

# OUR POSITION

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We are at a transitional time for humanity. A realization is taking place, that is for sure; it is imperfect and incomplete, but something new is ready to unfold.

Unfortunately, this seems to be happening painfully, and the future of the world is still very uncertain. Can we foresee events, predict catastrophes, or sense in advance what humanity has yet to experience or undergo? I prefer to not answer these questions, but invite you to read or re-read the *Positio Fraternitatis Rosae Crucis*, a Manifesto published worldwide by AMORC in 2001. This work is an assessment of the state of our society; and also a warning, for human beings always have free will. We are not the playthings of a force, dark or light: our destiny is in our own hands, at both the individual and the collective level.

You may well think it is difficult to act, or even impossible, for as soon as an honest voice is raised, it gets silenced, or

even worse. This happens often, and as the worldwide head of AMORC, I am in a good position to know. In spite of this, we must not be discouraged, for we must continue to act where we can. The first and most important action is, of course, spiritual action. We must endeavor to remain positive and pray for our planet and its inhabitants. Of course, remaining positive must not prevent us from seeing a situation clearly, and we must even accept that sometimes the truth shatters our dreams and illusions. The “kind” and the “just” do not always win, at least to start with. We all dream of a better world, where love and community will reign supreme, but that world is a long way off yet. We will all have gone through many incarnations before what is called “the golden age” becomes a reality, presuming, of course, that we have not destroyed Earth along the way.

I have always considered myself to be a world citizen, and this feeling has

grown with time, due no doubt to my many travels and encounters with people. This is a very strong and very inspiring feeling, and I like to think that my soul vibrates in unison with just one world. In the Rosicrucian Manifesto to which I have earlier referred, the “globalization of consciousness” is discussed, and this feeling, which is undoubtedly shared by millions of humanists and spiritually-minded people, is sure to grow.

What is more, it is doubtless because this process is underway, that humanity is experiencing so many conflicts. It is the eternal fight of good against evil, of those who want to open up against those who want to keep things obscure, of evolution versus retrogression. There will certainly seem to be nothing new in these comments, for this is all very obvious, but to me they seem important enough to state again.

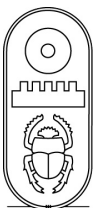
Humanity is experiencing major geo-political transformations and great changes in society. Ideas that were thought to have died out, are reappearing in a big way, while others that were thought to be established forever, are crumbling. Every nation is having its crises or revolutions, whether political or cultural. Everything is known, and is being made public. We know about, and are affected by, things that are happening even in countries several thousand miles from our own. Communication methods, which are limitless nowadays, have changed mindsets a lot. This opening up is certainly positive if anything, however we do not have to succumb to the negative aspects that come with it.

People often ask me my opinion on current affairs matters, and would sometimes like my view on some government decision or other, in different countries. AMORC is apolitical, and in no circum-

stances do its officers have the right to take a stance on subjects connected with politics. The fact that the Order of the Rose Cross is apolitical does not mean that its members cannot be politically involved and exercise their free will in this sphere. Each is free to think and act as they see fit, in accordance with their convictions, their own experiences, surroundings, occupation, and so on. What members of AMORC may not do, is to campaign for some political party among people they are in contact with during their Rosicrucian activities. Neither do they have the right to insist that their Grand Master, or any other official, commits themselves or reveals their personal political opinions.

Since the beginning of the twentieth century, much nonsense has been said against AMORC by individuals, groups, and governments repudiating any reference to God, or who were, conversely, under the hold of intolerant, all-powerful religious authorities. AMORC has at times been characterized as a capitalist movement with extremist tendencies, even an anti-communist network, or else as an anarchist party, an agent of international socialism, and so on. None of this, of course, makes any sense, and I maintain that what constitutes AMORC's strength is that, through thick and thin, it has always defended its right to political neutrality. This strength might also appear to be its weakness, for some of its enemies attack AMORC with vehemence, frowning on its apolitical stance. But if it were not on account of this, it would be on account of something else, in any case.

Humanity's source of wealth lies in our differences. The whole world cannot think exactly the same thing, nor experience the same feelings. This is why it is important to put the emphasis on



“tolerance.” Personally, I have friends of all political leanings. This is not a problem for me, for while we may have different ideas in this area, we have many in common in others, and that is the main thing.

What I have just said about politics applies to countless subjects, and what needed to be said about this, at the beginning of the twenty-first century, is said in the *Positio*. Here is an extract from it in connection with the subject just mentioned, politics.

Concerning politics, we feel that a complete renewal of political systems is imperative. Among the important twentieth-century political models Marxism-Leninism and National Socialism, founded on supposedly definitive social postulates, have led to a decline of reason and finally to barbarism. These two totalitarian ideologies have inevitably come up against the human need for self-determination, thus betraying our right to freedom while at the same time writing some of the blackest pages of history. And history has disqualified them both—forever, let us hope! Whatever we may think of them, political systems based upon a single, monolithic idea often have in common a desire to impose upon human beings a “Doctrine of Salvation,” which is supposed to free them from their imperfect state, and elevate them to a heavenly status. Moreover, most of these political systems do not ask citizens to think, rather to believe, which makes them resemble in effect “nonsectarian” religions.

Conversely, trends of thought such as Rosicrucianism are open and pluralistic rather than monolithic. In other words, they encourage dia-

logue with others and promote human relations. At the same time, they accept a plurality of opinions and the diversity of behavior patterns. Therefore, such systems of thought feed upon exchanges, interactions, and even contradictions, which totalitarian ideologies forbid and from which they abstain. Moreover, it is for this reason that Rosicrucian thought has been consistently rejected by totalitarian systems, whatever their nature may be. From its very beginning, our Order has advocated the right of each individual to create and express her or his own ideas freely. In this respect, Rosicrucians are not necessarily freethinkers, although they are all free to think.

In the state of the world today, it seems to us that true democracy remains the best form of government—although certain weaknesses cannot be overlooked. In any genuine democracy, based upon freedom of thought and expression, we generally find a multitude of tendencies, as much among the governors as among the governed. Unfortunately, this plurality often engenders dissension, with all its resulting conflicts. Sadly, it is for this reason that most democratic states manifest divisions that continually and almost systematically conflict with one another.

It seems to us that these political divisions, most often gravitating around a majority and an opposition, are no longer well suited to modern societies, and hold back the regeneration of humanity. The ideal in this regard would be for each nation to help promote the emergence of a government bringing together the personalities most capable of governing the affairs of state. In a wider sense,

we hope that one day there will be a worldwide government representing all nations, of which today's United Nations is just the beginning.

This, then, is the only political position, which I shall put forward for your consideration. My personal opinions

(which I certainly have) will therefore remain private! However, in the bonds of democracy and fraternal universalism which unite us as human beings, I encourage you to vote for the politics of Universal Love, and to be on the side of the only being that wholly deserves it: your Master Within.

This article was first published in the book *Rosicrucian Reflections* in 2012, available at <https://www.rosicrucian.org/rosicrucian-books>.

To read the complete *Positio Fraternitatis Rosae Crucis*, published in 2001, visit: <https://www.rosicrucian.org/positio-fraternitatis>.



*The Heart Unafraid*  
by Rosicrucian artist Leopold de Postels (twentieth century)

