

APPELLATIO FRATERNITATIS ROSÆ CRUCIS



INTRODUCTION

In 1614, four hundred years ago, a mysterious Fraternity made itself known almost simultaneously in Germany, in France, and in England, by publishing a Manifesto entitled *Fama Fraternitatis Rosae Crucis*. At the time, the text elicited many reactions, especially from thinkers, philosophers, and leaders of the religions of the time, and in particular the Catholic Church. In general terms, this Manifesto called for a Universal Reform, in religious as well as political, philosophical, scientific, and economic spheres. According to historians, the situation was at the time highly chaotic in many European countries, to such an extent that one openly spoke of a “European crisis.”

The *Fama Fraternitatis* was followed by two other Manifestos: the *Confessio Fraternitatis* and the *Chymical Wedding of Christian Rosenkreuz*, published in 1615 and 1616 respectively. The authors of these three Manifestos claimed to adhere to the Rosicrucian Fraternity and belonged to a circle of mystics known as the “Tübingen Circle.” They were all passionate about hermetism, alchemy, and kabbalah. Several years later, in 1623, this Fraternity made itself known once more by putting up a mysterious poster in the streets of Paris: “We, the Deputies of the Higher College of the Rose-Croix, do make our stay, visibly and invisibly, in this city, by the grace of the Most High...”

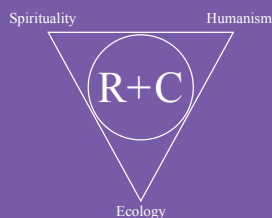
The purpose of this *Appellatio* is not to set out the history of the Rosicrucians nor their teachings. Through it, we wish to celebrate the four hundredth anniversary of

MANIFESTO

Appellatio
Fraternitatis Rosae Crucis
1614 - 2014

Salutem Punctis Trianguli!

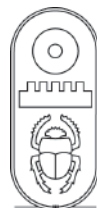
In 1614, the Rosicrucians came out of anonymity by publishing the *Fama Fraternitatis*. Four centuries later, we, the deputies of the Supreme Council of the Ancient Mystical Order Rosae Crucis, are calling to men and women of good will, so that they might join us to work towards reconciling humanity with itself, nature, and the Divine. This is why we place this *Appellatio* under the auspices of spirituality, humanism, and ecology...



So Mote It Be!

the publication of the *Fama Fraternitatis*, the founding Manifesto of the Rosicrucian Order in historical terms. If we say “historical” it is because, traditionally, this Order traces its origins back to the Ancient Egyptian Eighteenth Dynasty Mystery Schools. Indeed, the famous seventeenth century Rosicrucian Michael Maier stated in one of his books: “Our origins are Egyptian, Brahmanic, derived from the Mysteries of Eleusis and Samothrace, the Magi of Persia, the Pythagoreans, and the Arabs.”

Faithful to our Tradition, in 2001 we published a Manifesto entitled *Positio Fraternitatis Rosae Crucis*, in which we gave our position regarding the state of humanity, notably through its principal areas of



activity: economy, politics, technology, science, religion, morality, art, etc., not forgetting its situation in ecological terms. That Manifesto, which some historians place in the same lineage as the three previous ones, has been read the world over by millions of people and has already for many of them formed a basis for reflection and meditation. In some countries, students have been advised to read it; in others, it has been made available to the public in municipal and national libraries; not to mention all those who have put it on the Internet.

Four centuries after the *Fama* and thirteen years after the *Positio*, we felt it was necessary to echo once more our own particular concerns with regard to humanity. Indeed, time goes by but the future that is emerging decade by decade, year by year, is still a cause for great concern. The “crisis,” as it is commonly called, appears to have become firmly entrenched in many countries. Nonetheless we are not pessimistic, nor even apocalyptic, about the future. In “Rosicrucian Prophecies” published in December 2011, we wrote on this subject: “We are optimistic about the future... Below the surface, the troubled times that we are crossing constitute a ‘necessary transition,’ which should enable humanity to transcend itself and be reborn.”

Like the *Positio*, the *Appellatio* is not intended for the elite, but for all those people who learn of its publication and take the time to read it. Some will find it rather alarmist while others will consider it to be somewhat utopian. It is certainly neither dogmatic nor ideological. Through it, we simply want to express ideas that are neither new nor original in themselves, particularly for Rosicrucians, but that, in our view, call more than ever for careful thought. In fact, we wish to send out an appeal for spirituality, humanism, and ecology, which, for us, are the conditions



for humanity to regenerate on all planes and find the happiness it desires.

The Supreme Council of AMORC



Below are excerpts from the three areas of appeal in the *Appellatio*.

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 real question we can and should ask ourselves on the subject of God of 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.

...

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.

APPEAL 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.”

...

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.

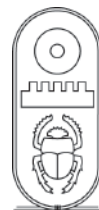
Throughout history, humans have demonstrated the capacity to accomplish extraordinary things when they call upon the most noble and ingenious sides of human nature. Whether it be in the fields of architecture, technology, literature, the sciences, the arts, or in relations between the citizens of a single 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.

APPEAL FOR ECOLOGY

In our view, you cannot be a humanist without being an ecologist [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, and the massacre of animal species, etc.

...

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.

...

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.

...

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.

CONCLUSION

These then are the ideas that we wished to share with you in this *Appellatio*. 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. But if a higher priority was to be given, it would be in favor of ecology. Indeed if humanity succeeds in finding a long-term solution to the social and economic problems encountered by it but if, in parallel, Earth has become uninhabitable or difficult to live on for the vast majority of its inhabitants, what is the point and what pleasure can be gained from living there? On this subject, those who govern the countries and nations have a huge responsibility in that they have the power to make decisions and ensure they are carried out. If the people lose interest in ecology and do nothing at their level to preserve nature, it is clear that the situation will continue to get worse and future generations will inherit a planet that is only a shadow of its former self.

Second, and at the risk of surprising you, priority should be given to humanism and not spirituality. Placing human beings at the heart of social life, while respecting nature, can only bring about well-being and happiness for all of us without distinction. This implies seeing in every person an extension of ourselves, despite the differences, and even divergence, between us. This will be no easy task, for each of us has an ego, which tends to make us individualistic and leads us to place our own interests or those of our family and the people with whom we have different affinities before those of others. When taken to the extreme, this egotistical, even selfish, attitude is the underlying cause of discrimination, segregation, division, opposition, exclusion, and other forms of rejection among individuals. At the other end of the scale, humanism is synonymous with tolerance, sharing, generosity, empathy – in a word: fraternity. It is based on the idea that all human beings are citizens of the world.

The need to be ecologically friendly is relatively obvious considering the state the planet is in. In the same way, any sufficiently sensitive, intelligent individual

can understand why being humanistic is a good thing, without even being humanistic oneself. On the other hand, in principle there is no objective reason for being spiritual, especially as it is impossible to prove the existence of the soul and of God or the Divine, even in the sense given to God by Rosicrucians. So although spirituality seems to us to be essential in obtaining happiness and giving full value to life, we understand that one can be an atheist. That said, it is obvious to us that the universe, Earth, and humanity are not here by accident, but are part of a transcendent, if not divine, Plan. It is precisely for this reason that we have the ability to study Creation and wonder about the deeper meaning of existence. As such, we are both actors and spectators of Cosmic Evolution, as it manifests itself in the cosmos and on our planet.

Are you, perhaps, an ecologist and a humanist, but not a spiritual person? Unless you are fundamentally materialistic, this means that you may not believe in God, but you at least believe in nature and humanity, and this is both respectable and commendable. As such, we make a distinction between a materialist and an atheist. As a rule, the former takes material belongings to be the ideal that one lives for, often to the detriment of nature and without regard for others. The latter is generally a believer without being aware of it, or who has lost faith, in the religious sense. In any event, we think that spirituality (and not religiosity) is in itself a vector of humanism and ecology for, as we explained earlier, it is founded on the knowledge of divine laws, in the sense of natural, universal, and spiritual laws. Anyone who seeks this knowledge, even if one has not yet acquired it, is by nature an idealist.

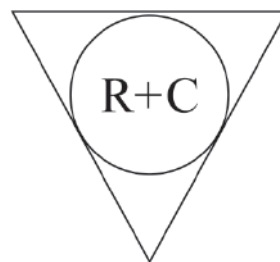
Anthropologists believe that “modern” humanity appeared about two hundred thousand years ago. Compared to one human life, it may seem old. But in terms of

evolutionary cycles, it is in its adolescence and is showing all the characteristics of this, in that it is in search of its identity, is looking for its destiny, is carefree and even reckless, considers itself to be immortal, indulges to excess, defies reason, and disregards common sense. This evolutionary stage, with its share of difficulties, trials, and failures but equally its satisfactions, successes, and hopes, is a necessary transition that should allow it to grow up, mature, flourish, and finally reach fulfillment. But in order for this to take place it must become an adult.

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!

Sealed January 6, 2014



Rosicrucian Year 3366

