God, then, is the universe. The stars, the planets, the trees, the flowers, the oceans, the mountains, the clouds – these are the body of God. The spirit that gives them shape and color and motion and beauty is the mind of God. Every human body is part of God’s body and every human mind is part of God’s mind. Thus God is the Universe, from the Greek words pan (the whole, or everything) and theos (God). This philosophical doctrine is called Pantheism, from the Greek words pan (the whole) and theos (God). We seek a renewed reverence for the Earth and a vision of Nature as the ultimate context for human existence.

The Ethics of Pantheism

This doctrine of Pantheism is more than a mere theory. It has tremendous practical and ethical implications. For if all humanity is one, then all people are equal, and the ethical implications for all human actions are profound. Pantheism is not just a theory, but a way of life. It changes the way we think, the way we act, and the way we see the world. This is the Ethics of Pantheism.
The Symphony of God

The world may be compared to a symphony, in which every one of us is an instrument contributing a stroke of the brush in the great painting of God— if in a word, an intimate companion in the composition of God. A significant note in the symphony of God, a significant note in the universal melody of the universe, has been heard in the human voice— in the human voice, no human voice.

In like manner, no human life, however short or unhappy, has been in the world. For it is part of God’s mind. Let us therefore count our own lives as necessary and important in the composition of God. For thought our mind is a part of God’s mind, it is only a microscopic part in the composition of God. God is not above us, but within us. Body and mind and spirit are but three aspects of a single reality. The visible world is the body of God, the thought world is the mind of God, and the universal world is the spirit of God. Every blade of grass, every cloud of earth, every unfolding flower, every living creature, however lowly, partakes together with God’s all-comprehending plan. The story that God has written into the drama of life is beyond our understanding. The name of God is not above us, but within us, body and mind and spirit.

Universal Intelligence

It is not for us to pass judgment on the universe or the drama of God as woven into the drama of the world. We are not in the position to determine whether or not God exists. The problem of existence is a problem of faith, not a problem of science. We cannot prove or disprove the existence of God by reason alone. We must accept or reject the existence of God on the basis of our personal experience and our inner conviction.

The Nature of God

God is not above us, but within us. Body and mind and spirit are three aspects of a single reality. The invisible world is the spirit of God. Every blade of grass, every cloud of earth, every unfolding flower, every living creature, however lowly, partakes together with God’s all-comprehending plan. The story that God has woven into the drama of life is beyond our understanding. The name of God is not above us, but within us, body and mind and spirit.

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