

FLYING SAUCERS AND RELIGION

by Monseigneur Otto E. Viking

THE object of religion is, as the name infers, "to bind us back to" or unite us with God.

In modern parlance this might be expressed in terms signifying a continual expansion of consciousness towards universality till we become a part of the God-consciousness, and such consciousness can only be dependent on its inner nature.

True religion is independent of creeds, rites, intellectual understanding and knowledge, which may be of great value in man's quest for God if they always turn his consciousness towards the heights, but a hindrance if they imprison him. If we ask ourselves, therefore, where flying saucers fit into religion, our answer would be: "In so far as the appearance of flying saucers helps man towards the expansion of his consciousness, they are a great blessing, even if they do shatter our theories about evolution and the way to salvation."

From the very beginning of man's evolution, he has instinctively sought perfection, consolation, and happiness from some power higher than himself. He has called that power God, the Supreme, or whatever word he has chosen to express his ideal. Man exists in time; he acts, feels, and thinks in time and is to all intents and purposes conditioned by time. But he is always urged forward by some power beyond time. The question is why? Because everything existing in time must have within itself an element of the Eternal, otherwise it could not exist, since the Eternal embraces everything from the Beginning to the End. This principle of the Beginning and the End is responsible for constantly urging man to seek something just beyond his horizon: God—something superior to his present self. It is the root of evolution.

It was precisely this that made primitive man seek the Supreme's protection from the tribe; that made God the protecting spirit just above the tribe, the power protecting the tribe—

incarnated in the Totem. So his God was for him and his tribe only, and all other tribes and their gods his foes. To be of the greatest service to that limited part of humanity, belonging to his tribe was the ethical idea of this religion.

As primitive man's horizon widened, tribes united and the nation appeared on the scene. Man's God-concept followed the lead and God became the Protector of the nation; a God always expected to be ready to slay the nation's enemies. This stage evolved to include a still larger group consisting of several nations adhering to some common religion (or commonwealth), and again man's God grew to become the Protector of all nations belonging to a particular faith as against those confessing to other religions and other Gods. However, in the case of war between nations of the same religion, man still expected his God to be on his side and to slay his enemies. It is at this stage we stand today. And what has been said about religion holds good for ideologies, too. However, man has never been left entirely to himself and throughout history Great Messengers of God, having Themselves attained union with Him, put forward a far more lofty ideal than humanity could ever have conceived. They invariably taught man about God as the ONE; the Unknowable Principle Who manifests Himself in part throughout the universes. Their ethical ideal has always been, therefore: "Universal Love; the greatest good

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for every living man, beast, or thing," which came to a clear and uncompromising expression in the exhortation of our Lord Christ: "To love God with all our power and our neighbour as ourself."

Now we need not discuss whether we have, even approximately, reached such high standards of ethics yet. We know we have not and that humanity has been split into opposing camps fighting each other to death in war and "peace"; even within the camps themselves. We know that weapons capable of annihilating life on this planet have been stored by these camps who cannot "find" each other. Ought not religions, confessing to such lofty ideals, be even more alert than all other departments to find ways and means to prevent the threatening catastrophe? Not, of course, by asking other religions to accept their dogmas, but by leading the way to a universal religion whose ethical ideal would be: "The Brotherhood of Man."

Obviously our consciousness needs to expand afresh; to a wider conception of God and our brother man, so as to make us see the whole of mankind as our "Tribe," as a single entity under the same law, seeking the same happiness, the same perfection, and subsequently to see the same ideal valid for other kingdoms as well. But will this be possible? Is it not foolish to think, after long and weary ages of conflict, that we, in our age of world wars, could work such a miracle? Are the common-sense people who say "It is impossible to change man, there will always be wars, mankind is doomed!" right? Let us try anyway. Or at least, let us go down, if so we must, with colours flying!

To come back to our proposition: that everything existing in the present has its root in the Eternal; in God. That consequently, every being evolves according to the same single Law; the Will of God. If this holds good for all creation, then it holds good for "Tribes" outside this planet, for it includes all worlds. That means that if these worlds, or some of them at least, are more evolved than we are, we might expect them to interfere to prevent us from committing "global suicide." And it is here that the flying saucer problem becomes of paramount interest to us and to religion. If we can be fairly certain that the people coming from other worlds are more evolved than our own humanity, there may still be hope for our survival.

We have seen, from the foregoing, that a more highly-evolved race will be guided to an ever-increasing measure by the principle of Universal Love, and will love their neighbours as themselves although they may belong to another planet.

We saw how man evolved through stages: tribal, national, and regional, and how he had super consciousness (Christ consciousness) and God consciousness set before him as ideals. Our Lord attained the highest of these stages—God consciousness—and became One with the Father while incarnate.

Each man's consciousness is limited by a frontier behind which he creates the world in which he lives. When we pass on to higher frontiers we will retain the lower experience as sub-conscious stages, so that we have a sub-conscious layer (animal stage) and the "I" consciousness layer (human stage). But because of our root in the Eternal, we also possess the super-consciousness, or Christ stage.

When we reach the frontier between the "I" and the "Super" consciousness, as not a few in this world have done, we may have glimpses of the super-conscious stage that makes us understand what enormous powers abide therein; powers that would compel us (even against ourselves) to act according to the dictum which is invariably along the line of Universal Love. It allows us to see a new dimension, too, that will be opened up to us in our next evolutionary stage, where the part is the whole, where the other man is yourself, whether friend or foe. A dimension where Time has been swallowed up into Eternity.

Considering that there are pioneers in our own time in whom this new consciousness stirs, we feel certain that, given a few decades, mankind will be sprinkled with people having attained this stage, all over the world. It is not unreasonable to suppose, therefore, that a race that has conquered space and speed will, in all probability, also have attained this super consciousness, because it will be in the normal order of things. And if this is so, religion may bid our visitors from other worlds a hearty welcome as our saviours from global suicide and inaugurators of a world religion to replace all old "Tribal" ones, and so make a world peace not only a beautiful dream but a living reality.