

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 have 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.

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? Does Gore treat them as synonymous?

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 (May 2011). Quite a lot of Gore's letters were destroyed at Mirfield, and PuseyHouse, 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 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 churchlife 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 19th 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 Grosse, 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 ending/the introductory of the essay.

There are some standard-works about the theology of Gore. The thesis by Ragnar Ekström, 1944 that I mentioned above, p.1. 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*, with some outlook at 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 a good conversation-partner in linguistic and theological matters.