

THE APPEAL

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In the year 2014, the Rosicrucian Order, AMORC published the fifth Rosicrucian manifesto in our long, august history – the *Appellatio Fraternitatis Rosae Crucis*. This document is an appeal to all mystics around the world.



The first Rosicrucian manifesto, the *Fama Fraternitatis*, had been published 400 years earlier. This document was a call to the learned people of Europe to do nothing less than transform the whole, wide world. It was an appeal to end the superstition and intolerance of their time. The next year, the second Rosicrucian manifesto was published – the *Confessio Fraternitatis*, and the year after that – the *Chymical Wedding of Christian Rosenkreuz*.

It was 385 years before the next Rosicrucian manifesto was published – the *Positio Fraternitatis Rosae Crucis* – the position statement of the Rosicrucians, published in 2001.

In 2014, the Rosicrucian Order, AMORC published the fifth Rosicrucian manifesto – the *Appellatio Fraternitatis Rosae Crucis*. *Appellatio* means the call or the appeal. This document is an appeal to YOU!

Whereas the *Fama Fraternitatis* was a call to the princes and scholars of Europe, the *Appellatio* is a call to everyone – to every Rosicrucian and every mystic, to reach out to every human being in order to transform our world. The sustainable future of our planet and

our species calls for nothing less.

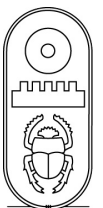
The *Appellatio* focuses on three areas – Spirituality, Humanism, and Ecology, or protecting the environment. We will explore some excerpts from each of these areas.

Answering the Appeal for Spirituality:

What is spirituality? In accordance with what we have said previously, it transcends religiosity. In other words, it is not limited to believing in a God and following a religious credo, no matter how respectable this may be. Instead, it consists of seeking the deeper meaning of existence and gradually awakening the best within ourselves.

The *Appellatio* continues:

The real question we can and should ask ourselves on the subject of God or the Divine is not, therefore, whether



God exists or not, but in what manner does God intervene in the lives of human beings. In our view, God does so to the extent to which we respect the laws through which God appears in the universe, in nature, and in humanity itself. This means studying them, which Rosicrucians have always dedicated themselves to doing. You will note that this approach to God and the role God plays in our existence has a scientific connotation rather than a religious one.

Later it states:

We hope that a time will come when spirituality, as a quest for knowledge and wisdom, will become normal practice and will condition civic life. From then on, politics will become as one with philosophy and therefore be inspired by the “love of wisdom” as it was at the height of the Greek civilization. Let us recall that this was the cradle of democracy and was at the origin of the notion of the republic, among others. Let us also recall that the majority of its philosophers were spiritual people.

Next we will answer the call for Humanism:

Article 10 of the “Rosicrucian Declaration of Human Duties” published by AMORC in September 2005, says: “It is each individual’s duty to consider the whole of humanity as his or her family and to behave in all circumstances and everywhere as a citizen of the world. This means making humanism the basis of his or her behavior and philosophy.”

It continues:

But what does “being a humanist” mean? In the first place, it involves considering all human beings to be blood brothers and sisters, and the differences

between them to be purely superficial.

Throughout history, humans have demonstrated the capacity to accomplish extraordinary things when they call upon the most noble and ingenious sides of human nature. Whether it be in the fields of architecture, technology, literature, the sciences, the arts, or in relations between the citizens of a single country, they have demonstrated intelligence, creativity, sensitivity, solidarity, and fraternity. This observation is comforting in itself, because it confirms that human beings are inclined to do good and work toward the happiness of all. It is for this reason precisely that one must be a humanist and have faith in oneself.

Now let us answer the call for Protecting the Environment:

The *Appellatio* states:

In our view, you cannot be a humanist without being an ecologist – a protector of the environment. How indeed can you want all human beings to be happy, without concerning yourself with the conservation of the planet on which they live? Yet each of us knows that it is in danger and that humanity is largely responsible for this: various types of pollution, the destruction of ecosystems, excessive deforestation, the massacre of animal species, etc.

Later it says:

Rosicrucians are not sweet-dreamers with the spiritual side of existence as their sole preoccupation. We are indeed mystics, in the etymological sense of the term, which means men and women who are interested in the study of the mysteries of life, but we know that it is here on Earth that we must establish the paradise that religions situate in the afterlife. To

do so, humans must learn to wisely manage natural resources and the products they create, which is why it is necessary to ensure that all levels and aspects of the economy benefit all peoples and all their citizens equitably, out of respect for human dignity and for nature.

It continues:

For us, Earth is not only the planet on which human beings live. It is also the backdrop to their spiritual evolution and allows each one of them to be fulfilled as living souls. It has therefore both a terrestrial and a celestial vocation, which is what the wisest of thinkers and philosophers have taught through the ages, the world over. Until humanity recognizes this truth and acts accordingly, the materialism and individualism that currently prevail will gradually worsen, with all the consequential negative outcomes for itself and for nature. More than ever, there is an urgent need to reinstate the Ternary Humanity-Nature-Divine that is the basis of all esoteric traditions and that civilization itself should adopt.

Then it states:

As we all know, Earth is also home to a multitude of animals, some wild and others domesticated. They too possess a soul...

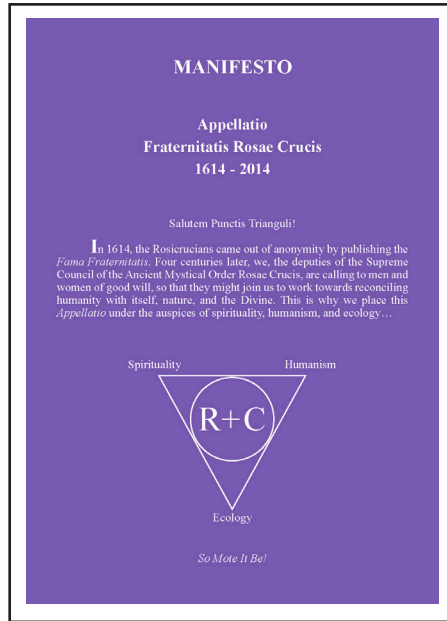
There are no gaps or boundaries between nature's kingdoms, for they are animated by the same Vital Force and are part of the same cosmic evolutionary process observed on our planet.

The *Appellatio* concludes with the following:

These then are the ideas that we wished to share with you. We do indeed believe that it has become urgent for us to move in a spiritual, humanistic, and ecological direction in terms of our individual and collective behavior...

To conclude, and in light of all the above, it is more than ever our hope that humanity will take a spiritual, humanistic, and ecological direction, so that it may be born again and make way for a "new humanity," regenerated on every plane.

The Rosicrucians of the seventeenth century were already calling for such regeneration in the *Fama Fraternitatis*. Rejected by the religious, political, and economic conservatives of the time, this appeal was only acknowledged by free thinkers. In view of the current situation in the world, we felt it was useful and necessary to openly renew this appeal, in the hope that this time it would receive a favorable response.



So Mote It Be!

To read the complete *Appellatio Fraternitatis Rosae Crucis*, visit:
<https://www.rosicrucian.org/appellatio-fraternitatis>.

