

The most prudent Mother bore in mind, that the disciples, having dispersed to 'preach the name and faith of Christ the Savior, had as yet no formula or express creed to guide themselves uniformly and without differences, so that all the faithful might believe one and the same express truths.

Moreover She knew that the Apostles would soon have to go forth over the whole world in order to spread and establish the Church through their preaching, and that it was proper that all should be united in their doctrine, upon which was to be founded all the perfection of a Christian life.

Therefore the most prudent Mother of wisdom wished to see all the Divine mysteries, which the Apostles were to preach and the faithful to believe, reduced to a short formula.

For if those truths were molded into a few articles, they could more conveniently be brought to the mind of all, the whole Church would be united in one belief without any essential difference, and the whole spiritual edifice of the Gospel would thus rest and be built up on the same firm columns of one foundation.

In order to prepare for this work, the importance of which She recognized, She presented her wishes to the Lord, who had inspired them, and for more than forty days She persevered in this prayer with fasting, prostrations and other exercises.

Thus, in the same way as it was proper for the giving of the written law that Moses, as mediator between God and the people, should fast and pray for forty days on mount Sinai; so also, for the new law of grace (Christ our Savior being its Author and the Mediator between the eternal Father and men), it was proper that the most blessed Mary should mediate between men and her Divine Son.

The Church was to have this new law written into the hearts, reduced to articles of faith, which should never change and never show any deficiency, because they are Divine and indefectible truths.

One day, while persevering in these petitions, She spoke to the Lord thus: *"Most High Lord and eternal God, Creator and Ruler of all the universe, in Thy ineffable kindness Thou hast begun the magnificent work of Thy holy Church. It is not according to Thy wisdom to leave imperfect any works of Thy Divine right hand; raise then to its high perfection this work, which Thou hast so gloriously commenced. Let not the sins of mortals, O my God, hinder Thee, since the blood*

and death of Thy and my Onlybegotten out-clamor their malice; for they do not call out for vengeance, as the blood of Abel (Gen. 4, 11), but ask pardon for all that are guilty. Look upon the new children which the blood of Christ has engendered for Thee, and upon those who are to be engendered in the Church during the future ages. Give then Thy holy Spirit to Peter Thy vicar, and to the rest of the Apostles, in order that they may arrange into a convenient form the truths, upon which Thy Church is to be founded, and in order that its children may know what to believe without differences of opinion."

In order to answer in person to these prayers of His Mother, her Divine Son descended from heaven with immense glory and spoke to Her:

"My beloved Mother, be relieved of thy affectionate anxiety and let thy ardent thirst for My glory and for the increase of the Church be satiated in My presence and converse. It is in my power to fulfill thy desires and thou art the one to oblige Me to do it, since I will deny nothing to thy desires and prayers."

During these words the blessed Mary was prostrate on the ground in adoration of the Divinity and humanity of her Son and true God.

But the Lord raised Her up and filled Her with ineffable joy and jubilee, by giving Her His benediction and enriching Her with new favors and gifts of His right hand.

She remained in this ecstasy of delight enjoying the most exalted and mysterious converse of her Son and Lord, and her anxiety for the welfare of the Church was appeased; for He promised Her great gifts and favors for the Church.

In answer to her prayer for the Apostles, besides promising to assist them in preparing the symbol of the faith, the Lord informed His Mother of the very wording of the propositions or articles, of which the Creed was to be composed.

Of all this the most prudent Lady was well capable, as was explained more fully in the second part of this history; but now, when the time had arrived for executing what had been intended so long before, He wished to renew it all in the purest heart of His virgin Mother, in order that the fundamental truths of the Church might flow from the lips of Christ himself.

It was also proper to counteract again the humility of the great Lady, so that She might consent to be called by those with whom She yet lived in mortal flesh and

who were to preach and believe in this symbol, the Mother of God and a Virgin before and after His birth.

For it was not to be expected, that She, who had been chosen by God for her humility in order to work the greatest of His wonders, would be willing of Herself to publish this prerogative; although it was greater to be the Mother and Virgin in the sight of God, than to be so called in the Church of God (Luke 1, 48).

Christ our Lord took leave of His blessed Mother and returned to the right hand of the Father.

Immediately He inspired saint Peter His vicar and the rest with the desire of setting up a symbol of the universal faith of the Church.

Accordingly they sought conference with the heavenly Mistress concerning its opportuneness and the measures to be taken for this purpose.

They resolved to fast and persevere in prayer for ten continuous days, in order to receive the inspiration of the Holy Ghost in this arduous affair.

Having completed these ten days, which were also the last ten of the forty, in which the Queen had treated with the Lord about this matter, the twelve Apostles met in the presence of Mary, and saint Peter spoke to them as follows:

"My dear brethren, the Divine mercy, in its infinite goodness and through the merits of our Savior and Master Jesus, has favored His holy Church by gloriously multiplying its children, as we have seen and experienced in this short time. For this purpose the Almighty has multiplied miracles and prodigies and daily renews them through our ministry, having chosen us (though unworthy) as the instruments of His Divine will in this work and for the glory and honor of His holy name. Together with these favors He has sent us tribulations and persecutions of the devil and of the world, in order that we may imitate our Savior and Captain, and in order that the Church, evenly ballasted, might reach more securely the port of rest and eternal felicity. The disciples have evaded the wrath of the chief priest and spread through the neighboring cities, preaching the faith of Christ our Redeemer and Lord. We must also soon depart and preach throughout the globe, according to the command of the Lord before ascending into heaven (Matth. 28, 19). Just as there is but one Baptism in which men are to receive this faith, so there must be but one doctrine, which the faithful are to believe. Hence it is meet

that we, who are as yet gathered harmoniously in the Lord, define the truths and mysteries which we are to propound expressly to all the nations of the world, and thus, without difference of opinions, believe the same doctrines. It is the infallible promise of the Lord, that where two or three shall be gathered in His name, He shall be in their midst (Matth. 18, 20). Confiding in His Word we firmly hope, that He will now assist us with His Divine Spirit to understand and define, in His name and by an unchangeable decree, the articles to be established in His holy Church as long as it shall last, to the end of the world."

All the Apostles consented to this proposal of saint Peter.

Then he celebrated a Mass, in which he gave Communion to the most holy Mary and the Apostles, whereupon they all, including the blessed Mother, prostrated themselves in prayer calling upon the Holy Ghost.

After continuing their prayers for some time, they heard the rumbling of thunder, as on the first coming down of the Holy Ghost upon the gathering of the faithful; at the same time the Cenacle was filled with light and splendor and all were enlightened by the Holy Spirit.

Then the most blessed Mary asked each of the Apostles to define a mystery, according as the Divine Spirit should inspire them.

Thereupon saint Peter began, and was followed by the rest in the following order:

1. Saint Peter: *I believe in God, the Father almighty, Creator of heaven and earth*
2. Saint Andrew: *And in Jesus Christ, His only Son, our Lord*
- 3 and 4. Saint James the Greater: *Who was conceived through operation of the Holy Ghost, born of the Virgin Mary*
5. Saint John: *Suffered under Pontius Pilate, was crucified, died and was buried*
- 6 and 7. Saint Thomas: *Descended into hell, arose from the dead on the third day*
8. Saint James the Less: *Ascended into heaven, is seated at the right hand of God the Father almighty*
9. Saint Philip: *From thence He shall come to judge the living and the dead*
10. Saint Bartholomew: *I believe in the Holy Ghost*

Articles of Faith were created through the Holy Spirit

11. Saint Matthew: *In the holy catholic Church, the Communion of saints*

12. Saint Simon: *forgiveness of sins*

13. Saint Thaddeus: *the resurrection of the flesh*

14. Saint Mathias: *Life everlasting. Amen*

This symbol, which we ordinarily call the Creed, the Apostles established after the martyrdom of saint Stephen and before the end of the first year after the death of the Savior. Afterwards, in order to refute the Arian and other heresies, the Church, in the councils held on their account, explained more fully the mysteries contained in the Apostles' Creed and composed the one now chanted in the Mass. (Nicene Creed*)

But in substance both are one and the same and contain the fourteen articles, which are the basis for the catechetical teaching of the Christian faith and which we are all bound to believe in order to be saved.

As soon as the Apostles had finished pronouncing this Creed, the Holy Ghost approved of it by permitting a voice to be heard in their midst saying: *"You have decided well."*

Then the great Queen and Lady of heaven with all the Apostles gave thanks to the Most High; and She thanked also them for having merited the assistance of the Divine Spirit, so as to be His apt instruments in promoting the glory of the Lord and the good of the Church.

In confirmation of her faith and as an example to the faithful, the most prudent Mistress fell at the feet of saint Peter, loudly proclaimed her belief in the catholic doctrine as contained in the symbol they had just now composed and formulated.

This She did for Herself and in the name of all the faithful, saying to saint Peter: *"My lord, whom I recognize as the vicar of my most holy Son, in thy hands, I, a vile wormlet, in my name and in the name of all the faithful of the Church, confess and proclaim all that thou hast set down as the Divine and infallible truth of the catholic Church; and in it I bless and exalt the Most High, from whom it proceeds."*

She kissed the hands of the vicar of Christ and of the rest of the Apostles. Thus She was the first one thus openly to profess the catholic faith after it had been formulated into articles.

*Reference:

Nicene Creed

**We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:**

**By the power of the Holy Spirit
he was born of the Virgin Mary,
and became man.**

**For our sake he was crucified under Pontius Pilate;
he suffered died and was buried.
On the third day he rose again
in fulfillment with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**