

## CHAPTER XII

### *The Persecution of the Church After the Death of St. Stephen; the Labors of our Queen During It; and how by Her Solitude the Apostles Ordained the Symbol of the Catholic Faith.*

202. St. Luke says (Acts 8:1-3) that on the same day St. Stephen was stoned to death a great persecution arose against the Church in Jerusalem. He mentions especially that Saul devastated it, searching through the whole city for the followers of Christ in order to seize and denounce them before the magistrates. This he did to many of the believers, who were arrested, abused and killed in this persecution. Although it was very severe due to the hatred which the princes and priests had conceived against the Christians, and the zealous efforts of Saul in his jealous defense of the law of Moses of which he himself speaks in the letter to the Galatians (1:13), yet there was another hidden cause for this severity of the Jews, and though they felt its effects they were ignorant of the cause which originated it.

203. This secret cause was the dismay of Lucifer and his demons, who were much disturbed by the death of St. Stephen and began to stir up and excite themselves to diabolical wrath against the faithful, and especially against the Queen and Mistress of the Church, most holy Mary. For their greater confusion the Lord had permitted them to see how the Angels carried Her to St. Stephen, and from this example of her extraordinary solicitude, and from the constancy and wisdom of St. Stephen, Lucifer concluded the powerful Queen would do the same with other martyrs who were to die for Christ, or at least She would aid and encourage them to despise torments or death and meet such persecutions with invincible courage. In his diabolical astuteness he determined upon sorrows and torments as a means of disheartening the faithful and drawing them away from the following of Christ, for it seemed to him that men love their life so much, and are so especially afraid of violent death and pain, they would be deterred and fall away from the faith rather than suffer such a death. Upon this expectation the serpent continued to set his hopes, though through the ages of the Church he has been deceived by his own malice just as it happened with the Head of the Saints, Christ our Lord, when he first deceived himself.

204. But in this first beginning of the Church the dragon found himself quite disturbed and confused in his eagerness to irritate the Jews against St. Stephen. When he saw the Martyr die so gloriously he called together his demons and said to them: "I am disturbed by the death of this disciple and by the favor he has received from that Woman, our Enemy, for if She thus helps the other disciples and followers of her Son we will not be able to overthrow or conquer any of them by means of torments or death; on the contrary, by this example they will encourage each other to suffer all torments and die like their Master, and by the means by which we intend to destroy them we ourselves will be vanquished and oppressed, since for our torment the greatest triumph and victory they could gain over us is to die for the faith which we desire to extinguish. By proceeding in this manner we will lose these battles, yet I do not find any other way, nor can I discover the proper mode of fighting against this incarnate God and his Mother and followers. Is it possible for men, who cling so much to life, to be so prodigal of it, and being so sensitive to suffering will deliver themselves up to torments in order to imitate their Master? Nevertheless my just indignation will not be placated because of this. I will persuade others to offer their lives for my deceits just as these do it for their God. Not all will merit the help of that invincible Woman, or be so courageous as they desire in suffering such inhuman torments as I will devise. Let us go and incite our friends the Jews, so they may destroy this people and blot out from the face of the earth the Name of their Master."

205. Then Lucifer proceeded to put into execution this depraved plan, and with an innumerable multitude of demons he approached the princes and magistrates of the Jews and all the rabid unbelievers among the people, filling them with confusion and furious envy against the followers of Christ, and by his deceitful suggestions inflaming them with a false zeal for the law of Moses and the ancient traditions. It was not difficult to sow this cockle in hearts so corrupted by many other sins, and thus they freely embraced it. Immediately in many gatherings and conferences they consulted about putting a sudden end to all the disciples and followers of Christ. Some were for banishing them from Jerusalem; others from the kingdom of Israel; others for killing them all so that sect could be extinguished at one time; and still others were of the opinion they should be subjected to rigorous torments in order to deter others from joining, and be immediately dispossessed of their goods before they could give all to the Apostles. This persecution was so severe, as St. Luke tells us (Acts 8:1), that the seventy-two disciples fled from Jerusalem, scattering through Judea and Samaria; yet at the same time they began to preach through all the land with unfaltering courage. In Jerusalem remained the Apostles with most holy Mary and many of the faithful, though these latter remained hidden and as it were intimidated, securely hiding themselves from the diligent search which Saul instituted for their arrest.

206. The most blessed Mary through all this remained present and attentive. In the first place, on the day of the death of St. Stephen She gave orders for his body to be recovered and buried (so even this was done by her command). She asked those who attended to this duty to bring Her a cross which the Martyr had habitually carried with him. He had made it in imitation of the Queen herself, for after the coming of the Holy Ghost the heavenly Lady carried a cross with Her, and by her example the other faithful commonly carried one in the primitive Church. She received the cross of St. Stephen with special veneration, not only because it was a cross but because it had been carried by the Martyr. She called him a Saint, and requested that as far possible all his blood be gathered and preserved reverently as of a Martyr already glorified. She extolled his sanctity and constancy in the presence of the Apostles and many of the faithful in order to console and encourage them in that tribulation.

207. In order to understand at least in part the greatness of her magnanimous Heart which was manifested by our Queen in this persecution and the other ones during her most holy life, it is necessary to summarize the gifts communicated to Her by the Most High, reducing them to the participation in his divine attributes, so special and ineffable and having such activity that the Heart of her Man trusted entirely in this powerful Woman (Prov. 31:11), entrusting Her with all the works *ad extra* which He executed by the omnipotence of his arm; for in her manner of operating most holy Mary transcended all the powers of mere creatures and resembled God himself, whose special image or figure She was found to be. No act or thought of men was hidden from Her, and She penetrated into all the schemes and machinations of the demons. She was ignorant of nothing which was proper to do in the Church. Yet even though all this was in her mind She was neither confused in the disposition of so many different matters, nor did She ever mix up one with another; nor was She ever flurried in their management, nor tired of the difficulties, nor oppressed by their multitude; nor was She forgetful of the more remote affairs because of the more proximate; nor was her prudence ever deficient, because it appeared to be immense and without limit. Hence She attended to all as if She had only one affair, and to each matter as if She had nothing else to attend to. Just as the sun, which without trouble, rest or intermittence illumines, vivifies and warms all without diminution of itself, so our great Queen,

elect as the sun\* for the Catholic Church, governed, vivified and encouraged all its children without excluding any.

208. When therefore She saw the Church disturbed, harassed and afflicted by the persecution of the demons and the men instigated by them, She turned upon the originators of this evil and imperiously commanded Lucifer and his ministers to descend into hell, and they fell howling into the abyss without power of resistance. They remained thus bound and imprisoned for eight entire days when they were again permitted to rise. Then She called the Apostles and with consoling words encouraged them to remain firm and hope for the divine assistance in this tribulation. Strengthened by this exhortation none of them left Jerusalem. The disciples, who due to their great number could not conceal themselves properly, took leave of their Mother and Lady and departed from Jerusalem with her benediction. All of them She exhorted and encouraged, admonishing them not to be disheartened because of persecutions, nor give up preaching Christ crucified, and they faithfully continued their preaching in Judea, Samaria, and other provinces. In their labors She comforted and assisted them through her holy Angels, inspiring them with courage and bearing them to different localities whenever necessary, as happened to Philip on the way to Gaza when he baptized the Ethiopian, the servant of Queen Candace, as related by St. Luke in chapter VIII of the Acts of the Apostles (26ff.). In order to assist the faithful in the hour of death She was likewise accustomed to send her Angels, and after they died She took care to assist the souls who went to purgatory.

209. The cares and labors of the Apostles in this persecution were much greater than those of the other faithful, for as the masters and founders of the Church it was proper for them to extend their solicitude to all inside as well as outside Jerusalem. Though they were full of knowledge and the gifts of the Holy Ghost, yet even with all these benefits the undertaking was so arduous and the opposition so powerful that many times without the counsel and direction of their singular Teacher they would have found themselves somewhat overcome and oppressed. For this reason they frequently consulted Her, and She called them to Her and arranged the meetings and conferences most appropriate for dealing with these problems according to the occasions and business at hand, for She alone fully understood the present affairs and foresaw with certainty those of the future. By her orders they went forth to attend upon matters outside of Jerusalem whenever necessary, as when St. Peter and St. John went to Samaria upon hearing its inhabitants had received the preaching of the faith (Acts 8:14). Amid all these occupations of her own and the tribulations of the faithful, whom She loved and cared for as her children, the great Lady remained unchangeable in her most perfect tranquility and composure, with inviolable serenity of spirit.

210. She so disposed of matters that She could frequently retire, for although the exterior actions did not hinder her continual prayer She reserved many secret and special works for times of solitude. She prostrated Herself, humbled Herself to the dust, sighed and wept for the salvation of mortals, and bewailed the fall of so many whom She recognized as reprobates. And since She held written in her most pure Heart the evangelical law, and stamped within it the image of the Church, and knew the communication which took place within the Church and the trials and tribulations which the faithful had to suffer, She conferred about all this between the Lord and Herself in order to dispose and order all its affairs by the divine light and science of the holy will of the Most High. There She renewed her participation in the essence of God and his perfections necessary for such divine works required for the government of the Church, which

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\* cf. Cant. 6:9; *Antiphon at the Magnificat*, 1<sup>st</sup> Vespers of Aug. 15, the Assumption of the Blessed Virgin Mary [Ed.]

She did without failing in anything and with such plenitude of wisdom and sanctity that She seemed altogether more than a mere creature, although that is what She was. In all her thoughts She was most exalted; in wisdom She was beyond compare; in counsels most prudent; in her decisions most equitable and accurate; in her works most holy; in her words true and sincere; in all goodness perfect and beautiful. For the weak She was most kind; for the humble loving and mild; for the proud of stern majesty. Neither did her own excellence inflate Her, nor adversity disturb Her, nor labors overcome Her. In all her works She was a portrait of her most holy Son.

211. The most prudent Mother bore in mind that the disciples, having dispersed to preach the name and faith of Christ our Savior, had as yet no formula or express creed to guide themselves uniformly in their preaching without difference or contradiction so all the faithful could believe one and the same express truths. Moreover She knew 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 for all to 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 desired to see all the divine mysteries which the Apostles were to preach and the faithful believe reduced to a short formula, for if those truths were molded into a few articles they could more conveniently be brought to the minds 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 upon the same firm columns of one foundation.

212. In order to prepare for this work, the importance of which She recognized, She presented her desires to the Lord, who had inspired them, and for more than forty days She persevered in this prayer with fasting, prostrations, and other exercises. Hence before God gave the written law it was proper that Moses fasted and prayed for forty days on mount Sinai as mediator between God and the people (Ex. 34:28), and Christ our Savior fasted and prayed for forty days before giving the law of grace as its Author and the Mediator between his Father and men, so Mary most holy also fasted and prayed for forty days as the Mediatrix between her most holy Son and men so the evangelical Church could receive this new law, written into their hearts, reduced to articles of faith which could never change or be lacking since they are divine and indefectible truths. One day, while persevering in these petitions, She spoke thus to the Lord: “Most high Lord and eternal God, Creator and Ruler of all the universe, by thy ineffable clemency Thou hast given a beginning to the magnificent work of thy holy Church. It is not, my Lord, conformable to thy wisdom to leave imperfect the works of thy powerful right hand; raise then to its high perfection this work which Thou hast so gloriously begun. Let not the sins of mortals hinder Thee, my God, when above their malice is clamoring the blood and death of thy and my Onlybegotten, since this blood does not call out for vengeance as the blood of Abel (Gen. 4:10), but rather implores pardon for the very ones who shed it. Look upon the new children this blood has engendered for Thee, and upon those it shall engender in thy Church during the future ages, and give thy divine Spirit to Peter thy Vicar and to the rest of the Apostles so they may correctly arrange in proper order the truths upon which thy Church must be based in order that thy children may know what they must believe without any difference.”

213. In order to respond in person to these prayers of the Mother her most holy Son, Christ our Savior, descended from heaven, and manifesting Himself with immense glory He spoke to Her and said: “My Mother and my Dove, rest from thy affectionate yearnings, and satiate by my presence and sight the ardent thirst Thou hast for my glory and the increase of my Church. I am He who can and who desires to grant thy longings, and Thou, my Mother, art She who can oblige Me to do it, since I shall deny nothing to thy petitions and desires.” During these words most

holy 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 jubilation by giving Her his benediction and enriching Her with new favors and gifts of his right hand. She remained for some time in this joy of her Son and Lord amid the most exalted and mysterious colloquies by which He moderated the anxieties which She suffered due to her cares for the Church, for His Majesty promised Her great benefits and gifts for it.

214. In answer to her prayer for the Apostles, besides promising to assist them to correctly establish the Symbol of the faith, His Majesty declared to his most holy Mother the propositions, terms, and the very words of which the Creed would be composed. Of all this the most prudent Lady was well capable, as was explained more fully in the second Part of this History (*Tran.* 22); but now, when the time had arrived for executing what had been intended so long before, He desired to renew all of it in the most pure Heart of his Virgin Mother so the infallible truths upon which his Church is founded would issue from the lips of Christ himself. It was also proper to prepare anew the humility of the great Lady so She could resign Herself to the will of her most holy Son in hearing Herself named in the Creed as the Mother of God and a Virgin before and after his birth while yet living in mortal flesh among those who were to preach and believe this divine truth; for it was not to be expected that She who merited that God look upon her humility to work in Her the greatest of his wonders (Lk. 1:48) would be willing of Herself to publish this prerogative, though it was more significant to actually be Mother and Virgin, which She knew Herself to be, than to hear it preached in the Church.

215. Christ our Lord took leave of his most blessed Mother and returned to the right hand of the Father. He then sent an inspiration into the heart of his vicar St. Peter and the rest of the Apostles for all of them to arrange the Symbol of the universal faith of the Church. With this inspiration they sought to confer 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 communicated with the Lord about this matter, the twelve Apostles met in the presence of the great Mother and Teacher of all, and St. Peter spoke to them as follows:

216. "My dearest brethren, God in his mercy, by his infinite goodness and through the merits of our Savior and Master Jesus, has desired to favor his holy Church by so gloriously commencing to multiply her children, as in these few days we have all known and experienced. For this purpose his powerful arm has worked such wonders and prodigies, and daily renews them through our ministry, having chosen us (though unworthy) as ministers of his divine will in this work of his hands for the glory and honor of his holy Name. Together with these favors He has sent us tribulations and persecutions of the demon and of the world so we may imitate Him as our Savior and Leader, and so the Church by this ballast can sail more securely to the port of rest and eternal happiness. The disciples have dispersed to the neighboring cities due to the anger of the princes of the priests, and are preaching in all these places the faith of Christ our Lord and Redeemer. Soon it shall be necessary for us to depart and preach throughout the earth as the Lord commanded us before ascending into heaven (Mt. 28:19); and in order for all of us to preach one and the same doctrine, and for the faithful to believe it, since the holy faith must be one, just as there is one Baptism in which this faith is received (Eph. 4:5), it is convenient that since we are now all together and congregated in the Lord we determine upon the truths and mysteries which we are to propose expressly to all the faithful, so all without any difference may believe these truths in all the nations of the world. It is the infallible promise of our Savior that where two or

three shall be gathered in his name He shall be in their midst (Mt. 18:20), and in his word we firmly hope that his divine Spirit shall now assist us to understand and define, in his name and by an unchangeable decree, the articles which must be received in his holy Church in order to establish it upon them until the end of the world, since it must remain until then.”

217. All the Apostles consented to this proposal of St. Peter. Then the same Saint celebrated Mass in which he gave Communion to most holy Mary and the Apostles. Then all of them, including most holy Mary, prostrated themselves on the ground, praying and invoking the Holy Ghost. Having prayed a certain period of time, they heard thunder like the first descent 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 Ghost. Then most holy Mary asked each of the Apostles to pronounce and declare a mystery according to the inspiration of the divine Spirit. St. Peter began, and the others followed in the following order:

ST. PETER

*I believe in God, the Father almighty, Creator of heaven and earth.*

ST. ANDREW

*And in Jesus Christ, his only Son our Lord.*

ST. JAMES THE GREATER

*Who was conceived by the work of the Holy Ghost, born of the Virgin Mary.*

ST. JOHN

*Suffered under Pontius Pilate, was crucified, died and was buried.*

ST. THOMAS

*He descended into hell, on the third day He arose from the dead.*

ST. JAMES THE LESS

*He ascended into heaven, and is seated at the right hand of God the Father almighty.*

ST. PHILIP

*From thence He shall come to judge the living and the dead.*

ST. BARTHOLOMEW

*I believe in the Holy Ghost.*

ST. MATTHEW

*The holy Catholic Church, the communion of saints.*

ST. SIMON

*The forgiveness of sins.*

ST. THADDEUS

*The resurrection of the flesh.*

ST. MATTHIAS

*Life everlasting. Amen.*

218. This Symbol, which we ordinarily call the Creed, the Apostles established after the martyrdom of St. 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 because of these heresies, explained more fully the mysteries contained in the Apostles' Creed and composed the Symbol or Creed now chanted in the Mass. But in substance both are one and the same, and contain the fourteen articles in which are proposed to us the Christian doctrine in order to catechize us in the faith, and which we are all bound to believe in order to be saved. As soon as the Apostles had finished pronouncing this Symbol the Holy Ghost approved of it by permitting a voice to be heard in their midst saying: "Thou hast determined well." Then the great Queen and Lady of heaven with all the Apostles gave thanks to the Most High, and She thanked also the Apostles for having merited the assistance of the divine Spirit in order to be his fit instruments in promoting the glory of the Lord and the good of the Church. And for greater confirmation of the Creed and as an example to the faithful, the most prudent Teacher knelt at the feet of St. Peter and solemnly declared her belief in the holy Catholic faith as contained in the Symbol they had just finished pronouncing. This She did for Herself and in the name of all the faithful, saying to St. Peter: "My master, whom I recognize as 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 declare all thou hast established as the divine and infallible truths of the Catholic faith, and in them I bless and praise the Most High from whom these truths proceed." She kissed the hands of the Vicar of Christ and of the rest of the Apostles, being the first one who openly professed the holy faith of the Church after it had been formulated into articles.

*INSTRUCTION GIVEN ME BY THE GREAT QUEEN  
OF THE ANGELS, MOST HOLY MARY.*

219. My daughter, regarding what thou hast written in this chapter I desire for thy greater instruction and consolation to manifest to thee other secrets of my works. After the Apostles established the Creed, I inform thee that I repeated it many times a day, on my knees and with profound reverence. And when I came to pronounce that article *born of the Virgin Mary*, I prostrated myself upon the ground with such humility, gratitude, and praise of the Most High that no creature can comprehend it. In these acts I had present in my mind all mortals, in order to recite the Creed also for them, and to compensate for the irreverence with which they would pronounce such venerable words. Through my intercession the Lord has enlightened the holy Church to repeat so many times the *Credo*, the *Ave Maria*, and the *Pater Noster* in the divine office, that religious have the custom of humbling themselves in reciting them, and that all genuflect in the *Credo* of the Mass at the words *Et incarnatus est*, etc., so in some measure the Church can satisfy for the debt it owes to the Lord for having given such knowledge, and for the mysteries, so worthy of reverence and gratitude, contained in the Symbol.

220. Many other times my holy Angels would sing to me the *Credo* with celestial harmony and sweetness, by which my spirit rejoiced in the Lord. At other times they were accustomed to sing to me the *Ave Maria*, including those words: *Blessed is the fruit of thy womb, Jesus*. And when they pronounced this most holy Name, or that of Mary, they made a most profound bow, by which they inflamed me anew with affections of loving humility, and I mingled with the dust in recognizing the being of God compared to my earthly existence. Therefore, O my daughter, remain aware of the reverence with which thou must recite the *Credo*, *Pater noster* and *Ave*

*Maria*, and do not incur the guilt of the rude inattention committed by many of the faithful in this matter. The frequency with which these prayers and divine words are repeated in the Church must not cause the loss of the veneration due to them. This presumption is the result of pronouncing them with the lips without meditating or being attentive to what they mean and contain in themselves. I desire them to be for thee a continual subject of thy meditation; for this purpose the Most High has given thee the affection thou hast for Christian doctrine found in the catechism, and it is pleasing to His Majesty and to me that thou dost carry it with thee and dost read it many times, as thou art accustomed to do, and I charge thee anew to do this from now on. Advise thy subjects to do the same, for this study is a jewel which adorns the spouses of Christ, and all Christians should keep it with them.

221. Let it also be instructive for thee the care I took to ensure the Symbol of the faith be composed as soon as it became necessary for the holy Church. It is very reprehensible lukewarmness to know what pertains to the glory and service of the Most High, and benefit one's own conscience, and then not put it into practice, or at least make every possible effort to accomplish it. And this confusion shall be greater for those men who, whenever they lack anything temporal, do not want any delay in obtaining it, and immediately complain and ask God to supply it for their satisfaction, as happens if their health or their crops fail, and other things less necessary, or even superfluous and dangerous; and at the same time, though they know the will and pleasure of the Lord by many obligations, they pretend not to understand them, or delay in fulfilling them with disdain and indifference. Therefore be mindful of this disorder in order not to commit it. And just as I was so solicitous in what was proper to do for the children of the Church, seek to be punctual in all thou dost understand to be the will of God in imitation of me, whether it is for the benefit of thy soul or for the souls of others.