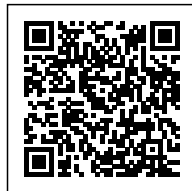


UFOs AND SPACE ALIENS: A THEISTIC AND CATHOLIC PERSPECTIVE

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For some two millennia, most Christians have believed that Earth was God's sole habitat for rational animals in all creation. Moreover, the role of Christ as savior of all mankind was viewed as essential to healing the rift with divinity caused by the first parents of all true humans—a rift repaired by the death of Jesus on a cross, a fall from grace and divine reparation that happened once and for all time and nowhere else in all the cosmos.

Fast forward to today and we suddenly see taken seriously claims about UFOs that may contain intelligent visitors from other and distant parts of space – visitors whose theological relation to earthly humans is now very much in question. Indeed, many now are having doubts about Christianity itself, since they wonder whether the scientific evidence about intelligent life on other planets directly contradicts doctrinal truths essential to Christian revelation.

Today we hear increasing reports about UFO sightings, abductions to alien spaceships, ancient alien civilizations in places like Antarctica, interdimensional visitations, and human interactions with space aliens of diverse species, such as Reptilians, Pleiadians, and Greys. This plethora of reports from diverse sources make many people wonder whether one or more may actually turn out to be true.

My intent is to address directly the challenge that such extraterrestrial humanoid claims seem to pose to traditional Christianity, specifically, to Catholicism. Can one rationally believe that Catholicism would still be authentic divine revelation, if it turns out that such extraterrestrial intelligent humanoids actually exist?

Indeed, what makes this challenge even more daunting is our very lack of knowledge about the truth of these various extraterrestrial or interdimensional claims of alien intelligent life forms. Since we are not yet certain what accounts are true, or even if any of them are true, how can we offer a rational defense of traditional Christianity?

The method I will follow will be to examine the claims for the God of classical theism as well as attendant philosophical tenets presupposed by Christian revelation, specifically Catholicism. That is, some of the *preambula fidei* (Preambles to the Faith) will be tested for epistemic certainty.

I do not intend to offer a fully developed natural theology here. But, I do intend to show how the

ultimate epistemic and metaphysical foundations exist on which to erect a natural theology with perfect certainty. Other foundational truths of philosophy of nature and philosophical psychology will also be shown, which, with like certainty, support Christian beliefs about man having a spiritual and immortal soul.

Metaphysical First Principles and Logic

The Christian metaphysics of St. Thomas Aquinas centers on the concept of being which is foundational to all metaphysical first principles, such as those of non-contradiction, sufficient reason, and causality. The transcendental validity of these basic truths is absolutely essential to the proofs for God's existence and to all rational inquiry about reality.

To the metaphysician, "being" or "existence" is first known when the mind is confronted by something actually presented to it by the senses, that is, when it recognizes and affirms existence as *actually exercised*. As philosopher Jacques Maritain points out in his book, *The Degrees of Knowledge* (1959), being is first known in a judgment: "*Scio aliquid esse*" (71-81). That is, "I know something to be or to exist." I may not know what it is that I have encountered in experience, but I know that it is "something real or existing" in some way.

On the contrary, the logician views existence only to regard it as a type of essence, that is, being as *signified*. The logician abstracts a concept of existence from actually encountered existence, treating it then as if it were a kind of essence. That is why the logician views existence or being as a univocal term, whereas being or existence as actually found in reality is exercised analogically, that is, as varying from being to being. Whether it be creature or Creator—both exercise existence, despite the incommensurability of their essences.

Since the process of abstraction by which we form concepts captures only essential likenesses between things, its predication is inherently univocal. The logician studies the proper relations between concepts, which are formed secondarily to the judgment in which the mind first knows being in a general manner. But, the being, which is first known in a direct judgment of something existing and which the metaphysician studies, is found in all things, regardless of nature or differences, and hence, is inherently analogous, that is, predicable of anything that has existence—even of things with radically diverse natures, such creatures and God.

Modern analytic logicians attack Thomistic philosophers' use of "existence" as the first act of any being by claiming that "existence is not a first-order predicate."

They will say that we directly encounter cows from which we can form a concept of "cow-ness," which can then be licitly predicated of something, as when we say, "Daisy is a cow." But then they say that we do not encounter "existence" in the same fashion, since it is not directly given in sense experience. Hence, they claim that Thomistic reasoning about the "existence" or "act of existence" of things is based on something that we do not directly encounter in experience. Since modern logic, indeed, all logic, studies second intentions and not first intentions, it is perfectly understandable why Fregeans insist that "existence is not a first-order predicate."

But existence is encountered by all human beings in ordinary everyday life. We make judgments about things being real or not real, existing or not existing, all the time. Moreover, we have a very clear notion of being that is freely applied to all things, including what most people understand as a transcendent God. People do not run around enunciating the proposition, "Being cannot both be and not be." Still, people understand perfectly clearly that nothing can both be and not be at the same time and in the same respect. No one has any real problem with these judgments and expressions about being or existence—save for those suddenly trying to do philosophy about such notions as technically expressed in modern logic.

Empirical judgments tell us that things are real in the physical world, but *do not explain the sufficient reason why they are actually differentiated from nothingness*. Moreover, *existence in act cannot be the object of sense experience as such. But it can be known directly in an existential judgment, as when we say, "This horse exists."*

All this is precisely why human knowledge is not merely sensory, but rather is *sensory-intellectual*. Human experience is not restricted merely to sensation (as Hume assumes), but is simultaneously intellectual in nature.

That is why we say that existence (*esse*) is known in a judgment, NOT in sensation as such. When we say that "this horse exists," the physical attributes of the horse are experienced through sensation, but the intellect alone pronounces that the horse and its properties have actual being or existence.

And because existence is known immediately in sensory-intellectual experience, it is, whether it be so in Fregean logic or not, a legitimate predicate of actual things. No, it adds nothing to the properties of the thing (to the essence, that is), but it pronounces the whole thing as real—as not nothing at all.

When we encounter real things, we not only experience their physical attributes, but we also *judge* that they, and whatever it is that has those properties, are real, that is, that they exist. They have something real in them that differentiates them from nothing at all. *If we deny this evident fact, we lose all intellectual contact with reality.*

In our first encounter with the existence or being of something – an encounter that is simultaneously both sensitive and intellectual, the intellect immediately forms the judgment that “being is.” From this we immediately combine it with its corresponding negative judgment, “non-being is not,” to form the principle of non-contradiction: “Being cannot both be and not be.” We then add the qualifiers, “at the same time and in the same way,” so as to make sure we are talking about the exact same being from the exact same perspective.

Hence is formed what is called the ontological principle of non-contradiction (PNC): A being cannot both be and not be at the same time and in the same way. It is a most basic metaphysical first principle that governs not only thought, but all of reality.

Maritain, in his book, *A Preface to Metaphysics* (1939), says that “the whole of logic depends upon the principle of contradiction” (34). *You cannot be sure of the logical form of the principle unless you are first certain of its ontological form.* That is, you cannot be sure that the same predicate cannot be affirmed and denied of the same subject universally, unless you are certain of this because of first presupposing the ontological form of the same principle. Otherwise, since propositions are part of reality, it might be possible to affirm and deny the same predicate of the same subject.

Indeed, the ontological principle of non-contradiction is absolutely required to establish the very *intelligibility* of every thought and every utterance and every logical proposition human beings make, since in affirming anything about any reality, even mental reality, it is implicit that one is affirming *and not denying* what is expressed. Absent that certainty, every thought or utterance or proposition might just as well express the opposite of what it intends to say.

Even the science of semantics itself would be meaningless and unintelligible, reduced to a pile of potentially self-conflicting statements that may or may not have any bearing on reality—absent the ontological PNC.

Moreover, the intelligibility of every judgment made in natural science presupposes the PNC, since otherwise, no judgment might comport with reality.

Some maintain that we say nothing absolute about things. We just make *probability estimates* of this or that being true or likely to happen. But this presupposes the *absolute* affirmation of the probability. Are we only 70% sure that we are 70% sure? Would that make us only 49% sure? And 70% probability of that 49% reduces what began as a 70% probability to a mere 34.3% *possibility*! Mere probability judgments, if applied to everything, would quickly asymptote to a near impossibility! This means, then, that even probability estimates must be made absolutely, and thus, presuppose the PNC in their declaration.

Given that the ontological PNC is undeniably given at the very starting point of all human knowledge, there is no “secondary level” philosophical system or theory that can disprove it, especially since all such alternative epistemologies presuppose the self-same principle of non-contradiction in their own initial premises and expositions. That is why the PNC is a metaphysical first principle foundational to all human knowledge and to all reality or being.

The Foundation of Certitude

If what I experience is merely subjective, like a hallucination, I still have perfect certitude that I have encountered something real in its own order. If I see pink elephants dancing on the ceiling, I may be wrong about their extramental reality, but I cannot doubt that I am experiencing something real. I still know something to be or to exist, even if it is only in my intramental, but real, experience.

Doubt requires a distinction between (1) what I know and (2) what is real, since doubt is fear of error. But to be in error, I must think I know something, which—it turns out—is not really true. So, doubt is the fear that what I think I know is not what is real.

But the reality of my experience is identical with the reality of the content of the hallucination, that is, pink elephants dancing on the ceiling. I can be wrong about a judgment I make that goes beyond the

subjective experience itself, but I cannot be wrong about the fact that I am experiencing some form of reality.

It is in that first immediate certitude of being or existence as judged by the intellect that we realize that we metaphorically can "see" being, much like the sight naturally sees color. The mind also then realizes that being is not non-being—a law as universal as being itself. Applying to anything that possibly exists, this first principle is inherently transcendental. For, any possible thing that is real or exists already is being, whereas, any possible thing that does not exist is literally "nothing" to worry about.

The mind not only "sees" being, but it is also self-reflectively aware of its natural conformity to that being. That is, the mind is naturally constituted to know being. That is why we use it to know what is and what is not. Were the mind to lack such ability to know being or reality, it would be entirely useless as an instrument of knowledge.

The Principle of Sufficient Reason

Not only do we trust the mind as an instrument to know being, but we also use it as an instrument to judge all that is real. We engage in reasoning in order to come to know the truth about reality or being.

The mind demands reasons for anything that is not immediately evident. That is, if a thing does not have its own explanation within itself, we properly demand that "outside" or extrinsic reasons be supplied.

No one seriously holds that being can come from non-being. Some foolishly assert that quantum mechanics allows that photons can pop into existence in a quantum vacuum. But a quantum vacuum is not really the "nothing" that philosophers are talking about. Rather, it is merely the lowest possible energy state found in physical reality. We are talking about trying to make something from what is *really* nothing at all. It is impossible.

The mind demands that being can only come-to-be from being or something already there, which amounts to saying that being must be grounded in being, that is, in some foundation or sufficient reason for its existence.

Some have alleged that certain events or realities are simply “brute facts” for which there is no reason or explanation. But, if that were true, we could never know when anything lacks all explanation, which would make natural science as well as all human reasoning useless. *To think something must be true with certitude means to think that is how it must be. But, if it must be in a certain way, that means that there is a reason why it is that way and not some other way.* Or else, there is no necessity about what the intellect holds to be true, and hence, no certitude.

Because it thinks in terms of being, the intellect cannot think a genuine contradiction. So, too, the intellect cannot think of anything as real and true without having a reason to do so. If it thinks something is true with certitude, it is because it judges that there is a sufficient reason to do so.

The mind demands true premises and valid inferences in all its reasoning about reality. But *premises are true and reasoning is valid solely because they keep the mind in conformity with reality or being. Hence, the mind demands a true foundation in being or sufficient reasons for any claim that does not explain itself by being its own sufficient reason for being.* This means the mind demands a sufficient reason both for what it holds true, or, if something is not its own sufficient reason for being as it is, then there must be extrinsic reasons sufficient to make up for what something does not explain within itself.

The preceding is simply a complicated way of defending and stating the principle of sufficient reason: Every being must have a sufficient reason for its being or coming-to-be either within itself or from some extrinsic sufficient reason or reasons. There can be no such thing as a “brute fact,” since that would be to deny the principle of sufficient reason which flows from the very nature of being itself.

Certitude in Proving God's Existence

Why, then, are the PNC and PSR key to certitude in proving God's existence?

Valid proofs for the God of classical theism rest squarely on these two metaphysical first principles. Valid proofs are a posteriori—starting with effects found in the sensible world and arguing back to the need for a First Cause Uncaused in whatever order of reality is used as a point of departure for the proof involved.

The key is to start with something whose sufficient reason is not totally intrinsic, which is what is called

an effect. Every effect needs a cause, which serves as its needed extrinsic sufficient reason. That cause, in turn, is either itself uncaused or caused. (PNC) If it is uncaused, the Uncaused First Cause has been arrived at. If caused, then the question of infinite regress among causes arises. That was the central question dealt with in my book, *Aquinas' Proofs for God's Existence*.

Put as succinctly as possible, in any regress of intermediate causes, each cause contributes something to the final effect, but none explains the "thread of causality" which runs through the entire series. Hence, if there is no first cause, the entire series lacks a sufficient reason for its final effect. But that is to deny the PSR. Therefore, there must be a First Cause Uncaused.

It is true that an infinite regression in accidental causes is possible, for example, fathers begetting sons forever. But the past no longer exists to explain the present here and now. Fathers are causes of the coming-to-be of their sons, not of their being, once conceived. The father can die, while the son lives on. Present effects need present causes. So, any causal regress must be among proper causes—causes acting here and now to produce their effects. Among such a causal regress, regression to infinity is impossible, as shown above. Therefore, there must be a First Uncaused Cause.

While the above outlines the general format for valid proofs for the God of classical theism, perhaps the best known of these proofs is the First Way of St. Thomas Aquinas, which begins: "It is certain and evident to our senses that in the world some things are in motion." (*Summa Theologiae*, I, q. 2, a. 3, c). Here, St. Thomas begins with an immediately evident truth given to us directly in sensation. He follows this with a general principle: "Now whatever is in motion is being moved by another" (*Ibid.*). Again, he is not talking about movers going back in time, but about movers acting here and now to effect the coming-to-be of new states of reality here and now.

The "Law of Inertia" does not explain Motion

Newton's law of inertia tells us that a body in motion tends to remain in motion. Many falsely think that explains a cosmos in continuous motion. It does not. The law of inertia merely *describes how bodies behave*. *It fails to explain how or why they act this way*.

Even without using Aristotle's famous terminology of "act" and "potency," it can easily be shown that everything in motion requires an extrinsic mover, using only the first principles of non-contradiction and

sufficient reason.

When a body undergoes motion or change (this applies to changes in energy states as well), either that change is real or not (PNC). It must be real, since inertia is claimed to explain all real change, even evolutionary progress, in the cosmos. If it is real, then there must be a real difference between the “before” and “after” of the change. That is, the state of things is really different after the change occurs.

It does not matter whether we are talking about changes in position of planets or particles, changes in energy states or of changes in any other hypothesized physical reality. What matters is that reality is different after the change than it was before the change—and the coming-to-be of [that new state of reality must be explained](#).

But it cannot be explained by the “old” or “previous” state of things, since the prior state did not include the reality that comes-to-be. Otherwise, there would be no difference between the before and the after, and thus, change did not take place.

But, change did take place and, since the previous state of things did not include that which makes the subsequent state of things new and different, the previous condition of things cannot explain what comes-to-be. Yet, the PSR demands a reason for what comes-to-be. Therefore, *something else* than the previous state of things must explain the new state of things.

This something else, then, must have caused what is new in the new state of affairs after the change occurred. Applied to physical motion, this means that whatever is in motion must be moved by another—just as St. Thomas Aquinas and Aristotle insist. For, what is in motion is changing, and that change—even if it is merely one of physical location relative to some point of reference—still needs a sufficient reason for the newness of the “after,” which was not in the “before.”

The rest is easy. Since there can be no infinite regress among moved movers here and now moving things moved, there must be a First Mover Unmoved, just as Aristotle and St. Thomas conclude.

Now the entire physical universe is in constant motion according to the science of physics. Yet, all its components are finite in nature. That is, they are all limited beings, existing with only “these” specific qualities and/or properties here and now, such as space-time coordinates. The universe as a whole is

finite, because it is composed of finite or limited things.

In such a cosmos, all things are limited at any point in space-time to just what they are now—prior to any further motion or change. That is the essence of them being finite.

So, where does the “newness” of what newly comes-to-be after motion or change come from—either considering a single submicroscopic physical entity or when taking the entire cosmic nearly-uncountable parts as a whole? Both are finite. Both are confined to the limited reality of the past. Where does the newness of the next moment in time come from?

Does the newness come from the prior state of all things in this finite universe? It cannot, since the prior state, precisely as prior, does not contain the different and new states of being, which specifically differentiate what is new from what was prior. Non-being cannot beget being. Nor can the new state of things beget itself, since its new properties are “new” precisely because they did not exist in the prior state of things.

But change or motion does occur. Foolish materialists at this point will blurt out recourse to Newton's descriptive law of inertia. But we have just seen that inertia explains nothing in terms of showing a sufficient reason for the continued motion of bodies which entails continually new and different states of reality, even if they are merely changes in spatial position. After all, these changes claim to explain a progressively evolving cosmos. So, they must be real and, as such, demand a coherent sufficient reason for their coming-to-be.

What is left? We know the cosmos is changing, even down to the least subatomic physical entity, according to natural science. We know it needs a cause of its changes. We know nothing in the finite physical cosmos can be that cause. The sole remaining alternative is that [there must exist](#) some first mover or movers unmoved which are not themselves moving, and thus, are not part of the physical universe. We need an immaterial or spiritual First Mover to explain all the motion or change in the physical world.

Coming back to the theme of this article, I should point out that even UFOs, space aliens, and hypothetical interdimensional multi-verses belong to the realm of the physical world of limited or finite beings subject to change or motion. Hence, none of them qualify for the role of an Unmoved First

Mover of all motion or change in the finite physical world.

Note also that no deity in the form of pantheism or panentheism can be the First Unmoved Mover, since both of these “theisms” include the physical world as part of the essence of God, and thus, would be subject to the same limitations that prevent any finite world from explaining the newness that is continually generated in it through motion or change.

In his *Summa Theologiae*, I, q. 2, a. 3, c, St. Thomas does not claim to have proven the existence of the God of classical theism through any of his Five Ways. Rather, at the end of each argument, he simply observes that what is concluded to is what all men call God. It takes him another ten questions as well as many diverse arguments before attesting that the demonstrated philosophical understanding of God is such that his nature fulfills the revealed biblical name of God. Finally, in the *Summa Theologiae*, I, q. 13, a. 11, he asks, “Whether this name, He Who Is, is the most proper name of God?”—a question he answers in the affirmative, “since the being of God is his very essence.”

Since one could easily write a book about Aquinas's [Five Ways](#) alone, I have no desire to present all or most of the classical proofs for God here. Rather, my primary focus has been to reaffirm the certitude of the essential “legs” on which all such proofs stand, specifically, (1) the principle of non-contradiction and (2) the principle of sufficient reason. Beyond that, I have addressed some common misunderstandings concerning: (1) the validity of the analogy of being, (2) the principle that whatever is moved is moved by another, and (3) the question of infinite causal regression.

The purpose of the above is to reassure the reader that the proofs for God's existence remain on sound footing even in the contemporary sci-fi world of UFOs and space aliens. Nothing has changed. As long as their metaphysical foundations remain secure, the general method of starting with some phenomena that needs explanation, such as motion in the world, the search for sufficient reasons inevitably lead us back through a chain of causes (or even directly to God) that must have a First Cause Uncaused in whatever intelligible order of dependent beings is being explored. Each of the famous Five Ways starts with something different to be explained: things in motion, series of causes of being, things whose existence is contingent, relative perfections found in things, and an order of governance in the world. Those who wish to see the most profound exposition of these Five Ways should read the entire first volume of Reginald Garrigou-Langrange's [God, His Existence, and His Nature](#).

Still, in examining the phenomenon of motion, we have already seen that there must be a First Mover

Unmoved, which cannot be part of the physical world. This means that philosophical materialism has already been defeated. Even if UFOs and space aliens exist, it remains true that the ultimate explanation for motion in the space-time continuum transcends physical reality. A central theme of Christian belief remains true.

Other Themes of Christian Philosophy

One of the unhappy consequences of pure materialism is that its doctrine entails that nothing above the subatomic level actually exists. One need merely ask what happens when two atoms combine, say sodium and chlorine, when they join to form table salt or sodium chloride. Does this make one being, or is it still two distinct atoms forming a temporary union? According to the materialistic philosophy of atomism, two atoms sharing an electronic link to form a molecule are no more one thing than are two people shaking hands a single organism.

The major historical alternative to atomism is Aristotle's doctrine of hylemorphism, which says that all physical things are composed of matter and form, where form is an immaterial principle which makes a thing one substance of a certain nature. What is at stake is whether unified things with specific and diverse natures exist above the subatomic level. Are human beings single things of a same nature throughout? Are we just a pile of atoms or are we one thing of a unified nature? Common sense and experience says we are one single substance. Thus, if someone is punched in the stomach, we don't say that just a stomach was punched. We say the person was punched, since we are human in every cell of our being from head to toe.

But how do we know that we are a single substance, such that the nature of all our parts is human—not a "foot nature," "a hand nature," and a "brain" nature? The evidence is abundant.

First, all parts of a whole function for the good of the whole, not just itself. That is, our stomachs do not just digest food for itself, but to feed the metabolism of the entire organism. Our feet sacrifice their comfort on long hikes for the sake of moving the entire person from one place to another.

Even more definitive is our actual experience of existential unity as we react to, for example, the attack of a mad dog. We simultaneously see and hear and feel the attack of the beast with all our senses in a single unified subjective painful and horrified experience. Then, we marshal all our psychological and

physical powers to fend off this attack, keenly aware of our same self both as the central receptor of the incoming fire of all the senses and as the central agent of the outgoing actions of all our being to repel this dangerous attacker.

In this vivid experience we are directly and immediately self-aware of the unified nature of our person and all its senses and physical powers interacting with external forces in terms of a "unified command center." This evident unity of our human person requires a real principle of unity, which accounts for our specifically human behavior—a nature or form (as Aristotle would call it), which makes a single, unified substance existing over and above the physical elements which compose it. This principle of life that makes us an individual human being is what is called the soul.

The Human Soul's Immaterial Nature

This same self that enables the body to act in a unified manner also exhibits activities and powers that [transcend the materiality of the body alone](#).

First, our senses apprehend the physically extended complexity of our environment in such manner as to grasp whole objects in a single, simple way that is impossible for purely physical things to do. Most clear is the instance of vision, where we can see both tops and bottoms of objects in a single act.

Electronic devices, like televisions, can represent objects physically extended in space solely by having different parts of the representing medium represent different parts of the object. For example, for a television to represent a tree on its surface, hundreds of thousands of pixels across its face are either illuminated or not, so as to depict the parts of the tree. No single pixel "sees" anything, since it is both inanimate and is either illuminated or not. It is only the pattern of illuminated pixels that represents the whole tree.

But a dumb canine, bounding into the room, instantly can see the whole image of the tree, top and bottom, in a single act of sight—unifying the physically extended and disparate parts of the image into a single subjective experience that cannot be itself physically extended in space. Why not extended in space? Because then one part would represent one part of the tree and a separate part would represent a different part of the tree and nothing would "see" the whole. That is the nature of material things. Different parts do different things.

But the act of seeing the whole tree in a single act requires that the sense power involved must not be itself extended in space. And to not be extended in space means to be immaterial.

Thus the sensitive soul, which enables an animal to experience sensation, must itself not be material, since it enables the animal to perform immaterial actions – actions not extended in space.

The Human Soul's Spiritual Nature

Animals show evidence of immateriality in their simple apprehension of sense objects, as I have just shown. But, the problem for life in the animal kingdom is that even such "immateriality" fails to escape completely dependence upon the animals' material bodies and organs. This is evident because both sense objects and sense images are always experienced under the conditions of matter, as we humans see in our own sense lives.

Sense experience is always "under the conditions of time and space." This means that such experiences are always concrete, particular, singular, and have imaginable material qualities, such as specific size, color, shape, weight, sounds, and so forth. If one imagines a triangle or horse, it must always be with a particular color, size, shape, and so forth. Such images are always under such "conditions of matter," and thus, fail to show complete independence of matter, that is, of material organs, such as the brain.

Like animals, man has sense powers. But, unlike animals, man also exhibits superior intellectual acts, such as understanding universal concepts, judging, reasoning, and making free choices. For present purposes, I shall focus on the first act of the mind: abstracting universal concepts.

Universal concepts or ideas are free of all material conditions and manifest the genuinely spiritual nature of the human soul. Thus, while it is easy to imagine a triangle or a horse, it is utterly impossible to imagine "triangularity" or "horseness," since such an image would have to simultaneously contain the concrete shape and other qualities of every possible triangle and horse, which is impossible. I can imagine a particular triangle. For most people, this turns out to be an equilateral one! But triangularity can be expressed as well in concrete triangles that are acute, obtuse, and even isosceles. Yes, we tend to associate an image with a concept. But one person may imagine a mouse when thinking of "animal," while another is imagining an elephant instead. That is why, when communicating with someone, we do not finish by saying, "Did you get my images?" Rather, we say, "Do you understand my meaning?"

Moreover, many universal concepts simply have no physically concrete instances, for example, such inherently spiritual ideas as justice, virtue, beauty, truth, or equality. Conceptual knowledge is radically different from, and superior to, mere animal sensory experience or imagining.

Universal concepts are neither extended in space nor do they manifest being under material conditions, which would, as in the case of images, imply dependence on matter. As such, they are spiritual in nature.

While this is not the only argument for the human soul's spirituality, it is the most well-known one, dating at least as far back as Plato's dialogue, *Phaedo*. Since the less perfect cannot be a sufficient reason for the more perfect, it is clear that merely material organs, like the human brain, cannot account for the formation of spiritual universal concepts. Since man can produce such spiritual entities as universal concepts, it is clear that he must possess such powers, not in his body, but in his soul – a soul, which must be as spiritual as is the concepts it produces.

Thus, philosophical proof exists of the spiritual nature of the human soul. Importantly, this rational truth casts further light on the nature of God.

The Spiritual Soul Must be Created

While the sense knowledge we share with animals is shown to be immaterial (meaning that it is not extended in space), still such knowledge is understood to be dependent on material organs. This is evident because both images and sense objects are always known under the conditions of matter, that is, with a particular shape, color, extension, and so forth. But our intellectual knowledge of universals is spiritual as is the human soul, because, not only are concepts not extended in space, but also they have no sensible qualities at all, which shows that they cannot be the product of sense organs. That is, *unlike images, concepts exist independently of matter*.

Because of this, the human spiritual soul is utterly superior to organic matter. Sense organs alone cannot produce what is spiritual. Thus, we have a problem as to the origin of the human spiritual soul. For, how can matter produce what is strictly immaterial? How can the lower or less perfect produce what is higher or more perfect? It cannot.

Bodily beings produce only more bodily beings. Spiritual entities exceed the powers of bodily beings to procreate. Since the human soul is not dependent on matter for its existence, it exceeds the procreative power of merely material organs. And a spiritual being cannot be changed into another spiritual being, since they lack the hylemorphic (matter-form) composition needed to explain change in physical nature. Since the human spiritual soul comes to be from neither bodily being nor from pre-existent spiritual being, it can only come into existence through creation, that is, from nothing that preexists its coming into existence (*Summa Theologiae*, I, q. 90, a. 2, c.).

Since it begins to exist at the beginning of human life, the human spiritual soul must be created by some spiritual agent extrinsic to the human beings, whose procreative activity occasions its creation at the moment of conception.

But to create means to make something without any preexisting material. It takes infinite power to create. St. Thomas Aquinas demonstrates this truth as follows:

"For a greater power is required in the agent insofar as the potency is more remote from the act, it must be that the power of an agent which produces from no presupposed potency, such as a creating agent does, would be infinite, because there is no proportion between no potency and the potency presupposed by the power of a natural agent, just as there is no proportion between non-being and being" (*Summa Theologiae*, I, q. 45, a. 5, ad 3).

What St. Thomas is pointing out here is that the measure of power is taken, not merely from the effect produced, but also from the proportion between what is presupposed by the agent in order to produce the effect and the effect produced. That is to say, while it takes a certain measure of power to make a horse from pre-existing horses, it would take far greater power to make a horse from merely vegetative life—not to mention the power required to make a horse from non-living matter. But, to make a horse, while presupposing nothing at all, requires immeasurably greater power.

As St. Thomas points out, *there is no proportion between having nothing at all from which to make something and the thing produced, just as there is no proportion between non-being and being* (Ibid.). But, what is immeasurable is literally "without limit," or infinite. Hence, it takes infinite power to make something while presupposing nothing preexistent out of which to make it.

The Creator

Since we have shown that the human spiritual soul is created, there must exist a creating agent. But creation requires an infinitely powerful cause, as just shown. Therefore, an infinitely powerful creating cause must exist.

But infinite power cannot exist in a finite being. Hence, the infinitely powerful creating cause of the human spiritual soul must be an infinite being. Clearly, such a being must also be spiritual in nature, since physical things inherently have bodily limitations.

But there cannot be more than a single infinite being. If there were two of them, they must differ in some way, or else, they would be the same being. But, if they differ in any way, one must have something the other lacks. In that case, the other, since it lacks some aspect or quality of being, cannot be infinite, since the infinite being is lacking in nothing. So, too, were there three such beings, only one can be truly infinite, since the others must be differentiated by lacking or having some quality that differentiates them. If they lack anything, they are not infinite. If they have something another lacks, then the other is not infinite. The bottom line is that it is metaphysically impossible that there should be more than one Infinite Being or Uncaused Creator. There is but a single Creator because there can be but a single Infinite Being and only an Infinite Being can create.

Once it is shown that solely the unique Infinite Being is the creative cause of all spiritual entities that come into being, it is but a short step to realize that this same Infinite Being must be causing by continuous creation the existence of all finite beings. For, a being that begins to exist through the creative power of God continues to exist through dependence on that same power, since it does not explain its own existence.

It does not take massive insight to realize that, if it takes infinite power to make something come-to-be, while presupposing nothing preexistent out of which to make it, infinite power is also required to enable something to continue to exist as opposed to being nothing. This is even more manifest in light of the fact that we have already proven that an infinitely powerful Creator of spiritual souls actually exists.

The power required to explain why beings exist is not measured by whether they happen to have a beginning in time. Rather, it is measured in terms of that power being the reason why there is being

rather than nothing at all. For, as St. Thomas Aquinas points out, "...there is no proportion of non-being to being." (*Summa Theologiae*, I, q. 45, a. 5, ad 3). Hence, *the sufficient reason why any finite being exists is that infinite power is making it be and continue to be*. Since the Infinite Being alone has such power, all creatures must be being continually held in existence by the infinite power of that unique Infinite Being, who is the [God of classical theism](#).

Since it is now evident that God is the First Cause Uncaused and Creator of all finite things, we can use the basic fact that non-being cannot beget being in order to learn something about God's nature and attributes. Put another way, a being cannot give what it does not possess. So, any perfection we find in creatures must somehow pre-exist in God. Moreover, since God is the First Cause, he can have no composition within his being, since what is composed presupposes a prior cause to compose it. This means that God's nature is simple, so that whatever attributes he possesses must be identical with his nature, thereby making them infinite like his nature is.

For example, since some creatures are persons, God must be a person.

If some creatures have intelligence, then God must be intelligent. If there is goodness in the world, God must be good. If truth is a value found in creation, then God must be truthful. And all these attributes must be identical to his infinite nature to avoid any hint of composition in God. I am not trying to give here more than an outline of how such reasoning proceeds.

But we also find in creatures many imperfections and limitations, such as pain, sin, stupidity, limitations of space and time, evil, and so forth.

Since these are negations of perfections, the general answer is that non-being needs no cause. Thus, any aspect of creatures that entails imperfection or limitations need not be predicated of God. The most obvious issue posing difficulty here is the problem of evil. But, since contradictions in being are impossible, once we know that God exists and is infinitely good, it is immediately evident that the problem of evil [can be resolved in some manner](#).

While most skeptics claim that the reality of evil in the world is incompatible with the divine attribute of God's infinite goodness, this objection is easily defeated once we realize several simple truths. First, evil is not simple non-being, but rather it is a defect or perversion in something designed by God to be good. For example, a man lacking proper virtue is morally evil, or, a horse that is swayback lacks its proper skeletal formation.. For this reason, the measure of goodness itself is the natures of the things in

the world created by God.

Second, it is morally licit to permit evil so that greater good may result, as when a father allows a young son to smoke a cigar and get sick so that he learns a lesson.

Third, as the divine lawgiver and maker of natural moral law, God has the right to punish those who violate that law—so as to restore the balance of justice. Unless we think we know more than God does, we cannot judge him for permitting certain moral and physical evils so that greater good may ensue.

Fourth, since pleasure and pain serve the good of sensitive organisms to preserve and promote their lives, even the role of pain in the moral development of man may be good for him. Indeed, even the [existence of hell](#) cannot be excluded as playing a major role in encouraging man to attain the greatest perfection of his last end and as a requirement of divine justice for the stubbornly reprobate.

Other attributes of the God of classical theism can be established, but that would exceed both the limits and the needs of this paper. From what has been discussed above, it should now be evident that robust evidence and proofs exist to support the essential parts of Christian revelation about God, the world, and man's spiritual soul and personal immortality.

The key conclusion I propose at this point is that, even were somehow Catholicism and Christianity not true divine revelation, irrefutable reason still shows that the God of classical theism exists. Moreover, since UFOs and space aliens are usually presented in a context of materialistic worldviews, such philosophical views have now been ruled out.

If space aliens exist, they will have to be interpreted in light of a metaphysics that comports with Christian revelation in terms of a good, truthful, infinitely-powerful Creator, who is the God of classical theism, and of a human spiritual soul that has personal and immortal life.

Catholicism's Clearest Modern Proof

In no way do I intend to denigrate the fine work of Christian and Catholic apologists, who offer overwhelming evidence in support of divine revelation occurring in and through the person of the Lord

of History, Jesus Christ.

While the greatest miracle of all time is the Resurrection of Christ, the unfortunate fact for many people today is that that event, which took place some two millennia ago, requires careful historical research in order for them to be convinced of its reality. But, we live in an age of high technology, where even the least newsworthy incidents get recorded for broadcast on the evening news in a clip from some bystander's cellphone. This makes it difficult for many to be convinced of an event that took place long before today's "eyewitness" proof of a cellphone video.

Fortunately, for contemporary man, God has deigned to give us a modern miracle that offers undeniable proof of its authenticity and divine origin in terms designed to disarm present-day skeptics. *It is set in a time so recent that modern means of electronic communication, photography, and newspapers existed, but not so recent that GCI or other high tech fakery was yet developed.*

The whole world knows that, on 25 March 2022, Pope Francis publically consecrated Ukraine and Russia to the Immaculate Heart of Mary—thus manifesting Catholicism's intimate connection to events that took place at Fatima, Portugal in 1917.

The Fatima story is well known – even to many unbelievers. Indeed, movies have been made about it, including [The Miracle of Our Lady of Fatima](#) (1952) and [Fatima](#) (2020). For those who know nothing of it, the story begins in May of 1917, when Pope Benedict XV made a direct appeal to the Blessed Virgin to end WWI. Just over a week later, three children, tending their flock of sheep in Fatima, Portugal, suddenly saw a lady bathed in light, who told them not to fear and that she came from heaven. She asked them to return on the 13th of each month at the same hour for the next six months. The lady also asked them to pray the Rosary, which the children began doing fully each day thereafter.

Over time, others joined the children at the appointed time each month and, by July, numbered two or three thousand people. During the September 13th visit, the lady promised that in October she would tell the children who she was and would perform a miracle "so that all may believe." The apparitions occurred each month on the 13th, except for August, when the anti-religious authorities seized the children and threatened them with death, thereby preventing them from attending the scheduled apparition. By 13 October 1917, predictions of a public miracle had become so widely known that literally tens of thousands of people, believers and skeptics alike, converged on Fatima from all directions.

The Miracles of Fatima

The message of Fatima, which led to the 25 March 2022 consecration of Ukraine and Russia to the Immaculate Heart of Mary by Pope Francis and all the bishops, is not my primary concern in this essay. Rather, my intent is to show that the miraculous events at Fatima could have been affected solely through the power of the God of classical theism and that they prove with certitude the authenticity of Catholic religious revelation.

While many focus on visual aspects of the “sun dancing in the sky” on that day, I shall examine three diverse phenomena, any one of which might be considered a contender for the category of a miracle: (1) the prediction, (2) the solar observations, and (3) the sudden drying of the people's clothes and of the ground. We should remember that the term, “miracle,” means, “by God alone.” A true miracle is an event, outside the order of nature, that nothing less than the Infinite Being, who is the God of classical theism, can cause. No lesser phenomena meet the qualification for the term.

The oldest child, Lucia, tells us that the lady who appeared to them on 13 October 1917 said, “I am the Lady of the Rosary.” In all six apparitions, the lady told the children and the world to pray the Rosary. This confirms the specifically Catholic nature of this private revelation. *If any genuine miracles took place that day, they confirm the truth of the Catholic religion.*

1. The Prediction Miracle

The tens of thousands of witnesses appearing from all over Portugal show, without doubt, that the prodigies which occurred at Fatima on 13 October 1917 were the result of a clear prediction. This is evinced by the very fact that such a multitude expected some sign from heaven that many traveled even large distances to Fatima to witness the events. *The miraculous phenomena were predicted as to date, hour, and location—by three children, the oldest of whom was just ten. And the prediction was stunningly fulfilled.*

Some have claimed that [spiritualists predicted](#) ahead of time that something amazing and good for humanity would happen on 13 May 1917, which turned out to be the day of the first vision at Fatima. Since Catholicism condemns such superstitious and possibly demonic practices as spiritualism, it has been argued that this might suggest the whole Fatima story is the work of the devil or even space

aliens.

We must recall that the children reported the appearance of an angel who gave them Holy Communion in 1916. If that is true, then demonic estimates of future events could have been triggered, making the nature and date of a subsequent contact from heaven well within the paranormal powers of demons. After all, just by doing merely human software data mining, [Clif High](#) has made some amazing predictions of future events. The preternatural powers of demons should far exceed such human abilities. While Catholicism condemns spiritualism, this does not mean that authentic information could not be given by demons to certain spiritualists. There is no need for space aliens to explain these spiritualist predictions, even assuming they are true.

In any event, the very public nature of the children's predictions of a miracle, "so that all may believe," was widely known before the fact and stunningly fulfilled in a manner and scope unique in human history. Since I shall show later that the miracle of the sun itself could not have been produced either by space aliens or demons, the only adequate cause of this uniquely exact prediction of such a massive miracle must solely have been the God of classical theism.

2. The Visual Solar Miracle

The number of people – skeptics as well as believers – who gathered at the Cova da Iria at Fatima, Portugal, on 13 October 1917 is estimated to range from 30,000 to as high as 100,000. While many books and articles have been published about Fatima, of special interest is a small work by John M. Haffert, [Meet the Witnesses of the Miracle of the Sun](#) (1961). He took depositions from some 200 persons, thereby offering us eyewitness testimony some four decades after the miracle, but still within the lifetime of many witnesses. This book contains detailed eyewitness recounting of events by over thirty persons.

The book summarizes seven significant facts widely documented. They include that (1) the time, date, and place of the miracle was predicted in advance, (2) an extraordinary light that could be seen for many miles sending out "shafts of colored light" that tinted ground objects, (3) what looked like a great ball of fire fell toward earth, causing tens of thousands to think it was the end of the world, (4) the prodigy stopped just before reaching earth and returned to the sky, (5) it left and returned to the place of the sun, so that viewers thought it was the sun, (6) the mountain top where this happened had been drenched with rain for hours, but was completely dried in minutes, and (7) tens of thousands witnessed

these events over an area of six hundred square miles (Haffert, 15).

Some online sources also give [detailed eyewitness accounts](#).

It was quickly pointed out [by skeptics](#) that no such solar behavior could have actually occurred, since no observatory detected it and, following the rules of physics, such actual solar movements would have caused mass destruction on planet Earth!

Although the vast majority of witnesses reported seeing something they took to be the sun performing roughly similar amazing movements—even though some observers were miles away from the Cova da Iria, it should be noted that *multiple sources report that some people at the Cova said that they saw nothing unusual at all*.

The fact that the people saw amazing solar displays and even frightening movements of a silver-pearl disc that began its movements from the actual location of the sun—while the real sun could not have actually been so moved in space, demonstrates *that massive visions were being experienced by tens of thousands of people simultaneously*. This is reinforced by the reports that “...others, including some believers, [saw nothing at all](#).” Certainly, any real extramental visual phenomena—even if they were not from the real sun itself—would have been seen, not just by some, but by all present.

While it is possible that some visual phenomena that day may have followed the normal laws of nature, what is clear is that the most extraordinary Fatima visual phenomena appear to have been in the nature of visions – possibly even “individually adjusted” to fit the sometimes diverse experiences of different observers.

Since the “solar” phenomena were not all reported to be the same and since not all present even appear to have seen it at all, it must be that whatever took place was *not extramentally real* as visually apprehended. Rather, it is evident that the phenomena was seen as extramental, but must have been caused by some agent able to produce internal changes in the observers, such that they believed they were witnessing actual external events. *This is essentially what marks the experience of a vision*. One writer calls it a [“miracle of perception.”](#)

Also, purely physical explanations based on some sort of optical phenomena fail to account for the

overwhelming fear induced by seeing the “sun” appear to be about to crash into the earth, *causing many to fall to their knees in the mud and some to actually call out their grievous sins for all to hear*, since there were no priests available!

What critics badly miss is that variances in accounts actually strengthen the case for a miracle, not weaken it. Such a rich diversity of reports supports the case for all the visual aspects being visions that differ in each person. Like the fact that *some were said to see nothing at all*, this would support the claim that no external physical changes actually took place in the “dance of the sun.” Rather, this must be a case of massive individual visions – making the case for an extra-natural explanation only greater.

The plain fact is that tens of thousands of people do not make up a “collective lie,” especially when they cannot even get their story quite straight. Moreover, the plain fact is that the vast majority of those tens of thousands of people experienced analogously similar extraordinary behavior by the sun or by a silvery disc that emanated from the sun. Tens of thousands of people do not have collective hallucinations or anxiety attacks—especially, when the sea of humanity present included believers and non-believers, Catholics and atheists, secular government officials and skeptics alike.

However one explains one of most massively eyewitnessed events in recorded history, it must be accepted that the vast majority of those present experienced what surely looked like the greatest public miracle in history – even as reported in the atheistic secular newspapers in Lisbon, including *O Seculo*, whose 15 October 1917 edition published a front page headline, reading, “[Como O Sol Bailou Ao Meio Dia Em Fatima](#),” that is, “How the sun danced at noon in Fatima.”

Could such massive phenomena have been caused by natural agents, space aliens, or even demons? Physicist and theologian, Stanley Jaki, S.J., offers an explanation based on [the natural formation of an “air lens”](#) at the site of the solar phenomena. But his explanation immediately confronts multiple difficulties. Even looking directly at the sun through an air lens would damage the eye, and no reports of ocular damage were recorded after the event. Moreover, I have already pointed out that the existence of somewhat conflicting descriptions of the phenomena as well as the fact that some saw nothing unusual at all, prove that the solar experiences must have been internal visions of externally experienced events—not the result of Jaki’s air lens hypothesis.

Finally, Jaki claims that the heating effect of the lens could have dried the people’s clothes and the wet ground. Unfortunately, while this may work in theory, the amount of energy needed to produce such

rapid drying in a natural manner would have simply incinerated everyone involved! Instead, the people only felt comfortably dry. Jaki's hypothesis appears to be simply false.

This "drying" miracle alone so contravenes the laws of nature that neither space aliens nor even demons could have produced it.

Natural agency of the visual "sun miracle" is ruled out because the phenomena were not external—as I have just shown, but rather, these were visions caused by internal changes in the witnesses. While space aliens might have mastered the technology of holograms, so as to produce some external physical display, that does not explain the number of witnesses who clearly saw nothing abnormal at all. The effects had to be internal and *individualized* in order to explain variances in what was seen, and especially, *what was totally not seen by a number of people*. Thus, the effects were not produced by visiting space aliens. Indeed, they were at least preternatural, if not, supernatural in nature.

On the dubious hypothesis that these effects were preternatural, and not supernatural, could they have been produced by angels or demons? Here, a moral analysis suffices. If somehow done by angels, then they were at the direction of God anyway. But, if done by demons, one is confronted with a message to humans to stop sinning, repent, and pray. I don't think any further proof is needed to show that demons did not do this.

Finally, while preternatural effects are accomplished by producing a natural effect in an unnatural way, such as a body levitating with nothing seen to be lifting it, these optical phenomena entailed changing the internal vision experiences of tens of thousands of persons simultaneously. Whether merely preternatural powers could produce such an effect is highly debatable. In any event, the previously-given demonstrations show clearly that the "dance of the sun" at Fatima could have been produced solely through the infinite power of the God of classical theism, since it clearly exceeds the power of either man or space aliens to produce such individualized internal visions and moral analysis excludes the agency of spiritual agents other than, possibly, those following God's command.

3. The Sudden Drying of Everything

Some critics, who were not themselves eye witnesses, try to explain away aspects of what happened at Fatima that day over a century ago by saying that, while certain things were physically real, they were

not all that abnormal and were merely over-interpreted by those present.

The problem with such explanations is that they simply do not fit the actual experiences of those present at the time. For example, facile explanations of the sun's behavior as being merely natural phenomena fail to note the reactions of those who fell to their knees in the mud, thinking it was the end of the world, or of those persons who cried out their personal sins before everyone, since there were no priests present!

Similarly, for hours before the sun miracle it was raining and soaking both ground and those present—as evinced by the sea of umbrellas seen in some photos. Suddenly, the clouds withdrew and the various shocking movements seen by the people as being from the sun took place. As the brilliant silvery disc finally drew back to the original position of the sun, many suddenly noticed that they, their clothes, and the ground were completely dry.

Later critics challenge this interpretation of events. They claim that photos do not appear to show so much water or that evaporation may have taken place as the sun bathed them for some ten minutes of its "dance" or that not all reported this alleged "miracle."

But the critics were not there. First, there are photos of a sea of large umbrellas, covering the entire crowd at one point. Further, many witnesses affirm the essential facts: the initial soaking rain followed by sudden and complete drying. For one example, Dominic Reis of Holyoake, Massachusetts, in a television interview, made these selected remarks: "And now it was raining harder." "Yes, three inches of water on the ground. I was soaking wet" (Haffert, *Meet the Witnesses*, 7). After the sun miracle occurs, he continues: "...the wind started to blow real hard, but the trees didn't move at all. ... in a few minutes the ground was as dry as this floor here. Even our clothes had dried." "The clothes were dry and looked as though they had just come from the laundry" (Ibid., 11). Many other witnesses make similar statements: "I was all wet, and afterward my clothes were quite dry" (Ibid., 69). Understandably, some remembered nothing about the drying: "I was so distracted that I remember nothing but the falling sun. I cannot even remember whether I took the sheep home, whether I ran, or what I did" (Ibid., 41).

Given that the people attest to the truth of the ground and themselves being very wet, and yet, completely dry in the space of a few minutes, it is evident that some force beyond normal physics obtained here. It is possible to dry objects that quickly, but *so intense a heat would doubtless kill the people in the process.* This extra-natural character of this sudden drying exceeds the natural physical

laws, which limit both the ability of space aliens and *even the preternatural powers of demons*.

This third miracle of Fatima—the sudden drying—is uniquely important, since it provided a more lasting and *evident physical corroboration* of events that the witnesses might otherwise think was simply a brief visual experience. Once again, we see a true miracle, something that could be effected solely by the God of classical theism.

Findings

Fatima's miracles are unique in history because of the immense number of witnesses combined with three distinct simultaneous events that meet the definition of the miraculous, that is, something that solely the God of classical theism could effect. Nor can be ignored the intimate connection between these public miracles and a message from heaven that is clearly and intimately intertwined with the presence of the "lady of the Rosary," who asks for the consecration of Russia to her Immaculate Heart. *The miracle of Fatima is clearly a divine approbation of the Catholic religion.*

This unique historical event demonstrates divine approval of Christian revelation in general and of Catholicism specifically. Moreover, it confirms the divine message given to the visionaries, concerning the need for prayer and repentance and even of a special instruction of what would be necessary for God to give the blessing of the conversion of Russia and world peace.

The whole point of this article so far has been to establish two basic and unchangeable truths: (1) that the God of classical theism can be known to exist with certitude through the use of unaided natural reason, and (2) that Christianity in its specifically Catholic form can be shown with objective certitude to be the authentic revelation of the God of classical theism.

No future discoveries or revelations can alter or diminish these two fundamental truths that undergird human existence on this planet.

UFOs and Space Aliens

Now we come to the much delayed and truly fascinating part of this article. What about the UFOs and

space aliens? Do they really exist as extraterrestrial biological intelligent beings or as non-bodily intelligences? I hate to let the reader down, but I intend to suspend judgment on most of this intriguing topic for the simple reason that the truth about space aliens is not yet publicly acknowledged one way or the other. There are those who claim that the military knows that extraterrestrials from other planets exist, but that they hesitate to inform the public for fear of its reaction to the news.

On the other hand, there is talk about something like [Project Blue Beam](#) existing. This would entail a false space invasion being foisted on an unsuspecting public. The means would be based on use of new-technology holograms, which are so convincing that people would think that they are seeing the Second Coming appearing the heavens or, alternatively, a fleet of spacecraft hovering over us and prepared to wipe out humanity.

The latter space threat could be used to intimidate all mankind into submission to a one world government in order to meet this alleged "threat." This new global government would then turn out to be part of the Great Reset, which aims to impose tyranny on the entire human race, combined with a program of depopulation.

We need not entertain all these speculative and controversial claims and theories in order to point out something basic that is true regardless of what we finally may discover about extraterrestrials, namely, that *nothing we discover can undo the eternal truths already known with certitude through unaided natural reason or infallible divine revelation.*

We already know that the God of classical theism eternally exists and that Christian revelation in its Catholic expression is the authentic revelation of God.

Do extraterrestrials exist? Of course, they do! We know this, because it is part of Christian revelation. But these "extraterrestrial" creatures are pure spirits, directly created by God in the form of the angels. Those who fell from grace, we call devils or demons.

What we usually mean, when we ask if extraterrestrials exist, is, "Do intelligent bodily creatures originating from other planets in the cosmos exist? Or, perhaps, do such creatures exist in interdimensional physical reality (whatever exactly that may mean!)? In either event, the answer remains the same as far as our belief systems are concerned, namely, *what we know from reason about*

God and from revelation about religion remains unaltered—since truth is eternal.

When we know that $2 + 2 = 4$, we do not lay awake nights worrying that tomorrow the sum might change to 5. The same is true here. What has already been established by reason and revelation with objective certitude cannot be changed by new data. One might add to what is already known, but the basic truths about an eternal, omnipotent, infinite, all-good God, the spiritual and immortal nature of the human soul, and the dogma of the Catholic Church cannot and will not change their objective truth and meaning.

Wherever interpretations may be required in order to integrate the fact of alien species existing with existing revealed doctrine, that is for theologians to discuss and the Church to decide. This is much like what happened when the explorers first found the native peoples of the New World. Catholic theologians had to explain (1) that these people were human beings, just like the European explorers were, (2) that they had spiritual and immortal souls, and (3) that they needed conversion and baptism as Christ commanded for all men. That is why all of Latin America right up to the southern American border eventually became Catholic. At the same time, this new recognition of the humanity of these New World “aliens” changed nothing in the basic truths of the Faith as previously held.

If alien intelligences exist, the very fact that they have spacecraft capable of interplanetary travel alone would demonstrate that they are intellectual, rational bodily beings. Since man is a rational animal, they would be, by philosophical definition, part of humanity—maybe not *Earthly* humanity, but human beings nonetheless, philosophically speaking. We might call them by some other name, but they would still have spiritual and immortal souls, as simply evinced by possessing such intellectual abilities as judging and reasoning.

Recall, too, it is not a question of degree of intelligence that determines possession of an intellectual, spiritual soul. Any ability to understand the nature of things at all is sufficient to demonstrate possession of an intellectual soul.

How they are to be theologically integrated with humans native to Earth is, again, a speculative and practical problem for the professional theologians and the Teaching Authority of the Church to determine.

From the above discussion, it should now be evident that we have nothing to fear from any potential encounter with space aliens with respect to either what we hold philosophically or believe theologically, since the essential truths about human nature and God and religious revelation will remain forever unchanged and unchangeable.

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[Featured image](#): "Coming Through," by David Huggins.

