



When Christians recite the Creed, we are not simply pronouncing an ancient formula or repeating words learned in childhood. We are proclaiming the very heart of our faith: who God is, who Jesus Christ is, and what our hope of salvation is.

Among all the articles of the Creed, the third occupies an absolutely central place, because it introduces us to the greatest mystery in history: God became man.

We say:

“Was conceived by the power and grace of the Holy Spirit; was born of the Virgin Mary.”

These words contain immense depth. Here the mystery of the Incarnation is revealed to us: the eternal Son of God assumed our human nature without ceasing to be God, truly entering history, time, and our human condition.

This is not a poetic image nor a spiritual metaphor. It is a real, historical, supernatural, and dogmatic truth: Jesus Christ is true God and true man.

Understanding this article of the Creed not only strengthens our faith, but transforms our entire spiritual life.

The Great Mystery: God Became Man

The first question of the catechism teaches us:

What does the third article of the Creed teach us?

It teaches us that the Son of God took a body and a soul, like we have, in the most pure womb of the Virgin Mary, by the work of the Holy Spirit, and that He was born of this Virgin.

Here an essential truth appears: Christ did not merely “seem” to be man, nor did He take on a human appearance, nor did He descend as a spirit disguised as a man.

No.

Jesus Christ assumed a true human nature.



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He had a real body.
He had a rational soul.
He had human intelligence.
He had a human will.
He felt hunger, fatigue, pain, and tears.

He wept at the tomb of Lazarus.
He felt anguish in Gethsemane.
He suffered physically in the Passion.
He truly died on the Cross.

All of this was real.

And precisely because it was real, our redemption is also real.

As the Fathers of the Church taught:

“What was not assumed was not redeemed.”

Christ assumed all our humanity in order to save all our humanity.

The Incarnation: The Work of the Entire Trinity

Many people think that only the Holy Spirit intervened in the Incarnation, but the catechism clarifies something very important.

To the question:

Did the Father and the Son also take part in forming the body and creating the soul of Jesus Christ?

The answer is:

Yes; all three divine Persons took part.

Every external work of God belongs to the whole Trinity.



The Father willed the Incarnation.
The Son assumed human nature.
The Holy Spirit miraculously accomplished this virginal conception.

Then why do we say especially:

“Was conceived by the power and grace of the Holy Spirit”?

Because the Incarnation of the Son of God was a supreme work of goodness and love, and works of goodness and love are traditionally attributed to the Holy Spirit.

Not because the Father and the Son do not act, but because the Holy Spirit is subsistent Love, the eternal bond of love between the Father and the Son.

The Incarnation is, above all, the irruption of divine Love into human history.

Christ Did Not Cease to Be God

Here appears one of the most common errors: thinking that when Christ became man, He ceased to be God or became some kind of “demigod.”

Nothing could be further from the Catholic faith.

The catechetical answer is clear:

The Son of God became man without ceasing to be God.

Jesus is not half God and half man.

He is fully God and fully man.

Perfect God.

Perfect man.

He is not a mixture.

He is not a confusion.

He is not a transformation of God into man.



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He is the perfect union of two natures in one single Person.

This mystery is called:

The Hypostatic Union

It is one of the most sublime dogmas of the entire Christian faith.

In Jesus Christ there are:

- divine nature
- human nature

But there is:

- only one Person

And that Person is divine: the Second Person of the Holy Trinity, the eternal Word.

There is no separate “human person” in Jesus.

There are not “two Christs.”

There is one Christ.

One Lord.

One Redeemer.

True God and true man.

That is why we can say with complete truth:

Mary is the Mother of God.

And also:

God died for us on the Cross.

Not because divinity can suffer, but because the one who suffered was the divine Person of



the Word in His human nature.

This is profound theology, but it is also the foundation of our salvation.

In Christ There Are Two Wills

The catechism teaches:

In Jesus Christ there are two wills: the divine and the human.

This was solemnly defined by the Church against ancient heresies.

Christ possesses a divine will because He is God.

Christ possesses a human will because He is truly man.

And both are in perfect harmony.

This is clearly seen in Gethsemane when He says:

“Father, if it is possible, let this cup pass from Me; nevertheless, not My will but Yours be done.”

There is no sinful opposition, but rather the true expression of His humanity.

Christ chose to obey freely.

His obedience was not automatic.

It was real.

It was meritorious.

It was redemptive.



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Christ Had Free Will

Another fundamental question:

Did Jesus Christ have free will?

Yes.

Christ was truly free.

But here the catechism adds something profoundly important:

He could not do evil, because the power to do evil is not perfection, but a defect of freedom.

This corrects a very modern and very mistaken idea.

Today people often think that freedom means being able to choose anything, even evil.

But true freedom does not consist in the ability to sin.

God cannot sin.

And God is infinitely free.

The saints in Heaven cannot sin.

And there they attain perfect freedom.

The possibility of sin is not greatness, but limitation.

Christ was perfectly free precisely because He was perfectly united to the Good.

Mary: True Mother of God

Perhaps one of the most beautiful truths of this article is this:



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Mary is the Mother of God

Many are scandalized when they hear this expression because they do not understand it.

They think:

“How can a creature be the Mother of God?”

The answer lies in understanding who Jesus is.

Mary is not the mother of the eternal divinity of the Word.
Mary does not “originate” God.

But she is truly the Mother of the Person of Jesus Christ, and that Person is truly God.

Therefore the title is correct, necessary, and dogmatic:

Holy Mary, Mother of God

To deny this would be to divide Christ.

The Church defended this truth with enormous strength, especially at the Council of Ephesus.

Calling Mary the Mother of God does not exaggerate Mary.

It protects the true identity of Christ.

All true Marian devotion always ends by defending Christology.

Mary never eclipses Christ.

She always reveals Him.



The Perpetual Virginity of Mary

The Church teaches as a truth of faith that Mary was:

- Virgin before childbirth
- Virgin during childbirth
- Virgin after childbirth

That is why she is called:

The Virgin par excellence

She was not virgin only before conceiving.

She was always Virgin.

This is not sentimental devotion, but a deeply theological truth.

Perpetual virginity manifests:

- the absolute uniqueness of Christ
- Mary’s total consecration to God
- the new creation inaugurated by the Incarnation

Christ is born from a virginal womb because He inaugurates a new humanity.

Where God enters, everything is sanctified.

The Assumption of Mary

The catechism also adds a dogmatic truth solemnly defined in 1950:



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Mary Was Taken to Heaven in Body and Soul

This privilege is called:

The Assumption of Mary

It is not merely a pious tradition, but a dogma of faith.

The Blessed Virgin, at the end of her earthly life, was completely glorified.

Why?

Because she who carried the Savior in her womb could not know the corruption of the tomb as a consequence of sin.

The Assumption does not distance Mary from us.

On the contrary:
it shows us our final destiny.

She already lives what the Church hopes for.

Mary is fulfilled promise.
We are walking toward that same glory.

A Profoundly Relevant Truth Today

Many believe these dogmas are ancient discussions with no relevance to modern life.

But exactly the opposite is true.

Today we live through a profound crisis of identity:

Who is man?
What is the value of the body?



What does it mean to be a person?
What is freedom?
What is love?
What does motherhood mean?

All these questions find their answer in the Incarnation.

If God assumed a human body, then the body matters.

If God was born of a woman, then motherhood has immense dignity.

If Christ obeyed freely, then freedom does not consist in doing whatever I want, but in loving the good.

If Mary was raised to Heaven in body and soul, then our destiny is not nothingness, but glory.

The Creed does not belong to the past.

It is urgent medicine for the present.

Conclusion: Believing in Order to Live

When we say:

“Was conceived by the power and grace of the Holy Spirit; was born of the Virgin Mary”

we are affirming much more than a doctrinal fact.

We are proclaiming that God has entered our history.

That Heaven has touched earth.

That salvation has a face.

That mercy has a name:



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Jesus Christ.

And that a humble and silent woman said “yes” so that redemption might come into the world.

Every time we pray the Angelus, every time we contemplate the Nativity scene, every time we pronounce the Creed, we should stop with reverence before this mystery.

Because here everything begins.

Here our hope begins.

Here our salvation is born.

God became man...

so that man might return to God.