



To whom it may concern,

Concerning the understanding of the Coptic Orthodox Church on the issue of the Immaculate Conception:

1. The conception and incarnation of the only-begotten Son of God, which was of the Holy Spirit and the Blessed Virgin Mary, is alone immaculate. (Luke 1:35; John 8:46; Heb. 7:26-27). The Holy Spirit came upon the Blessed Virgin Mary to sanctify and purify her in order that the Incarnate Son of God may not inherit the original sin. The Immaculate Conception, therefore, refers to the conception of the Incarnate Logos in the womb of the Blessed Virgin Mary.
2. All human beings, including the Blessed Virgin Mary, were conceived with the original sin. (Psalm 51:5; Rom. 5:12).
3. The Blessed Virgin Mary herself testified that she was in need of salvation: "My soul magnifies the Lord. And my spirit has rejoiced in God my Savior." (Luke 1:46&47).
4. The heretical misconception of the doctrine, which misapprehends the Immaculate Conception as the conception of the Blessed Virgin Mary in her mother's womb, and not that of the Lord Jesus Christ, diminishes the value of the blood of the Lord Jesus Christ, in whom ONLY is salvation and remission of sins, who offered Himself as a ransom for all human kind. (Acts 4:12; Acts 20:28; Rom. 3:25; Rom. 5:9; Ephesians 1:7; 1 Pet. 1:18-21; 1 John 1:7-2:2; Rev. 7:14; Matt. 20:28; 1 Tim 2:6). If there was a means of obtaining remission of sins other than the atonement on the cross, God could have extended it to all humanity, not only restricted it to the Blessed Virgin Mary.
5. The Blessed Virgin Mary deserved to become the mother of God (*Theotokos*) because of her faith (Luke 1:45), obedience (Luke 1:38), and love for God. For that, we honor her and call her blessed (Luke 1:48).

†
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