

St Francis Episcopal Church, San Jose, CA
Morning Prayer, Thursday, January 14, 2021
Commemoration of Richard Meux Benson, Priest, 1915 &
Charles Gore, Bishop, 1932

When 2 people are reading: READER 1: Plain Text *Reader 2: Italics* **Both: Bold**
If there are 2 lessons, a reading and subsequent canticle may be omitted.

You are invited to begin the service by lighting a candle.

Arise, shine, for the Light of the World has come!
Darkness covers the earth and its people,
but the radiance of God's Light
burns away its shadows,
illuminates the smallest corner,
and heralds in the start
of a new dawn,
where hearts no longer fear,
souls might be set free,
and sister shall follow brother,
nation shall follow nation,
and kings and princes bow down in awe
before the one who comes to reign.
Arise, shine, for the Light of the World has come!
Alleluia!

O Lord, open our lips
and our mouth shall proclaim your praise.

May Christ the daystar dawn in our hearts
and triumph over the shades of night.

Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. Amen.

The night has passed, and the day lies open before us; let us pray with one heart and mind.
As we rejoice in the gift of this new day, so may the light of your presence, O God, set our hearts on fire with love for you; now and forever. *Amen.*

Psalm 18

I love you, O Lord my strength, O Lord my stronghold, my crag, and my haven.

2 My God, my rock in whom I put my trust, my shield, the horn of my salvation, and my refuge;

you are worthy of praise.

3 I will call upon the Lord, and so shall I be saved from my enemies.

4 *The breakers of death rolled over me, and the torrents of oblivion made me afraid.*
5 *The cords of hell entangled me, and the snares of death were set for me.*
6 *I called upon the Lord in my distress and cried out to my God for help.*
7 *He heard my voice from his heavenly dwelling; my cry of anguish came to his ears.*
8 *The earth reeled and rocked; the roots of the mountains shook; they reeled because of his anger.*
9 *Smoke rose from his nostrils and a consuming fire out of his mouth; hot burning coals blazed forth from him.*
10 *He parted the heavens and came down with a storm cloud under his feet.*
11 *He mounted on cherubim and flew; he swooped on the wings of the wind.*
12 *He wrapped darkness about him; he made dark waters and thick clouds his pavilion.*
13 *From the brightness of his presence, through the clouds, burst hailstones and coals of fire.*
14 *The Lord thundered out of heaven; the Most High uttered his voice.*
15 *He loosed his arrows and scattered them; he hurled thunderbolts and routed them.*
16 *The beds of the seas were uncovered, and the foundations of the world laid bare, at your battle cry, O Lord, at the blast of the breath of your nostrils.*
17 *He reached down from on high and grasped me; he drew me out of great waters.*
18 *He delivered me from my strong enemies and from those who hated me; for they were too mighty for me.*
19 *They confronted me in the day of my disaster; but the Lord was my support.*
20 *He brought me out into an open place; he rescued me because he delighted in me.*
Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. Amen.

A reading from the Book of Isaiah

17 *When the poor and needy seek water,
and there is none,
and their tongue is parched with thirst,
I the Lord will answer them,
I the God of Israel will not forsake them.*
18 *I will open rivers on the bare heights,
and fountains in the midst of the valleys;
I will make the wilderness a pool of water,
and the dry land springs of water.*
19 *I will put in the wilderness the cedar,
the acacia, the myrtle, and the olive;
I will set in the desert the cypress,
the plane and the pine together,
20 so that all may see and know,
all may consider and understand,
that the hand of the Lord has done this,
the Holy One of Israel has created it.*

21 *Set forth your case, says the Lord;
bring your proofs, says the King of Jacob.*

²² *Let them bring them, and tell us
what is to happen.*

*Tell us the former things, what they are,
so that we may consider them,
and that we may know their outcome;
or declare to us the things to come.*

²³ *Tell us what is to come hereafter,
that we may know that you are gods;
do good, or do harm,
that we may be afraid and terrified.*

²⁴ *You, indeed, are nothing
and your work is nothing at all;
whoever chooses you is an abomination.*

²⁵ *I stirred up one from the north, and he has come,
from the rising of the sun he was summoned by name.*
He shall trample* on rulers as on mortar,
as the potter treads clay.*

²⁶ *Who declared it from the beginning, so that we might know,
and beforehand, so that we might say, 'He is right'?*
*There was no one who declared it, none who proclaimed,
none who heard your words.*

²⁷ *I first have declared it to Zion,*
and I give to Jerusalem a herald of good tidings.*

²⁸ *But when I look there is no one;
among these there is no counsellor
who, when I ask, gives an answer.*

²⁹ *No, they are all a delusion;
their works are nothing;
their images are empty wind.*

The Word of the Lord.

Thanks be to God

**Blessed are the poor in spirit,
for theirs is the kingdom of heaven.**

**Blessed are those who mourn,
for they shall be comforted.**

**Blessed are the meek,
for they shall inherit the earth.**

**Blessed are those who hunger
and thirst after righteousness,
for they shall be satisfied.**

**Blessed are the merciful,
for they shall obtain mercy.**

**Blessed are the pure in heart,
for they shall see God.**

Blessed are the peacemakers,

**for they shall be called children of God.
Blessed are those who suffer persecution
for righteousness' sake,
for theirs is the kingdom of heaven.
Rejoice and be glad for great is your reward in heaven.
Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the
beginning, is now, and will be for ever. Amen.**

A reading from Gospel of Mark

2When he returned to Capernaum after some days, it was reported that he was at home. ²So many gathered around that there was no longer room for them, not even in front of the door; and he was speaking the word to them. ³Then some people came, bringing to him a paralysed man, carried by four of them. ⁴And when they could not bring him to Jesus because of the crowd, they removed the roof above him; and after having dug through it, they let down the mat on which the paralytic lay. ⁵When Jesus saw their faith, he said to the paralytic, 'Son, your sins are forgiven.' ⁶Now some of the scribes were sitting there, questioning in their hearts, ⁷'Why does this fellow speak in this way? It is blasphemy! Who can forgive sins but God alone?' ⁸At once Jesus perceived in his spirit that they were discussing these questions among themselves; and he said to them, 'Why do you raise such questions in your hearts? ⁹Which is easier, to say to the paralytic, "Your sins are forgiven", or to say, "Stand up and take your mat and walk"? ¹⁰But so that you may know that the Son of Man has authority on earth to forgive sins'—he said to the paralytic— ¹¹'I say to you, stand up, take your mat and go to your home.' ¹²And he stood up, and immediately took the mat and went out before all of them; so that they were all amazed and glorified God, saying, 'We have never seen anything like this!'

The Word of the Lord

Thanks be to God.

**A voice is heard in Ramah, lamentation and bitter weeping.
Rachel is weeping for her children; she refuses to be comforted for her children,
because they are no more.
Thus says the LORD: Keep your voice from weeping, and your eyes from tears; for
there is a reward for your work, says the LORD: they shall come back from the land
of the enemy; there is hope for your future, says the LORD: your children shall
come back to their own country.
The days are surely coming, says the LORD, when I will make a new covenant with
the house of Israel and the house of Judah.
It will not be like the covenant that I made with their ancestors when I took them
by the hand to bring them out of the land of Egypt—a covenant that they broke,
though I was their husband, says the LORD.
But this is the covenant that I will make with the house of Israel after those days,
says the LORD: I will put my law within them, and I will write it on their hearts; and I
will be their God, and they shall be my people.**

No longer shall they teach one another, or say to each other, “Know the LORD,” for they shall all know me, from the least of them to the greatest, says the LORD; for I will forgive their iniquity, and remember their sin no more.

Glory to the Father and to the Son and to the Holy Spirit; as it was in the beginning is now and will be for ever. Amen.

The Apostles' Creed

**I believe in God, the Father almighty,
creator of heaven and earth;
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins
the resurrection of the body,
and the life everlasting. Amen.**

The Prayers

The Lord be with you.

And also with you.

Let us pray.

**Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation, but deliver us from evil.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.**

Grant to your people, Almighty God, a spirit of mutual affection, that, following the example of your servants Richard Benson and Charles Gore, we might know the love of Christ in loving

one another; through the same Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

Grant us, Lord God, a vision of your world as your love would have it:
a world where the weak are protected, and none go hungry or poor;
a world where the riches of creation are shared, and everyone can enjoy them;
a world where different races and cultures live in harmony and mutual respect;
a world where peace is built with justice, and justice is guided by love.
Give us the inspiration and courage to build it, through Jesus Christ our Lord. *Amen.*

Father God, the star that led the Magi to the stable announced to the world that its Saviour was born. Today we live in a world that is still covered by darkness, and still needing to make that journey to the stable door. May our lives reflect your light day by day, as we seek to serve where you have placed us. That we might be the means through which others can encounter Jesus Christ. *Amen.*

Lord Jesus, I give you my hands to do your work. I give you my feet to go your way.
I give you my eyes to see as you do. I give you my tongue to speak your words.
I give you my mind that you may think in me. I give you my spirit that you may pray in me.
Above all, I give you my heart that you may love in me your Father and all mankind.
I give you my whole self that you may grow in me, so that it is you, Lord Jesus,
who live, and work, and pray in me. *Amen.*

Hear our prayer for all those who will die today because of war and economic oppression, especially the children. Prepare them for the agony, despair, and terror of the violence that is upon them. Comfort them and hold them close to the bosom of your heart as they drink deeply of the bitter cup which is forced upon them. Wipe their tears, calm their fears, welcome them to peace and safety. Eternal rest grant to them, and may perpetual light shine upon them. May all rise in judgment against the wickedness that brings this violence upon the world. Overturn the thrones of tyranny, scatter the unjust, cast down the bloody rulers who make the cry of the widow and orphan rise to heaven. Give us your grace and strength to stand against the demonic powers which prowl about the world seeking the ruin of souls. Grant that peace with justice will come to all the world. *Amen.*

Lord, make us instruments of your peace. Where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. Amen.

Lead us from death to life, *from falsehood to truth.*
Lead us from despair to hope, *from fear to trust.*
Lead us from hate to love, *from war to peace.*

Let peace fill our heart, our world, our universe.

Thanks be to God.

RICHARD MEUX BENSON

RELIGIOUS, 1915

AND

CHARLES GORE

BISHOP OF WORCESTER, BIRMINGHAM & OXFORD, 1932



(photo courtesy of [Project Canterbury](#))

Richard Meux Benson (1824–1915) was a priest in the Church of England and founder of the [Society of St. John the Evangelist](#), the first religious order of monks in the Anglican Communion since the Reformation.

Born into a wealthy family of London in 1824, Benson was taught at home by a private tutor and entered Christ Church, Oxford. After his degree and ordination and a curacy at Surbiton, in 1850 he became vicar of Cowley, Oxford. He was considered High Church. In 1858 Benson conducted a retreat for priests using material taken in part from the *Spiritual Exercises* of Ignatius of Loyola. In 1859, having erected a new parish church dedicated to St. John the Evangelist, Benson planned a mission to India but abandoned the plan at the request of his bishop.

At the time there were convents of Anglican women in England, and in 1865 two priests joined Benson in Cowley to begin community life under the name of Mission Priests of St. John the Evangelist with Benson as Superior.

The form of religious life instituted by Benson was not purely contemplative — its members engaged in active external ministry — but they recited the Divine Office together daily in choir, and Benson emphasized contemplation. The brothers were to get an hour's meditation daily if possible, and he gave the community a summer retreat of four weeks, later reduced to fortnight. He prescribed other retreat days and silence days. As a religious founder, he concentrated on essentials, among which he reckoned life-vows, taken with precautions as to maturity; regular

confession; choir office, prayer and meditation; and priestly ministry. He fully recognized the authority of his bishop over the priests of the community, who were clergy of the diocese, but not as extending to their private life together.

From 1870 to 1883 the Society spread to the United States, India, and South Africa. Benson himself made an American mission tour. In 1884 the society adopted a Constitution and Rule drafted by Benson.

During the creation of the Society, Benson had maintained his duties as a parish vicar. In 1886 he resigned this charge to devote all his attention to the Society and its mission.

In 1890 Benson stepped aside for another to be elected Superior. He spent one year in India, and eight years at the American house in Boston.

The last sixteen years of Benson's life were lived at home again. He celebrated the Holy Eucharist as long as he could stand at the altar, and then was wheeled in a chair to his Communion every morning. He died on January 14, 1915.

from Wikipedia

More information on Richard Benson is available from [Project Canterbury](#).



(photo courtesy of [Project Canterbury](#))

Charles Gore was born in Wimbledon in 1853. His father's grandfather was the Earl of Arran, his mother's grandfather was the Earl of Bessborough, and his brother Spencer was England's first National Tennis Champion.

Gore attended Harrow Prep School (during which time he became dedicated to weekly Communion), and Balliol College, Oxford (where he became a supporter of the trades-union movement). He took First Class Honors in Classical Moderations and in Greats (philosophy), and was elected a Fellow of Trinity in 1875. He was ordained to the priesthood in 1878. In 1880 he became Vice-Principal of Cuddesdon Theological College, founded by [Edward King](#). During the three years he spent there he did a great deal of outside preaching and lecturing. After the death of [Edward Pusey](#), a library and study center was established at Oxford in 1883, known as Pusey House, and Gore became its first Principal, a position he held until 1893. His appointment

raised some eyebrows, since Gore was known to be friendly to what was called the Higher Criticism, which favored non-traditional views on the authorship of some books of the Old Testament (Lower Criticism means attempting to establish the original text of the Scriptures by diligently comparing the existing copies and analyzing their variations), while Pusey had firmly opposed the Higher Criticism.

In 1888 Gore wrote *The Ministry of the Catholic Church* (or [*The Church and the Ministry*](#) — my sources differ), a book on the origins of the Christian Ministry and its development in the first two centuries of the Christian era. In the same year, he wrote [*Roman Catholic Claims*](#), a reply to assertions that the Anglican Church was not the true successor of the New Testament Church. In 1889, he helped to found the Christian Social Union (he was one of the two Vice-Presidents), dedicated to promoting the view that Christian principles as applied to the political and economic organization of society demanded reform along trade-unionist and moderate socialist lines. His political views aroused some public protest.

Considerably more protest was aroused, however, by the publication, also in 1889, of a book called [*Lux Mundi*](#) (meaning "Light of the World"): *A Series of Studies in the Religion of the Incarnation*. The book was a set of essays by various writers. Gore was the general editor, and contributed one essay. Overall, the book expressed the belief of many educated Christians that Biblical and archaeological studies and scientific discoveries had made it necessary for the Church to re-examine and perhaps restate some of its traditional formulations. The book was a sensation, and considered by many to be less a restatement than an abandonment of traditional doctrines. Gore's essay was called, "On the Inspiration of Holy Scripture." He distinguished sharply between the Old and New Testaments, saying that the New Testament accounts were either eye-witness or close to eye-witness accounts of the events described, while we had reason to suppose that some Old Testament accounts were written centuries after the event, and were not reliable sources of factual detail. Their value is not as a revelation of historical or scientific information, but as a revelation of God's nature and His dealings with us. Thus, the point of the story of Adam and Eve is not that the human race is less than ten thousand years old, but that obedience to God makes men happy, and disobedience to God makes them unhappy. Gore wrote: "It is of the essence of the New Testament, as the religion of the Incarnation, to be final and catholic: on the other hand, it is of the essence of the Old Testament to be imperfect, because it represents a gradual process of education by which man was lifted out of the depth of sin and ignorance." Some objected: "But you are on a slippery slope! If Genesis is not reliable history, how can we be sure of later books?" To this, Gore might have replied: "Consider the history of ancient Rome. The history begins with stories about the flight of Aeneas from Troy, and continues with Romulus and Remus, and with the story of Lucretia, and Horatius at the bridge, and Mucius Scaevola thrusting his hand into the fire, and the secession of the plebs, and the treason of Tarpeia, and Curtius leaping into the abyss, and so on. Yet the same books that tell us these stories about early Rome also tell us about the First and Second Triumvirates, and the battle of Actium, and so on. No one says that, if we reject the story of Dido and Aeneas as legend, we cannot trust the later accounts as history."

What chiefly outraged Gore's critics, however, was his adoption of what is called the Kenotic Theory of the Incarnation. The Greek word Kenosis means "emptying," and is used in Philippians 2:7, where we read that Jesus,

- + having the nature of God,
- + did not count equality with God a thing to be grasped,
- + but emptied himself, and took the nature of a servant.

Gore put forward the suggestion that Jesus, when He took upon Himself the limitations of our human nature, accepted the limitations of human knowledge, and that therefore, when He spoke (for example) of the Flood, He was simply accepting the common assumptions of His culture, and we are not bound to accept these assumptions as correct.

Not surprisingly, many readers found this view completely unacceptable. The book was widely read and disputed over, and cheap, popular editions were soon available.

Two years later, Gore was invited to deliver the annual Bampton Lecture Series. He welcomed the opportunity to make clarify his position and reassure his listeners of his fundamental orthodoxy. The Lectures were delivered in Lent, 1891, in the University Church of Oxford, St. Mary the Virgin, to capacity audiences. Listeners filled the pews, stood in the aisles, and sat on the steps of the chancel and the pulpit. A few months later, the lectures were published in book form as *The Incarnation of the Son of God*.

Earlier, in 1887, Gore had founded the Society of the Resurrection, an association for priests, aimed at a deepening of the spiritual life. In July 1892 this became the [Community of the Resurrection](#), a religious order for priests, beginning with six members. The members declared their intention of remaining celibate for life, but took vows of celibacy for only one year at a time, rather than taking a vow binding for life. (In technical language, they were monastics of the Simple Profession rather than of the Solemn Profession.) The Community first lived at Pusey House, but soon (1893) moved to Radley, near Oxford, and in 1898 to its present headquarters in Mirfield, Yorkshire. Many Americans (and perhaps others) will know the Community best through the work in the 1950's and early 1960's of the priest Trevor Huddleston, author of *Nought For Your Comfort*, a book discussing racial animosities and inequities in the Republic of South Africa and elsewhere, and calling Christians to a ministry of justice and reconciliation. Gore, while retaining his office as Senior of the Community of the Resurrection, was made a canon of Westminster late in 1894, where his preaching attracted great crowds. When it was known that he was scheduled to preach, would-be listeners gathered outside the Abbey well in advance, and when the doors were opened the building filled like a lock in flood-time. In minutes, not even standing-room was to be found. In addition to his Sunday sermons, he also gave weekday lectures, many of them later collected into books, such as *The Sermon On the Mount* (1896), *The Epistle To The Ephesians* (1897), and *The Epistle To the Romans* (1898). In 1901 he wrote *The Body of Christ*, dealing with the Sacrament of the Lord's Supper, asserting and defending the doctrine that Christ is objectively present in the Sacrament, and that the Sacrament is a sacrificial offering, but repudiating certain late mediaeval innovations in worship, such as Processions of the Sacrament, unknown to the Primitive Church.

As tension increased between the British government and the Boer republics of South Africa, Gore denounced British Imperialism, and when war began in 1899 he denounced the British policy of rounding up Boer civilians in detention camps, where the mortality rate was very high. He wrote a fierce letter on the subject to *The Times*. The next day, there was a fierce reply by a canon of Worcester (pronounced "Wooster") Cathedral. The Worcester area was the political base of Joseph Chamberlain, the Colonial Secretary whose policy Gore was denouncing. A few days later, Gore was appointed Bishop of Worcester. He was consecrated in February 1902. The diocese included the city of Birmingham, which had been tiny or non-existent when the dioceses of England were organized, but which had grown to become a large industrial city. Gore saw that the needs of Birmingham and of the surrounding rural areas were quite different, and immediately began to urge a division. Chamberlain, who had come to respect and admire Gore, helped steer the necessary legislation through Parliament. In 1905 Birmingham was organized as

a separate bishopric and Gore became its first bishop. Things went well for him there. Under his leadership, church attendance increased considerably, new buildings were erected, and many priests brought into the diocese to minister to the growing congregations. In spite of his adherence to views widely regarded as tending toward Roman Catholicism, he established strong bonds of courtesy and affection with the Protestants of Birmingham.

In 1911 he was transferred and became Bishop of Oxford instead. This was a sprawling, largely rural diocese, but Gore traveled about, regularly visiting the parishes under his care, and on most Sundays preached in at least two different pulpits. Since college days he had been committed to educational and economic improvement for the working class, and he gave an annual lecture to the Workers' Educational Association at Reading. In 1911 a major labor dispute arose in Reading, and Gore publicly sided with the workers, giving them money, and pressing for a panel of inquiry into the living conditions of the workers. The report of the panel favored the workers' cause, and won for Gore a great deal of gratitude and affection among working-class people in his diocese and elsewhere.

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.

In 1914, WWI broke out. Gore dutifully travelled to France twice to preach and administer the sacraments to men in uniform. In June 1918 he went to the United States to speak on the Church and the post-war world. He spoke in New York, Washington, Chicago, Cleveland, various cities in Tennessee, Georgia, and Alabama, then on to Milwaukee, Nashotah, Detroit, Boston, Washington, Philadelphia, Baltimore, New York, and then back to England as the war ended in November. He spoke chiefly on reconciliation and the necessity, once the war had been won, of restoring Germany as soon as possible to the family of nations.

After the war, Gore resigned his bishopric and retired in July 1919, being 66 years old. He was flooded with invitations to speak or preach, and had a supply of postcards printed reading, "Sorry, Can't. C.G." for immediate response to most of them. The invitations he did accept were quite enough to fill his calendar. Later that year he became a lecturer in theology at King's College, and was made a Life Governor. From 1924 to 1928 he was Dean of the Faculty of Theology in the University of London. He also served on the Council of Christian Ministers on Social Questions, the Christian Social Crusade, the Industrial Christian Fellowship, the General Council of the League of Nations, the Oxford Mission to Calcutta, the Universities' Mission to Central Africa, the Board of Governors of Pusey House, the World Conference on Faith and Order (of the World Council of Churches), and the Archbishop's Eastern Churches Committee. Not bad for a man in "retirement."

During these years he also completed his [*Exposition of the Epistles of Saint John*](#) (1920), and then wrote his trilogy, [*Belief in God*](#) (1921), [*Belief in Christ*](#) (1922), and [*The Holy Spirit and the Church*](#) (1924). These three works were re-issued in a single volume called [*The Reconstruction of Belief*](#), intended as an exposition and defense of the faith of the Catholic Church, as stated in the Holy Scriptures and codified in the Councils of the first five centuries of the Christian era, and now restated in modern terms--"the faith once delivered to the saints presented in conformity with twentieth-century categories of thought and scientific methods of reasoning." [Rice] The book prompted many objections, chiefly from Modernists, and Gore dealt with many of these objections in a sequel called *Can We Then Believe?* In 1928 the SPCK (Society for Promoting

Christian Knowledge) published *A New Commentary On Holy Scripture*, which contained notes on every book of the Old and New Testaments and of the Apocrypha, together with many general articles. Gore was the general editor. Gore also wrote *Christ and Society* (1928), dealing with the social and economic applications of Christian ethics; *Jesus of Nazareth* (1929), dealing with the person and work of Jesus; and *The Philosophy of the Good Life* (1930), the Gifford Lectures, dealing with answers offered by various philosophies and religions to the question, "How ought I to live?" (The Gifford Lectures are lectures in Natural Theology, in which the lecturer is barred from asking his listeners to accept the authenticity of any revelation. Perhaps the best-known Gifford Lectures are William James's *The Varieties of Religious Experience*.) Gore's last book, *Reflections On the Litany*, was published the day after he died.

In November of 1930, he began a six-month tour of India, preaching and lecturing pretty much in every district in the country, "speaking whenever he was not walking, riding, or sleeping." He returned home totally exhausted. From then on his health deteriorated. In January 1932 he acquired a severe cough, and then pneumonia. On Friday 15 he was still able to write a few postcards to friends. Then he fell into a coma, and died on the morning of Sunday 17 January 1932. His influence remains great.

[Note: This Bio is based largely on the book *The Bridge Builders: Biographical Studies in the History of Anglicanism*, by Hugh A. Lawrence Rice (1961, Darton, Longman & Todd, London; Longmans, Green & Co, New York).]

by James Kiefer

More information and links to many of his works are available from [Project Canterbury](#).

<http://www.satucket.com/lectionary/benson&gore.htm>