

Commentary
1420-4-4

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May, 1988

Now, nearly five decades after the inception of its modern period, the so-called UFO phenomenon remains as a critically challenging element for the formation of an intellectually defensible world-view. The appreciation of this philosophical predicament has been adversely influenced by sensationalized media treatment of the UFO subject; by deliberate state programs designed to forestall objective consideration of the situation generally; and probably due, also, to the radically unexpected nature of the phenomenon; and to subconscious anticipation of an attendant, enormous threat potential.

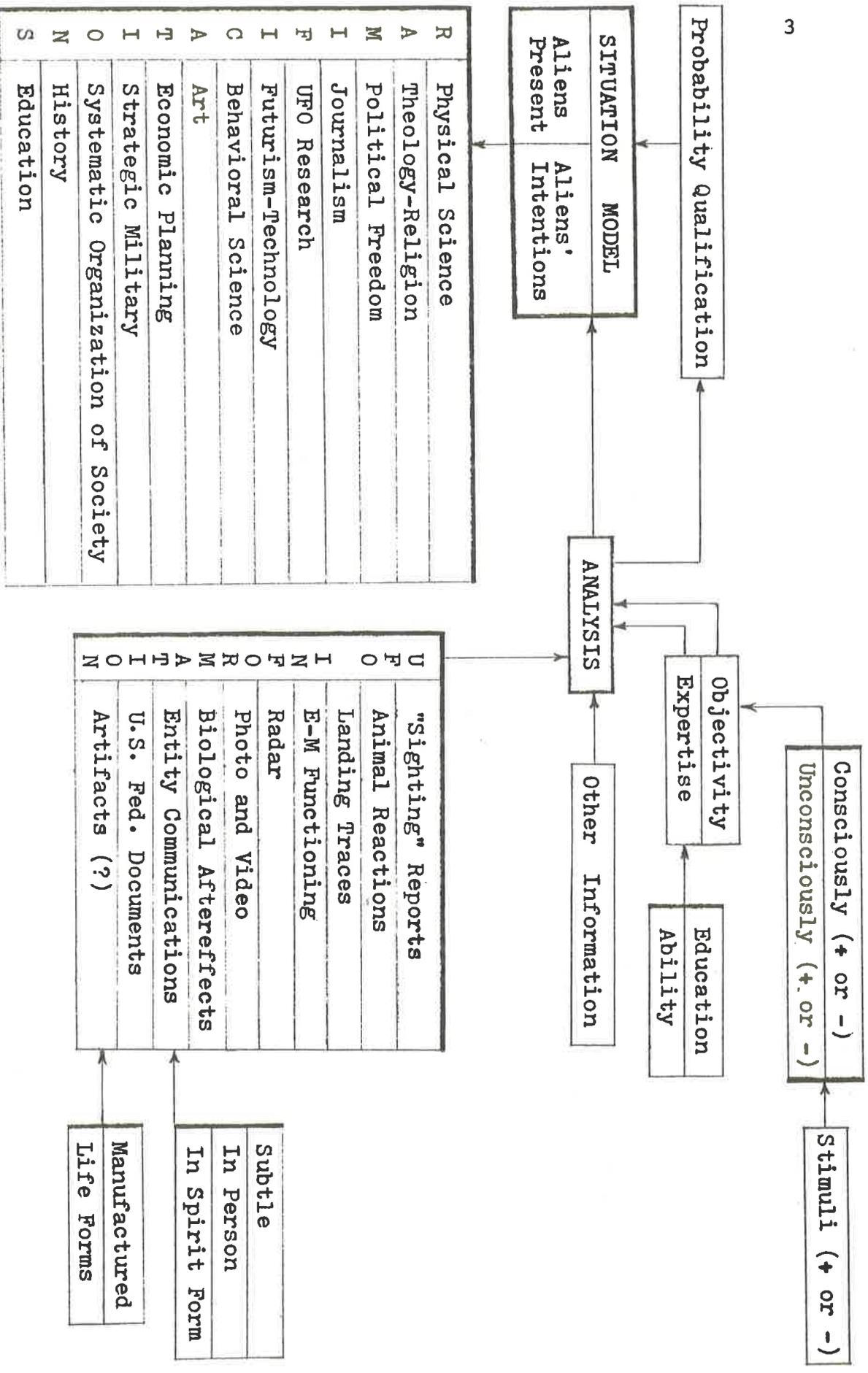
While some would choose to begin by noting that at the very least a highly significant problem exists because a large fraction of the public, in the U.S.A. for example, accepts the UFO phenomenon as a manifestation of an Alien intelligence, I must submit that for the informed view one does necessarily regard the authentic UFO as an artifact of an Alien intelligence. And, again, one should realize that we do have a serious intellectual problem owing to a real presence--rather than just saying that one should not ignore a possible problem resulting from the possible reality, or of suggesting that the undeniable problem of public belief can truly be treated meaningfully apart from the question of the tangible reality of the alleged stimulus. It should be understood that based on philosophical principles, as physical science must be, the empirical observations-indications of the UFO-Alien presence take precedence over the lack of a precise mechanistic comprehension of how a tangible UFO-Alien manifestation can be here, or get here. The widely reported superior flight capabilities, and evident extraterrestrial origin of the causative agency for the generalized UFO datum do strongly indicate a space travel capability. Furthermore, one correctly understands that for acceptable philosophical application, hypotheses are to be reasonably fitted to the full spectrum of relevant data within their category, that they shall compete successfully with alternative conceptions, and that they have to be harmoniously accommodated with established components in the broader framework of a coherent world-view. Thus, largely on the basis of the first two of these requirements, it can be seen why for strict analysis one dismisses conjectures such as those suggesting a psychological explanation for the data--and the more narrow interpretation drawn from analogies of form of parts of the human body with shapes characteristically reported for UFOs. It

can be anticipated that, given objectivity, and with increasing knowledge our perceptions evolve toward an ideal, single coherent world-view.

To facilitate thinking about the general UFO-Alien phenomenon I have included a diagram (p. 3) which depicts certain fundamental functional relationships. We know that analysis depends upon the specific information of the UFO data and the objectivity and expertise brought to the task. Then the analysis naturally yields a situation model which in turn carries definite ramifications. According to this outline a probability qualification arises from the analysis and is shown as being separate from the situation model. I feel it is extremely important to recognize that the situation model is inherently comprised of two distinct factors: that of the question of the Aliens' presence, and that of their intentions. The reasoning pertaining to these two sub-estimates involves highly dissimilar disciplines. A general estimate-of-the-situation would encompass the probability qualification, situation model, and ramifications.

At this juncture it would seem safe to conclude that the reliable civilian and professional branches of investigative ufology agree on the reasonable hypothesis that UFOs are, in the main, vehicles flown by forms of Alien intelligence. We have, too, the parallel presumption that these advanced life forms are derivatives of a carbon-based chemistry. One can note that contemporary investigative work concerning the abduction of humans by Aliens--with the Aliens' medical procedures--essentially requires this hypothetical foundation. So, in truth, we have as practical certainty for one half of the situation model that the UFO-Aliens are present. Of course they are here doing various things, but the definitive answer pertaining to their overall intentions calls for extended elucidation.

Discussion of some specifics of the ramifications resulting from the UFO-Aliens' modern manifestation should provide worthwhile clarifications. For example, we can focus on freedom in the United States of America. Here one finds the deliberate and radical development of the State beginning to actively impose upon the population a false view of a major observational reality. Never mind what subtleties of implementation are involved, or what possible motives are surmised. The precedent shattering fact of this initiative remains, and the consequences continue to evolve. Think of a balanced perspective for history: for Modern History, for the Political History of the United States, for the History of Science, and for Military History. As is the case for other disciplines, the United States' established, respectable institutions for the study of Political Science are corrupted for their failure to be able to conduct a legitimate forum on this critical issue. Public and private education, the media,



Proper analysis of information, from all available channels, yields an estimate of the situation. A Probability Qualification applies to the specific Situation Model (estimate). The Situation Model is comprised of two main parts: Aliens Present, and Aliens' Intentions. The Situation Model has numerous important ramifications. These contain various interconnections. General Estimate: Alien Force Present; the Alien Force is the operational Angelic Force of the Second Coming Operation.

Congressional representatives, and Churches are all drawn into complicity with this basic perversion of our intellect. Living a lie just does not work.

Consideration of the UFO-Alien phenomenon in relation to Christian theology presents another example which is highly instructive. Indeed, this particular, difficult area contains questions that have to be answered definitively before any formally objective solution for the situation model can be formulated--because of the inherent relevance of the factor of Alien intentions. This discussion presumes an understanding that the Judeo-Christian religion deals centrally with acceptance of a prior physical or quasi-physical manifestation of the UFO-Alien type (The Exodus) and that Jesus' (the Christ) teachings feature the theme of a climactic, subsequent intervention in this world by what is essentially an extraterrestrial operative agency of advanced intelligence. Firstly I make the permissible, general analytical simplification of bypassing the input from contemporary Fundamentalist Christian Theology. The justification for this step does not arise from a negative judgment about the fundamentals of Christianity, since these are examined for what they are, but rather for the demonstrated lack of intellectual soundness regarding the Fundamentalists' interpretation of such things as the Biblical text, and physical science. One can expect that if Christian Fundamentalists become cognizant of the UFO information they might conclude that these combined phenomena are caused by the Devil, and for the Aliens present situation they would probably be convinced that Devils had arrived in conjunction with the Second Coming of Christ.

Without question the Roman Catholic Church is to some degree aware of the modern UFO-Aliens' presence, yet this prominent Christian organization has chosen to avoid meaningful comment upon this subject, when it should be clear to anyone concerned that profound implications pertain for both Christian theology and the human experience. Again, as with the Fundamentalists, one finds that the level of intellectual rigor in Roman Catholic theology isn't adequate for our task of making a fully informed and objective analysis. Deficiencies can be cited for interpretation of the Biblical text, and the consequent rationale for Papal authority.

For the purposes of our discussion it is of particular interest that among the better qualified elements of scholarly Protestant theology an effort at totally objective evaluation of Christianity has been made (for reference see the twelve volumes of The Interpreter's Bible, Abingdon Press, Nashville, Tenn., 1952). Thus, recognizing scientific knowledge as that existed early in this century, a moral obligation was felt within the leading circles of scholarly theology to deal with the embarrassing central theme

of Jesus--about his returning to take control of the planet with the aid of an extraterrestrial agency. Scientists and these Biblical scholars simply were convinced that there was no way anybody could come down from the vacuum of space. They were sure we were alone, and Jesus had been gone for nearly two thousand years. So, this influential Christian faction went ahead with the project of revision that resulted very substantially in establishing a counterfeit Christianity: a faith devoid of the promise of the actual Second Coming of Christ. Today in the lingering context of the United States' tactical ridiculing of the UFO-Alien subject, and supported by a trusting and traditional science, the sophisticated Protestant theological thinking plunges forward with the momentum of its recent miscalculation, and is predisposed to fall victim to the error of disdain for any association of Christianity with "Flying Saucers," or UFO-Aliens. Therefore it is apparent from the perspective of an informed and objective analytical body, not only that respected Christian theology is fundamentally flawed, but in addition, that a correct evaluation of the UFO-Alien presence must be made in Christian terms before the definitive solution for the situation model can be formally entertained. This necessarily follows due to the direct implications for the identity of the UFO-Aliens as the operational force of the Second Coming of Christ (refer to my thesis: UFOs and A Coherent World-view, 1980). Given the knowledge of the UFO-Aliens being present, and the fact that they either are or are not the aforementioned operational force, we have "real" values of the probability qualification confined to either zero or unity in this model formulation.

Of course in our time one must contemplate the History of Christianity anew; moreover, pragmatic projections have to anticipate the development of a Christian Church that relates harmoniously with the objective reality of the UFO-Aliens.

Yes, what about the future? Estimates of what will be, and planning for it are based upon what has been and what is happening now. In the most simple military terms, humans are surrounded by a superior force, the modern activities of which correlate strongly (primarily?) with our important military events and locations of strategic value. Major military organizations are accurately informed concerning the UFO-Aliens' presence. But what do these Aliens intend? How does one relate to the UFO-Aliens? Beyond the incalculable catastrophes of outright destruction, radiation pollution, and nuclear winter, would a large-scale nuclear exchange among humans trigger an overt UFO-Alien takeover of Earth? The applicable theoretical matrix does seem to indicate that immediately associated with a nuclear conflagration--probably occurring between human protagonists--that the UFO-Aliens will intervene decisively to assist in installing the

human progeny within Their social system. This social result will be the good thing; the associated nuclear war making will still be a terrible thing. One should definitely not contemplate, in this light, experiments with nuclear war as a means to achieve the ultimate peace. Note that to my understanding this nuclear exchange need not necessarily be expected to take place between the existing prominent nuclear powers. Attacking the UFO-Aliens with advanced weapons should also be excluded from consideration. Thus, under new constraints, altered military alignments, and revised planing for the allocation of scarce resources offer areas for improvement of the human condition. In any event the UFO-Alien factor interjects the dynamical backdrop for a reconfigured military-economic status.

A critical reading of the living drama of these times should not evade the judgmental evaluation of speeches issuing from established, secular science as these pronouncements pertain to the general subject of space exploration. Here, beneath the surface of glib assertions, behind the sheer curtain of fretted logic, is there to be any significance for the question of UFO-Alien intentions? Despite the thousands of documented encounter cases that civilian UFO investigators have on file, and the massive paper trail hemorrhaging from the U.S. federal bureaucracy the respected ranks of physical scientific leadership yet refuse to consider--as a realistic possibility--that well attested "UFO events" are a manifestation of an alien intelligence. The artistry exhibited by the behavioral scientists in weaving a spell of rationalized support for this intellectual posture also deserves special mention. This all-or-nothing situation does tell a strange tale, but who is the idiot? Generally speaking, while influential physical scientists believe in advanced extraterrestrial intelligence they, as the experts, think interstellar travel is essentially not feasible and, again, it therefore becomes necessary, with the federal assistance, for them to find ways to dismiss the observational data of the UFO information. Partly as an aspect of the rationalizing away of this data, certain unwarranted and self-serving assumptions are advanced. For example it is argued that if these Aliens could be arriving: they could not have come in the numbers being reported; their main purpose would be that of conducting scientific experiments and explorations; they might logically contact our scientists, which would be by specially efficient scientific means, and for the purpose of transmitting beneficial scientific information; and that the Aliens' interstellar travel schedules could be meaningfully approximated by some statistical formula. The scientists thoughts about communications by radio with distant civilizations predictably run in this same vein. We know that not long ago, on the basis of Biblical interpretations, persons at the forefront of cultural power strongly defended such ideas as that fossils were produced by the Great Flood, and that Earth is the center of the universe. By analogy

the estimates of scientists today regarding Alien intentions provide an instructive comparison of errant projections made from unfounded belief.

It seems entirely logical that people who think a single omnipotent God exists should expect that advanced extraterrestrial Aliens would be completely cognizant of that existence. Furthermore it would then appear perfectly reasonable for anyone so oriented to surmise that UFO-Aliens have their social order well attuned to God as the center of reality. Is God a scientist? Can you prove He doesn't exist? If you think He doesn't exist what do you envisage for the functioning of a perfected social order? What is morality; what place should it have? Clearly, in the valid Christian view--which is from the demonstrated, coherent, total context--we receive explicit guidance for understanding the UFO-Aliens' primary intentions. An intelligence estimate of the UFO-Aliens' intentions cannot realistically be avoided; however, all fanciful thinking about this subject should be avoided.

For further consideration of the pervasiveness of ramifications issuing from the modern UFO-Alien manifestation let us take the instance of a refined dinner party. The basic problem arises through the incongruity of formally attempting to appreciate fine food, drink, and setting, in the company of charming people, while at the same time coping with the deadly new burden of vulgarizing restrictions placed upon conversation. We can understand how such diverse general topics as history, theology, futurism, political freedom, exobiology, and education must currently be entertained in the altered context. But one has to contend with ignorance and misinformation relating to the fact of the UFO-Aliens' presence, and the expressed, or implied attitudes of Church, State, and the academic community toward this critical subject. In this and various similar cases of microcosmic social interaction we can observe the mechanistic progression of cultural degradation.

Really, in our survey of ramifications, education merits more extensive attention. We are left to think about what is taught now, and what could be, or should be taught in the future, and by whom. For example, I don't see why biology texts used in public high schools of the United States should not, in their latter, advanced sections, discuss UFO-Aliens in terms of their being evident, extraterrestrial entities. This could be done together with a brief explanation of the U.S. Federal involvement in the debate. I think this scientific subject should be addressed in high school biology classes--probably as a natural part of the treatment of evolution--and that it would also be appropriate material for high school political science instruction. Certainly it is appropriate for Christian education to require an understanding, beginning at this age level, of: the fact of the UFO-Alien

presence, the U.S. Federal suppression of related information, and the implications of these phenomena in general.

The reliable information we have today concerning the UFO-Alien phenomenon comes largely from civilian organizations specializing in its study. Through the dedication of persons in these groups very substantial gains have been made over the past four decades such that a high quality of intelligence data is currently available to educators. Again, it is to be noted that the valuable information amassed and analyzed by these civilian investigative groups pertains primarily to the reality of the UFO-Alien presence rather than to the more complex factor of UFO-Alien intentions.

Given the general estimate that the UFO-Aliens are the operational force of the Second Coming of Christ we then have the framework through the use of which our individual and corporate conduct can, in theory, be efficiently managed. Note the simplifying containment for the following group of related, basic questions: how does the society of the UFO-Aliens function; how would an idealized, advanced alien technological society be functionally organized; what would we imagine for the idealized functioning of a human, space-age society; and what plans shall be put in place for the improvement of contemporary human societies? Regarding this latter question, our planning should appropriately reflect an estimate of the time remaining. Under any circumstances I think it makes sense for our civilized societies, in formulating their goals, to take cognizance of the fundamental principles of justice and the commonality of human nature. An analysis of social systems, and the discipline of social engineering cannot but deal centrally with an array of statistical rates and percentages including those for: infant mortality, literacy, violent crime, divorce, starvation, the percentage of imprisoned persons, worker absenteeism, true chemical addiction, and the peoples' sense of contentment. Beyond these rudimentary factors one should assess, too, the levels of cultural achievement dealing with the people's understanding of the physical world, and the intellectual defensibility of their beliefs. I think that in this imperfect world all elements of social leadership are well advised to consider very carefully the validity and actual worth of what philosophies, faiths, ideologies, and so on that are promoted. Human society has to strive for much more than to be an ensemble of fanatics, robots, or mindless, perversely indulgent consumer units, who are to whatever degree organized for some arbitrary purpose. It's time to realize that group economics is a function of individual morality, that the functional viability of the individual depends on principles of morality, and that until the causes of individual's personality imperfections are addressed the unfortunate and tragic social consequences will continue. This is true even if your grandparents happened to believe that the

ultimate social good would result either through the collective ownership of capital, or from the mysteriously wonderful workings of an unbridled free-market economy.

To me it seems that the practical thing for human societies to do during the remainder of their histories would be to make suitable adjustments designed to initiate movement toward incorporation of: the essential principles of morality; realistic economic efficiencies; and an open treatment of factual information. Surely human culture is--for better or worse--now entering the new era that coexistence with the UFO-Aliens has recently established.

In view of such things as: the time scale of the Judeo-Christian progression since the Exodus contact, including Jesus' ministry and the global propagation of that information; the rate of increase for the human population; the development of nuclear weapons coupled with the modern UFO-Alien response; and technological advancement together with environmental impact, it has become possible to make a rough estimate of the maximum time left until our unification with the UFO-Aliens (i.e., the Second Coming). For this timing any value exceeding one or two hundred years should probably be looked upon as a high figure. One can expect that events involving a worldwide energy crisis, or the proliferation of nuclear weapons would be of particular significance for the timing estimate, and specifically, in this regard, a condition of eminent nuclear hostility would be of the greatest importance. Of course this specific condition should logically also produce markedly enhanced UFO-Alien activity.

To me the fact of the modern UFO-Alien manifestation is, if perfectly understandable, still absolutely amazing. From here on I think two related, general subject areas are of extreme interest. First of all one must wonder in what ways and to what extent these Aliens will be active before their decisive operation? In other words, what will they do? As I see it, the primary constraints on them are those of letting us, through the exercise of our free will, finally do ourselves in, and of not interfering with Jesus' mission. But Jesus' responsibility prior to the return may have already been largely fulfilled. I do anticipate at least intermittent, continued UFO-Alien activity; however, relatively long periods of their inactivity could occur. Secondly, how openly will human societies relate to the UFO-Aliens? Already in the U.S.A., despite the Federal effort at suppression, civilian researchers are well informed about this Alien presence, and the UFO topic is commonplace. History evolves while the thematic universe teeters on the line dividing the realms of fantasy and reality--concerning the UFO-Aliens. If or when we ever train Astronauts or special liaison personnel for direct exchanges with these Aliens what will be taught?

There is no place to hide. Moreover, I think there is no good reason for us to try to hide. We should cultivate a courageous attitude of unrestricted and positive acceptance of the UFO-Allens. To do otherwise will very probably yield a bitter harvest.