

4. If pain is a consequence of sin, and Mary felt pain (see *Luke 2:35*), then she must have sinned...

...this does not necessarily follow...

Consider that Jesus, who was sinless (as the Bible says in *2 Corinthians 5:21*), **allowed Himself to feel pain** throughout His life.

- Remember He wept at the death of Lazarus in *John 11:35*.
- He was **beaten, whipped, mocked and crucified** at the end of His life.
- If Jesus could allow Himself to feel pain because of His great love for us. ***Could He also not allow this same thing for another?***

This does not place Mary on the same level as Jesus. The difference between these two instances is that **Jesus did it from His own power** as God, while Mary did as a gift given to her by God.

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5. If "the wages of sin is death..." (*Romans 6:23*) and Catholics may believe Mary died, then she must have sinned....

...this also doesn't necessarily follow...

One must consider Christ. He was sinless, yet He allowed Himself to die.

- St. Paul was not talking about **physical death**, but **spiritual death** in *Romans 6:23*, when considering the example of Jesus.
- The true "wage" that we receive is the deterioration of our body after death because our soul has left.
- **St. John the Apostle** uses a similar analogy for sin using the image of death in *1 John 5:16*.

We know that Jesus did not receive this "wage" upon His death, and Catholics believe, because of the dogma of the Assumption, that Mary did not either.

*"Hail,
full of
grace"*

- *Luke
1:28*



5 Common Objections to the Immaculate Conception of Mary... ANSWERED

1. St. Paul says, "all have sinned..." in *Romans 3:23*...

Firstly, it is universally understood that St. Paul was talking about personal sin here, *not original sin*, to which the Immaculate Conception is referring to.

If St. Paul had been referring to **original sin**, he could not have been speaking literally because, *strictly speaking*, Adam and Eve were conceived without original sin, but later personally sinned.

He also couldn't have been speaking literally about **personal sin** either or he would have been including those who are mentally handicapped, newborn babies and **Jesus Himself**.

With no context, to conclude he's being literal without exception is **assuming too much**.

If it is possible St. Paul is allowing for exceptions, could not one of them have been Mary?

2. *1 John 1:8* says that whoever tells himself he is sinless is "deceived"...

St. John is referring to those who are so proud they would **consider themselves** sinless, and also those who believed they were sinless **by their own power**. *Mary never says anything like this...*

She also never claims to have this privilege on her own, but "magnifies the Lord" (*Luke 1:46*).

In fact, she **acknowledges God's work** in her in *Luke 1:49* when she says "the Almighty has done great things for me".

Mary is actually a **testament to humility**, the virtue opposite to the sin St. John is describing.

"Blessed are you among women" - Luke 1:42

3. Mary says she had a Savior in *Luke 1:47*. If she had a Savior, Mary must have sinned...

Catholic dogma does not deny that **Mary has a Savior** and that it is Jesus. It is actually **because of** the merits of Jesus that Mary was immaculately conceived. They would just affirm that Jesus saved her **in a unique way**.

The sacrifice of Jesus transcended all time, which means that it applied to those who lived before Him, like Abraham and Moses, as well as those who live after, like us.

If this is the case, then it is reasonable that *it could have applied to Mary*.

The common analogy used to describe this is by one walking toward a deep chasm. If one falls but is caught, that person is saved. However, if a bridge is placed across the chasm prior to the person falling, he/she is still saved, just *in a different way*.

So it was with Mary; **Jesus saved her from sin** prior to her life, birth and even **conception**.