

during the third century after Christ and was attracting followers when Saint Felix reigned. It came from the region lying in the eastern part of Asia Minor, ruled over by the kings of Western Asia. It found its way into the Order of the Templars and eventually evolved into Freemasonry. Manes designated himself as the 'Paraclete' or 'Holy Spirit' promised by Christ to humanity. Manicheanism is supposed to have taught that evil is eternal, like the good, that there is no resurrection and that evil has no end, that it has the same origin as the good and is without beginning and hence without end. This controversy remains to this day.

As already noted, it took Emperor Aurelian to settle the controversy of Paul of Samosata. This proves that Aurelian, at the beginning of his reign, showed a certain benevolence towards Christians.

In 274, as Eusebius observes, the devil awoke within Aurelian, and he ordered a furious persecution which enveloped Saint Felix. It was not a universal persecution or of long duration, but it added many new names to the martyrology.

In two ordinations, in the month of December, prior to his martyrdom, Felix made five bishops, nine priests, and five deacons. He governed the Church for about five years. He is called a martyr by the "Liber Pontificalis." He was interred in the cemetery on the Aurelian Way, about two miles from Rome, where subsequently a church was consecrated by Pope Felix II. His feast day is kept on May 30. \*(excerpted from: www.third-millennium-library.com; www.cfpeople.org; www.magnificat.ca; wn.rsarchive.org)

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## Saint Felix I

Feast Day: May 30



### REFLECTION

The example of our Savior and of all His Saints ought to encourage us under all trials to suffer with patience and even with joy.

We shall soon begin to feel that it is sweet to tread in the steps of the God-Man, and shall find that if we courageously take up our crosses, He will make them light by sharing the burden with us.

## Saint Felix I

\*Saint Felix was a Roman by birth, the son of the emperor Constance. He was elected Pope after the martyrdom of his predecessor, Saint Dionysius or Denis, on the last day of the year 269.

During the pontificate of Saint Felix, the capable organizer and clever general Aurelian became emperor. Aurelian has a very interesting connection with the Pope. The pontificate of Saint Dionysius had been troubled by the heresy of Paul of Samosata. A council held at Antioch had deposed Paul as bishop of Antioch, but the wily heretic hung on to the Church property and refused to give it up to his successor, Demetrianis. Emperor Aurelian, passing through Antioch, was called upon to settle the matter. The Emperor decided that Demetrianis was truly the bishop who was in communion with the bishops of Rome and Italy. So the orthodox Demetrianis was able to take over from the heretical Paul of Samosata.

Four of Felix's letters are still extant, though one is only a fragment. In the first two, he regulates the procedures of justice in the case of accused ecclesiastics and warns against detractors and calumniators. In the third he refutes those who maintain errors still rampant to this day--that Jesus did not behold His Father by the beatific vision and was less than His Father. In the fragmentary fourth letter, the Pope foresees and rejects in advance the heresies of Nestorius and Eutyches, teaching that the Eternal Word is not another Person other than Jesus Christ, who is both perfect God and perfect Man.

Saint Felix ordered, or perhaps only confirmed the custom, that Masses, termed memorials, should be celebrated on the tombs of the martyrs, and that the altars should be consecrated and have relics of martyrs placed in them. He prescribed the rite for the dedication of churches.

He also continued to be watchful respecting the false doctrines of the innovators who endeavored to corrupt the purity of the faith. Just as Christians were deploring the wounds inflicted on the Church by heresiarch Sabellius, there appeared Paul of Samosata and Manes, head of the Manicheans.

Paul regarded religion only as an instrument of avarice, luxury, and vanity. Inflated with worldly pride, a theatrical performer rather than a sacred orator, a rapacious (taking by force, plundering, greedy) priest and a speculating bishop, corrupt in his own acts, and the corrupter of his flock, he was a Christian by accident. He was inclined towards Judaism and Judaized Christian doctrines.

Although as already previously noted, he was condemned by the Council of Antioch, the courageous Pope sent to Maximis, Bishop of Alexandria, a celebrated synodal, quoted by the Council of Ephesus, which again condemned both the heresy of Sabellius and that of Paul of Samosata.

Before one can understand Freemasonry, one must study the original spiritual streams with which it is connected. Manicheanism was founded by Manes