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**Pseudo-Scientific and Religious Challenges Regarding
the Mission of Nowadays Church. Raeliens -
Missionary Assessment**

ABSTRACT

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Introduction

In contemporaneity, the Church is confronted with the greatest challenges since its foundation because, now more than ever, it is stricken right and left. First and foremost, from a religious point of view, we are talking about phenomena such as secularization, de-Christianization, desacralization or pseudo-religious syncretism. Secularization entails the removal of God from the world and from man's life in general and has emerged due to the fight between the culture of the world and the Church. The phenomenon is based on anthropocentrism as an idea of man's survival without the help and involvement of God. De-Christianization has

led to the absence of God from the mindset and mind of the post-modern man which led to a major weakening of the religious life of the Western man in general, and of Romanians, in particular. Desacralization represents the gradual loss of the religious nature offered to man by God upon creation. Finally, pseudo-religious syncretism wishes to combine elements of various systems of thought, from various religions, from various philosophies or even within the ideologised science. From the point of view of the proliferation of pseudo-scientific movements, this phenomenon, syncretism, can be the most dangerous because, as we shall see, these groups, especially the Raelian Movement, tries to combine learnings from Christianity with scientific elements and with elements of science fiction. The danger is greater since it endeavours a makeover of doctrines, dressing them in a form that is easy to “digest” for the post-modern man.

The Romanian Orthodox Church must take action against such challenges and tests coming from the de-Christianized West by formulating some answers to the fundamental questions of man with maximum competence. The full understanding of such priorities also leads to the awareness of the essential meaning of the mission of the Church which represents the evangelization and integration of men in the Kingdom of God. This activity is based on sending the Apostles into the world in order to preach the word of the Gospel, in order to teach and to sanctify in the name of the Holy Trinity. Moreover, we are talking about a Trinitarian foundation of the mission which is explained through the love of the Father towards the Son in the Spirit and the extension of this love in the entire world. The mission has as foundation sending the Son of God for the purpose of salvation: “As God sent me, I send you. (John 20,21) and sending the Holy Ghost into the world: The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your.” (John 16,26), which presents us the life of communion of God with His will to be a part of it.

The actuality of the topic proposed is an obvious one since the contemporaneous society is preoccupied first and foremost with the development of technology science and sophiological groups, especially the UFO-ist ones, have known very well how to develop these subjects and to offer them an honourable place within their doctrines. To these it is also added the fact that the subject of UFOs and of cosmic space objects still remain fascinating for the contemporaneous man, being interested in any news, information or event that may occur in the Universe. Denominations of a pseudo-scientific and UFO-ist nature have known how to speculate such

subjects, combining them with events and teaching from the Holy Scripture, building a syncretism which is very difficult to digest.

The need for the topic proposed arises from the fact the Church must know in detail the characteristics of pseudo-scientific movements and the dangers that may exist due to their permeation of our Orthodox environment. In connection with these movements, being relatively new, there has not been the chance to be sufficiently researched so as to be prepared to refute their heretical teachings. The mission of the church must be ready to offer accurate and competent answers to all the challenges coming from the “world” as a totality of evil and of the predisposition to evil from the creation of God and manifested through Neo-religious groups and movements as a pseudo-religious and pseudo-scientific foundation.

The objective of this PhD thesis is to present the movements that belong to the new sophiology, to analyse from a historical, phenomenological, doctrinal, moral and social point of view the Raelian Movement, highlighting the pseudo-scientific dimension of the group, the assessment of the Raelian movement from an orthodox point of view and drafting certain missionary strategies for the purpose of dimming the proliferation of the proselytism of this movement.

I. Esoteric-Occult Denominations “Parallel Tradition” - Pseudo-Religious and Scientific Setting of Raelian Challenges

Orders of esoteric knowledge specific to the Middle Ages were prohibited in the West, but their knowledge about reality and life were permitted to be studied, but not practised. Esoteric-occult denominations beginning with the 19 century must not be mistaken for the esoteric orders of knowledge from the Middle Ages. These modern and post-modern denominations do not represent any of the orders of old knowledge.

All the occult denominations which have emerged have refuted more or less the spread of so-called esoteric knowledge, however, in their proselytism, the existence of certain superior worlds was asserted and esoteric aspects were mixed with fictions of reality. The fact that many

times these movements have failed, shows the limited intellectual standard of these denominations.

Esoteric-occult denominations have focused very much on the possibility of supraphysical knowledge. All the denominations have contributed to this point, being in an unanimous agreement regarding the supraphysical knowledge. They constantly added new elements about supraphysics, which modified original concepts, but without bringing a critique regarding previous opinions. These opinions have represented a huge progress, they say, in regard to the theories of physicians.

In Modernity, the “parallel tradition” is characterised as a “vast theosophical system, an esoteric Christianity, strongly influenced by Hermeticism, Judaic Kabbala, Neoplatonism and gnosis”¹. “The parallel tradition” is enriched by Mystical Lutheran theologian Jakob Bohme, (1585-1624), Franz Xavier von Baader (1765-1841), Joseph Balsamo (1743-1795), Joseph de Maistre (1753-1821), Emmanuel Swedenborg (1688-1772). Novalis, “Illuminati” considered themselves members of the true Church, “The Inner Church”, focusing on the concept of totality, understanding the universe as a being endowed with a living soul ensuring the harmony of all existences. Moreover, they paid a great importance to invisible, intermediary worlds and to the status of man prior to the fall, focusing on the androgynous nature of primordial man, salvation actually being the reintegration into the originary status.

Another important name of the “parallel tradition” is that of Rene Guenon promoting the idea of the existence of a “primordial and universal tradition from which all other religions have subsequently emerged”², followed by its disciples, amongst which the most important is Frithjof Schuon.

In contemporaneity, the supporter of these esoteric-occult groups feels like an alien in society because no religious institution or system satisfies its intellectual and spiritual claims. The supporter of occult groups in general, and the Raelian one in particular, considers himself a holder of the unique and true knowledge. He believes that he knows everything and for him there is no more mystery in face of which his intellectual, moral powers shall stall.

Furthermore, the nowadays gnosis is capable to surmount any obstacle and it is considered that through “enlightenment, transcendental intuition of revelation” it has access to

¹ Prof. Dr. Gheorghe Petraru, *Secte neoprotestante și noi mișcări religioase în România*, p. 242

² René Guénon, *The Symbolism of the Cross*, Sophia Perennis, Hillsdale, NY, 2001, p. 59

the supreme knowledge which exceeds contradictions, but actually it stays in the area of the immanent divine. “However, the gnosis model of knowledge aims at a transgression of the separation between the knowing subject and the object to be known through intuition, immediate experience, state of modified knowledge, which encloses various levels of reality into a holistic, simultaneous, integrated entity and eventually leads to the abolition of identity, to de-hypostatization, to an illusory identification with nature, with the cosmos or with the divine from a Pantheist point of view. For the purpose of achieving the state of superior knowledge, the individual needs a spiritual master and inner enlightenment, which is achieved more rapidly by being guided by the masters. But this enlightenment has nothing in common with the act of Christian enlightenment through which God is revealed to man supernaturally for his salvation and through which man is also spiritually perfected by intensifying the likeness with God”³.

Within the contemporary gnosis the content of knowledge is not important, but the consciousness of knowledge is essential, the fact of being overwhelmed by energetic-informational flows, which cannot be systematized conceptually and controlled by the rational ego. “Contemporary gnosis aims at developing a new consciousness, of a super-consciousness which permeates time and space, designated with various names such as satori, samadhi, fana, transcendental consciousness, cosmic consciousness. Contemporary gnosés are religions of the consciousness”⁴. From the above-mentioned we deduct that occult denominations deny personal divinity, mistaking it for the human ego or cosmos. Practically, the dialogue with God is transformed into an inner monologue, an existential relationship with the Creator based on the love between the two persons, namely man in search of God for his perfection and God revealing Himself to man in order to ease his salvation, not existing anymore.

Through this, contemporary Neognosticism operates a paradigmatic mutation in the gnostic model, emphasizing not only invisible and cosmic elements, but especially the human, which is risen, propelled to a divine dimension through the fact that, self-awareness, awareness of the own self means knowing the divine”⁵.

³ Prof. Dr. Gheorghe Petraru, *Secte neoprotestante și noi mișcări religioase în România*, p. 243

⁴ Richard Bergeron, *op. cit.*, p. 144

The proliferation of esoteric-occult denominations into the Western space, in conjunction with the new discoveries from Astrophysics and with the spread of faith in various extraterrestrial civilisations, created an especially fertile environment for the emergence of a denomination with old and new teachings at the same time - the Rael denomination.

One of the most important current challenges is represented by the update of the pagan gnosis from the primary period, into a modern neo-gnosis as a new paradigm, within which materialism and idealism represent denounced concepts, and Christianity or any religion or philosophy only come with reductionist representations of the world and life. This new paradigm states that, in order to understand the universe and life, a “union” of all religions, philosophies or sciences into a new gnosis that shall be all-embracing is necessary. Within this desideratum, certain scholars of the world from various scientific fields such as Physics, Mathematics, Biology or Psychology have drafted the so-called “Princeton gnosis”, denying the belonging to any ideology⁶. “The new gnosis is sunk in the hubris granted by the solitude of those who think that they have the secrets and mysteries of the universe. Salvation is not in Christ, but in knowledge; a self-salvation, generating an infinite trust into man’s powers. Both ancient gnosés and the current gnosis have in common the separation from Christ. One can speak of a history, of a bewitching-de-bewitching-re-bewitching of the world: before Christ, the culture was dominated by a series of symbols that represented the sacred and, based on these, scienticism and positivism endeavoured the de-bewitching of the world. Nowadays, the world is re-bewitched through the new gnosis, which wants to eliminate the competition of traditional religions”.⁷

By far the oldest form of cult existing nowadays as well, definitely, one of the most dangerous, is Spiritism, often erroneously called “spiritualism”. However, speaking of this cult, it is sometimes necessary to use this term in order to be able to name this form of religiousness. “Spiritism is by far the oldest form of religious cult existing currently and most certainly one of the most fatal when it comes to the safety of divine judgement, being often erroneously known by the name of “spiritualism”. However, when it comes to this heretic cult, it is sometimes necessary to also use this term with the purpose of communicating in the nowadays language”⁸.

⁶ Raymond Ruzer, *Gnoza de la Princeton*, Editura Nemira, București, 1998, p. 23

⁷ Pr. Prof. Dr. Gheorghe Istodor, *Misiunea creștină ca activitate permanentă și practică a Bisericii*, pp. 180-181; Pr. Prof. Dr. Dumitru Popescu, *Știință și teologie*, ed. Eonul dogmatic, Buc, 2001, p 77.

⁸ Pr. Prof. Prof. Dr. Gheorghe Istodor, *Fenomenul sectar necreștin*, p. 147

“The new sophology” represents a family of groups which have as an interest “to bring a life wisdom capable of satisfying the most intimate aspirations of the contemporaneous soul”⁹, denying the positivist materialism through which the contemporary society is characterised and by establishing “a junction between science and religion”¹⁰. What is characteristic through these new religious movements belonging to the new sophology is the awareness of the superiority granted by the process of initiation through which the supporter achieves “the entry into a more perfect physical state, into a superior world, reserved only to the chosen ones”¹¹.

The supporters of the new sophology can experiment paranormal states, of super-awareness, in reality representing false states achieved either through an informational flow, or induced into the state by the hypnosis of the supporters or by psychological processes that do nothing else but cancel the personality that, thus, accepts without critique any message. “These states are called ego vainglory cosmic awareness, Christic awareness, Budic awareness, universal awareness, divine awareness, super-awareness. Reality is reduced to awareness and we are confronted with a new subjective idealism of a pseudo-religious nature acting based on the slogan if you want to change yourself and change the world, change your awareness as well”¹².

Movements belonging to the “new sophology” aim at the psycho-mental manipulation, domination purposes over groups of populations. Moreover, these groups that define themselves as “research groups” and not religious ones, believe that the current world has reached a period of degradation and darkness. From this state of degradation, the dawn of a new age, of a new era called, where applicable, “The Age of the Aquarius”, The Golden Age, The New-Age, The Age of Enlightenment, the Return of Christ, Millennium, the Age of Apocalypse¹³.

Denomination researchers classify the sophological groups into the following types: the theosophical type, the initiatic type, the psychosophical type and the type of cosmic science.

II. The Raelian Movement. Fundamental Landmarks

⁹ Richard Bergeron, *Le cotege des fou de Dieu. Un chretien scrute les nouvelles religions*, Editions Paulines, Apostolat des Editions, Montreal Paris, 1990, p. 154

¹⁰ *Ibidem*, p. 155

¹¹ *Ibidem*, p. 155

¹² Gheorghe Petraru, *Ortodoxie și prozelitism*, p. 292; vezi și Pr. Prof. Dr. Gheorghe Istodor, *Fenomenul sectar necreștin*, pp. 181-182

¹³ Richard Bergeron, *op. cit.*, pp. 159-160

In 1974, Claude Vorilhon (later on Rael), a French car driver, pop singer and journalist, published *Le Livre Qui Dit La Verité* (the Book Speaking the Truth)¹⁴, his first book describing his meeting with aliens and their revelations about humankind and about cosmos. “The Raelian movement was founded by Clause Vorilhon, born in 1946 in France, chosen on December 13th, 1973 by aliens who contacted him in a volcano in Auvergne, close to Clermon-Ferrand when he was given the name of Rael - the light of God - for the purpose of being the messenger of aliens. He is the last prophet”¹⁵. Nowadays, the Raelian movement is the largest “UFO religion” in the world, claiming a number of 60.000 of members in ninety countries. It is a millennial movement in its purposes, however, it is based on the world in its orientation towards society.

Raeliens present an enigma: they are fundamentalists, but also modernists at the same time. Their actions are based on the faith into the literal and the infallible truth embodied in their sacred texts, Rael’s accounts about his meetings and communications with his aliens, Elohim, “the ones coming from the sky.” “For Rael, the Elohim are aliens who created men in a laboratory. Buddha, Moses, Jesus, Muhammad are messengers of alien Elohim. With Rael, humankind, closing the year 2000 enters the era of full, ultimate Revelation. However, this religion is one of the fusion of all pleasures, a sensual religion”¹⁶.

A relatively new religion born from an alleged meeting with a UFO is the Raelian Movement. Raelians have distinguished themselves when an affiliated scientist announced that Clonaid, a company developed by Claude Vorilhon Rael, founder of the movement, endeavoured to clone the first human-being in December 2001.

Rael himself claims that his religion is science, but a closer analysis of his movement indicates the fact that it is a science wrapped in his reinterpretations of Biblical doctrines. Cloning is actually the supreme eschatological experiment: “Eternal life, thanks yo science” is the Raelian slogan. With Rael, the presence of the Bible is an abundant one in order to offer arguments in favour of the UFO-ist movement. Although he uses the Bible, Rael decisively rejects God and presents itself as an atheist “religion”, religion with the meaning of connection between aliens and humans. Unfortunately, Rael has followers from Japan to Canada due to the appeal to science, which grants credibility to those who are superficial”¹⁷.

¹⁴ Claude Vorilhon, *Le Livre Qui Dit La Verité*, Édition du Message, 1974

¹⁵ Pr. Gheorghe Petraru, *Ortodoxie și prozelitism*, p. 302

¹⁶ Pr. Gheorghe Petraru, *Ortodoxie și prozelitism*, pp. 302-303; Roger Ikor, *op. cit.*, p. 177

¹⁷ Pr. Prof. Prof. Dr. Gheorghe Istodor, *Fenomenul sectar necreștin*, p. 227

Despite his explicit protest that his members are not UFOlogists¹⁸, the Raelian movement would not exist if it were not for the historical emergence of the UFO phenomenon. In his flying saucers: a modern myth of things seen in the sky, Carl Jung proposes that “flying saucers are manifestations of the psychical changes that always emerge at the end of a platonic end and the beginning of another one. It seems that there are changes in the constellation of psychic dominants or archetypes or “gods” as they used to be called, which cause [. . .] long-term transformations of the collective psyche”¹⁹.

The new religious movements, such as the Raelian movement, which emerge in the context of the contemporary developed world, whose sources of revelation are extraterrestrial, spontaneously take over deities from space as being natural or immanent, rather than supernatural or transcendental, exactly because there are in our horizon a post-modern predisposition, meaning one which places itself in the horizon of the death of God.

The organisation of the heretic group makes the Raelian movement to have the expectation of being called a religion. The hierarchical organization is an obvious, pyramidal one, having at its peak the great guru, the great learner, the one who has a direct connection with Elohim in the person of Rael. Another aspect developed by the Raelian movement so that it can be called a religion is the ritual. Within the movement, we have seen the initiation ritual very well developed, a pseudo-baptism inspired by Christianity through which the new followers become part of the movement. It is interesting that it is finished with a deny of the true baptism previously received, by sending a letter to the Church from which he/she was a part of in order to be removed from the Christians, their majority being Roman-Catholic. We also find the practice of sensory meditation, a relaxation technique similar to Yoga, being reinterpreted in a Raelian style. The programmed meetings of Raelian within meetings and meditations represent the ritual of the Raelian movement through which Rael wishes to grant the movement the character of religion. Ethics represents another manner through which Rael has the expectation that this movement be called a religion.

Taking into account the centrality of the technology of cloning within the view over the world of the Raelian movement, it is not surprising the fact that the doctrine of the movement supports the evolutions in the field of Biotechnology. The Raelian movement has explicitly

¹⁸ <https://www.rael.org/> accessed on 22.06.2020

¹⁹ Carl Gustav Jung, *Flying Saucers: A Modern Myth of Things Seen in the Skies*, Princeton University Press, Princeton, 197), p. 5

manifested itself in favour of genetically-modified foods, genetically-modified vegetables and animals, based on the fact that all living matter is initially artificial, and the more artificial an organism is, the more “natural” it is²⁰. The Raelian support for the development of the technology of cloning, on the other hand, was more than rhetorical. In a press conference held on March 11th, 1997 in Las Vegas Flamingo Hilton, Rael announced that he created Valiant Venture Ltd. Together with a group of investors he grants “Cloneaid” for parents who wish to clone, rather than procreate, a child - at a cost of 200.000 dollars. The project also offers “insuraclone”, where, for 50.000 dollars shall store the cells of a client’s child, so that the child can be cloned in case of premature death. This company was founded in the Bahamas, where cloning is not illegal²¹.

It is not an exaggeration to characterise the Raelian cosmology as being one of absolute immanence. The fact that this immanence is, additionally, exclusively material, is reinforced not only by the identical atomic structures of the micro- and macrocosmos (“as above, so below in Raelian terms), but of terms such as “immaterial” or “intangible” received, especially when it is based on more Orthodox representations of God. Already, in his first book, professor Elohim of Rael speaks in a manner which resonates the more popular understanding of the death of God: “In scientifically developed countries [. . .] there shall be no more faith in the “heavenly God” with a white beard, sitting on a cloud, omniscient and omnipotent, in which the Church wants us to believe. Even they cannot believe in the small delightful tutor, angels, nor in a devil with horns and hooves.”²².

In his opinion regarding the origins of humanity, the Raelian movement is not less consistent in its insistent monist materialism. If almost all the other followers of Biblical hermeneutics, Rael interprets Homo sapiens as being a hybrid between “the ones coming from heavens” (in the Genesis “Sons of God”) and proto-human women (“Daughters of men”) (Genesis 6,2), Rael is even more radical: His Elohim reveals that humankind is literally created based on their image by means of biotechnology. Indeed, the Elohim are responsible for all life on earth.

In most areas, Raelians rarely appeal to the Scripture, but lean towards biblical literalism in the field of Economics: tithe is one of the five Raelian commands. At least a percentage of the

²⁰ <http://www.rael.net/web/genetics.html> accessed on 25.06.2020

²¹ <http://www.rael.net/aclone.html> accessed on 25.06.2020

²² Claude Vorilhon, *Message*, p. 90

net annual income of a person must be granted directly to the Guide of the movement guides (currently Rael) in order to spread the message of Elohim and to support the family²³. When the embassy shall be built (with servants and a pool), this shall become the new residence of the family. The only legacy that humans must leave their children is the dwelling of their family; anything else must be legally granted to the Guide of guides or, if there is the possibility for a member of the family to dispute the will, handed over to the Guide of Guides prior to the death of the person²⁴.

Similar to most New Religious Movements, which have a radical success, obviously the Raelian Movement attracted the attention of government organizations from French-speaking countries where the Raelian presence is strong - French, Belgium and Quebec. The message issued by the Union of Associations for the Defence of Family and Individual (ADFI) and InfoSect had an impact on the publicity of Raelians. Since journalists rely very much on the governmental apparatus which has into account the development of these new cults as a source of information and opinions regarding non-conventional religions, many accounts about Rael have existed. Some journalists even endeavoured to “reveal” Raelians. A journalist from Quebec enrolled in the summer camp in 1991 and slid around the camps at night recording couples who made love, sounds which were broadcast at a radio show describing the Sensual meditation camp as unbridled sexual orgy where there was a brainwashing and the encouragement of sexual perversions. Some parents reacted to Raelian manifestations. A nineteen-year old youngster complained that his mother, after finding him listening to the sensual meditation, insisted for him to see a psychiatrist.

Some journalists describe Rael as a sexual rake who enjoys a luxurious life at the expense of his followers who are at the limit of sustenance. The movement adopted a litigious strategy of aggressive self-defence before the more stigmatizing news written by journalists. As a Raelian lawyer explained: “We are on guard when we see journalists because we ask for respect. We are not some artists”²⁵.

The emergence of Scientific and Industrial Revolutions opens the discourse and practices dominating nowadays where established religions must be redefined. The present is in the horizon of the death of God, understood as the domination of the statement of the immanence of

²³ *Ibidem*, p. 13

²⁴ *Idem*, *Yes to Human Cloning*

²⁵ Susan Palmer, *Aliens Adored: Rael's UFO Religion*, p. 71

the world and the consequence brought by the disappearance of metaphysics, of the supernatural and the supersensitive (at the least open. The paraphysical is that realm of nature that must not be understood (and thus controlled in the end) by science. This assumption that science shall continue the path of discovery, knowledge and power naturalizes or ideologises science and technology. When our science and technology poison the biosphere, share the atom for the purpose of releasing potentially suicidal energies from species and to manipulate the genetic code of living organisms, humankind has taken upon itself powers and potentialities so far exclusive only to superhuman deities. “For us, as Orthodox Christians, the ones described above represent a challenge. It represents a challenge first and foremost through the absurdity of a doctrine arisen from the exuberant or sick imagination of an individual who managed to convince several tens of thousand of people of the veracity of his accounts. It is impossible for us to understand how a man prefers to rather consider himself the experiment of a laboratory experiment, than being created by a personal God, whose image he bears. Secondly, it represents a challenge through the subversion of all moral and, especially Christian, values that bring and shall bring so much good order in the life of each person. Thirdly, it represents a challenge the fact that it makes an attempt on human life and dignity itself, forgetting that abortion is a horrid crime and that the status of human-being is never granted by the degree of intelligence, and all these in a society that guarantee the right to life and dignity²⁶. We may conclude that this happens when man decides to remove himself from the communion with Christ and with His Church, thus, losing any moral and spiritual compass”²⁷.

Science and technology, whose view on the world determines the manner in which things are, brings us to a quandary unheard of, requests that must be overcome (that is survived) somehow. The flying saucer appears in this horizon as a symbol of such a transcendence, promising that exactly the causes of our dilemma shall be our means of salvation.

III. Missionary Assessment of the Denomination of Rael

UFO phenomena are only a part of a series of events described as paranormal that only a few years before most people would have considered them to be “miracles”. Dr. Vallee, in *The*

²⁶ See Pr. Prof. Dr. Gheorghe Istodor, “Avortul- crima sau practica medicala?” in volumul simpozionului *Bioetică si Teologie* din 17-18 octombrie 2006, Cluj-Napoca, pp. 178-189.

²⁷ Drd. Constantin-Iulian Damian, *art.cit.*, p. 522

Invisible College, expresses the secular reckoning of the UFO-ist phenomenon: “The observations of unusual events are suddenly placed in the environment”, causing “a general change in the patterns of faith of man, his entire relationship with the concept of invisible. Something is happening in the human awareness”; the same “powerful force that influenced the human race in the past influences it again now”²⁸.

In the Christian language, this means that a new challenge from evil emerges in contemporary society. It may be that never since the beginning of the Christian era representatives of apostasy have ever emerged as often as nowadays. The theory of “visitors from the cosmic space” is nothing more than one of the many pretexts that they use in order to obtain the acceptance of the idea that “superior beings” must now manage the destiny of humanity. Many of the reports on “Bigfoot” and other “monsters” present the same occult characteristics as the viewing of UFOs and often appear in connection with such viewings.

Secondly, UFOs are nothing more than the newest of the techniques through which those who are against the Church win followers who part with the true faith. These are a terrible sign that man has become susceptible to the demonic influence as it has never happened before. In the 19th century, it was usually necessary to search for dark rooms in order to come into contact with demons, but now you must only look at the sky (usually at night, it is true). Humankind has lost what remained of the basic Christian understanding so far and now it is made available to any type of power that may come down from the sky. The new film, *Meetings Close to the Third Sky*, is a shocking revelation of the manner in which the post-modern man has become superstitious - ready in a second and without doubt to believe and to follow demons disguised in any manner.

It is worthy to observe that the late Father Serafim Rose, in his book *Orthodoxy and the Religion of the Future*²⁹, also examined the phenomenon of extraterrestrial visits on earth from an Orthodox point of view. He dedicates an entire chapter of this thesis to a Christian Orthodox understanding of unidentified flying objects (UFOs), the true significance of extraterrestrial contacts with human beings. Although Father Serafim approaches this issue directly and, while his materials are dated and focus only on more sensationalist kidnapping reports - deficits worsened by the fact that some of the authorities that he quotes are clearly at the edge of science

²⁸ Jacques Vallee, *The Invisible College: What a Group of Scientists Has Discovered about UFO Influence on the Human Race*, Anomalist Books, Lexington, OK, 2015, p. 34

²⁹ Serafim Rose, *Ortodoxia si religia viitorului*, Editura Sophia, București, 2009

- his deeper analysis of the phenomenon is ingenious and supports a large part of what we suggested about extraterrestrial meetings with people.

He also observes that the aliens from the contemporary kidnapping reports are similar in appearance with the demons who, for centuries, have been described in the Orthodox literature³⁰. Actually, he reports two cases of demonic “kidnappings” from the 15th and 19th-century Russia which, in the words of Father Serafim, are “quite similar to the nowadays “UFOs kidnappings”³¹. It is his conclusion that classical demonic possession, known by the Orthodox Church for centuries, explains the extraterrestrial kidnappings that we see in modern times and that “modern persons, in all their pride, enlightenment and wisdom, become aware of such experiences - but do not have the Christian framework with which they can explain them”³². This conclusion perfectly reflects what we have said about extraterrestrial kidnappings and the manner in which these should be understood and seen by the Orthodox Christian.

The main heretic doctrine of the Raelian Movement is that of the creation of man by Elohim, man representing a hybrid between “the ones coming from the sky” and proto-human females with the help of biotechnology.

The Orthodox teaching states that the created world in itself is a “mystery” originating from the will of God executed through the action of the Holy Trinity. We confess in the Nicene-Constantinopolitan Creed that the Father is “the Maker of Heaven and Earth, of all things visible and invisible”, the Son “by Whom all things were made” and the Holy Ghost, “The Giver of Life.” Thus, the three Persons created the world together, which is the fruit of the common action of the Holy Trinity that emerges from a unique essence³³.

As Saint Basil the Great stated, “We should understand in creation the original cause of the Father as a founding cause, the cause of the Son as creator and the cause of the Holy Ghost as one of implementation.” Thus, the Father is “The Maker of all Things”, the Son is the One “by Whom all things were made”, and the Holy Ghost is the One “in Whom all things lie”. Everything that He had made (God the Maker)... Was very good” (Genesis 1,31), for “He first created, and His creation was a work made with His Word and perfected by the Holy Ghost”³⁴.

³⁰ *Ibidem*, p. 134

³¹ *Ibidem*, pp. 136-137

³² *Ibidem*, p. p. 137

³³ Augustine Casiday, *The Orthodox Christian World*, Routledge, London, 2012, p. 348

³⁴ Olga A. Druzhinina, *The Ecclesiology of St. Basil the Great: A Trinitarian Approach to the Life of the Church*, Pickwick Publications, Eugene, OR, 2016, p. 17

Thus, the action of the Holy Ghost is presented as a “stewardship” of the Son and of the Holy Ghost: the first bringing the will of God into existence and the other perfecting it in kindness and beauty; one calling upon creation and leading it towards the Father, and the other one helping His creation to answer to His call and communicating its perfection. Thus, the creation is the result of communication (*koinonia*), the close relationship and cooperation of the Holy Trinity. The community of the three Persons actively participates in the execution of the entire plan of God. “The word *creation* is understood as two meanings: the first, the meaning of creating activity, and the second one, the meaning of creative activity and, the second one, the meaning of the result of the creative activity of God, meaning the world, both spiritual and material”³⁵.

Regarding God, the Raelian Movement has an atheist approach, not recognising any God as a spiritual being maker of the world and man. It identifies God with the Elohim, extraterrestrial material beings who created man in a laboratory. Their doctrine is far from what Orthodoxy teaches regarding God in line with the divine revelation. The teaching about God, the Holy Trinity represents a mystery - truly, the absolute mystery by excellence, as God shall remain forever - and, thus, must be “approached” with humility, rather than an exhaustive “meaning”. That is, God, by His nature, is ineffable and inexpressible, and thus, He could only be known if He Himself had wanted to be revealed to the world in such a manner. Indeed, the sacrament of the Holy Trinity exceeds the finite and created awareness of human persons and transcends their conceptual powers and knowledge. Reflecting specifically on the sacrament of the Holy Trinity, in the 4th century, Saint Gregory of Nazianzus or the Theologian (330-389 A.D.) wrote: “speaking about God is impossible and knowing Him is even more impossible”³⁶. Many centuries later, Saint Gregory Palamas (1296-1359 A.D.) reminded his readers that “the essential nature of God is not a subject about which it shall be spoken or even though, for it is far from what exists and even more unknown and incomprehensible forever”³⁷. Clearly, the essence of the divinity of God shall never be known to the humankind, for, if it were so, it would be a contradiction in terms. If God were to be fully understood by the created mind and described

³⁵ Pr. Prof. Dr. Isidor Todoran, *Simbolul credinței. O sinteză dogmatică*, Editura Renașterea, Cluj Napoca, 2008, , p. 31

³⁶ “Naming God: An orthodox view”, in *The Ecumenical Review*, Volumul 44, World Council of Churches, 1992, p. 102

³⁷ Norman Russell, *Gregory Palamas and the Making of Palamism in the Modern Age*, Oxford University Press, Oxford, 2019, p. 53

through concepts of the creature, He would cease to be God. “For God being One and Only and not suffering and not having since forever something special after creation that could be together seen and belonging to Him (necessarily), since nothing that is Him encompasses Him, the one who dwells upon Him out of desire, with free will, is also one and only and not suffering, since he/she has focused through a happy closure to Him, not retaining anything else, also being one and unchanging”³⁸.

Regarding the end of the world, the Raelian Movement does not see it as an immediate need, an event for which we shall prepare or create an escape plan into another world. Rael teaches that man lives in the “Age of the Apocalypse” which began with the nuclear bombing in Japan and, if the world shall end, then the future for a Raelian is much simpler. The Raelian eschatology is closely connected with cloning due to the fact that Raelians shall be cloned by Elohim and shall benefit from a new life.

Christian eschatology has its role and place within the teaching of the Church of Christ. Its importance is indisputable, the proof lying in the existence of an article of faith within the Nicene-Constantinopolitan creed which refers strictly to the Orthodox eschatological teaching “I look for the resurrection of the dead, and the life of the world to come. Amen.” Saint Gregory Palamas “gets inspired from the ascetic Tradition prior to him and connects the wait for the Second Coming to the watch over state and the vigil of Christians, to the enforcement of faith, practising of virtues and love in Christ. It connects the watchfulness to the eschatological wait, making a reference to the remembrance of those waiting for the *Day of God*, at the command of Christ the Saviour to His Disciples, to always be ready, so that, they shall stand firm going about in the light of God ”³⁹.

Therefore, eschatology is also very important due to the close connection with the Christian soteriology. In other words, the resurrection of the bodies of the dead, the parousia of God, congregational judgement and institution of the kingdom of God are quasi-simultaneous events. However, in this dimension there are serious heresies of an Advent nature, which speculate, manipulate and frightens the naive, gullible, less faithful and less prepared amongst us. Of all the Advent topics, by far the most dangerous is the one connected to the end of the world.

³⁸ Sfântul Maxim Mărturisitorul, *Epistole. Cuvânt de îndemn, în formă de epistolă, către robul lui Dumnezeu Gheorghe, eparh al Africeii*, în PSB vol 81, Editura Institutului Biblic și de Misiune al BOR, București, 1990, p. 9

³⁹ Pr. Porphyrios Georgi, *Înviere și viață. Eshatologia Sf. Grigorie Palama*, 180

Even though sexuality does not regard doctrine but rather the morality of the Raelian Movement, I considered that the approach on this subject is highly important for our topic also due to the fact that the exacerbation of sexuality, that we also find in the Raelian Movement, represents a major challenge for the nowadays mission of our Church. We have seen that the Raelian ethics regarding sexuality promotes promiscuity and experimentation, homosexuality being encouraged⁴⁰. Given the fact that the LGBTQ phenomenon represents today a major challenge for the Christian's life, we shall deal with this subject in particular, at the expense of sexual promiscuity in general.

When we speak about the Christian family, we cannot not refer to its alternatives. We live in a period when values on the whole have reversed and the Church, which is by excellence the keeper and supporter of normality towards salvation, is, either attacked or considered out of date. The post-modern man has a passionate propensity towards the unpleasant and not blessed by God. Furthermore, they are creating a legislation that promotes human perversion and offers huge "rights" to all minorities, including sexual ones. The exaggerated "rights" granted to sexual minorities - at the expense of the heterosexual majority - show, on the one hand, that the relation between these and the responsibilities is a completely unbalanced one, on the other hand, these "rights" are at the base of the aggressive behaviour of homosexuals and lesbians, anywhere on this planet.

Homosexuality is a major danger both for the Christian Church, and for the Christian family. Next, we shall endeavour to detail regarding these plans and to identify the best solutions for the purpose of fighting against homosexuality and healing homosexuals.

IV. Missionary Strategies and Remedies for the Purpose of Fighting Against Nowadays Pseudo-Scientific and Pseudo-Religious Challenges

For the purpose of fighting the new religious movements that are "built" on a pseudo-scientific and pseudo-religious syncretist foundation, the Romanian Orthodox Church must develop a productive dialogue with the representatives of science: engineers, physicians, biologists, chemists, etc.

⁴⁰ About homosexuality see Pr. Prof. Prof. Dr. Gheorghe Istodor, „Alternative și denigrări la adresa familiei creștine: relațiile și „căsătoria: homosexuală, publicat în volumul *Inițiere și familie. O abordare fenomenologică*, coord. Pr. Prof. Prof. Dr. Nicolae Achimescu, Editura Presa Universitară Clujeană, Cluj Napoca, 2012, pp. 379-391

Nowadays, the relationship between faith and science can be best defined in terms of complementarity for the understanding of nature and of man in the light of God. Thus, science shows how the sky is and theology shows the path towards the sky. For this purpose, Christianity considers “science as being valuable but not the ultimate value; as being competent but not with the absolute competence; as being a part of human life but not everything for the human life; as being human but not the highest human vocation; as one that solves problems but not the most important problem of human life, which is God. Through God, human alienation is repealed”⁴¹.

Furthermore, science is useful to man, it is a means of perfecting the toolbox for entering the microphysical or microbiological, but not the purpose of his life, which is God. We could call this level of rationality of science as one of dialogue, closeness, reconciliation in terms of the unity of the Truth,

One of the themes that science and religion have debated for many years is the one of knowledge and of life. Basarab Nicolescu, in an endeavour of rediscovering the tradition from the point of view of the scholar, after its revaluation from a philosophical point of view, although religious and scientific tradition represents approaches from various points of view of life, although, resuming an idea of Șt. Lupașcu shows that they converge towards a metaphysical One from the ancient times until today and this is based on common sense. Thus, although it asserts the self-constituent, self-creator and self-organizing nature of the world, the Romanian scholar also opens himself towards Tradition asserting that “traditional knowledge is founded on Revelation, on contemplation, on the direct perception of Reality. At the other end, scientific knowledge (at least in its contemporary form, the only one that interests us in this book) is founded on the understanding of Reality by using the mental, by using logical and mathematical constructions”⁴².

The attitude of the Romanian Orthodox Church towards esoteric-occult denomination must be of dialogue, due to which knowing the partners with whom this dialogue takes place is necessary. The Romanian Orthodox Church must accept and become aware of the existence and danger of these denominations and to realize that there is the risk that some Christians shall be lost in favour of esoteric-occult denominations⁴³. This risk persists if the Holy Synod shall not

⁴¹ Del Ratzsch, *Science. Its limits. The natural sciences in Christian Perspective*, Intervarsity Press, Downers Glover, 2000. p. 140

⁴² Basarab Nicolescu, *Noi, particula și lumea*, Editura Polirom, Iași, 2002, p. 159

⁴³ Jean Francois Mayer, *Sectele*, p. 19

map out for the average and long-term a mission and pastorate plan based on a well-established catechetical programme.

This issue does not concern only the Holy Synod, but all hierarchs, churchmen and Christians of the Romanian Orthodox Church, due to which a close analysis and check of pastoral reality is necessary. It is important that in each eparchy to found an office for the analysis and monitoring of esoteric occult denominations, especially, of foundations that have a religious nature carrying out the activity in our country.

The office must regularly transmit the situation towards the Patriarchal Centre which, based on the decisions of the Romanian Orthodox Church Synod, the activity of the Church. At the same time, the Holy Synod should found a study centre that shall dwell upon the topic of new religious movements, in general and the one of esoteric-occult denominations especially, out of which qualified persons, missionaries and sectologists must be a part. The reality in the field regarding the religiousness of these groups must be disclosed to all decision-making factors, as well as to all the priests by organising regular meetings on the topic, materials, leaflets, videos, etc. where information regarding the esoteric-occult denominations present in our country and means and methods for fighting against a proliferation of pseudo-religious movements shall be found.

The church hierarchy can prevent institutionally and the political management regarding the risks brought by the presence of esoteric-occult groups in terms of social order, many of which have an anti-state⁴⁴ and antisocial nature through their practices: human trafficking, infantile pornography, sexual promiscuity, financial exploitation of followers⁴⁵.

The involvement of the Church through its representatives in the social life in schools and universities is necessary for the purpose of promoting the Orthodox faith truth, encouraging the participation in catechetical programmes that are ongoing in many of our parishes. The catechetical programme must take into account this topic of esoteric-occult denominations as a major danger for the life of the nowadays Christian.

In places of worship genuine offices of spiritual consultancy are necessary led by a spiritual adviser trained and with the current information regarding esoteric-occult denominations, regarding the syncretism between theology or science and philosophy on which

⁴⁴ Constantin Cuciuc, *Religii noi în România*, pp. 109-110

⁴⁵ Philippe Encausse, *Științe oculte și dezechilibru mental*, Editura Dacia, Cluj-Napoca, 2002, p. 191

these denominations are based. The Church must offer consultancy and religious assistance not only within in places of worship - churches - but in the entire society. Christians must be taught and made aware that it is necessary to become loyal confessors of the Orthodox faith, and this can be achieved especially through the participation in classes of catechesis organised in the parish.

The national catechetical programme must contain the approach of the topic of occultism and esoterism as challenges of the contemporary society regarding the spiritual life of the Orthodox Christian.

Occultism was the subject of a variety of definitions, out of which the largest part is connected with the notion of esoterism. In the academic usage, occultism tends to refer to a modern occidental esoteric current, which flourished in the second half of the 19th century until the first half of the 20th century.

A distinction must be made between the original adjective of occult and the basic occultism that emerged for the first time in the 19th century. The occult has a long history. For instance, in the Renaissance it was often used as an expression of occult properties, as in *De Vita coelitus comparanda* of Marsilio Ficino, when it described the manner in which certain rocks can attract heavenly influences⁴⁶. Similarly, Cornelius Agrippa, in *De Occulta Philosophia*, explains the fact that there are “called occult properties, because their causes are hidden, so that the human intellect cannot in any manner come to know them; thus, philosophers reached knowledge through a long experience, rather than by searching reason”⁴⁷.

Occultism and esoterism do not have a force against the true God, but can fight against a deformed image regarding God because the true God is One of freedom, Creator of free beings, human liberty arising from the absolute freedom of God. Man’s freedom cannot be absolute as occultists and esoterists believe; it finds completion and fulfilment in our reaction to the initiative addressed to us by God Himself: concerning the calling to love addressed to God in the New Testament, calling to which man can respond only through love.

We have seen above what are the main characteristics of occultism and esoterism, as well as the close connection between the two phenomena, many times being identical. We could easily observe elements that make the Raelian Movement to be classified as a denomination of

⁴⁶ Sophia Howlett, *Marsilio Ficino and His World*, Palgrave Macmillan, New York, 2016, p.116

⁴⁷ Heinrich Cornelius Agrippa, *Three Books of Occult Philosophy*, Three Hands Press, Richmond Vista, CA, 2020, p. 31

an esoteric-occult denomination. A national catechetical programme drafted and implemented by the Holy Synod of the Romanian Orthodox Church, that shall emerge from the fundamental elements mentioned above, it is absolutely necessary for the purpose of fighting against esoteric-occult denominations, in general, and of the Raelian Movement, in particular.

Neo-gnosis and pseudo-science must also be found amongst the subjects of the catechetical programme so that the contemporary Christian shall be aware of the problems created by the acceptance of these ideologies for his life and salvation.

The two defining elements of contemporary pseudo-science, ideologization and pseudo-religious syncretism represent a huge challenge for the dialogue of sciences with theology and a hijacking of the Orthodox ecclesiastical missionary meaning. Being a part of the catechetical national programme, the debate and fighting against these two themes, together with the neo-gnosis, shall bring an addition to the Christian education of youngsters, and not only. Their knowledge shall make the Orthodox Christian aware regarding the fact that these dangers do nothing else than to alienating him from the revealed teaching.

The post-modern man constantly exercises the desire to build his own destiny, even though it does this by ignoring the fundamental realities of life. From the search for God, man has continued to search for the meaning of knowledge together with God, so that in modernity and, subsequently, in post-modernity, to search for the truth without God. This search has peaked in our times through the development of bio-technologies.

Biotechnology is a set of techniques through which man modifies living creatures or uses them as instruments within scientific research. In its modern form, biotechnology uses techniques of molecular biology in order to understand and manipulate basic elements of living being⁴⁸.

The emergence and spread of groups of pseudo-scientific and pseudo-religious nature movements constitute a problem both for the Romanian Orthodox Church, and for the Romanian state and legislative system, because it creates a dilemma: through the constitution religious freedom is guaranteed and, at the same time, each state must ensure the safety and protection of its citizens against abusive practices of any kind. The balance between these two aspects is sometimes difficult to achieve given the fact that what for some it constitutes the assurance of

⁴⁸ Donald Bruce; Ann Bruce, *Engineering genesis: the ethics of genetic engineering in non-human specie*, Earthscan Publications, London, 1998

religious freedom, and for other it means disregard and lack of protection. Moreover, what for some expresses a natural attitude of protection of citizens, for other persons, it expresses religious persecution⁴⁹.

One can identify at least three official attitudes towards pseudo-religious groups. One of them is the one pursuant to which they should be outlawed, eliminated, disbanded. The second suggests that these groups should be the subject of a specific legislation, that would restrict religious practices to them, the right of members to participate in the public life and to prohibit proselytism. The last approach, their members should be treated exactly as the other citizens of a democratic country: if they violate the law, they shall be tried and punished similarly to other criminals, but if not, they should be left alone⁵⁰.

The state, through a proper legislation must intervene when pseudo-religious groups represent a challenge and an attack regarding the state and its institutions, when their doctrines are in contradiction with public policies, when the activity of the denomination constitutes an endangerment of the rights of members and when public morality and the population must be protected, but within the limits of the existing civil or criminal legislation.

It is very true that the legislation must not restrict these movements, as it could open the possibility of certain abuses against the religious freedom of citizens. As John Saliba states, "The best way of managing legal issues regarding the activities of the new religious movements is not to treat them as forms of organised crime or pathologies hidden under the cover of religious worthiness. Rather, if there are no clear evidence that would prove the contrary, they should be considered as alternative religious minorities fighting to win a spot in a hostile environment. One must emphasize the fact that the new movements must abide by the law of the country where they wish to carry out their activity. But one must also highlight the fact that a crusade against new religious movements or a persecution can have deep and unwanted repercussions both on society and on traditional religions. It is desirable that in those cases that are not criminal through their nature shall be analysed in an environment where the ones involved shall aim at

⁴⁹ J.C. Soper, "Tribal Instinct and Religious Persecution: Why Do Western European States Behave So Badly?", *Journal for the Scientific Study of Religion*, vol. 40, nr. 2, 2001, p. 177

⁵⁰ E. Barker, "What Should We Do About the Cults? Policies, Information and the Perspective of INFORM", in: P. Cote (ed.), J. Gunn (ed.), *The New Religious Question: State Regulation or State Interference*, Peter Lang, Frankfurt, 2006, p. 372

reconciliation and compromise, not at a costly and never-ending confrontation”⁵¹.

Thus, the Romanian Orthodox Church can support the Romanian state in the creation of a proper legislation that would lead to the stopping of the proliferation of new religious movements as it has at its disposal theologians that are specialised in this phenomenon and who would certainly bring an added value to a legislation that would defend Romanian citizens against the abuses made by many of the leaders of pseudo-religious movements regarding followers, once they had been entangled in the destructive meshes of the denomination.

Conclusions

This PhD thesis has systematically analysed the Raelian Movement in the context of the proliferation of new sophiologies with the purpose of offering a pastoral and missionary response to this form of pseudo-religious and pseudo-scientific syncretism.

Since its foundation, the Raelian Movement has proven a deep **UFO-ist nature**, since the movement is founded on the existence of UFOs and of extraterrestrial civilisations. The Raelian Movement emerged in the context of the contemporary world developed from a technical and scientific point of view, whose sources of revelation are said by the representatives of the movement to be extraterrestrial. These spontaneously take over deities from space as being natural or immanent, rather than supernatural or transcendental, exactly because there are in our horizon a post-modern predisposition, meaning one which places itself in the horizon of the death of God. The new religious movements, such as the Raelian one, for which the UFO is the enlightenment vehicle, emerge not only in the horizon of the death of God, but, narrower, within the UFO-ist phenomenon. Moreover, their affiliation belongs to this social group asserting what in the UFO-ist circles we could observe in the thesis is called the extraterrestrial hypothesis (ETH), this thesis proposing that the UFOs represent spatial ships manufactured and navigated by intelligent, extraterrestrial creatures. The followers of ETH claim they had communication, either face to face, or telepathically, with the UFONAUTS (extraterrestrials) and that they received from them messages or religious missions. Around some of these people contacted new religious movements were built, such as the Raelian Movement.

⁵¹ J.A. Saliba, “The Christian Church and the New Religious Movements: Towards Theological Understanding”, in *Theological Studies*, vol. 43, nr. 3, 1982, pp. 195

The Raelian cosmology grants the movement a real **heretical nature** given the fact that its main teaching refers to the creation of man by extraterrestrial being called the Elohim with the help of biotechnologies, these being responsible for life on Earth. In the Raelian doctrine there is not personal God, a creator of Earth, but a multitude of creator Elohim, also known under the name of “parents”. The method through which the Elohim showed the deep heretical nature of the movement. In line with the Raelian interpretation of Genesis 1-3, Elohim represent technologically advanced being from another solar system. These created all forms of life in laboratories 25.000 years ago, where at the moment the Israel state is, from the synthesis of chemical substances and their own imported DNA, based on their superior knowledge of genetics and cellular biology. Man was created exactly based on the image of Elohim who, in turn, was created by a civilisation more advanced from a technological point of view. Raelian cosmology represents the extraterrestrial version of the Fall of Adam. After creation, man had to live not knowing its scientific origin, but he was banished from their Edenic laboratory due to aggressive behaviour. Moreover, cherubim that guarded the entrance into the garden of Eden with flaming swords (Genesis 3,24) were actually soldiers with atomic disintegration weapons, preventing men from stealing scientific knowledge and becoming equal from a scientific point of view with their creators. Through these, we can observe the heretic and ostentatious interpretation of the passage of the Holy Scripture so that Raelian heresies shall be more attractive to the contemporary man.

The Raelian Movement has a **pseudo-scientific nature** given the fact that the movement has focused on the doctrine of the technology of cloning, as it supports evolutions in the biotechnological field. The support of the Raelian movement for the development of the technology of cloning was not only at the level of a discourse, but we have seen that its developed the “Cloneaid” programme for parents wishing to clone a child, rather than procreating. In line with the Raelian movement, DNA plays a very important role in the eschatology, and human cloning is the key to immortality. Rael states that there is no individual human soul, but each persons owns a genetic code that can help with technological reincarnation. The ethical implications regarding Raelian teachings, especially their pretension to being able to clone a human being, brought into discussion this movement both in public environments, and in scientific ones as well. Basically, the main purpose of Raelians is the direct cloning of elderly people and the transfer of memories and their personalities into newer and younger bodies.

The Raelian Movement promotes an excessive sexuality. The movement is one of the rare examples of a new religious movements promoting a tolerance for sexual ambiguity and encourages homosexual expression. Redefining sexuality is an important topic that made it win very many followers, especially Canadians in Quebec especially Catholics, even though only a small percentage of them were practitioners. As we have seen, cloning was the problem that brought national notoriety, however, it was encouraged by multiple forms of sexual expression that is a heaven for those who search for spiritually sanctioned sexual adventures. Aberrant sexual practices such as masturbation and community orgasm, sexual freedom and pleasure are behaviours that represent fundamental attitudes encouraged by the Raelian Movement. The purpose of “free” sexuality is the disinhibition of the self and the extension of tastes and manners of thinking, maximising the capacity of the body to experience pleasure without there being a judgement from society. The movement claims that Elohim recommend the freedom of choice regarding sexual tastes or experiences, including homosexual and bisexual partners. It is self-explanatory that marriage is discouraged and considered useless and the secret of the transformation of society is represented by the personal development of sensuality.

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