



A M O R C

The Rosicrucian Order

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THE CONCURRENCE

This Week's Consideration of a Famous Opinion



¶ The use of parable as a means of teaching moral and spiritual lessons has had first place in all times. One parabolic story very popular among the Hebrews was the following. It is found in many places, but the version here given is retold rather than quoted:



The patriarch Abraham, it is said, once sat before his tent at the close of day when a weary traveler of great age approached seeking hospitality for the night.

Abraham performed the traditional ritual of welcome, causing the traveler to sit, washing his feet and offering him food. When the visitor ate without returning thanks or resorting to a ritual of blessing, Abraham was disturbed. Learning that his guest was a worshipper of fire and not of the God of the whole heaven which he knew, Abraham grew angry and drove the old man away refusing him further shelter.

His conscience pricked the moment he was again alone—and he heard its voice like that of God asking why he had done such a thing. “Because,” said Abraham, “he was an unbeliever denying the true God and Father of all.”

“Oh, but I have suffered him an hundred years,” said God, “even though he failed to acknowledge me. Couldn’t you endure him for a single night when he gave you no trouble?” Immediately Abraham ran into the night and brought the poor old man to his tent again and treated him kindly. Thus Abraham’s error and his ready correction of it may serve as our example.

To the Members of the Esoteric Hierarchy, Greetings!

I feel that I should again remind our members that we should never let our spiritual appreciation of the Rosicrucian work, and our closeness of brotherly ties, become a substitute for our religious devotion and our obligation to the church of our own selection.

AMORC does not seek—truly does not want—its work to become a substitute for religious activity. It is not attempting to build up a religious institution throughout the world. It is true that in the beginning of a new cycle in Germany when the religious reformation was taking place, Rosicrucians threw their weight and influence into certain religious reforms there and in a few other places. The impression was created in the minds of those not members, and who viewed the affair from the outside, that Rosicrucians were pledged to overthrow the power and stability of the Roman Catholic Church. This was wholly untrue. In a few localities, certain errors in the Church warranted correction, but it is an historical fact that the most severe critics of these errors were bishops, cardinals, legates, and high members of the Roman Catholic Church itself. It is not to be wondered at, therefore, that certain influential persons in every community took up the criticisms of the cardinals and legates and helped them to bring about certain reforms. Because many of these persons were also Rosicrucians is no reason to charge the Rosicrucian Order with having been organized exclusively for the purpose of fighting the early Church or the Christian religion. Savonarola, one of the greatest ecclesiasts and dignitaries of the Roman Catholic Church, fought bitterly during his lifetime to bring about certain reforms, and hundreds of others did the same thing throughout the Middle Ages. Many of these persons were mystically inclined and they were supported by various laymen who were also interested in mysticism and spiritual principles. It was natural that in the ranks of religious reformers there should be many Rosicrucians.

Another factor in the misunderstanding of the Rosicrucian attitude was the belief common in the past two centuries that the Rosicrucian Order had its origin in the years of the religious reformations: That the Order was conceived or born in the minds of a few, and materialized for the exclusive purpose of instituting religious reforms and fighting certain churches or religious institutions. History, however, shows that the Rosicrucian Order had had a previous cycle in Germany, a century or more before there was any idea of religious reformation, and had been in existence in Europe and in other countries centuries before there was any criticism of the practices of the church.



The fact that in the years following the Reformation, many of the Jesuits and other Roman Catholic leaders were affiliated with the Order, and that today many Roman Catholics

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are members, sets at rest the idea that there is any hostility upon the part of the Rosicrucian Order toward Catholicism as a religion. The Rosicrucian Order holds that the personal, intimate, private emotions and affairs of man's mind, heart, and consciousness are things which do not come within the province of the Order to correct or to control.

However, a distinction must be made between the theology, the teachings, and mystical rites of the Roman Catholic Church on the one hand, and its political and priestly hierarchy on the other hand. The Roman Hierarchy—its churchmen—have sought domination of all other sects through political control of States whose government they control. They have deliberately—and particularly at present—issued tracts, booklets, and pamphlets of malicious attacks on the Rosicrucians, Freemasons, and other mystical and philosophical organizations. The literature of attack on AMORC falsifies the activities of our Order and goes at length to misrepresent facts; the truth of which is easily accessible. These tracts bear the names of the various Orders of the Roman Catholic Church and the priest-authors. Such literature has been circulated in various languages and republished by the Roman Church in their newspapers and broadcast over their radio stations. This conduct shows the distinction between the spiritual idealism of the Roman Church and the political machination and ruthless lust for power of its churchmen.

It is for this reason that after recent years of persecution, AMORC has been compelled to issue, not a counter attack, but a simple leaflet of defense against these defamations. We refer to the free brochure entitled, "Catholicism vs. Rosicrucianism." These brochures may be had without cost by member or nonmember from the Rosicrucian Order. They constitute frank statements purgating AMORC of the falsity of the charges made.

To these might be added the individual's political viewpoint. No attempt has been made, at least in recent centuries, to use the power of the Rosicrucian Order in political matters, despite the attempt to blame the French Revolution upon the Rosicrucians of France. Henry IV, the King of Navarre, the great Huguenot leader, was a Rosicrucian. Napoleon was a Rosicrucian, and so were General Mortier and a host of others. But they were not involved in political and warring difficulties because they were Rosicrucians or because of Rosicrucian teachings. Undoubtedly, in the late war between Italy and Ethiopia, the records would show that Rosicrucians were in the Italian Army, drafted or called to arms as citizens of Italy, and submitting to the Karmic conditions of the country. Because of their pledge of allegiance and loyalty to their country, and not because they were Rosicrucians or because they were in accord with the purpose of the war, they were serving. In World Wars I and II, there were many Rosicrucians, but certainly it could not be said because of this that Rosicrucians were authorizing or sponsoring, or in any undue way encouraging these wars.



You are admonished as Rosicrucians to do everything within your power and in accordance with your best light and understanding to support the great work being done by all churches. If you could attend a strictly Jewish service, for instance, you would hear some magnificent chanting, observe mystical, rhythmic laws, and sense deep and profound spiritual vibrations intense enough to affect every fiber of your being. You would enjoy such a service even though you did not understand all of it, and even though you might be a Roman Catholic, a Protestant, a Moslem, or of some other sectarian group.

If you could attend some of the high masses in the great Roman Catholic cathedrals in Europe, you would be impressed not only with the sacredness of the service, the music, chanting, ritual, sermon, etc., but also with the spiritual vibrations and sincere attitude of the devout. You would be equally impressed with the magnificent spirit in the mosques of the Moslems or in Buddhist temples of the Orient. If you could witness a religious meeting among the primitive-minded Eskimos near the North Pole, you would be impressed by the simplicity and the sincere and sacred vibrations. Man's rendering adoration unto God, or the Unknown and Invisible Spirit of Omnipotence that rules the world, is an inherent quality. Such religious emotion and devotion is sure to find some way to express itself.

If you and I were stranded on an uninhabited island, we would soon set aside an altar, stone pillar, enclosed imaginary temple space, grotto, or cave, or a spot high upon a mountainside, as our place of worship. We would devote a few hours each day exclusively to Divine communion, meditation, prayer, and contemplation. If we picked out the most magnificent of living things as a symbol of the spirit of God's love and goodness, and knelt before it and lifted our hearts and minds to that which can only be sensed through the soul, we might appear to be worshippers of stone, or trees, or flowers, the wind, the sun, or the water. In reality, these would be only a symbol of the living spirit of God—the God that we individually comprehend.

Certainly, no Rosicrucian would ever think of criticizing another's concept of God for that would presume a concept that is better. A true Rosicrucian knows that the concept within our hearts is the only thing real in our religious or worldly thoughts, and that the concept of another is as genuinely correct for him as any we possess.

All churches are doing excellent work, and all religions are helping man to find himself as he slowly finds God. Only he who is incapable of worshipping something other than himself refuses to worship God, or to attend church, or give his moral support to a church and a religion. He who condemns all churches and all religions, or feels that the world would be better without them is lost on the path, and has no hope of realizing any of the greater aspects of



life. Churches are human-made institutions. God did not inspire them in our hearts; He merely inspired us to worship Him, to study His laws, to be devout and sincere in our desire for spiritual communion. It was man who conceived the idea of collective forms of worship where two or more might come together and worship at the same time. This idea resulted at first in little groups like school classes where the laws of God were analyzed, taught, and followed with prayer and meditation. Gradually the ritualistic side of such services became elaborate, and man conceived the idea of great enclosures where hundreds could assemble. Then he conceived the erroneous idea that by building high steeples reaching into space, he might better lift his consciousness to higher planes. Since the churches as institutions are man-made, they are filled with the frailties of man's thinking, and since the activities of the church are dependent upon man's human, earthly reasoning and interpretation of his beliefs, the ways of the church are sure to have in them all the errors of man's thinking.

We might as well say that because some persons become injured in crossing busy highways in the wrong places, all crossings of highways are wrong, and so everyone should stay on the side on which he finds himself. Certainly, we do not condemn all business affairs, transactions, and institutions because some are fraudulent or a few individuals are not honest. Despite the weaknesses of church institutions, past and present, when we balance the records, we will find that the good far outnumbers the evil.

The influence of the church upon evolving civilization is unquestioned. It may be that more wars have been fought in more lands in the name of religion, under the cross or some other sacred symbol, than any other; but that is because the church has been so closely connected with all of man's institutions. It is because those who were moved to participate in religious services were the most susceptible to the emotion of patriotism and service to country and the most sensitive to changing political conditions. They were the ones most ready to fight for and uphold the ideals and principles of religion.

No matter how sacred, therefore, the Rosicrucian work may become as a guide for your life, do not let it weaken your moral support of the church, or your tolerant and sympathetic understanding of its problems. If, to you, the Rosicrucian teachings have become your religion, let them remain so as a personal, private thing unto yourself, and do not allow any word or gesture on your part to intimate to anyone else that you prefer to stay away from the churches because of your Rosicrucian studies. You can be loyal to both, and sincere in your attitude toward both; you can help both in the same way and render to God and man great help through both channels.



May Peace Profound abide with each of you.

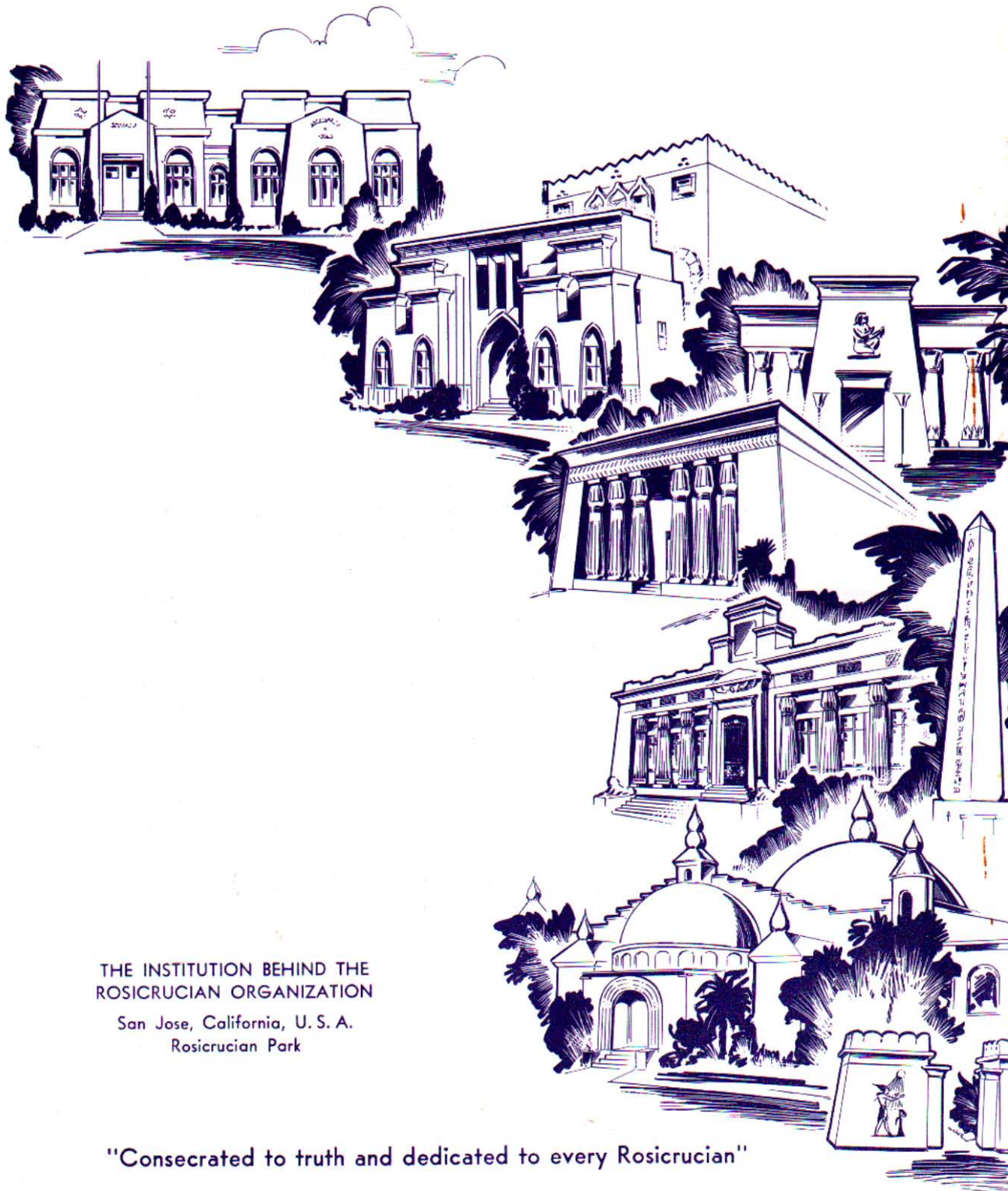
Fraternally, YOUR CLASS MASTER

Summary of This Monograph

Below is a summary of the important principles of this monograph. It contains the essential statements which you should not forget. After you have carefully read the complete monograph, try to recall as many as you can of the important points you read. Then read this summary and see if you have forgotten any. Also refer to this summary during the ensuing week to refresh your memory.



- ¶ AMORC does not want its work, teachings, or communion to become a substitute for religious devotion or obligation to a church of one's own selection.
- ¶ It is wholly untrue that the Rosicrucians were organized for the purpose of overthrowing the power and stability of the Roman Catholic Church, or are dedicated to religious reform. History shows that the Rosicrucian Order had been in existence centuries before there was any criticism of the church.
- ¶ The Rosicrucian Order holds that the personal and intimate affairs of man's mind, heart, and consciousness, as well as his religion and family affairs, do not come within its province to reform, influence, or to attempt to control.
- ¶ The spiritual vibrations and sincere attitude of the devout in any religious service, regardless of denomination, are inspiring and impressive.
- ¶ Man's love of rendering adoration to God—the God that he individually comprehends—is an inherent quality that led to the establishment of churches.
- ¶ The influence of the church upon evolving civilization is unquestioned. Rosicrucians should, therefore, give moral support, as well as tolerant and sympathetic understanding to its problems.



THE INSTITUTION BEHIND THE
ROSIKRUCIAN ORGANIZATION

San Jose, California, U. S. A.
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"Consecrated to truth and dedicated to every Rosicrucian"

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