
COMMITTEE STUDY

FEBRUARY

Prayer

Gracious God, thank you for calling us to serve you,
and to lead a congregation for those so in need of your love and grace.
You've called us to be a place where people can live in love,
and where people can experience your presence.
So be with us as we make decisions tonight.
Help us to seek your wisdom over mere human wisdom,
your logic over common logic,
and your guidance over the guidance of convention and convenience.
Help us to be your servants serving collaboratively and cooperatively,
seeking unity of heart and mind,
so that we can lead our church with your guidance, grace, and love.
Amen

Marcus Borg, *The Heart of Christianity*

Thinking of God as the encompassing Spirit leads to a different way of thinking about the God-world relationship. The notion of “intervention” disappears in the precise sense in which I define it: intervention presupposes that God is “out there,” somewhere else and not here; thus God must intervene in order to act here. But thinking of God as “right here” (as well as “more than right here”), as present as well as transcendent, leads to a different model of the God-world relationship. Rather than speaking of divine intervention, panentheism speaks of divine intention and divine interaction. Or, to use sacramental language, it sees the presence of God “in, with, and under” everything—not as the direct cause of events, but as a presence beneath and within our everyday lives.

Discussion Questions:

- To what extent do we tend to think of God as “right here”... as the presence beneath and within our everyday lives, and to what extent do we think of God as “out there”?
- How can we lead our congregation to become a place where people experience God “right here”?

