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Humanistic Pagans seek to integrate ritual and meditative practices with a mythic worldview based on the most current and compelling scientific evidence.



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"My God, It's full of stars" © Thomas Zimmer  
Untitled © Katerina Plotnikova



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# HUMANISTIC PAGANISM

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Naturalistic  
Transcendence



“A religion, old or new, that stressed the magnificence of the Universe as revealed by contemporary science might be able to draw forth reserves of reverence and awe hardly tapped by the conventional faiths. Sooner or later such a religion will emerge.”

Carl Sagan  
*Pale Blue Dot: A Vision of the Human Future in Space*

Many Humanistic Pagans use ritual or meditation to connect to something greater than themselves. Even though Humanistic Pagans do not believe in deities or spirits, there are other things that can be understood as transcending us, including the natural world, the community of life, and our deeper selves.



## Cosmos

When we look up at the night sky, we can know we are part of the universe, but also that the universe is in us. The very atoms that make up our bodies are traceable to the supernovas which spread their chemically rich matter through the galaxy. We are all connected to each other biologically, to the earth chemically, and to the rest of the universe atomically. When we reflect on this, we may feel small in relation to the universe, but we can also feel vast, because we *are* the universe, a part of the universe that has recently become aware of itself.



## Nature

Stand at the foot of a mountain and you may be impressed by how much greater it is than you in degree, how alien it is from you in kind. Climb that mountain and confront limits of endurance beyond which you thought yourself incapable, feel the relation between yourself and the mountain's flora and fauna as part of one interdependent ecosystem, and discover how the experience of the mountain becomes part of you and changes who you are – then you may draw close to something like transcendence.



## Community

We are a part of something much vaster and more inscrutable than ourselves, a more-than-human world which encompasses us, enfolds us, and permeates us, even as it exceeds all of our intentions and designs. Our lives are continuous with the life of the rivers and forests. Our intelligence is entangled with the wild intelligence of wolves and wetlands. Our breathing bodies are immersed in the ecstatic flesh of the Earth. This awareness opens to us a new, and also very old, sense of the sacred.