

# THE APPEAL

*Julie Scott, SRC*

*Secretary of the Supreme Grand Lodge and  
Grand Master of the English Grand Lodge for the Americas*

**S**oror Julie Scott was born on August 24, 1958 in St. Louis, Missouri. In 1995 she moved to San Jose, California, to serve as the Director of the Rosicrucian Egyptian Museum. In 2000 she was elected to the office of Grand Master of the English Grand Lodge for the Americas, as well as President of the Board of Directors. Since 2013 she has served as the Secretary of the Supreme Grand Lodge.

*Soror Scott is a teacher and a student. Her favorite subjects include history, myth, and ritual, as well as sustainable business practices. She earned a Master of Arts degree in Cultural Anthropology and a Master of Business Administration degree.*

*Soror Scott most appreciates spending time in nature, including long walks on the beach and long hikes through forests. She also deeply enjoys welcoming members and guests to beautiful Rosicrucian Park in San Jose.*



Last year the Rosicrucian Order, AMORC published the fifth Rosicrucian manifesto in our long, august history—the *Appellatio Fraternitatis Rosae Crucis*.

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.

During the 1500s and early 1600s, Europe had been embroiled in calamity after calamity. The French Wars of Religion had lasted for decades, with Christians killing

Christians—the French Roman Catholics and the Protestant Huguenots. The Roman Catholic Inquisition was executing its murderous agenda unrestrained. Climatic changes caused a drought resulting in a famine and plague, killing hundreds of thousands of people. Europe was a boiling pot of intolerance and superstition.

Then in 1614, a group of courageous Rosicrucians published the *Fama Fraternitatis*. This group of thirty students and scholars at Tübingen University called upon the leaders of Europe 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.

The Emperor had asked all of the Grand Masters to plan the mailing of this manifesto to members so that it would arrive after the world convention in Sweden that year.

In the United States, we mailed it just before September 11, 2001. Following the events of September 11 that year, the United States postal service was closed for a week, due to an anthrax scare. When the postal service resumed, the *Positio* was with the first mail that members received.

The *Positio* describes the state of the world, from a Rosicrucian point of view. Many concerns expressed in this document from 2001 have gotten worse, especially related to the environment

and humanism, and although Rosicrucians see this as very concerning, we don't see it as hopeless.

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 a call to all mystics around the world.

Whereas the *Fama Fraternitatis* was a call to the learned 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.

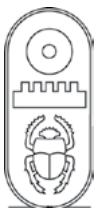
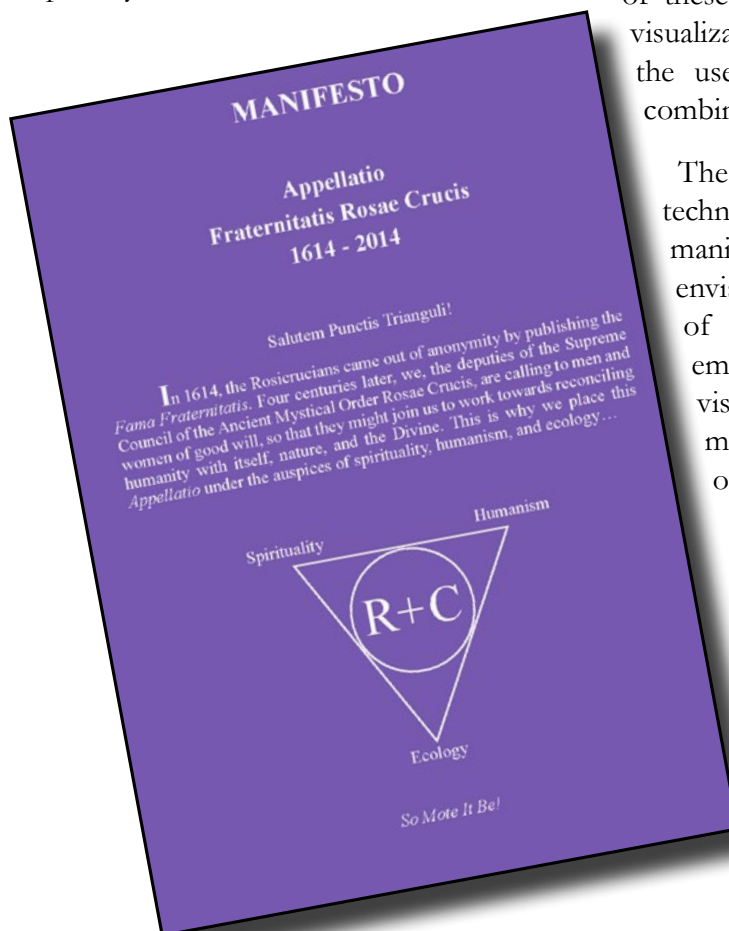
We will explore some excerpts from each of these areas and will send forth our visualizations into the world through the use of a special vowel sound combination.

The power of the Rosicrucian techniques for visualization and manifestation are based on envisioning powerful images of what we want, feeling them emotionally, and then sending the visualization into the world for manifestation through the use of sound vibrations.

This technique activates the visualization into being, into manifestation on the material plane.

We will intone the special vowel sound combination seven times after each visualization.

Let us begin.





### ***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.

Now we are going to answer the call for spirituality.

Let’s visualize a symbol for more spirituality in the world, for seeking the deeper meaning of existence and awakening the best within ourselves.

Perhaps a good symbol for this would be Pythagoras and the Pythagoreans who studied the world around them in order to feel a closer connection with the Divine. This was the purpose of their scientific study. It was Pythagoras who first used the term *Cosmos* to describe the harmonious whole. *Cosmos* means, “something beautiful to look at.”

In studying the world around them, these mystical scientists initiated what we call the scientific method today.

See the Pythagoreans, scientists and mystics, studying natural laws in order to live in harmony with them. See yourself answering the call for more spirituality in the world

(pause)

Now you may want to close your eyes, and with the power of the vowel sounds, project this symbol, this living image in your mind, into manifestation in the world. You are sending your response—your answer—to the appeal for more spirituality in the world.

(pause)

*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’s respond to the appeal for more Humanism in the world.

Please close your eyes. Now reach out your hands and take the hand of the frater or soror on each side of you, until we have all clasped hands.

Now on top of your hands that are connected, you sense that another hand has joined yours. This is the hand of another Rosicrucian

or another mystic. This may be someone whom you know now or have known in the past. Maybe this is the person who introduced you to the Rosicrucian Order or who first shared mystical ideas with you.

You feel this connection. You feel their hand on yours.

Now you see another hand on top of those—it is a small hand with dark skin—a girl from Nigeria.

And now you see the hand of a mature man, from Syria, joining yours.

Then you see the hand of a woman joining yours, she is from North Korea.

Now you see the hand of someone in your community who may not have enough to eat all the time or a place to stay. See this person’s hand join yours.

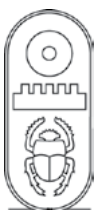
Then on top of all your hands you see a tiny hand. This is the hand of a child to be born in the future. This hand represents the future of humanity.

Clearly experiencing this image, see yourself answering the call for more humanism in the world.

Again, let us intone the vowel sounds seven times.

(pause)

You may drop your hands.





***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.

Now we will answer the call to protect nature. See yourself as an Earthkeeper—as a valiant Knight protecting Mother Earth, or an Earth goddess, or as a business person in a suit or a teacher in a classroom working on behalf of our planet. See yourself as the Earthkeeper that you now are.

Now, with your eyes open, look at your hands and see that you are holding a small animal—a tiny bird or a bunny. Actually put your hands in front of you and see this small animal in your hands. This tiny being is entirely dependent on your tenderness, on your care.

(pause)

Now gently set the little animal down and pick up Earth, our beautiful planet, and hold her in your hands, with the same care that you held the little being. Earth too depends on your protection and gentle embrace.

Clearly experiencing yourself as the Earthkeeper that you are, let us intone the vowel sounds seven times.

(pause)

Please gently place Earth down and drop your hands.



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. But if a higher priority was to be given, it would be in favor of protecting the environment. 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?

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.

It continues:

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, our species 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!

