested on a solid rock. He takes the apostle Thomas as a good example.<sup>118</sup>

### **Nature and the Laws of Creation.**

Gore is resolved to argue that Christian belief is rational. That does not exclude things that does not necessarily appeal to the intellect. Life itself is rational.<sup>119</sup> People has been believing on Jesus, because he is supernatural, not unnatural. An argument that Gore is using is that both the believer and the disbeliever believe in nature. The laws of nature is the laws of God. The belief in Christ as a belief in the Incarnation of the Son of God is according to Gore connected with belief in nature.<sup>120</sup>

### **The moral Aspect of Belief.**

In the whole view of Gore's looking at belief reason plays a great function. Yet belief is not totally depending on reason. You have to consider human desire for righteousness and the sense of sin as a stimuli for belief. This is not a contradiction but a complementary.<sup>121</sup> It is not an exaggeration to say that this is what to be expected from a theologian as Gore with his morality. It is not an accident that Gore has made an interpretation of *the Sermon on the Mount* the same year 1891. It is also about Gore's positive view of the prophets and their impact on Christian belief. Some years later, 1921 Gore preached, about Christian Moral, where this was even more emphasized..<sup>122</sup>

### **Nature and Grace.**

“Nature” and “world” are in a way synonymous, but if then “the world” always means the same as human minds who have turned their minds away from God himself, we will exclude a sound balance between “nature” and “grace”, which I have mentioned earlier. “Nature”, “Reason”, “Belief”, all three of

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<sup>115</sup> Charles Gore: *Ministry of Christian Church, 1889, p. 17*

<sup>116</sup> Charles Gore et al. *Lux Mundi, p.249*

<sup>117</sup> Charles Gore: *Ministry of Christian Church, 1889, p. 25*

<sup>118</sup> Charles Gore: *Bampton Lectures 1891, p. 16*

<sup>119</sup> *Ibidem, p. 29*

<sup>120</sup> *Ibidem, p. 32*

<sup>121</sup> *Ibidem, p.41*

<sup>122</sup> Charles Gore: *Christian Moral Principles - Seven Sermons preached in Grosvenor Chapel as a Lenten Course in 1921, p.2*

them are connected.<sup>123</sup>

Gore finds it suitable to quote the Fathers in these matters. Gregory of Neo-Cesarea shows how Origen is training his pupils, and the belief in God's revelation in the body of nature gave many Christians an insight in the beauty, order, and power of nature.<sup>124</sup> In the same *Bampton Lectures* Gore stresses that an inward faith and outward evidence. He finds this balance quite typical for Christianity.<sup>125</sup> Neither belief in the divinity of Christ nor belief in the Incarnation could be seen as an addition to the original faith.<sup>126</sup> Simultaneously he is aware of that Jesus did not appear after his resurrection to an unbeliever. Historical facts cannot create faith but they are valuable satisfying an existing faith.<sup>127</sup>

### **The Belief of the Heart**

As we can understand Gore is quite conscious about what we usually call "fides quae" and "fides qua". How does this "fides qua" develop? Gore does not exclude "heart" or "mind". Rather will he point out that belief has got its primarily origin in heart and mind. Secondly follows the impression of the historical facts. Gore has got enough experiences among New Testament people to take it this way.<sup>128</sup> The belief of the apostolic churches in Christ, Son of God, redeemer, sending the Holy Spirit is their common faith. This faith and theology is implied from the beginning before the epistles. Christ has founded the Church and he himself is the reason of the faith of the Church.<sup>129</sup> Gore uses as mentioned above the word "supernatural", not "unnatural". Gore stresses that Jesus could not do any miracles and mighty works, where there was no faith. So the miracles were the sign of Jesus' supernaturality, more than evident proof for the faith.<sup>130</sup>

### **The Intermediation of Belief**

The Christian belief is the faith that was delivered by the apostles. The oral tradition was quite important because there were Christian believers before there was any New Testament, and Christ himself did not write anything on paper. The same Christ said that a person who hears the apostle will listen to God himself. The faith-tradition, later called "regula fidei", is a fair witness of the Christian creed, and this tradition is formed within a Christian 'corpus', the Christian Church. Gore calls it "a confederation of societies".<sup>131</sup>

### **The Divine Inspiration of Old Testament**

It is not astonishing that Gore mentions the faith and the relation to O.T and its exegetical question marks but it is worth noting that Gore looks at the O.T through the belief in Christ. Doing it this way he finds it natural to speak of divine inspiration even for O.T, and it would not be Gore if he did not see this movement towards the Incarnation, as a sort of evolution in theological matters, where Christ is the climax. O.T is, according to Gore, preparing for the Christ. That will do for the faith.<sup>132</sup>

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<sup>123</sup> Charles Gore: *Bampton Lectures 1891*.p.44

<sup>124</sup> *Ibidem*.pp.46-47

<sup>125</sup> *Ibidem*, pp.62-63

<sup>126</sup> *Ibidem*, p. 63

<sup>127</sup> *Ibidem*, p.80

<sup>128</sup> *Ibidem*, p.86

<sup>129</sup> *Ibidem*, p.91. This is written years before the kerygma theology by Rudolf Bultmann

<sup>130</sup> *Ibidem*, p.138. Yet it is possible to find occasions in New Testament, where people started believing as a result of the action of Jesus himself, not everytime, but sometimes.

<sup>131</sup> *Ibidem*, pp.204-205

<sup>132</sup> *Ibidem*, p.211

## **The Divine Nature.**

In the *Bampton Lectures* Gore is talking about Christ as the Incarnation of the Son of God, of course. But now and then he returns to the question of faith/belief and Science. In his Lecture II Gore finds a common arena, so to speak, where faith within Christianity and Science is faith in something divine, because we are talking about Nature. And Nature itself is divine. It is the work of God. Gore cannot call Nature as the Enemy of reason and faith. Nature will be on the same line as the Incarnation itself.<sup>133</sup> Gore is always eager to keep together faith in Nature as God's work and faith in a Person, Christ himself. Faith in Christ is faith in God. Union with Christ is union with God.<sup>134</sup> Typically this statement will be the start of Bampton Lectures, page 1!

## **Belief in Creation and in Christ.**

Gore notifies that the Church offers no definite dogma about Atonement or the inspiration of Holy Scripture. Of course the Church insists on the truth of Atonement and the Inspiration, but it is really something especial with the person of Christ. It is not possible for the Church to be uncertain about Christ as the teacher of a divine revelation. This is the Faith above all.<sup>135</sup> This faith in Christ has to be as much good faith as faith in Nature.<sup>136</sup> This faith in Christ is at the same time faith and belief in the works of Christ. Gore supports his view by quoting John 14, 11. The main fact for faith and belief is the resurrection of Christ. This is the final evidence.<sup>137</sup>

## **Testimonies for Belief.**

Faith does depend upon testimony. We have to submit ourselves to evidence.<sup>138</sup> Christ made His appeal to faith, but he did not demonstrate in a mathematical way (a sort of logical and verifiable manner) what would be the content of faith, the "fides quae".<sup>139</sup> Jesus postulated a will to believe. He hoped that faith would appear. This will to believe, will to faith, is very important for Gore, in order to hold man together, reason and will, and as we have seen earlier, feeling.<sup>140</sup> It is interesting to see how Gore is using St. Luke and his approach to Theophilus in order to help Theophilus to believe. A trustworthy narrative is quite enough.<sup>141</sup> Actually it is not those who believe traditionally who do not follow the evidence. It is those who are denying the evidence doing violence to the facts.<sup>142</sup>

## **The Life of Belief.**

As mentioned Gore has got an interest for the Creeds. These are quite important for the faith. They are summaries of the original Christian faith. The creeds are guardians of faith and belief, and they do not add anything to the Scripture.<sup>143</sup> It is also obvious that faith is expressed in life, in worship and in martyrdom. And all the time faith referred back to the apostles and their teaching. They were the persons who authorized the faith. In this context Gore makes a difference between a faith and a science.<sup>144</sup>

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<sup>133</sup> Charles Gore: *Bampton Lectures 1891* p. 260,

<sup>134</sup> *Ibidem*, p.1

<sup>135</sup> *Ibidem*, pp.28-29

<sup>136</sup> *Ibidem*, p.33

<sup>137</sup> *Ibidem*, p.55

<sup>138</sup> *Ibidem*, p.60

<sup>139</sup> *Ibidem*, p.62-63

<sup>140</sup> *Ibidem*, p. 63

<sup>141</sup> *Ibidem*, p. 74

<sup>142</sup> *Ibidem*, p.80

<sup>143</sup> *Ibidem*, p.90

<sup>144</sup> *Ibidem*, pp.93-94

## The shared Belief

This faith is shared by Athanasius, Augustin, Origin, Tertullian, Ignatius and Clement. And it a faith in the realities of the Trinity and the Incarnation.<sup>145</sup> The faith is in union with Jesus Christ and at the same time with the Father of Heaven and Earth.<sup>146</sup> Gore is not foreign to use the words from Heb 11 “By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things that do appear.”<sup>147</sup> Christ himself is the founder, the creator of faith. The person of Christ is both object and subject of Faith. He has got the proper Authority. Christ himself speaks about faith as the work of his Father.<sup>148</sup>

At this point I have said it many times; Gore finds it urgent to hold together the rationality in Faith without Faith ceasing to be Faith. He quotes St Anselm “having begun by believing I have grown into understanding.” Gore points out that it is important with an attitude of acceptance, of adoration, of faith. All of it rests on the person of Jesus, he who according to Gore is the very reason and word of the Father.<sup>149</sup> Faith is a part of “tradition” in a special meaning. 'Tradition' is more than the custom of Christmas-tree! “Tradere” (latin) is to “hand over”. See 1 Cor.15. Christian teaching was orally transmitted originally.<sup>150</sup> The opposite to 'faith' is not 'reason', but 'unbelief', in some cases 'sight'<sup>151</sup> Faith in NT is frequently spoken as an initial act. A man or women had become a Christian, and according to St Paul, it works by the hearing of faith. The faith recognizes “Jesus is the Lord”, and that insight makes an effect morally.<sup>152</sup> This faith is itself the gift of God by the Holy Spirit.<sup>153</sup>

## Faith leads to Action.

Faith has got a special task intellectually – to meditate upon the Sacred Name. And this action gives an input to man's will to act ethically.<sup>154</sup> Faith is not passive.<sup>155</sup> This faith, this belief in one God came from Abraham. The faith in the triune God, Father, Son and Holy Spirit, has got its origin in Jerusalem.<sup>156</sup> And to the 'fides quae' belongs the belief in Christ, the second person of the Trinity. This person was made very man by taking flesh by the Virgin Mary. Jesus Christ lived, suffered, died, raised again, returned to his Father, taking part in his power at His right hand side. This is the short version of Faith/Belief, part 2 in the Credo, what is actually the “Fides quae”. And it is according to Gore very important that the Son of God, Jesus Christ was and is present and manifesting himself in the Creation, in nature, in conscience, in the inspiration of prophets, even in the movements of society.<sup>157</sup> And Gore combines Christ as the second Adam with the Virgin Birth. The birth of Christ is a new creative act of God.<sup>158</sup>

In a way 'faith' (fides qua) was necessary to get the power from Jesus Christ. Faith is saving men and women.<sup>159</sup> This 'fides qua' is getting power from the Lord, and finds it trustworthy enough to rely on Scriptural writings, describing this 'miracle' about the women and her nearness to Christ and what

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<sup>145</sup> Charles Gore: *Bampton Lectures 1891*, p.110

<sup>146</sup> *Ibidem*, p.136

<sup>147</sup> *Ibidem*, p.151

<sup>148</sup> *Ibidem*, p.189

<sup>149</sup> *Ibidem*, p.191

<sup>150</sup> *Ibidem*, p.205

<sup>151</sup> *Ibidem*, pp.226-227

<sup>152</sup> *Ibidem*, p. 245

<sup>153</sup> *Ibidem*, p.245

<sup>154</sup> *Ibidem*, p.246

<sup>155</sup> *Ibidem*, p.247

<sup>156</sup> Charles Gore: *The Creed of the Christian*, 1895, p. 30

<sup>157</sup> *Ibidem*, p. 36

<sup>158</sup> Charles Gore: *Dissertations on Subjects connected with the Incarnation*, 1895, p.11

<sup>159</sup> Charles Gore: *The Creed of the Christian*, 1895, p. 81



happened. This event is in a supernatural way, to use Gore's own word about Christ, a sign of a new creative act, supernatural but not unnatural.<sup>160</sup> It is what is to be expected when Gore in his Dissertation on Subjects connected with the Incarnation, written as early as 1895, connect the faith in the Virgin Birth with the Incarnation, and from the Incarnation with Christ as the Second Adam.<sup>161</sup> And as I have mentioned earlier, Gore is very outspoken that Faith ought to be lived as a life, not as abstract idea, with God and fellowship among men and women.<sup>162</sup>

### **The Authority of Belief.**

Gore speaks clearly about Christian life in faith. He is talking about laws from Christ Jesus, who is the perfect example. He is the real illustration of good moral life. Christ has got the Holy Spirit, who gives him inward power.<sup>163</sup> Christians have to be witness-bearing and that includes fidelity.<sup>164</sup> This does not exclude good faith with influences by authority. It could be an individual whose whole life seems to be trustworthy. In that respect 'authority' is not dangerous.<sup>165</sup>

### **The Security of Belief.**

In his collection of *Lent-sermons and lectures*, held by Gore in the cathedral of Birmingham 1907, he tries to clarify the relation between theology, religion, revelation, faith and the dogmas. The intellect tries to tell people what the religious faith is about, and at the same time connect the faith with the thought of time.<sup>166</sup> The Christian faith is not in any way speculation. The Word of God gives the security, because Christ himself has uttered the Word of God.<sup>167</sup>

### **Belief and what is historical.**

As we have seen earlier Gore now and then talks about faith and historical criticism. Gore started in *Lux Mundi* 1891 and some years later, 1908, he writes his *New Theology – Old Religion*, where we can find a passage “believing the Gospels strictly historical”. Of course Gore has heard quite a lot of objections to his faith and belief, when he does not think of some parts of the Old Testament as historical. Gore takes an example from common English history, e.g. about the doubtful history of King Arthur. It is not the same as to say that the continuation with George the Fourth, or Richard the Second, is not true at all. The faith in the truth of the Gospels is depending on first-hand evidence with authentic narratives. Gore loves St Luke!<sup>168</sup>

To the basic of Gore's belief and faith belongs the possibility for God Almighty not being limited by the world itself. The world is created by God. Miracles may not violate the order of the world, in the deepest sense the mind of God. The Lord has got his free will.<sup>169</sup> Gore is quite free-hearted, when he speaks about sick people being healed. St Luke, evangelist and physician, has got knowledge enough to be reliable.<sup>170</sup> In the same opus, *New Theology-Old Religion*, Gore establishes the belief of the apostles that Christ has been seen several times as risen from the dead, and that causes the belief in Christ's triumph over death. And it is the same body of Christ, only transmuted.<sup>171</sup> This faith about Christ's person is basic

<sup>160</sup> Charles Gore: *Dissertations on Subjects connected with the Incarnation*, 1895, p.40

<sup>161</sup> *Ibidem*, p.63,

<sup>162</sup> Charles Gore: *The Philosophy of the Good Life*, 1930, p.175.

<sup>163</sup> *Ibidem*, p.283

<sup>164</sup> Charles Gore: *The Test of Theological Development*, 1900,

<sup>165</sup> Charles Gore: *New Theology – Old Religion*, 1908, p.17

<sup>166</sup> *Ibidem*, p.17

<sup>167</sup> *Ibidem*, p.54-55

<sup>168</sup> *Ibidem*, p. 101-102

<sup>169</sup> *Ibidem*, p. 112-113

<sup>170</sup> *Ibidem*, p. 115

<sup>171</sup> *Ibidem*, p. 118

faith, and disbelievers are mostly adherents of quite another and different Theology.<sup>172</sup> Gore treats the witnesses of the risen Christ according to the New Testament as reliable and trustworthy. This faith is standing and falling with this fact.

### **The Catholicity of Faith**

Gore once more says that historical testimony is not all that goes to make faith, “but the historical claim must be supported by good historical testimony.”<sup>173</sup> This faith again is expressed in the catholic creeds and they are marks of the common Christian faith. They represent what has been universal Christianity.<sup>174</sup> Gore is really convinced that there have been differences between the Christian faiths of several centuries but they will not touch the central body of faith.<sup>175</sup>

Charles Gore was clearly enough a friend of Faith and Work. And that therefore it is still natural for him to stress on the power of the Church to “maintain its moral witness in the world” and that “will depend upon its steadfast adherence to the catholic faith”, to quote his *Dominant Ideas and Corrective Principles* from 1918.<sup>176</sup> How the Church manage to keep this moral witness is connected to maintaining the faith.<sup>177</sup>

Gore keeps his conviction that there are scholars who are interested to maintain the Christian faith, scholars being open-minded, curious of historical inquiries.<sup>178</sup> And this Christian faith and belief, confessed in the great Church, comes first, before it becomes a conviction of an individual. In this book, from 1924, Gore will once more say his “all this I steadfastly believe”, the words in Baptism, when the Apostles' Creed has been confessed. It would be right to give Gore credit for his wish to from his beginning of his theological work to the end, to unite himself to the faith of the Church.<sup>179</sup>

## **CHAPTER 4 - CONCLUSIONS**

### **Reason**

Charles Gore considers reason as an interpreter of truth. Therefore it is impossible for him to Build a barrier and a wall between reason and faith, or reason and belief. Reason is good. It helps science to look at the universe, the place for men and women. Gore has no interest to double book-keeping, one for the faith and its reality, and another for reason and what reason can find. Human reason is an outflow and emanation from the Universal Reason, which for Gore is the same as God himself. Reason has however no right to decide what is supposed to be possible for God to do in his acting. And reason has to take in consideration both human free will, and human feelings.

When Gore looks at science he finds it necessary to emphasize that science is depending on reason and reasoning. Gore is aware of different kinds of sciences. Reason tries to understand the coherence in life, and therefore Gore is rejecting the scepticism, which is unproductive. So, actually Gore is working with the simple question, repeated during the centuries, how is it possible to know anything at all. Of course Gore, being a non-philosopher is interpreting reason according to this Universal Reason, which makes it possible to know not everything but something enough. Gore is an idealist, when he says that mind interprets the materiel, but it would not be right to call Gore new-platonic even if he has studied Plato as

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<sup>172</sup> Charles Gore: *New Theology – Old Religion*, 1908, p. 129

<sup>173</sup> *Ibidem*, p. 129

<sup>174</sup> *Ibidem*, pp. 211-212

<sup>175</sup> *Ibidem*, p. 214

<sup>176</sup> Charles Gore: *Dominant Ideas and Corrective Principles*, 1918, p.25

<sup>177</sup> *Ibidem*, p.26

<sup>178</sup> *Ibidem*, pp.26-27

<sup>179</sup> Charles Gore: *The Holy Spirit and the Church*, 1924 pp.286-287,

carefully as any Anglo-Catholic theologians. Gore has got too much of respect for historical facts. Therefore is it natural that he stresses the Incarnation so often.

It is tempting to draw lines to our own time today from Gore's reverence for human reason as something reflecting this Universal Reason. We have been given "Fides et Ratio", from the Pope 1998, but it is also possible to see a connection with Information Theory, where scientists are using the fact of DNA as a sign of information from an Informer. Information is always created by an informer. See further in this matter<sup>180</sup>. The main reason for Gore to value reason itself is his conviction that God himself, the Universal Reason, becomes Man. The Incarnation is his main theological key and guiding star.

## **Revelation**

The Incarnation is for Gore a little bit broader than only connected with Jesus Christ, the Son of God. God himself is incarnated in human conditions, even before Christ. Therefore Gore looks relatively positive at other older religions. He would not be afraid of similarities between different religions, especially not when we are talking about righteousness and human morality. Gore is well connected with the Fathers, dealing with the Creation according to the Bible. The Bible itself is not the Revelation. The Holy Scripture is the record of the acts of God. This is a difference compared to e.g. Islam and the Koran. This intellectual position for Gore does not diminish his reverence for the Bible. Gore's view of some parts of the Old Testament is depending on the common view of science and creation. This does not prevent Gore from finding OT inspired by God. When Gore is dealing with the scriptures in New Testament he appreciates and recognizes the historical trustworthiness more than he does, writing about OT.

Gore has quite a respect for historical accuracy. Therefore it would have been interesting to listen to a conversation between Gore and scholars with good knowledge of old times in the Orient, e.g. Dr. Kenneth Kitchen, professor emeritus in Egyptology.<sup>181</sup> Gore is convinced that the Church, founded by Jesus Christ himself, has got it right when forming the Creeds. Gore treats the narratives in New Testament as events, e.g. the miracles by Jesus, and the main wonder is the Resurrection of Christ. And the question about Virgin Birth according to the Creed is well recorded in the New Testament, both in the gospels of Matthew and Luke. Other writings are presupposing this act of God. Gore is especially underlining the ability of St Luke, the physician, to make good enquiries.

## **Belief**

Charles Gore does not wish to be called 'rationalist'. Yet he is appreciating 'reason' so much, that it would be more natural to call him 'rationalist' and not the opposite. He is aware of the limits of reason, and also science. No discussions about that, but he can accommodate two views, different on the surface, but in the long run, necessary due to historical trustworthiness. Reason cannot create faith or belief. It is a gift from God through the Holy Spirit, but at the same time the Church is obliged to take away unnecessary obstacles for real belief. Gore finds it natural that the Church has not the task to interfere in the matters of exegetical question-marks. Therefore he feels free to support some oldtestamental scholars and their theories. Belief is not unreasonable. Reasoning is not a foreign element in Christian Faith. Belief is depending on historical trustworthiness of New Testament, especially. Therefore this 'fides quae', confirmed by the Church itself, and 'fides qua', the faith of the individual person, are closely connected.

Belief is belief in a Person, Jesus Christ, the Son of God, God himself incarnated. Therefore Christ is

<sup>180</sup> Werner Gitt: *Am Anfang war die Information*, 1994

<sup>181</sup> Kenneth Kitchen: *Ancient Orient and Old Testament*, 1966. Dr. Kitchen is professor em. in Egyptology University of Liverpool.

both the Revealer of God's will, and the real Man. Manhood and humanity is totally perfect in Christ. Belief in Christ is both to put one's trust and confidence in the resurrected and living Christ and at the same time to hold the facts about God, the Father, Jesus, the Son, and the Holy Spirit, as true and real. This duality in belief and faith is expressed by Charles Gore, in his writings and sermons. His effort to make a Reconstruction of Belief will last.

- 1 *Charles Gore, Belief in God, p. ix* "My argument is positive. It is a statement of the reasons which seem to me convincing, except incidentally, in describing or arguing against rival beliefs. Thus I offer no survey of the rival beliefs of current philosophers."
- 2 *Ibidem. p. x.* "I have, ever since I was an undergraduate, been certain that I must be in the true sense a free thinker, and that either not to think freely about a disturbing subject, or to accept ecclesiastical authority in place of the best judgement of my own reason, would be for me an impossible to reason against the light. I must go remorselessly where the argument leads me. Thus when in the early seventies I was preparing for ordination, and Ewald had seriously convinced me that the old-fashioned view of the Old Testament was impossible to hold, it never presented itself to me as possible that I could substitute the traditional view in place of the scientific in my own mind on the ground of authority or agree to teach it. There was nothing for it but to make what seemed to me fairly certain as evident as possible to my examiners for orders, and also to show how reconcilable I thought it with the Creeds. But at the same time a cordial agreement with Ruskin against the dominant Political Economists, and other causes, prevented my ever confusing my duty to reason with any attribution of infallibility to the intellectuals of the day."
- 3 *Ibidem. p.7* "The theory was, in fact, first given reasonable consistency and plausibility by Darwin. Darwin himself denies that before he published his Origin of Species \*1 the subject was in the air " or \*2 that men's minds were prepared for it."
- 4 *Ibidem. p.28* "We must brace ourselves individually and deliberately to the task of facing the intellectual questions and seeing if we cannot reach decisions, at least provisional decisions such as can be the reasonable basis, when put to account in life, of practical certainties."
- 5 *Ibidem, p.28* "I appeal, therefore, in this book to men and women of ordinary intelligence and education, discarding prejudices and arming themselves with nothing but the resolute determination to know and follow the truth, to begin with me at the beginning, and seek to build the fabric of a belief which they can feel in their conscience to be reasonable and convincing. "
- 6 *Ibidem, p. 29-30* "This lack of order or proportion in our religious convictions is, in part, the reason why they are so easily thrown into confusion. But if we are seeking to reconstruct a rational fabric of beliefs, we must begin at the beginning ; and there are certain qualities of mind which are, I think, essential. 1. We must make ourselves as free as possible from the passions bred of antagonism and disappointment."
- 7 *Ibidem, p. 32* "Our manhood calls out for assurance, if we can reasonably have it. The popular suggestion that " it does not really matter so much what exactly a man believes " is a fallacy. However many instances we may find of beliefs that have no influence on conduct, of atheists who live as Christians and Christians who live as atheists, yet on a broad view of human nature, in the long reaches of human life, we cannot but see that how men and women behave depends on what they really believe about the unseen foundations of life, about God and duty, about heaven and hell."
- 8 *Ibidem, p. 34* "For we cannot thus separate the moral from the intellectual or metaphysical question. As has already been said, the strain to-day for multitudes of men and women is especially upon the moral standard. Because it lacks the support of a clear faith, the moral standard either breaks down or becomes lowered to the level of popular opinion. To this extent certainly the mass of men are rational, that they want to know why they should pursue a difficult and, as it often appears, a solitary course of action, inconsistent equally with their apparent interests and the common opinion of their fellows. And in effect this means that they must have some sort of theology. No doubt their reason for assenting to their creed may be mainly the moral reason the kind of reason which can be best expressed as the conviction that a belief which is necessary for a good life must be true or, as people say, "practically" true."
- 9 *Ibidem, p .35* "Consider the great artists. They convey to us truth about the universe which we are maimed beings if we do not recognize, but which is apprehended and conveyed and appreciated through methods wholly different from the methods of scientific reasoning, and which scientific reasoning can neither reach nor communicate."
- 10 *Ibidem, p.39* "Nevertheless, there is a tendency in philosophy to-day, and not only among pragmatists, to carry the toleration of contradictory theories to a point which seems to me to subvert rationality altogether. It is surely of the essence of reason to demand synthesis. It may be necessary to entertain contradictory theories simultaneously, at least for a time, where different classes of fact seem to force them upon us, but at least this should cause in our minds " a pressing uneasiness " and not be allowed to subvert the essential rational demand for a consistent universe."
- 11 *Ibidem, p.39* "if we want to reach the whole truth, so far as we can, concerning the world we live in, we must trust the whole of our faculties not our powers of abstract reasoning only, or only our powers of scientific discovery higher or lower, but also the more emotional and active powers of our nature its capacities for intuition and feeling and willing. Anyone, in fact, who examines himself must almost certainly reach the conclusion that a great proportion of the convictions of his own mind, such as he would find it impossible to repudiate without repudiating his humanity, and impossible even to doubt without being self-convicted of treason against the good, have been arrived at by feeling ; whether it be by a moral or religious tradition being verified and approved in his own conscience and experience, or by some feeling being aroused in himself individually and acted upon, and not by any process of reasoning. "
- 12 *Ibidem, p.40* "This means, on the broadest scale, that feeling, generating an inward vision of reality, or intuition which is faith of a sort, because it runs ahead of all reasoning and even resents its interference is a large part in our

human equipment as searchers after truth and reality.”

- 13 *Ibidem, p.40* "The Confession of Leo Tolstoy, surely among the most moving of modern documents, though neither our feeling nor our reason may accept all his conclusions, yet suggests convincingly one thing at least how reasoning and feeling combine and intertwine in all genuine search for the truth, feeling insisting on reopening questions which reasoning had sought to close, sometimes gaining the victory over reasoning, sometimes corrected by reasoning, but always, so to speak, intervening, if reasoning is to be kept from losing itself in vacancy or self-despair."
- 14 *Ibidem, p.43* "Thus no theory of the world can claim to be the truth for a man which either ultimately tends to paralyze his will or quench his feeling or baffle his reason. For these qualities, taken altogether and not apart, are the expression of his fundamental self."
- 15 *Ibidem, p. 45* "Nevertheless we must not hurry forward, but ask first whether belief in God at all is reasonable, and, if so, why."
- 16 *Ibidem, p.45* "Fundamentally to disbelieve in God to be an atheist means, I suppose, that we see in the world of which we form a part no signs of anything corresponding to the mind or spirit or purpose which indisputably exists in man no signs of a universal spirit or reason with which we can hold communion, nothing but blind and unconscious force."
- 17 *Ibidem, p.49* "Reason is that in us which demands sequence, regularity, and order in things. It resents mere accident and chance occurrence. "
- 18 *Ibidem, p.49* "This faith in a universal order a faith continually more and more fully justified is what makes science possible ; and philosophy accompanying or anticipating science finds in this response of nature to the demand of reason the irresistible evidence of a universal reason or mind, ensouling nature, of which the reason or mind in us is the offspring or outcome, participating in and co-operating with the universal reason. This belief in the universal reason, with which our reason holds communion, was the Theism or belief in God of the educated world into which Christianity came."
- 19 *Ibidem, p.53* "Our reason insists that there is in nature an intention of being beautiful we cannot call it anything else long prior to the existence of man in the world, which man first had the faculty to appreciate ; or, in other words, that there is a spirit of beauty in the universe which communicates with and corresponds with the faculty of beauty in man."
- 20 *Ibidem, p.56* "Like reason itself, of which it is an aspect, like beauty, so righteousness belongs to the universal and eternal Being, and, because this is so, men have called this Being God, and worshipped it."
- 21 *Ibidem, p.67* "Now, no doubt this idea of positive divine revelation has often been so presented, both in its relation to reason and in its relation to natural religions, as to be very difficult of acceptance. Faith in divine revelation has been set in opposition to reason. The merit of faith has been represented as if it lay in triumphing over reason. But this kind of representation may be simply a misrepresentation. It may be the case that revelation supplements but in no way contradicts the conclusions and intimations of "unassisted" reason. Perhaps there is no real justification for setting revelation and reason in opposition at all."
- 22 *Ibidem, p.68* "But we do not, for the most part, feel that we have any apriori reason justifying the exclusion of the possibility of a particular providence and a personal God. Is it not our duty at least to examine the question of the reality of a divine revelation which certain religions press upon us ?"
- 23 *Ibidem, p.75* "Thus we may peremptorily refuse to decide a priori that the supreme reason or God cannot directly communicate His mind and purpose to the reason and conscience of men. The opposite anticipation is at least as tenable."
- 24 *Ibidem, p.75* "Unhindered therefore by any prohibitory dogma of the reason, we may approach the real question, which is one of fact. The religion of Israel, on which Christianity and, in a different degree, Mohammedanism are based, claims that such a revelation has been given. It has persuaded the whole Western, and in a sense the Mohammedan, world over long centuries of the truth of its claim. And, what is much more important, the strength of our morality has been drawn from the belief in a self-revealing God. The belief has obvious power."
- 25 Charles Gore: *The Philosophy of the Good Life*, pp.222-223, "Epistemology again seems to point to an original Creative Mind. The man of common sense postulates both the self which knows the world and the world of natural objects which he comes to know through his senses, including people like himself who share this knowledge. As soon as the scientific analysis of knowledge begins, it appears that the verdict of common sense requires profound correction. The world of natural objects appears not to be a direct product of sensations, but a mental construction upon the basis of sensations. As a result of this analysis, a series of famous philosophers have formulated a subjective idealism which declares that all is mind; and they appear to the plain man to be denying that the existence of a world external to the individual mind, or of other individuals external to himself, is more at best than a precarious conjecture. This is from the point of view of common sense, with its agelong experience of the verification of its instinctive assumptions, a ridiculous conclusion."
- 26 *Ibidem, p.122* "As has been already noticed, the prophetic conception of God insisted upon His presence everywhere, as the spirit of life and order in all things. Hence it coalesced easily with the philosophic doctrine of

the divine reason immanent in the world, which occupied the minds of thinking men when the Christian religion began its course."

- 27 *Ibidem*, p.129 "The " word of God " must plainly be received in faith. It is not the product of human reasoning. But so accepted as true, it can be and must be the basis of a fresh philosophy. So the Christian Church which inherited the prophetic teaching, as it was renewed and deepened in Christ showed itself at home in the highly intellectual and philosophical world of the Graeco-Roman Empire. It showed itself a body as well able to think philosophically as to live and die nobly."
- 28 *Ibidem*, p.133 "We had found that reason and beauty and goodness cannot be regarded as merely qualities of our minds. They belong to the universe of things. There is an "eternal, not ourselves," which is at once reason and beauty and goodness, with which we can hold communion and co-operate."
- 29 *Ibidem*, p.136 "And we are bound to claim the fullest liberty for science, and for reason in all its legitimate activities, because reason is at the last resort our only instrument of truth. Thus we cannot play false to our reason, or be content with any crude antithesis between faith and reason, faith, we find, being only reason in the making."
- 30 *Ibidem*, p.137 "It is our reason which compels us to see spiritual meaning and purpose in the world. It is our reason which forces us to interpret the material in terms of mind and not mind in terms of the material."
- 31 *Ibidem*, p.144 "It appears as if philosophical intellectualism was always at work to depersonalize the universe : see Pratt's Religious Consciousness, p. 17, quoting Von Hügel : " The intellectual and speculative faculty seems habitually, instinctively to labour at depersonalizing all it touches." Cf. an interesting article by F. C. S. Schiller on William James (Quarterly Review, July 1921, pp. 31, 35) : " Ever since Plato the treatment of personality has been involved in inextricable difficulties, because the accepted theory of knowledge has found no room for it." . . ." The academic attempts at dehumanizing personality." Cf. also an interesting article by Dr. Relton in Theology (S.P.C.K.), August 1921, on " The Meaning and Value of Finite Individuality."
- 32 *Ibidem*, p.146 "It is not, however, in any distrust of abstract reason, but by making the fullest use of it that I am capable of, that I, for my part, declare that I find the conception of an impersonal God an impersonal mind or righteousness in nature which is the conception of the higher pantheism, really far less intelligible and far less rational than the conception of a personal God. "
- 33 *Ibidem*, p.147 "If I see in the whole universe a rational order, if I see a purpose of beauty in the world prior in time to man's appearance, and a purpose of fellowship and love becoming dominant in the animal world before man, the conclusion which my reason welcomes coincides with what the prophets proclaim as God's word that His conscious purpose is behind all, the background of all development and all progress, and the security of their final goal. The revealed religion undoubtedly postulates a God who is the absolute ;"
- 34 *Ibidem*, p.148 "But the revealed religion strenuously contradicts the idea of any ultimate dualism or pluralism in the universe the idea of any original " matter " If or force or will outside God or other than God. And in this it seems to me to be in harmony with reason."
- 35 *Ibidem*, p.149 "But we have seen reason to believe that a self-disclosure of God has been granted to us " from above," not as a conclusion of human reasoning, but yet through human minds, and in such a manner as has necessitated its expression in intellectual propositions. "
- 36 *Ibidem*, p.151 "no idea of God can be satisfactory to our reason which at the last resort makes God dependent for self-expression upon creation that is, represents God as immanent in nature and not transcendent. And He cannot be spoken of as transcendent unless He can be conceived of truly as "living His own life" prior to and apart from creation."
- 37 *Ibidem*, p.161 "What I am conscious of is not a struggle between faith and reason. No ; it is reason in me which demands goodness in God."
- 38 *Ibidem*, p.162 "Reason, then, welcomes the revelation which proclaims with such assurance the only word which can make sense of the universe. And within the region of human experience the truth of this word of God,"
- 39 *Ibidem*, p.164 "(Christianity) It did this because it believed that God left not Himself without witness in any nation, and that the divine Word or Reason and the Divine Spirit were everywhere in the world at work."
- 40 *Ibidem*, p.175 "And, because we are determined to give our reason its full claim of unrestricted freedom, we will not be guilty of the folly of ascribing too much authority, or final authority, to the intellectuals of a particular epoch. The "intellectuals" in history, even when they seemed to wield in their generation an almost incontestable authority, have too often proved mistaken, and their confident positions have too often been abandoned."
- 41 *Ibidem*, p.179 "There is a whole group of subjects which lie at present outside possible human experience the beginnings of the world, the end of the world, heaven and hell and the state of the dead with regard to which there would be to-day very general agreement to recognize that we know nothing except in symbols or myths, such as the stories of creation in Genesis which there is every reason to believe inspired of God, but are none the less not historical or the visions of the end of the world and the day of judgement and heaven and hell. It is commonly said that in early Christian days these stories or pictures were believed to be literally true, and that it is a great change to accept them as symbolic."
- 42 *Ibidem*, p.182 "if we believe the prophetic teaching about God, which Jesus Christ so certainly confirmed, to be

really true, we shall find that no a priori reason remains in our minds constraining us to disbelieve the witness of the New Testament to miraculous occurrences ; and conversely that what makes that witness incredible to so many intellectuals of our day is that in fact they do not believe in the God of the prophets and Christ, ....”

- 43 *Ibidem* , p.189 ”That St. Paul was liberated from his first captivity in Rome, which is described in the Acts, is rendered certain by the fact that Clement of Rome, writing towards the end of the first century, asserts (cap. v) that St. Paul went to "the limit of the West" before he was put to death. No one writing in Rome could mean by this phrase anything but Spain : see Lightfoot's note. Granted this, it seems to me that it is unreasonable to doubt the historical data of 2 Timothy.”
- 44 *Ibidem* , p.193 ”My contention is, then, that in John Mark you have a man admirably qualified to give us an exact account of the story of the apostles about their experiences with our Lord, and especially of St. Peter's story, and that we have every reason to believe that he has reproduced it with the most faithful and simple diligence. St. Mark's Gospel, then, has every claim to count for good history.”
- 45 *Ibidem* , p.193 ”In the preface to what is (I am not alone in thinking) one of the best and most interesting commentaries on any book of the Bible, Mr. Rackham's Commentary on the Acts, will be found a summary of the reasons for believing the tradition to be true as regards the Acts and incidentally as regards the Gospel.”
- 46 *Ibidem* , p.203 ”I have recently elsewhere expressed my reasons for believing that St. John, the son of Zebedee, is really the author of the Fourth Gospel, and that his scheme of the history must be taken as true and used to supplement the account given in the Synoptic narratives, with which he was plainly acquainted, and 1 In the case of the story of the Birth of our Lord (Matt, i., ii.) and of His reported sayings about the Church (Matt, xvi.) we shall have occasion to examine the trustworthiness of our first Gospel later on. 8 Matt. xxi. 2 (the introduction of the ass beside the colt) ; Matt. xxvi.15, cf. xxvii. 3-10 (the specification of thirty pieces of silver) ; Matt, xxvii. 34 (the gall).”
- 47 *Ibidem* , p.211 ”Nevertheless, I think the author could not have referred so frequently to the sacrificial system of the Jews as still in being, or have refrained from pointing the moral of its complete destruction, if he had written after A.D. 70. St. Peter's First Epistle can be confidently taken for genuine, and there is no sufficient reason why we should doubt the authenticity of the beautiful Epistle of St. James, who was put to death by the Jews in A.D. 62, or the later Epistle of his brother Jude. The three Epistles ascribed to St. John undoubtedly cohere with one another and with the Fourth Gospel. The only book of the New Testament which it seems to me the evidence shows to be pseudonymous is the Second Epistle of Peter. That, indeed, claims to have been written by an apostle ; and it was as being Peter's that it was at last and after much hesitation accepted by the Church into the canon. But we have no reason to claim infallibility for the literary judgment of the Church, and the evidence against it seems to me to be cogent.”
- 48 *Ibidem* , p.212 ”But we have no reason to claim infallibility for the literary judgment of the Church, and the evidence against it seems to me to be cogent. Nothing remains to consider but the Apocalypse”.
- 49 *Ibidem* , p.212f. ”It is, as we shall see reason to believe, not historical criticism properly so called, but something quite different which has led to their being disputed.”
- 50 *Scottish Journal of Theology, vol 28, pp.461-476, Paul Avis: Gore and Theological Synthesis, p.471* “in any full treatment of Gore's thought, a discussion of his view of biblical inspiration, would find its place here, but within the scope of this paper, attention must be confined to three aspects of this third factor in the synthesis: the necessity of criticism, the nature of criticism and the limits of criticism.” Other interesting books about Gore are Dr Michael Ramsay who describes him in “From Gore to Temple”. G.L.Prestige, Charles Gore (1935), and James Carpenter, Gore: a Study in Liberal Catholic Thought (1960)
- 51 *Avis ibidem., p.465*. Avis is referring to *Gore, The Philosophy of the Good Life, p.299ff. Gore, Belief in God, p.236-237* ”But the principle of the order of nature is now seen to be not blind mechanism, but the perfect reason and perfectly free will of the supreme God the Creator.”
- 52 *Gore, Belief in God, p.238f*. ”But on the supreme occasions, can the human reason have the audacity to say they may not be necessary ? Can it have the audacity to say that, on practically no evidence such as will leave to the will of man any responsibility for choice or faith, will it accept the fact of their occurrence?”
- 53 *Ibidem* , p.239 ”But is it not to deny reason to God to deny the possibility or credibility of miracle ? Is it not the very mark of rational power, as compared to blind force or animal instinct (which may be intelligence in a sense, but is petrified or dead), that, under exceptional circumstances, it is not tied to the uniformity of custom ? It can act exceptionally under exceptional circumstances. What God is doing from this point of view when He works a miracle is not to violate the order of the world in the deeper sense. He innovates, it is true, upon the normal physical order, but solely in the interest of the deeper moral order and purpose of the world. Miracle is, from this point of view, God's protest against the monstrous disorder of sin. ”
- 54 *Ibidem* , p.240 .And to admit the credibility or the actual occurrence of miracles in effect lays no fresh burden upon science. The sciences of physics and chemistry and we may include biology cannot account for all that is in nature. They cannot account for the action of free wills or for the consequent disorder of sin, any more than they can account for miracles. But neither the actions of free wills, nor the very rarely occurring miracles, hinder their effective investigation of nature on the level that lies below freedom. When a materialist philosophy has attempted to ignore freedom and still to take all human life into its province as the old political economy attempted to deal with industrial life on the basis of a mechanistic philosophy of human motives it has always conspicuously failed.”



- 55 *Ibidem*, p.284 "We satisfied ourselves that reason has no right to decide a priori that the old idea of a divine revelation is rationally untenable, and very carefully we sought to examine the grounds of this belief."
- 56 *Ibidem*, p.281 "I think we are generally right to resent any attempt to base upon supposed logical necessity the claim that such and such an event did actually happen. We doubt the power of man's reason to say how things must have happened."
- 57 *Lux Mundi*, p. xxii Preface "If He can 'inspire' with true teaching the native Semite customs of ritual, why can He not do the same with their traditions of old time ? How can we reasonably deny that the earlier portions of Genesis may contain the simple record of primitive prehistoric tradition of the Semites ', moulded and used by the Holy Spirit, as on all showing the record manifestly has been moulded and used, to convey the fundamental principles of all true religion ?"
- 58 *Ibidem*, p.xxii "Or again, granted that, on the 'dramatic' hypothesis, Deuteronomy written not by Moses, but in Moses' name, to incorporate the Mosaic tradition, represents a literary method greatly inferior, in sense of exactitude, to the method of personal testimony as we have it in S. John\ or of careful investigation and use of original testimony, as we have it in S. Luke""; granted this—how can we, in view of the manifest facts of God's condescension, find ourselves in a position to deny that He can have used such a method as a vehicle of His inspiration?"
- 59 *Gore: The Doctrine of the Infallible Book*, 1924, § 5 " I am a very poor Hebrew scholar and cannot claim to speak as an authority on matters of Old Testament criticism. But, for what it is worth, my opinion is that the scientific verdict will go with the moderate rather than the extreme critics. Nevertheless the conclusions of the moderate critics require a very thorough revision of our traditional estimates of the literature of the Old Testament."
- 60 *Carl Friedrich Keil, Lehrbuch der historisch-kritischen Einleitung in die kanonischen und apokryphischen Schriften des Alten Testaments*, 1873. I have not found an English translation, and therefore it is possible that Keils interesting analysis of the same Ewald was not known by Gore. Keil makes his comments on Ewald in 14 different pages, on scientific grounds. It would have been interesting to know if Gore's predecessor as leader for the Anglo-Catholic movement, and at the same time Professor of Hebrew Dr. Edward Pusey was familiar with Keil.
- 61 *Lux Mundi*, p. xxviii Preface "The Bible is the record of the proclamation of the Revelation, not the Revelation itself. The Revelation is in the Person of Christ, and the whole stress therefore of evidential enquiry should be laid upon the central question whether the Divine claim made for Jesus Christ by the Church is historically justified."
- 62 *Ibidem*, p.xxviii "The Revelation is in the Person of Christ, and the whole stress therefore of evidential enquiry should be laid upon the central question whether the Divine claim made for Jesus Christ by the Church is historically justified. The whole evidential battle of Christianity must thus be fought out on the field of the New Testament, not of the Old. If Christ be God, the Son of God, incarnate, as the Creeds assert, Christianity is true. No one in that case will find any permanent difficulty in seeing that in a most real sense the Bible, containing both Old and New Testaments, is an ' inspired volume."
- 63 *Gore: The Creed of the Christian*, p.29 "Christianity, the religion of Jesus, is the Light ; it is the one final revelation, the one final Religion ; but it supersedes all other religions, Jewish and pagan, not by excluding but by including all the elements of truth which each contained."
- 64 *Bampton Lectures*, 1891, p. 36, "First, then, nature is a unity and an order. In nature there can be nothing detached, disconnected, arbitrary, as Aristotle said of old, like an episode in a bad tragedy. Secondly, nature, on the whole, represents a progress, an advance. There is a development from the inorganic to the organic, from the animal to the rational a progressive evolution of life. Thirdly, this development, from any but the materialist point of view, is a progressive revelation of God. Something of God is manifest in the mechanical laws of inorganic structures: something more in the growth and flexibility of vital forms of plant and animal; something more still in the reason, conscience, love, personality of man. Now from the Christian point of view, this revelation of God, this unfolding of divine qualities, reaches a climax in Christ."
- 65 *Gore: The Doctrine of the Infallible Book*, 1924, from § 6 "Thus it was widely held that the opening chapters of Genesis are allegorical and not historical--they give us, as St. Gregory of Nyssa said, "ideas (or 'doctrines') in the form of a story." [Oratio Catechetica, cap. v.] And Irenaeus, who would be regarded as a literalist, is reported by a later Greek writer who had more of his text than remains to us, as having argued against the literal and in favour of the allegorical interpretation of the story of the fall. [Iren. (Stieren), Fragm. xiv.] And a fifth-century book On the Catholic Faith, ascribed to Boethius, gives us a general account of the divine revelation in Scripture as given us "under such a mode as is either the mode of history, which narrates only what happened, or the mode of allegory, which cannot represent the course of history, or a mode made up of these two so as to remain both historical and allegorical." [Boetii, Opuscula Sacra (Teubner), p. 178.] Again, St. Chrysostom, when confronted with apparent discrepancies between the evangelists, does not dispute their existence, but is content to plead that they show the independence of the witnesses and do not touch the main points of the Gospel. [Homilies on St. Matthew i. 2.] Others held a similar view, and also contended that some things in the Epistles were not inspired, but simply human judgments. [See Sanday, op. cit. pp. 42-47] Again, Chrysostom boldly maintained that the ritual institutions of the Old Testament law,the sacrifices, and the purifications and the new moons and the ark and the temple itself--had their origin from Gentile grossness."
- 66 *Lux Mundi*, p. xxiii Preface, "if the book of Chronicles contains not pure history but the priestly view of the history, granted that this priestly point of view was morally part of the divinely intended education of the chosen people,

even though its intellectual method was as imperfect as ordinarily is the case with the treatment of traditions in ' schools ' or religious orders, in nations or churches or families, is there any a priori reason why God, who used so much that was imperfect, should not have inspired the record of this tradition."

- 67 *Lux Mundi, preface xxv.*"But does the authority of our Lord bind us to repudiate, in loyalty to Him, the modern views of the origin of the Old Testament books ? On this subject I wish to express my sincere regret that I should have written so briefly in my essay as to lay myself open to be misunderstood to suggest our Lord's fallibility as a teacher. I trust that the passage, as it has stood since the fourth edition, will be at least recognized as plain in its meaning and theologically innocent. I must ask leave to defer to another occasion the fuller discussion of this important subject in connection with the doctrine of the Person of Christ."
- 68 *Bampton Lectures, 1891, p. 17,* "The last utterance of Jesus, as St. Matthew records it, not only assured His disciples of the universal authority assigned to Him as the exalted Son of man, both in heaven and on earth, and of His continual presence with them "all the days unto the end of the world," but also gave permanence and security to their highest thoughts of Him as Son of God, by formulating the name, or revelation of God, for all time, as the "name of the Father and of the Son and of the Holy Ghost."
- 69 *Gore: Dissertations on Subjects connected with the Incarnation, 1895, p. 205,* "That they will not forget that, so far as scientific theology has in and for this age a special intellectual responsibility, it is to be true to facts. Theology-Christian theology may be said to be as really inductive as physical science : that is to say it draws conclusions from facts of revelation. These facts are utterances of prophets and inspired men, but most of all the deeds and words of the incarnate Son. As truly as the facts of physical nature both justify and limit the conclusions of physical science, do these facts of revelation justify and limit the conclusions of theology ; and where the facts cease to support theory, theory is, in theology as elsewhere, groundless and misleading."
- 70 *Bampton Lectures, 1891, p. 21* "Starting then from the assumption of the church's faith about Jesus Christ, we shall be in a position to scrutinize reverently the revelation involved in His person, and to ask ourselves what exactly it is in our knowledge of the character and being of God, which we owe to the fact that He has been manifested in manhood."
- 71 *Bampton Lectures, 1891, p. 36* "In Christ not one of these earlier revelations is abrogated: nay, they are reaffirmed: but they reach a completion in the fuller exposition of the divine diameter, the divine personality, the divine love."
- 72 *Bampton Lectures, 1891, p. 55,* "Still it is hardly conceivable how without miracles His revelation of Himself could have been made. Without the resurrection His death, instead of being an encouragement to faith, would have been the supreme obstacle to it. With the resurrection it gives us the final and adequate evidence of what faith demands namely, that there is only one ultimate lordship in matter and spirit, and that the whole universe at the last resort subserves a divine and moral purpose."
- 73 *Bampton Lectures, 1891, p.129,* "we are taught by the Incarnation that the quality of the divine personality is love. The thought of the fatherhood of God, in that moral sense which implies His love, is so familiar, at least superficially, to us, that the less thoughtful among us are apt to assume it as something self-evident ; as if it were a matter of course apart from Christ's revelation. But it does not require much thought to enable us to perceive, or much bitter experience, or much sympathy, to enable us to feel, that the world apart from Christ gives us no adequate assurance that God is Love."
- 74 *Bampton Lectures, 1891, p. 130-131,* "We must observe that this revelation of the love of God is not like a scientific discovery, which once made and published is independent of its originator, and would be in no way affected if his personality were to fade into darkness or oblivion. For Jesus Christ did not satisfy our minds with arguments, He did not solve objections, or show us why pain and sacrifice are necessary throughout creation ; nay, He did not even declare God's love as a dogma and prove it by miracles. The Gospel lies in His person."
- 75 *Bampton Lectures, 1891, p. 154,* "JESUS CHRIST is not only the revelation of God head, He is also the revelation of manhood. "As He shows God to man", says Irenaeus," so He exhibits man to God". He exhibits man to God, and to himself."
- 76 *Bampton Lectures, 1891, p. 169,* "divine motive caused the Incarnation. It was a deliberate act of God "propter nos homines et propter nostram salutem" it was a "means devised" for our recovery and for our consummation, a means, therefore, directed and adapted in the divine wisdom, to serve its purpose. That purpose included on the one side a clearer revelation of God's mind and being to man in terms intelligible to him, and on the other hand, the exhibition of the true ideal of human nature."
- 77 *Bampton Lectures, 1891, p. 176,*"We conceive that He thus assumed our man hood, in part in order to make through it a revelation of the character and being of God, such as should be both true and intelligible to us, as expressed in the language of our own nature" :
- 78 *Bampton Lectures, 1891, p. 193,* "We might have imagined antecedently that God's completer revelation of Himself, which belongs to the New Testament, would have been characterized by the wide area over which it ranged ; that there would have been a letting loose of the divine omni science ; that the multitude of the disclosures would have been in proportion to the power exhibited, and the benefit received. But the actual method of the Incarnation contradicts such a supposition."
- 79 *Bampton Lectures, 1891, p. 204,* "Christians believe then that the Apostles were specially enlightened to present to us without distortion the person and teaching of our Lord, and familiarity with their writings through

nineteen Christian centuries has confirmed the belief. We cannot as a matter of historical inquiry go behind the Apostles, for our Lord wrote nothing Himself ; as a matter of faith we do not need to go behind it."

- 80 *Bampton Lectures, 1891, p. 209*, "That our Lord thus recognized in the Old Testament a special authority and inspiration there can be no doubt. He contrasts the law, as "the word of God," with the traditions and commandments of men, lie declares that no jot or tittle of it is to pass away unaccomplished. Again, the revelation of the Old Testament is recognized in all the chief stages of its development, the original revelation of man's creation, the revelation to Abraham, the giving of the law by Moses, the teaching of prophets and of psalmists. All is regarded as the divine preparation for Himself. "Your father Abraham rejoiced to see my day"; "Moses wrote of me" "these are the words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled which are written in the law of Moses, and the prophets and the psalms, concerning me."
- 81 *Bampton Lectures, 1891, p. 213*, "There is therefore no reason for assigning this psalm to king David as its author, unless we suppose that our Lord interposes to support, with an infallible guarantee, the Jewish tradition. But such an interposition would be a unique phenomenon in His revelation. And if we do not ourselves feel any difficulty about the matter, it is surely right that we should be very loth to ask men, who do feel the difficulty, to accept as matter of revelation, what seems to them an improbable literary theory. Such a demand lays a heavy burden on consciences specially sensitive to the claims of truth. There are critical positions in regard to New Testament books which are intimately bound up with our Christian faith, but they stand upon their own critical merits. They are matters of evidence, not of faith. On the other hand there is an interpretation I think, a natural interpretation of our Lord's words which involves no difficulty of the kind we have been considering. Whenever our Lord teaches, it is with plenary authority."
- 82 *Bampton Lectures, 1891, p.249*, "I endeavored to satisfy you that no legitimate criticism can impair the witness of history to the miraculous personality and strictly divine claim of Jesus of Nazareth. Next it was my task to vindicate the Catholic creeds, as simply interpreting and guarding the record of Christ's person, divine and human, which the New Testament gives. After that, using the creeds as our guides in dwelling on the evangelical records, but never as substitutes for that record, I endeavored to lead you to dwell upon the person of Jesus, God in manhood. We considered together what is the revelation of God, given us there in the intelligible terms of our humanity ; and what is the revelation of manhood, which we owe to His self-sacrifice, who emptied Himself of divine prerogatives, that He might truly live as Son of man. Finally, omitting, for lack of space, all consideration of His atoning sacrifice, we have dwelt upon the chief remaining functions of this Son of man, as the spiritual authority over humanity ; as erecting by His outward example its moral standard ; as being its inward recreator by spiritual communication of His own life."
- 83 *Belief in Christ, p.278*, "In the volume which preceded this I have dealt with the New Testament accounts of the Birth of Jesus as from a Virgin and therefore miraculous. I have there endeavoured to make it plain that this history was not the product of any theological demand. It shows in both its forms both in St. Matthew and St. Luke the signs of a date far earlier than any such theological or Christo-logical development as would have made the demand effective. I have given what seem to me sufficient reasons for trusting the story ; and I can only refer my readers back to what was said there. But I have also pointed out that already in the Fourth Gospel, where the story in the Synoptists is no doubt assumed as familiar, Christ's birth of a virgin appears to be referred to as lying behind and interpreting our new birth. St. John, that is, here as elsewhere, assumes what is in substance St. Paul's doctrine of the Second Adam ; and he suggests that the miraculous conditions of the birth were appropriate or necessary for the incarnate person who is to be fount of the new sonship."
- 84 *The Creed of the Christian, 1895, p. 28*, "Once more, there is a further revelation of God in humanity. The more truly human men are, the more they recognize as binding on them a law of righteousness, and the more men are conscious of their individuality, the more they learn that the dignity of each single soul lies in obedience to this law. Here then, in the human conscience all over the world, is to be found, more or less, a revelation of the divine righteousness. On this point also let us hear St. Paul. "When the Gentiles, which have not the law (i.e. the heathen who have no special 'law' such as was given to the Jews) do by nature the things contained in the law, these, having not the law, are a law unto themselves ; which show the work of the law written in their hearts, their conscience bearing witness, and their mutual reasonings accusing or else excusing one another." 2 This is the universal revelation of conscience. And beside this there is the revelation through prophets. There are men who feel beyond their fellows some truth of God, and, feeling it, proclaim it, and finding response in the duller consciences of their fellowmen, are recognized as revealers of the light, to be honored and obeyed. This spirit of prophecy is to be found among heathen peoples in a Zoroaster, a Buddha an Aeschylus ; and St. Paul seems to recognize it there, for he quotes to the Athenians a heathen poet, and calls a Cretan poet a "prophet of their own." 3 But that which existed, as scattered sparks, among all nations was, as an ever clearer burning light, among the Jews. Men who are not orthodox Christians, yet recognize that it was given to the Jews to have a pre-eminent consciousness of God."
- 85 *The Creed of the Christian, 1895, p. 29*, "Christianity, the religion of Jesus, is the Light ; it is the one final revelation, the one final Religion ; but it supersedes all other religions, Jewish and pagan, not by excluding but by including all the elements of truth which each contained. There was light in Zoroastrianism, light in Buddhism, light among the Greeks ; but it is all included in Christianity. A good Christian is a good Buddhist, a good Jew, a good Mohammedan, a good Zoroastrian that is, he has all the truth and virtue that these can possess, purged and fused in a greater and completer light. Christianity, I say, supersedes all other religions by including their fragments of truth in its own completeness."

- 86 *The Creed of the Christian, 1895, p. 33*, “Every man can know something of God, but the gradually growing knowledge of God which there has been in the world among Zoroastrians, Buddhists, Greeks, Jews, is come to fulness of knowledge in the revelation of Jesus Christ; in Him all the treasures of wisdom and knowledge are hid, and here is for evermore a light full and inexhaustible a continually developing possibility of clear knowledge of God.”
- 87 *The Creed of the Christian, 1895, p. 34*, “In all ways and places God has been manifesting Himself, and all these various and complex revelations come to a centre where He, the one true God, is personally manifested in a human nature, the human nature of Jesus, very man and very God, in whom is the perfect revelation of the Father's nature and the perfect revelation of the capacity and dignity of man.”
- 88 *The New Theology - Old Religion, 1908, page vii*, “That is to say, if Jesus Christ is God incarnate, no fuller disclosure of God in terms of manhood than is given in His person is conceivable or possible. I believe, therefore, that we need to hold fast the distinction between the revelation as once given through the prophets and in Jesus Christ, and the dogma which protects this revelation, or the theology which elaborates and seeks to harmonize it with the whole of knowledge.-----My object in these lectures is mainly to make plain, as against the assumptions of the New Theology, the substance of the original revelation as it touches the nature of God, of sin, of Christ, & c.”
- 89 *James Kiefer's short biography*, “ In the next few years, several Anglican clergy publicly declared that an Anglican might reasonably deny the Virgin Birth and the physical Resurrection of Christ and remain an Anglican. Gore was horrified, and proposed to resign his bishopric so as to devote himself to contending against a position that he believed to be destructive of all Christian faith. His friends persuaded him to reconsider.”
- 90 *Belief in God, 1921, p. 67* “Now, no doubt this idea of positive divine revelation has often been so presented, both in its relation to reason and in its relation to natural religions, as to be very difficult of acceptance. Faith in divine revelation has been set in opposition to reason. The merit of faith has been represented as if it lay in triumphing over reason. But this kind of representation may be simply a misrepresentation. It may be the case that revelation supplements but in no way contradicts the conclusions and intimations of "unassisted" reason. Perhaps there is no real justification for setting revelation and reason in opposition at all. What I think is amazing is how little the modern intellectual world, which claims to be, and appears to be, seeking God with all seriousness how little it faces the question of the reality of positive divine self-revelation. We are bound to think of a self-revealing God in some sense self revealing in nature as a whole in its law, in its order, in its beauty self-revealing with extra-ordinary intensity in conscience, and moreover with extraordinarily different degrees of intensity.”
- 91 *Belief in God, 1921, p. 74*, “No doubt the basal assumption or fundamental faith on which alone any scientific or philosophical or religious view of the universe can be built up is the assumption that our reason can be trusted ; and therefore any alleged self-revelation of God which should prove to be inconsistent with the requirements of reason could only increase the bewilderment of mind in which we already find ourselves in view of the obscurity of nature. But on all showing the human reason is partial and imperfect ; and a self-disclosure of God is easily conceived which should not violate but augment the light of reason should supplement it and supply some satisfaction and response to its urgent questions and ignorant prayers.”
- 92 *Belief in God, 1921, p. 138*, “But as regards material nature confessedly the revelation contained in the Bible gives no hint of such an age-long process. It gives a picture only of sudden creations. " God spake, and they were made : he commanded, and they were created." What are we to say of this broad contrast ? I think a believer in the reality of Biblical inspiration must admit in the widest sense that this inspiration of certain men by the Spirit of God does not appear to have carried with it any special enlightenment on those subjects on which man has proved able, though with infinite labour, to enlighten himself. In the broadest sense "the Bible was not given to teach us science," and does in fact speak only in terms of the science of its times.”
- It would have been interesting to follow a debate between Charles Gore and Fr. Rev. Victor P. Warkulwiz, M.M.S. . Warkulwiz is a Roman Catholic priest with a doctorate in Physics and his book about Genesis 1-11 written 2007 with the title “The Doctrines of Genesis 1-11”.
- 93 *Belief in God, 1921, p. 152* “... in temporal language God is prior to creation, and exists eternally complete in Himself in the full blessedness of self-realizing being "before the world was.”
- 94 *Belief in God, 1921, p. 168*, “We must start from the solid historical ground of the period of the written prophets. We must reassure ourselves, on this solid ground, of the reality of God's self-revelation. Then we shall find ourselves believers of a surety that God did "in many parts and in many manners speak in old times unto the fathers by the prophets" that the Spirit, who is God, really "spake by the prophets." That is the essential thing. Then we shall recognize how the prophetic spirit gradually purged and reinterpreted the folklore and traditions of Israel to express moral and religious truth instead of empty falsehood, and how there were different grades and kinds of inspiration, as in psalmists and wise men and codifiers of law and compilers of stories for moral edification, all in different degrees inspired by the Divine Spirit. So viewed, the Old Testament not only becomes much more interesting, but also holds its unique spiritual value not in opposition to, but in harmony with, historical criticism.”
- 95 *Belief in God, 1921, p. 169-170*, “Now, I have tried to set out very briefly the result in my own mind of bringing the intellectual contents of the Biblical revelation to the bar of the various sciences and of philosophy, acknowledging the jurisdiction of the courts in one sense and denying it in another denying their right to exclude a priori the possibility or credibility of divine self-disclosure, but acknowledging their right to test its contents by their own sciences, seeing that, at bottom, the acknowledgement of the validity of our reason is the only basis of any kind of certitude. But we have not found that the sciences or philosophy provide any valid bar to the belief in

the divine revelation, the reality of which impressed us so deeply. Accepting the revelation whole-heartedly as of God, we find ourselves still free men with free minds in the worlds of philosophy and science, more free, we dare to say, than the unbeliever and the sceptic. “

- 96 *Belief in God, 1921, p. 177,* “ We must apply criticism to all records with the varying results which the records warrant. But we must be very careful in each case that what we are applying is really historical criticism, and not what may be more properly called intellectual prejudice. No doubt all historical criticism implies, more or less, intellectual presuppositions it must come to its examination of documents with certain canons of probability. But these canons of probability must be very carefully examined and themselves criticized. All good historical criticism must be very submissive to the real evidence in each particular case; and while it cannot do without *praejudicia* that is, general presuppositions, based upon its general philosophy of experience it must be very careful that these *praejudicia* are not arbitrary "prejudices" whether ecclesiastical prejudices or rationalistic.”
- 97 *Belief in God, 1921, p. 178,,* “ Thirdly, we had better seek to estimate, in the light of the general experience of mankind, the relative value for religion of myths or symbols on the one hand that is, statements or stories which cannot make any serious claims to be literally true and serious statements of fact on the other. It is necessary to consider this question, because recent "modernists" in religion, convinced that the miraculous narratives of the New Testament cannot be historically true, have been consoling themselves, and seeking to console others, with the reflection that the creed and scriptures contain confessedly many apparent statements of fact which are only symbolic and not literally true statements, and that no serious harm to religion will occur if we are compelled to go a little further and to recognize that such phrases as "he was born of the Virgin," "he was raised the third day from the dead," "he ascended into heaven," are not literally historical, but have symbolical value, symbolizing the spiritual truths that the birth of Jesus was providential and His nature pure, that the apostles were convinced by spiritual visions that death had not triumphed over Him, and that His moral Lordship is a spiritual reality.”
- 98 *Belief in Christ, 1922, p- 8,* “ It was the conviction that the self-revelation of God given through the Hebrew prophets was true and real that made the Christian Church, when it went out into the world of the Roman empire, intensely and deliberately combative not merely for some belief in God, but for the specific belief inherited from Israel and consummated in Christ.”
- 99 *Belief in Christ, 1922, p. 87,* “ Just as our Lord would have St. Peter assured that his confession of His Messiahship was due to nothing lower than divine revelation, so would St. Paul have felt and claimed for his fuller conviction about Christ's person. But in neither case can divine revelation be taken to exclude human and external influences. Whence, then, we ask, did St.Paul derive, not his conviction, but the materials through which this conviction expressed itself ?”
- 100 *Belief in Christ, 1922, p. 94,* “ It would have seemed self-evident to a Jew that if the Son is the organ -of God's revelation and communication of Himself to men's souls, He must also and equally be the organ of His work in creating and ordering nature. And in this principle we must surely see a real inspiration of the Spirit of truth.”
- 101 *Belief in Christ, 1922, p. 253,* "If reason," says Lotze, "is not of itself capable of finding the highest truth, but on the contrary stands in need of a revelation, still reason must be able to understand the revealed truth, at least so far as to recognize in it the satisfying and convincing conclusion of those upward soaring trains of thought which reason itself began, led by its own needs, but was not able to bring to an end." Is not this a good description of how reason stands towards revelation in this matter of the doctrine of the Trinity ?
- 102 *Holy Spirit and the Church, 1924, p. vi Preface,* “ It is our intellectual duty and responsibility to think freely. In recent times a vast deal of language has been used which presents the position of tradition as opposed to the position of reason and criticism as if we had to choose between authority and reason. The best way to show that this is not the case is to abstain from all appeal to authority and to show that the construction which best responds to all the evidence is a construction which is, in its general effect and all its main lines, conservative of tradition. For this free appeal to reason and criticism there is precedent of the most weighty kind in some of the greatest names among the theologians of the Church.”
- 103 *Holy Spirit and the Church, 1924, p. 8,* “ It is the prophets who are the special organs of the spirit, and, as the features of true prophetic inspiration become more and more distinct, the prophets appear as the instruments of a continuous self-revelation of God which is to reach its culmination in the days to come.”
- 104 See especially Gore's Gifford-lectures “*The Philosophy of Good Life*”, 1930, where Gore is wandering through 'foreign' religions shortly and with a positive feeling.
- 105 *Holy Spirit and the Church, 1924, p.87,* “ “There was nothing in the Hellenistic world to be compared to the Jewish theology of the One God, the Creator, either in its definiteness of teaching or clearness of outline. It was a doctrine which in the race of Israel had struggled for centuries against the native tendencies of the people, and finally, through the depth of a seeming failure, had passed into control of the nation and all its concerns, as the one and only word of God. Then on the basis of this definite self-revelation of the one God (as it claimed to be) the religion of Israel had assumed still more definite content in Jesus the Christ.”
- 106 *Holy Spirit and the Church, 1924, p. 161,* “ “And alike in the Old Testament and the New the doctrine concerning God's will and nature is not presented as a conclusion from reasoning, but as a positive revelation and self-disclosure of God a word of God which commends itself to the conscience of men, but is to be received in faith.”
- 107 *Holy Spirit and the Church, 1924, p. 179,* “But the life is based upon a word or message of God ; and the message declares not only the life which is to be lived, but also the reasons for living it. It is a message about God and His

redemptive acts, and about the nature and destiny of man, and about the divine provision made for realizing the good life. And all this has come to men not as a conclusion of their own reasoning, but as a revelation from God - a divine self-disclosure ; and of this authoritative message or word of God the Church is set in charge ; and the convert won to the Church and desiring to live "the life which is life indeed" must accept the message in childlike faith, not as the word of men but as the word of God on authority."

- 108 *Holy Spirit and the Church, 1924, p. 180*, "There Is the authority of the despot which seeks to subdue and to crush ; and there is the authority of a parent which seeks to quicken and to educate. And the authority of the Church should be of the latter kind."
- 109 *Holy Spirit and the Church, 1924, p. 246*, "The first volume of this series was largely occupied with the contention that, whatever changes historical science has recently rendered necessary in the conception of the Old Testament, it has in no way invalidated or even weakened its central claim to be the record of a real self-disclosure made by the living God to the people of Israel through the prophets. There is there presented to us a progressive and continuous doctrine about God and man, and a continuous anticipation, in which lies the predictive aspect of prophecy, (We are not, as will be contended below, bound to accept all the particular fulfilments of prophecy which the first Christians discovered; but some modern authors repudiate their interpretation of prophecy in general, as I think, unreasonably). that the self-revelation of God was to find one day a climax and fulfilment. It is this prophetic doctrine alone which gives its special value and meaning to the Old Testament. And it is a matter of fact that Jesus of Nazareth presented Himself to men finally as the Christ"
- 110 *The Doctrine of the Infallible Book, 1924, from §1*, "I am not now attempting to argue the case for the critical view; I am only arguing for full freedom to hold it and for its compatibility with the Faith. Moreover, I am writing in full recognition of the fact that the leaders of criticism, especially on the Continent, have been very frequently rationalists, by which is meant men to whom the idea of the supernatural and the miraculous is intolerable. This sort of rationalism is, of course, incompatible with Christian faith. But many of the "critics," and especially those in Great Britain, have been devout believers; and their motive in maintaining "critical conclusions" has been the conviction that such conclusions are really scientific, and that it is disastrous to set religion in antagonism to science or to seek to shackle science, which is bound to be free."
- 111 *Charles Gore et al. LuxMundi, preface Tenth Edition, 1889, I. Footnote:* "By the phrase 'to attempt to put the Catholic faith into its right relation to modern intellectual and moral problems' (Preface to First Edition) it was not by any means intended to suggest that the modern problems or the modern sciences were the things of the first importance and the faith only secondary. What was intended was that, as holding the faith, we needed, as the Church has often needed, to bring that with which we are ourselves identified, into relation to the claims, intellectual and practical, made upon us from outside Cf. Dr. Pusey, University Sermons, 1864-1879. 'Unscience, not science contrary to faith,' pp. r8 ff."
- 112 *Charles Gore et al. LuxMundi, preface Tenth Edition, p.xviii*, "The changed view of the development of Old Testament literature, such as can be truly said to be proposed for our acceptance by modern critics with a great deal of unanimity, if it be granted for the moment that it is compatible with the real inspiration of the books, involves no important change in our spiritual use of the Old Testament ; in the use of it for the purposes of 'faith and morals.' This latter use of Scripture depends simply on our rightly interpreting the meaning of the books as they exist. There is a great principle enunciated by S. Augustine in regard to the Old Testament which requires to be kept constantly in view. It is that as the Old Testament is manifested in the New, so the New Testament is latent in the Old "
- 113 *Charles Gore et al. LuxMundi, preface Tenth Edition, p.xxviii*, "Now faith in the Godhead of our Lord is very far from being a mere matter of 'evidences.' On this enough is said by more than one writer in this volume ^ . But so far as ' historical evidences ' go, we have them in our generation in quite fresh force and power. For our New Testament documents have passed through a critical sifting and analysis of the most trenchant and thorough sort in the fifty years that lie behind us. From such sifting we are learning much about the process through which they took their present shape. But in all that is material we feel that this critical investigation has only reassured us in asserting the historical truth of the records on which our Christian faith rests. This reassurance has been both as to the substance, and as to the quality of the original apostolic testimony to Christ."
- 114 *Charles Gore et al. LuxMundi, p.xxxii* "Reason in both the interpreter of faith ."
- 115 *Charles Gore et al. LuxMundi, p. Xi* "One such at least ^ we knew and have lost, though only from present intercourse, in Aubrey Moore. Nobody could know him and think of him as 'compromising' either his faith or his science. He lived primarily and with deepest interest in his religious life and theological study, but he lived also with intense reality in the life of science. And the debt we owe to him, over and above the debt under which his personal character lays us for ever, is that of having" let us see how the two lives of faith and of science can melt into one."
- 116 *Charles Gore et al. LuxMundi, p.249*, "Let us bear carefully in mind the place which the doctrine holds in the building up of a Christian faith. It is in fact an important part of the superstructure, but it is not among the bases of

the Christian belief. The Christian creed asserts the reality of certain historical facts. To these facts, in the Church's name, we claim assent : but we do so on grounds which, so far, are quite independent of the inspiration of the evangelic records. All that we claim to shew at this stage is that they are historical : not historical so as to be absolutely without error, but historical in the general sense, so as to be trustworthy. All that is necessary for faith in Christ is to be found in the moral dispositions which predispose to belief, and make intelligible and credible the thing to be believed : coupled with such acceptance of the generally historical character of the Gospels, and of the trustworthiness of the other apostolic documents, as justifies belief that our Lord was actually born of the Virgin Mary, manifested as the Son of God ' with power according to a spirit of holiness,' crucified, raised again the third day from the dead, exalted to the right hand of the Father, the founder of the Church and the source to it of the informing Spirit,"

- 117 Charles Gore: *Ministry of Christian Church*, 1889, p. 17, "For where the Church is there is the Spirit of God, and where the Spirit of God is there is the Church and all grace." God will judge all those who make schisms. . . . No reformation can be wrought by them which can compensate for the injury of the schism. God will judge all those who are outside the truth—that is, who are outside the Church." The Church has been planted as the paradise in this world : so then, of every tree of the paradise ye shall eat, says the Spirit of God—that is, of every Scripture of the Lord."
- 118 *Charles Gore et al. Lux Mundi*, p.249, "There are two things which may fairly be regretted in regard to the criticisms—often the very kind and encouraging criticisms—which this book has received. There is, first, the disproportionate attention which has been given to some twenty pages on the subject of the inspiration of Holy Scripture, an attention so disproportionate as to defeat the object which the writers had in view in assigning to that subject its place in the general treatment of the work of the Holy Spirit—the object, namely, of giving it its proper context in the whole body of Christian truth : and there is, secondly, the fact that we have not generally succeeded in gaining the attention of our critics to the point of view from which these ' studies ' were written, and the purpose they were intended to serve."
- 119 *Charles Gore: Ministry of Christian Church*, 1889, p. 25, "Clement A.D. 190-200 may indeed have had an idea of a "Church within a Church," a Church of the men of knowledge who get beyond mere faith ; but men of faith and men of knowledge are at one in common church membership, in common use of the sacraments, in common obedience to " the Church's rule," " the apostolic and ecclesiastical right rule of beliefs." The faith is not a philosophy ; it is embodied in the one visible Church, true, ancient, catholic, and apostolic."
- 120 *Charles Gore: Bampton Lectures 1891* , p. 16, "The passion, the failure, the death, were enough to crush it down for the moment, in spite of all the intimations with which Jesus Christ had prepared their minds for that foreseen catastrophe. The fact of the resurrection was hardly and with difficulty believed. But when it was believed, it lifted their faith to a new level and planted it upon a solid rock whence it could never be again dislodged. He was marked out for them, and through them for the world, as the Son of God by the resurrection from the dead. 4 The confession of Thomas after the resurrection recorded in the fourth Gospel, "My Lord and my God," is no less representative than the earlier confession of Peter recorded in the three earlier Gospels,"
- 121 *Charles Gore: Bampton Lectures 1891* , p. 29, "It forces us to remember that the rationality of any belief means more than its logical appeal to the intellect, for human life as a whole is rational, and a philosophy can hardly be true to reality which would leave our human nature, in some of its best and most universal faculties and aspirations, disconsolate and paralyzed. To no one who in any sense believes in God, can it be an argument at any rate against Christianity that it is so satisfying, or in the common phrase, "too good to be true"."
- 122 *Charles Gore: Bampton Lectures 1891*, p. 32, "JESUS CHRIST, as the Christian Church presents Him for our acceptance, is a supernatural person. It is because He is this, that He has been "believed on in the world" it is because He is this, on the other hand, that many who have drunk more or less deeply of the spirit of our time withhold their *belief* from Him. For the supernatural, they say in effect, is the unnatural. Now the believer and the disbeliever in the supernatural Christ have this common ground, they believe in nature. In whatever sense men believe in God, they believe that nature is God's ordinance, and nature's laws God's laws, and the knowledge of nature as far as it goes the knowledge of God. Here is a voice then which is on both sides admitted to be God's voice."
- 123 *Charles Gore: Bampton Lectures 1891* , p.41 "Whatever impulse to *belief* may come from intellectual or aesthetic considerations, the primary force which stimulates to *belief* is the desire for righteousness and the sense of sin. And here we must not fail to remind ourselves how possible it is to weaken or even to lose this desire for holiness, and this sense of sin, through diverting our faculties into other channels."

- 124 *Charles Gore: CHRISTIAN MORAL PRINCIPLES Seven Sermons preached in Grosvenor Chapel as a Lenten Course in 1921, p.2* "And the Prophets came to teach them the Way : that there is no value in religion except as the expression of the will to live rightly. Of course this involves a theology : a doctrine about God. It is true because the character of God is eternal justice, truth, and goodness, and there is no possible fellowship with God except by loving mercy, doing justly, and walking humbly with our God."
- 125 *Charles Gore: Bampton Lectures 1891, p.44* "It is partly because in the mind of Christian preachers or their hearers there has been a confusion between "nature" that is, the ordered world and "nature"; in the sense of our human nature as it exists in a state of sin : between the world as God's creation, and "the world" of human society considered as "refusing to have God in its knowledge"; But in theology worthy of the name, the sequence and fundamental unity of nature and grace, of creation and redemption, are always insisted upon."
- 126 *Charles Gore: Bampton Lectures 1891, pp.46-47* "No one, they argue, who believes that God is living and manifesting Him self in the world, can reasonably repudiate His intensified presence in Christ. If the Word or Son reveals God through the Incarnation, He has previously revealed Him in the body of nature through its beauty, its order, its power. This belief in fact gave many of the early Christians that fresh delight in nature for its own sake, which Humboldt the naturalist rightly recognizes as the distinctive merit of the Christian Fathers among ancient writers.  
(2) They were very emphatic as to the necessary universality of order and law. When, for instance, Gregory of Neo-Cresarea is describing Origen's method in training his pupils, he explains how after he had taken them through a course of "logic" and "dialectic," by which he aimed at securing the accurate and truthful use of reason and language, he led them on to physiology or the study of nature. And here he made it his object to substitute for the merely irrational wonder and terror at phenomena the rational delight in order and system. It would be very easy to multiply quotations to illustrate the patristic appreciation of the divine principle of law ; but in fact, though modern science has an incomparably clearer view of the method of natural operations - though it thus gives to the idea of law a far more accurate content, modern scientific men themselves cannot hold the conception of the necessary order of the world more strongly than some of the early Christian teachers. Times when they treat of miracles, they often teach us that even miracles must not be lawless, but in harmony with nature's fundamental law."
- 127 *Charles Gore: Bampton Lectures 1891, pp.62-63,* "Jesus Christ undoubtedly intended religious *belief* to rest upon a double basis. If we watch the method by which, in the Gospels, conviction is represented as being generated in the minds of the Apostles, we find that it includes both inward *faith*, and outward evidence. On the one hand our Lord, more perhaps than any other master, caused His disciples to be educated by external events, ordering circumstances, and letting them teach: and He chose for His Apostles men of such soil, as are most simply receptive, and least possessed by a priori ideas. Christianity in a unique sense is a religion produced by outward facts and promoted by the witness of those who saw. On the other hand, Jesus Christ deliberately made His appeal to *faith*, properly so called, and educated in His disciples the faculty of *faith*, and challenged and welcomed its spontaneous activity, and refused to demonstrate mathematically what He wished men to believe, nay rather lie appears as giving men loopholes for escape, and not pressing conviction too forcibly upon them. He did not, for example, appear after His resurrection to unbelievers but to believers ; which means that this crowning miracle was to be used to confirm an existing *faith*, not to create it where it did not exist."
- 128 *Charles Gore: Bampton Lectures 1891, p. 63.* "Certainly, then, neither the *belief* in the divinity and incarnation of Jesus Christ, nor the *belief* in His miraculous manifestation, can, consistently with St. Paul's epistles, be regarded as an accretion upon the original *belief* of the Apostles and their first disciples."
- 129 *Charles Gore: Bampton Lectures 1891, p.80,* "Historical evidence, let me repeat, cannot create *faith*, but it can, and does, satisfy it where it exists, and rationally justify the venture that it makes. In a word, it is those who deny and not those who affirm the traditional *belief*, who do violence to the evidence."
- 130 *Charles Gore: Bampton Lectures 1891, p.86,* "We Christians then may say our creed in the confidence that we can face the facts. The primary motive to *belief* is the appeal which Jesus makes to our heart, and conscience, and mind. The power to believe, or to maintain *belief*, is the gift of God which we must earnestly solicit in prayer ; it is the movement of the Spirit. "No man can say, Jesus is Lord, but in the Holy Ghost,"
- 131 *Charles Gore: Bampton Lectures 1891, p.91* "The apostolic churches must be recognized on any view which can make a reasonable claim to be "historical", as a confederation of spiritual societies, united by a common *faith* as well as by a common rule of life. Their relation to Christ's person, that is, their *belief* in Him as the Son of God, who had taken their nature in order to redeem it, and had sent His Spirit to dwell in their hearts, did, as has been already pointed out, involve a theology of Father, Son, and Spirit, and of the Incarnation of the Son. This theology is implied from the first, not in the epistles only, but in the utterances of our Lord about Himself as



recorded in the Gospel of St. John and also in the Synoptists.”

- 132 *Charles Gore: Bampton Lectures 1891, p.138* "As manifested, He is a miraculous person, yet, as was pointed out, His miracles are not arbitrary portents, they are the proper phenomena of His supernatural nature. They themselves exhibit a law of correspondence with faith ; "according to their faith it is done" to men, and "Jesus could do no mighty works," where there was no belief. Moreover the Christ being what He was, was introduced into the world of law to set new forces at work in it, but as part of the old system."
- 133 *Charles Gore: Bampton Lectures 1891, pp.204-205*, "Christians believe then that the Apostles were specially enlightened to present to us without distortion the person and teaching of our Lord, and familiarity with their writings through nineteen Christian centuries has confirmed the faith. We cannot as a matter of historical inquiry go behind the Apostles, for our Lord wrote nothing Himself ; as a matter of faith we do not need to go behind it. In the apostolic teaching, then, we find the ultimate court of appeal in respect of "the faith once delivered to the saints." He that heareth them, heareth Him. How then are we to be taught by the Apostles ? You answer, "By reading the New Testament." Undoubtedly, but not primarily. The books of the New Testament bear upon the face of them the evidence that they were not meant for primary instruction ; they were addressed to men who were already Christians, that is to say, men who as members of a definite society, the church or the churches, had already received oral instruction. It is matter of historical fact that the Christian teaching was not first of all written down, but was originally committed to a confederation of societies as a "tradition" which they were to hold, or, as it was afterwards called, a rule of faith: and ever since that day, through all vicissitudes, this society or group of societies has been in the world teaching the Christian creed. The primary depository of the Christian tradition, then, is the Christian Church. It has been and it is, "the pillar and ground of the truth"
- 134 *Charles Gore: Bampton Lectures 1891, p.211*, "Nor do I think that any one who starts from the platform of *belief* in Christ can fail to see in the Old Testament a special action of divine inspiration, a divine movement towards the Incarnation, a divine preparation for the Christ. But it has been usual to go beyond this, and to assert that the authority of our Lord binds us to the acceptance of the Jewish tradition in regard to the authorship and literary character of different portions of the Old Testament for example, that the use by our Lord of such a phrase as "Moses wrote of me" binds us to the Mosaic authorship of the Pentateuch as a whole, and that His reference to the flood, or to Jonah's three days entombment in the fish's belly, binds us to receive these narratives as simple history. To this argument I do not think that we need yield. The lessons inculcated by our Lord can be shown to inhere in the narratives even if we cannot be sure of their exact authorship or literary character. That special assistance of the Holy Ghost, which we call inspiration, may have been given to a Jewish writer in any literary undertaking which the conscience of his age would have approved, as His assistance certainly was given to Jewish agents in imperfect forms of moral action : and what the divine Spirit could inspire, Jesus, in that same Spirit, could recognize and use."
- 135 *Charles Gore: Bampton Lectures 1891, p 260*, "The common ground of Science and Christianity is a faith in Nature. Cf. Natural Religion, pp. 22, 23. "Nature, according to all systems of Christian theology, is God's ordinance. Whether with Science you stop short at Nature, or with Christianity believe in a God who is the author of Nature, in either case Nature is divine, for it is either God or the work of God. This whole domain is common to science and theology."
- 136 *Charles Gore: Bampton Lectures 1891 – p. 1*, "Christianity is faith in a certain person Jesus Christ, and by faith in Him is meant such unreserved self-committal as is only possible, because faith in Jesus is understood to be faith in God, and union with Jesus union with God. "We know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."
- 137 *Charles Gore: Bampton Lectures 1891 pp.28,29*, "On the doctrine of Christ's person the historical Christian Church has committed itself beyond recall. On many subjects, such as the doctrine of the atonement or of the inspiration of Holy Scripture the church, while insisting upon the truths, offers no definite dogma, and binds us by none. Certainly the dogmas of the English Church are few and central, and consist mainly of those truths about God and the person of Christ which the Nicene creed contains. But on these points the church's requirement is perfectly definite; so that, for example, she constantly requires her ministers to make public and unambiguous profession of their personal adhesion to the propositions of the creed, as the condition of their public ministry. On these central points, then, it is impossible for the Christian Church to exhibit any wavering or uncertainty, and still to retain credit as the teacher of a divine revelation. By these articles of our faith, Christianity certainly as a revealed religion, stands or falls."

- 138 *Charles Gore: Bampton Lectures 1891 p.33* "We must look as *faith* fully at the Christ of Christian tradition who is declared to be the revelation of the Father, as we do look at the phenomena of nature, and when we have been equally *faithful* to both, we must ask, what is the testimony of nature as a whole with reference to Him."
- 139 *Charles Gore: Bampton Lectures 1891 p.55*, "Believe me," He said, that is, My person, Myself, "or else believe me for the very works sake." He puts the miracles below the person. Still it is hardly conceivable how without miracles His revelation of Himself could have been made. Without the resurrection His death, instead of being an encouragement to *faith*, would have been the supreme obstacle to it. With the resurrection it gives us the final and adequate evidence of what *faith* demands namely, that there is only one ultimate lordship in matter and spirit, and that the whole universe at the last resort subserves a divine and moral purpose."
- 140 *Charles Gore: Bampton Lectures 1891 p.60*, "Christian faith is meant to depend upon testimony, and a large part of our intellectual duty, in the case of Christianity, as also in inquiries which have nothing to do with religion, lies in submitting ourselves to evidence."
- 141 *Charles Gore: Bampton Lectures 1891 p.62-63*, "On the other hand, Jesus Christ deliberately made His appeal to *faith*, properly so called, and educated in His disciples the faculty of *faith*, and challenged and welcomed its spontaneous activity, and refused to demonstrate mathematically what He wished men to believe, nay rather lie appears as giving men loop-holes for escape, and not pressing conviction too forcibly upon them. He did not, for example, appear after His resurrection to unbelievers but to believers ;"
- 142 *Charles Gore: Bampton Lectures 1891 p. 63*, "Jesus Christ then taught by events. He made His Apostles not so much prophets as witnesses ; but He also postulated a will to believe. It is faith based on evidence that He wishes to generate , but still faith."
- 143 *Charles Gore: Bampton Lectures 1891 p.74*, "how St. Luke had special opportunities of accurate information extending over the whole period of our Lord's life from the beginning, and therefore thought it right to be at pains to construct an orderly narrative, which he offers to Theophilus as something which may be depended upon for a trustworthy account of the subject-matter of his faith."
- 144 *Charles Gore: Bampton Lectures 1891 p.80*, "*The result of our inquiry is that we are able to repudiate as un-historical the notion of a naturalistic Christ hidden behind the miraculous Christ, the incarnate Son of God, of the church's belief. Historical evidence, let me repeat, cannot create faith, but it can, and does, satisfy it where it exists, and rationally justify the venture that it makes. In a word, it is those who deny and not those who affirm the traditional belief, who do violence to the evidence.*"
- 145 *Charles Gore: Bampton Lectures 1891 p.90*, "In the view of ancient and Anglican orthodoxy, the creeds are simply summaries of the original Christian *faith* as it is represented in scripture. They are summaries such as are necessary for the purposes of a teaching church, to serve as introductions to the study of scripture and guides to its scattered, but consistent, statements and implications: summaries which always refer us back to scripture for their justification or proof, it being the function of the church to teach, as the phrase goes, the Bible to prove. And, according to the same view, the dogmatic decision of councils are formulas rendered necessary for no other purpose than to guard the *faith* of scripture from what was calculated to undermine it. They do not make any addition to its substance, but bring out into light and emphasis some of its most important principles."
- 146 *Charles Gore: Bampton Lectures 1891 p.93-94*, "The *faith* of the church as it expressed itself in life, in worship, in fervent statement, in martyrdom, was vigorous and unmistakable in meaning ; it referred back for its authorization to apostolic teaching and apostolic writings ; but it was a *faith*, not a science ; a *faith* which in some subapostolic documents finds such inexact or even careless expression as impresses upon us the difference between the writers within, and those without, the canon."
- 147 *Charles Gore: Bampton Lectures 1891 p.110*, "All along, the traditional faith which men are endeavouring to express, from Athanasius and Augustine back to Origen and Tertullian, from Origen and Tertullian back to Ignatius and Clement, in an unbroken stream of tradition, is the same faith in the realities of the Trinity and the Incarnation. Gradually the most exact and fitting language to express these verities is elaborated in testing, sifting controversy."
- 148 *Charles Gore: Bampton Lectures 1891 p.136*, "... but it is the *faith* which is in union with Jesus, that is to say in deliberate harmony with the mind and method of the Father. "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you"
- 149 *Charles Gore: Bampton Lectures 1891 p.151*, "All things that are, do but represent in a lower form what exists eternally in God. "By *faith* we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things that do appear"

- 150 *Charles Gore: Bampton Lectures 1891 p.189*, "It will avail to prepare the way for religion, to formulate it, to defend it, to keep it true to type ; but it will not establish it in the first instance, or propagate it in the world. Religion goes out from the lips of Christ and of all who represent Christ as a word of God, appealing to men because they believe in God and have ears to hear ; a word of God to be first of all received in *faith*. "This is the work of God, that ye believe on him whom he hath sent." It is not, then, open to question that the Christian religion whether as imparted by a teaching church, or as contained in a volume of inspired writings, or as presented in, what lies behind both these subordinate instruments, the person of Jesus Christ Himself -the Christian religion is an authoritative word of God, and Christians are men under authority."
- 151 *Charles Gore: Bampton Lectures 1891 p.191*, "Thus the oldest and the wisest of men must still remain in an attitude of acceptance, of adoration, of faith ; faith which, however sure it is of its rationality though it cry through the lips of St. Anselm, "having begun by believing I have grown into understanding" -yet never ceases to be faith; faith which, in the case of a Christian, rests unceasingly on the person of Jesus, the very reason and word of the Father."
- 152 *Charles Gore: Bampton Lectures 1891 p.205*, "It is matter of historical fact that the Christian teaching was not first of all written down, but was originally committed to a confederation of societies as a "tradition" which they were to hold, or, as it was afterwards called, a rule of *faith*: and ever since that day, through all vicissitudes, this society or group of societies has been in the world teaching the Christian creed. The primary depository of the Christian tradition, then, is the Christian Church. It has been and it is, "the pillar and ground of the truth".
- 153 *Charles Gore: Bampton Lectures 1891 p. 245*, "This truth of the immanence of Jesus Christ by the Spirit in the heart of the believer, gives us the right position for appreciating the functions of faith within the area of the Christian life. *faith*, in the documents of the New Testament, addressed as they were to men who had mostly passed into the Christian Church from Judaism or heathenism, is frequently spoken of as that initial act by which a man became a Christian. "Received ye the Holy Ghost," asks St. Paul, " by the work of the law or by the hearing of *faith*?" This initial act of *faith* by which men first accepted the offer of God made to them in Christ Jesus, was intellectually the recognition that "Jesus is the Lord" morally the committal of the life to Him for pardon, for peace, for government."
- 154 *Charles Gore: Bampton Lectures 1891 p.246*, "faith then, in those who are already Christians, enters upon a new function that of realizing and appropriating the truth and grace which has been already won. Intellectually *faith* is to meditate upon the sacred Name which has been invoked upon the life : morally it is to draw upon and use by repeated acts of the will the vast resources of power which have been put at its disposal in the indwelling of Christ."
- 155 *Charles Gore: Bampton Lectures 1891 p.247*, "faith which is something much more than passive orthodoxy."
- 156 *Charles Gore: The Creed of the Christian, 1895, p. 30*, "All the distinct belief in one God which now exists has spread from the faith of Abraham. And the full faith in God Incarnate, in the Father, the Son, and the Holy Ghost, began from Jerusalem, and is still spreading, to be the light and strength of all men. It was welcomed by Jews first, then by Greeks, Romans, Teutons, Celts.
- 157 *Charles Gore: The Creed of the Christian, 1895, p. 36*, ".second person of the blessed Trinity, was made very man by taking flesh of the Virgin Mary, and appeared on earth as Jesus of Nazareth to live and work and suffer and die and rise again from the dead and ascend up to the Father's right hand where He was before. This dogma will now become the subject for our consideration. It seems to some people hard of belief...It seems to some people hard of faith. But we must never forget that this Son or Word of God, Who was made man in Jesus Christ, was, and is, also present in all His creation and in all His creatures. He was at all times everywhere in the world. He was always manifesting Himself in nature, in the conscience of men, in the movements of society, in the inspiration of prophets. His delight was always with the sons of men. So that His incarnation is not an isolated thing a thing by itself. It is the crown and climax of all that has gone before."
- 158 *Charles Gore: Dissertations on Subjects connected with the Incarnation, 1895, p.11*, "Now considering how strongly St. Paul expresses the idea of the solidarity of man by natural descent, and the consequent implication of the whole human race in Adam's fall, his faith in the sinless Second Adam seems to me to postulate the fact of His Virgin Birth ; the fact, that is, that He was born in such a way that His birth was a new creative act of God. "
- 159 *Charles Gore: The Creed of the Christian, 1895, p. 81*, "There was a "virtue" or "power" which went out from His sacred humanity, and which made men whole. But it only made men whole if they had faith to desire it and to accept it. Thus it is said of our Lord, at one place, that He " could do there no mighty work . . . because of their unfaith."1 At other times He said to those who "had faith to be healed" "Thy faith hath saved thee," "according to thy faith be it unto thee" not because faith could heal by itself, but because faith gave men the power to desire and appropriate the gifts of Christ. On another occasion, when multitudes " thronged Him," He said of one woman that

she " touched Him," because He "perceived that virtue had gone out of Him " \* that is, out of a great crowd one woman only had the faith necessary to draw out upon herself the blessings which were there for all."

- 160 *Charles Gore: Dissertations on Subjects connected with the Incarnation, 1895, p.40*, "The faith in the general trustworthiness of the evangelical records, and in particular the faith in the trustworthy use which St. Luke makes of the documents at his disposal, is well established by the facts."
- 161 *Charles Gore: Dissertations on Subjects connected with the Incarnation, 1895, p.63*, "the faith in the Virgin Birth is found as a constant accompaniment of the confession of His Incarnation. What we have finally to do is to show cause why we should regard the faith in the Virgin Birth as, in fact, inseparable from faith in the Incarnation and, even more from faith in the sinless Second Adam."
- 162 *Charles Gore: The Philosophy of the Good Life, 1930, p.175*, "I do not speak as one who doubts the intellectual value or validity of the Christian theology. But Christianity did not come into the world as a new theological system. It came into the world as a life to be lived by a community—a blessed life of union with God and fellowship among men. And the new theological terms made their appearance, not as abstract ideas, but as living motives or forces constraining and enabling men for the living of the good life."
- 163 *Charles Gore: The Philosophy of the Good Life, 1930, p.283*, "Christ gave His Church some such detailed laws, though very sparingly. But He gave what is infinitely more valuable and more applicable to all times and states of life—He enunciated intelligible moral principles and, more than that, He set a perfect example, in which the principles of the good life are plainly to be seen, and which illustrate His moral teaching with a force that no merely positive laws could have. This revelation of the moral ideal in a perfect human life, in a person worthy of the absolute faith which He claimed, and capable, as He proved, of supplying by His Spirit inward power corresponding to the outward example—this embodiment of the ideal in a person who is richly and fully human—gives to Christianity an enormous practical advantage—something of which the philosophers felt the need but which they never could adequately supply."
- 164 *Charles Gore: The Test of Theological Development, 1900*, "My present point is only to indicate that the more stress we lay on the idea of the Church's authority as lying in a witness to a once-given faith—a witness consisting in part of the agreement of independent lines of tradition in different Churches—the less mechanical does it become. Witness-bearing involves fidelity or taking pains to keep our witness true."
- 165 *Charles Gore: New Theology – Old Religion, 1908, p.17*, "The faith of most of us must be largely influenced by authority. The authority which ought to make the greatest and most reasonable impression upon our minds is the corporate and age-long authority of the witnessing church. That represents the widest and largest spiritual experience. And, short of that, we must reasonably be influenced by the authority of any individual whose learning and character commend his judgement as trustworthy."
- 166 *Charles Gore: New Theology – Old Religion, 1908, p.17*, "For theology, rightly understood, is not the same thing as religion, or as the revelation on which religion rests, or the dogmas which it maintains. But it is the attempt of the intellect of men to express their religious faith in intellectual forms and to bring it into harmony with the thought of their time with all truth so far as it is known."
- 167 *Charles Gore: New Theology – Old Religion, 1908, pp.54-55*, "the superiority of the Christian faith in God lies in the method by which it was received. --- It is such a word of God, giving a different kind of security to our religious faiths from that which speculation could ever attain a security such as attaches itself to our feelings of right and wrong it is such a word of God, which we believe to have been really uttered."
- 168 *Charles Gore: New Theology – Old Religion, 1908, p. 101-102*, "I am now assuming that these Gospels are substantially true. But I do not ask any kind of exemption for any historical document from free historical criticism. If you reach the conclusion that the Gospels are really historical, it is sometimes assumed, absurdly enough, that you are trying to exempt them from criticism. If you recognize that there are parts of the Old Testament which are not historical, though they are written in an historical form, and then go on to declare that you believe the Gospels are strictly historical, people will say that you are trying to allow criticism of the Old Testament documents, and to disallow it in the case of the New. That is really quite meaningless. In every history of every nation you recognize that there are different stages of historicity, in proportion to the character and nearness of the evidence. You do not say, because you are doubtful about the history of King Arthur, that therefore you cannot be certain about the history of King Alfred, or of Richard the Second, or of George the Fourth. The historical certainty depends on the nature and closeness of the evidence. I do not ask for any use of the Gospels which is not in accordance with the strictest requirements of historical evidence. I do not make any claim for them except what is made in St. Luke's preface namely, that he has done his best to draw up the most authentic narrative from first-hand evidence."
- 169 *Charles Gore: New Theology – Old Religion, 1908, p. 112-113*, "On the other hand, those who hold to the idea of God which finds expression in the creed, believe that, though He is manifested in the order of the world, He is not limited by it. It is the expression of a will which remains unexhausted and independent. Now it is doubtless true that a perfect will must always so act as that its action should not be arbitrary, but the expression of perfect law."

Thus the greatest Christian thinkers have always seen that miracles must express and not violate the order of the world, in the deepest sense in which the order of the world is the mind of God.<sup>1</sup> But we recognize at the same time that abnormal circumstances require in a free being abnormal actions.”

- 170 *Charles Gore: New Theology – Old Religion, 1908, p. 115*, ”St. Luke, the disciple of St. Paul, who certainly wrote the Acts, and who was a physician, accustomed to observe diseases and their cures, records in the Acts of the Apostles not only miracles of the earlier period which were reported to him, but also miracles wrought by St. Paul when he was actually with the apostle, such as the raising of Eutychus and the healing of the father of Publius.”
- 171 *Charles Gore: New Theology – Old Religion, 1908, p. 118*, ”It was, in fact, as the records show, and as all men agree, by the confident belief of the apostles that Christ had been repeatedly seen by them, risen from the dead, and that His divine sonship and mission was thus made evident by His triumph over death, that the foundation of the Christian church was made possible. There is also no doubt that this was understood to mean that in the same body in which He died and was buried, only transmuted into a higher state and power, he was raised again.”
- 172 *Charles Gore: New Theology – Old Religion, 1908, p. 129*, ”In fact, the agreement of the church's faith about Christ's person with the acceptance of the miracle of His birth is so intimate that in history the two have been inseparable. There have been no believers in the doctrine of the creeds who have not been believers in the virgin birth, and in recent years it has become increasingly evident that those who disbelieve in the virgin birth are in other respects also adherents of the New Theology : they mostly doubt the bodily resurrection ; and give to the incarnation a different sense from that in which the Creed proclaims it.”
- 173 *Charles Gore: New Theology – Old Religion, 1908, p. 129*, ”The inspiration of Scripture, logically considered, is not the ground on which faith in Christ is to be asked for. The proclamation of Christ was first made by witnesses, and it was as witnesses that were to be believed. St. Luke, in the preface to his Gospel, makes no other claim than that of producing a careful record of the testimony of eye-witnesses of the Lord Jesus. So far as historical events are concerned, we must be content in our age to appeal to authentic history. No doubt historical testimony is not all that goes to make faith. There must be the spiritual disposition which makes acceptance possible. But the historical claim must be supported by good historical testimony.”
- 174 *Charles Gore: New Theology – Old Religion, 1908, p. 211-212*, ”There has been a common, a universal, faith of Christendom, which has, most authoritatively, expressed itself in the catholic creeds, the Apostles' and the Nicene Creeds. There are, indeed, features in the common faith, such as the faith in the atonement, in sacramental grace, in the inspiration of Scripture, which are only slightly or by implication touched on in these formulas of faith ; but at least in what they contain they represent what has been universal Christianity. Hardly anything has been nobly or effectively done, or bravely suffered, for the name of Christ, that has not been done or suffered in the profession of these creeds, or the profession of the faith which preceded them. The great movement of humanity which gives glory to Christ as its redeemer, as it traverses the ages and spreads over the world, has confessed itself in these terms almost without exception.”
- 175 *Charles Gore: New Theology – Old Religion, 1908, p. 214*, ”There may be great differences between the Christian faiths of the twentieth, and the tenth, and the fourth, and the second century, but the differences will not touch the great central body of faith.”
- 176 *Charles Gore: Dominant Ideas and Corrective Principles, 1918, p.25*, ”Perhaps you will disagree with me in this anticipation. But, in any case, I think you will agree with me that, in the long run, the power of the Church to maintain its moral witness in the world will depend upon its steadfast adherence to the catholic faith. It is the moral witness of the Church that will always be, as it was in the beginning, the chief instrument of conversion. It is by our good works which they behold that men are to be brought to glorify God and to confess that God is with us of a truth.”
- 177 *Charles Gore: Dominant Ideas and Corrective Principles, 1918, p.26*, ”But the moral witness in the long run depends upon the maintenance of the true faith in God as He has revealed Himself in Jesus Christ, the faith which finds expression in the catholic creeds.”
- 178 *Charles Gore: Dominant Ideas and Corrective Principles, 1918, p.26-27*, ”And we have still, thank God, among us great scholars who know how to maintain the faith steadfastly—with all the strength of personal conviction—without the least breath of fanaticism, and in the most open-minded spirit of historical inquiry. ”
- 179 *Charles Gore: The Holy Spirit and the Church, p.286-287*, ”We should never forget that the faith is the faith of the great Church before it is the personal conviction of an individual. No doubt the Church has demanded of its candidates for baptism (or in their name in the case of infants) a strong profession of personal faith in the clauses of the Apostles' Creed, "All this I steadfastly believe,"<sup>1</sup> and a renewal of this profession in the visitation of the sick.

In the case of the neophyte in baptism I suppose this means that he has been taught the creed of the Church and accepts it on its authority. In visitations of the sick we know that the prescribed examination of the sick man's faith causes, in not rare cases, such difficulty that the priest must content himself with something much less stringent "Lord, I believe : help thou mine unfaith." a What is wanted is the profession of the desire and intention of the individual to unite himself to the faith of the Church.

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