

Apparitions of Mary: Is The Virgin Mary the Fourth Part of the Roman Trinity? **sermonaudio.com**

*Apparitions of Mary*  
By Larry Wessels

**Bible Text:** Hebrews 10:17-18; 1 Timothy 2:5  
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Lee Meckley. I am Lee Meckley, the Director of Radio Outreach for Christian Answers along with Jim Toungate. Jim how are you this evening?

Jim Toungate. I'm doing just great, Lee. How are you doing today?

Lee. I'm great.

Jim. Well, today we have a very interesting show for our listeners. Our topic is going to be on the apparitions of Mary and as many of our listeners are familiar with, there have been apparitions all over the world, primarily the one that is known foremost is in Medjugorje and today joining us to discuss this very important topic is Timothy Kauffman who hails from Huntsville, Alabama and Timothy is originally from San Diego, California, was raised in a military family, spent his childhood traveling through and living in the states of Hawaii, California, Massachusetts and so forth. He received a Bachelor of Science and Mechanical Engineering from the University of Colorado at Boulder in 1989 and Timothy is very well-versed, you might say, with the apparitions of Mary and devotion that is given to Mary that is found in the Catholic Church being that Timothy was raised as a Roman Catholic and how are you doing today, Timothy?

Timothy Kauffman. Great, Lee and Jim. It's a pleasure to be on the show with you.

Jim. Well, it's great to have you. I guess where I want to start out is exactly the same way you did in your book and the name of your book is "Quite Contrary: A biblical reconsideration of the apparitions of Mary." And you started out your book by giving your background and why it is that you have the ability to speak on this subject, and why don't you go ahead and give us a little bit of that background.

Timothy. I was raised as a Roman Catholic, spent 24 years in the Church of Rome, and as a child the devotion to Mary had been instilled in me by my mother and also through various mentors I had encountered throughout my walk as a Roman Catholic, in particular, my mother instilled in me a devotion to the apparitions of Mary. I used to wear the brown scapular of Our Lady of Mount Carmel. I used to wear the miraculous medal from the apparition of Mary in Paris, France in 1830. And I prayed the rosary all the time as well, in fact, the apparition of Mary at Fatima said that she would save the world through the rosary and the scapular and encouraged people to practice that devotion. What was a surprise to me after I, you know, I had gotten out of the Roman Catholic Church and Mary devotion was to go back and look at all of the teachings of the apparitions of Mary and compare them against the word of God and I realized that only one of them could be true because the apparitions of Mary were contradicting the gospel of Christ. And when it came down to it, the word of God had to prevail and ultimately I rejected the apparitions of Mary because they were teaching a false gospel.

Lee. So we're talking with Tim Kauffman who has written a book on the subject and, Jim, go ahead with the point that you were making.

Jim. We were having a little bit of technical difficulties. If you could, Tim, if you could go back and just kind of encapsulate for us once again what we had covered up to the point of the break.

Timothy. Okay. Okay, and anytime that you can't hear me too well, just let me know and I'll speak....

Jim. You're coming through beautifully now.

Timothy. Okay, great, great. What I was saying and this has with reference to the thing that you read earlier about the Immaculate Conception doctrine that was proclaimed in 1854 by Pope Pius IX claiming that Mary was conceived without the stain of original sin and never sinned her whole life, the natural consequence of that sin, of course, was that Mary should not have died or have been corrupted in the grave because death was a consequence of sin and corruption in the grave, that is the decomposition of the body is also a consequence of sin, and one of the scriptures that was used to support the Assumption doctrine when Pius XII proclaimed in in 1950 was that God would not let his, allow his faithful one to undergo corruption.

So here we have a set of doctrines that set up around Mary's immaculate conception and her sinlessness and the logical conclusion of that is that Mary when she gave birth to Christ should not have experienced any pain giving birth to him, and the reason I wanted to do this was because I wanted to make sure that when the Roman Catholic read it, the Roman Catholic could be assured that we were just assuming that everything he or she believed is true. And so that's why I started out saying let's believe in the Immaculate Conception, let's believe in papal infallibility, let's believe in the Assumption and go from there. Well, what happens is that because the Roman Catholic Church teaches that Mary did not experience pain in childbirth, we run into a roadblock where we ultimately have

to choose between the apparition and the authority of the Roman Catholic Church. The reason is that the apparitions of Mary in Paris in 1830 appeared with a crown of 12 stars around her head. The same thing has been said of the apparition of Mary at Medjugorje by the visionary saying that she comes with a crown of 12 stars around her head but the reason that's an important issue is because many Roman Catholics believe that Mary is the woman of Revelation 12 and Revelation 12:1-2 describes a woman appearing in the sky with a crown of 12 stars around her head. Now Pope Paul VI and Pope John Paul II have both said that this is Mary, this woman of Revelation 12.

Jim. Now that says, "A great portent appeared in heaven, a woman clothed with the sun and with the moon under her feet, and on her head a crown of 12 stars."

Timothy. That's right. That's right, and so many people have taken the apparitions of Mary to be the fulfillment of John's prophecy in Revelation 12:1. Well, the problems I have with it is if you continue reading, it says because she was with child, she wailed aloud in pain as she labored to give birth. Well, pain in childbirth is a consequence of sin. Many popes have already said that Mary was sinless, the Catholic is required to believe it because Mary is sinless therefore she could not have experienced any pain in childbirth, and so here we have a situation where the Catholic Church is teaching that Mary is the woman of Revelation 12 and that Mary was sinless but they can't have it both ways and that's never been resolved. There are popes who have said that Mary is the woman of Revelation 12 and has said Mary is sinless and yet when we stare at Revelation 12:2 in the face, we ultimately have to make a decision, that is, is the Roman Catholic Church infallible in its proclamations that Mary was without sin? If so, Mary can't be the woman of Revelation 12. Or we say scripture is true, well, scripture is true and this woman is experiencing pain in childbirth and therefore can't be Mary.

Now the problem is that many of the apparitions identify themselves as the woman of Revelation 12 as well and the problem is that it all falls apart. If you take all the assumptions, all the doctrines that are held true by Roman Catholics, you run up against Revelation 12:2 and nobody wants to talk about it.

Jim. And in case anybody is listening, by the way, if you want to join in on the conversation, the number is 447-KIXL that's 447-5495. In case anybody is listening and is not sure where we're getting this, you're referencing Genesis 3:16 where Adam and Eve after they have eaten the fruit and God has come to them and after he has cursed the serpent, in Genesis 3:16 he says to the woman, he said, "I will multiply, I will greatly multiply your pain in childbirth. In pain you shall bring forth children yet your desire shall be for your husband and he shall rule over you." So obviously from this verse, the pain in childbirth is a result of the fall which would seem to be completely inconsistent with the idea of what's being said in Revelation 12 as that being Mary. That would indicate that the woman in Revelation 12:1-2 was, in fact, under the curse.

Timothy. Right. Right. And if that's the case, then the papal proclamations, which to this point have been assumed to be infallible by Roman Catholics, it would be wrong. But if it's wrong, then the pope isn't infallible and that causes Catholicism to crumble because

their, you know, the most important thing to them is the fact that they have apostolic succession directly from Peter and the gates of hell would never prevail against them and it would be impossible for the teaching church to teach error. And yet here we have a case where the Roman Catholic Church is officially teaching it, and when I say officially I mean the popes are saying both that Mary is sinless and that she's the woman of Revelation 12 and it doesn't, it cannot be true that both are true.

So that's why I wanted to start there by saying we have a problem with the apparitions of Mary because they're saying that they are the woman of Revelation 12. The issue about popes contradicting themselves is kind of a separate issue. What I really wanted to do is say, "Hey, the apparitions of Mary are teaching something contrary to what the Roman Catholic Church teaches and therefore they must be rejected." And once we can bring the Roman Catholic onboard to question the origins of the apparitions of Mary, then we can get into what the apparitions of Mary are actually teaching. And that's really the crux of my whole argument is that the apparitions of Mary are teaching a false gospel regardless of whether they say that the woman of Revelation 12, the issue is when it comes to redemption, atonement, the payment of sins, the mediation between holy God and sinful man, the apparitions of Mary are compromising the gospel on every turn and that's what really needs to be addressed and that's why I wrote "Quite Contrary."

Jim. Now in your book "Quite Contrary," you state that you do believe that the apparitions are real and in your chapter "Modus Operandi" on page 54, you go through and you give some definitions and I believe now would be a great time for us to go over these so we can give our listeners a great base to work from.

Timothy. Yeah, I think it would. When I say that I believe the apparitions of Mary are real, what I'm saying is I believe they're actually happening. You know, I can't deny some of the evidence that I've seen that there's something appearing to these children. Now ultimately people say, "Well, why would you think Mary would try to deceive people?" And my answer is I don't think Mary would try to deceive people, I think Mary is being impersonated.

Now, you know, people are always, they want to know, "Well, what is an apparition then?" Well, apparition, the root word is "appear or appearance," and that's what is happening, a figure of a woman appears, claims that it's Mary, claims that it's the woman of Revelation 12, and gives teachings. Sometimes these teachings can be through an actual physical apparition that can touch and hold and hug and kiss the visionaries and there have been cases of that happening and that is called, that's what an actual apparition is. And when a person goes into an apparition or into ecstasy, that's when their face kind of lights up, they kind of become oblivious to what's surrounding them, and this is what can be seen in any videotape of an apparition experience, the people just, they just kind of go into another world and they carry on a conversation with a spirit that seems to be there but that we can't see.

And there are other means by which the apparition is able to give messages and one of them is an interior locution where a person hears the voice of Mary or thinks that they

hear the voice of Mary. An exterior locution is where they hear the voice of Mary actually physically through their ear. Now the interior locution would be more like an inner voice. And there are other examples of that like an intellectual vision where someone, something is revealed to them, that they believe that Mary revealed to them. But I think the most common is the one where there's actually a physical spirit being that's there that interacts physically with the visionary, and also gives messages as well, messages and teachings.

Jim. Okay, moving from there to the next chapter which is called "Test" on page 59, you say that you suppose one of the problems with the New Age movement is that it adheres, its adherents are so childlike and unsuspecting and that you know that that may seem a harsh thing to say, even hypocritical given Christ's instructions that we are to approach him as a child would and that no one can approach him without becoming like one, but that that problem you see is that someone involved in the New Age movement might experience a genuine paranormal event and come to the conclusion that, well, since it's supernatural, it is therefore from God. Now how does this apply to the Roman Catholic who may have experienced a vision or somebody that's possibly traveled out to Arkansas or to, from here the closest would be maybe Lubbock, Texas, or Conyers, Georgia.

Timothy. Well, I think that's a great question because so often people will say, "Oh, this has to be from God." I've even heard people say that God wouldn't allow his mother to be impersonated because it would be dishonoring to her and God wouldn't allow it, wouldn't dishonor his own mother. There are a lot of people who want to say, "Well, everybody's praying, a lot of people are fasting, they're coming back to the Roman Catholic Church, how can this be considered wrong? How could you say that this might be from the devil." Well, the reason is that in the scriptures we're told that we must test the spirits. It's in 1 John 4:1 where the apostle says, "Beloved, do not trust every spirit but put the spirits to a test because many false prophets have gone out into the world."

Well, here we have a case where the apparitions of Mary are appearing everywhere, the media reports on it, as you mentioned earlier, and everybody says that's great, Mary is trying to get people to repent. Well, I won't even grant them their first assumption, that is, that it's Mary. I say, like John did in his epistle, that we need to test the spirits and nobody bothers to do that.

Jim. And besides that, Christ said himself that there would be those who would imitate him so why should it stop it, you know, if they'll be people who will come imitate him, then why shouldn't there be some that would come that would imitate his mother Mary?

Timothy. Well, that's right and we're told in the scriptures that Satan can masquerade as an angel of light. We know when Jesus was tempted by the devil in the desert, that Satan quoted scripture. We know that the demons when Jesus was casting them out, they acknowledged that Jesus was the Son of God. And so here we have a case where demons are capable of quoting scripture, imitating Christ, acknowledging that Jesus is the Son of God and people, and so how are we supposed to know if a spirit is actually from heaven?

Well, Paul gives us the answer in Galatians 1:8 where he says, "Well, even if an angel comes to you preaching a different gospel, let him be accursed." But John gives us the means by which we can actually test the spirits. Now I can't do it because no apparitions have appeared to me so I can't ask the question but in 1 John 4 we're told that this is how you test the spirits, "Any spirit that confesses that Jesus Christ was born of the flesh is of God, and any spirit that does not confess that Jesus Christ is born of the flesh is not of God." A very simple test. It's the only place in all of scripture where we're given "the test of spirits."

Now what was curious to me in my investigation into the apparitions of Mary is that any number of tests have been used to discern their origins. In Medjugorje they threw holy water at it. At Lourdes in Fatima they threw holy water at it. In Conyers, Georgia, Nancy Fowler was given the test, she said that she's supposed to ask Mary or ask the apparition, or I'm sorry, to say, "The blessed virgin Mary is greater than Satan," and the only way the apparition can pass the test is to say, "By the grace of God the blessed virgin Mary is greater than Satan." These are all tests and I don't deny that the apparitions are being tested but the problem I have is that none of them are testing them according to what the scripture says. In fact, in Bella Vista, Arkansas, the woman there receives interior locutions or an inner voice and that inner voice of Jesus told her, "It is good to test the spirits and in the scriptures I've given you one infallible test of spirits, that is, by their fruits you shall know them." I say, well, why would Jesus err in a reference to scripture? Jesus knows full well that Matthew 7 is with reference to testing other, to testing people who falsely claim to be Christians but the test of spirits is in 1 John 4. And this voice in Bella Vista, Arkansas erred in a reference to scripture.

The challenge I wanted to put to all the visionaries is why doesn't anybody ask this simple question? Why is everybody afraid to put the spirits to the test like John told us to? And until they do, of course, we're under no obligation to believe them. But since I can't have an apparition, I can't put the spirit to the test, the only thing I have left is to compare the gospel that the apparitions are teaching with the gospel that was given to us in the Bible which is what I spend pretty much the rest of the book doing.

Lee. And we have a caller on the line. Larry, you're on the air. What can we do for you?

Larry. Yeah, I was wondering if the author would care to comment on some of the supposed secret communications that were made from the apparitions through, I believe it was in Fatima to the popes that were supposed to be revealed at later dates, if you have any comment about any of those instances?

Timothy. Well, the only comment I have is that there's no official public record of that secret. I do find it curious that Lucia to whom, the visionary to whom the secret was entrusted, was instructed to give it to the pope who was supposed to read it in 1960, 1960 came and went. I believe that Paul VI read it and did not want to reveal it. Every pope since him had access to it and has read it and has chosen not to reveal it. I don't know why although they often, people often say, "Well, the pope had an interesting look on his face when he read it." But we really can't tell what's in it and personally the only secret,

you know, I'm just not worried about any secrets because the apparitions, there's one thing they haven't kept secret and that is the false gospel they teach. When the apparitions of Mary say that they are a mediatrix between me and God or at Fatima they said that, "My immaculate heart will be the road that conducts you to God," I don't need to know what the secret is because the one thing that they haven't been keeping secret is that they're teaching a false gospel of another mediator.

Jim. Larry, does that answer your question?

Larry. Ah, yeah, I guess, I guess part, partially what I was curious about, I guess I was wondering maybe if that just didn't add to more of the mystic or the mysticism that is attached to the apparitions. And I have a follow-up question too. Along with what you've been talking about about testing the apparitions through the scripture, I'm real curious as to why the Roman Catholic Church continues to pursue this Marian doctrine when there's really, there's really no, nothing that bears it out doctrinally in the scripture.

Timothy. Well, I suppose that we've all be asking that same question, you know? I mean, that's, I have to ask that in my book too. I say, why? Why has this gone on when there's nothing to support it? But all I can do is, you know, Jesus had the same frustrations with the Pharisees and he said, this is Mark 7:9 and 13, he says, "You have made a fine art of setting aside God's commandment in the interest of keeping your traditions. This is how you nullify the word of God in favor of the traditions you have handed on and you have many other such practices besides." You know, I throw my hands up and I say, "How can they do this?" These are people who claim that they alone have been entrusted with the true gospel and need to carry it to the world and they spend all their time talking about Mary. I join you in that question, why? No answer.

Larry. Thank you.

Lee. Okay, thanks for calling, Larry. We're talking with Timothy Kauffman who is the author of a book called "Quite Contrary: A biblical reconsideration of the apparitions of Mary" published by White Horse Publications.

Jim. Now this isn't the only book that you've written either, you have one called "Graven Bread: The papacy, the apparitions of Mary and the worship of the bread of the altar."

Timothy. Yeah, that one too is available through White Horse Publications and the reason I wrote that is because in addition to the false gospel that the apparitions of Mary are teaching, and that's really the primary issue is the false gospel, they're also teaching that the people who follow the apparitions need to spend time worshiping the eucharist, and you read the subtitle, "The papacy, the apparitions of Mary and the worship of the bread of the altar." And the reason for that is that throughout history the papacy and the apparitions have been working together to encourage more and more people to bow down to worship the eucharist or the communion bread as Protestants know it.

Jim. We're talking about Mary as mediatrix and in "The Teaching of the Catholic Church" edited by Karl Rahner, it says on page 189 under "The mother of the Redeemer," it says, "From Pope Leo XIII encyclical *Fidentem* from 1896, "Mary is the mediatory," I'm having so much trouble talking today, "role that no one can think of anyone who has or ever will ever contribute so much to reconciling man to God as she," that is, Mary, "has done and does for she brought the Savior to man rushing into eternal disaster already when the news of the peace bringing mystery was brought to the world by the angel and received by her in an admirable assent in the place of all mankind. She it is from Jesus was born, that is, his true mother, and therefore worthy and acceptable mediatrix with a mediator." Now what is wrong with this?

Timothy. Well, the fundamental problem is that they portray Mary as someone who has reconciled sinful man to a holy God. Pope Leo XII also wrote in 1891 in his encyclical *Octobri mense*, "Nothing is bestowed on us except through Mary as God himself wills, therefore, as no one can draw near to the supreme Father except through the Son, so also one can scarcely draw near to the Son except through his mother." And while the Roman Catholic Church pays lip service to the unique mediating role of Jesus Christ, they will always append their comments by saying but Mary also aids in that mediatorship in a way that doesn't take away from the uniqueness. Well, I think that's what we can all agree is doublespeak because unique comes from the word unique or one, there's one mediator, and the problem is that the apparitions of Mary are also agreeing with that doctrine. The apparitions of Mary in Argentina have been appearing as the reconciler of people and nations. Well, Colossians 1:19-20 says that "it pleased God to make absolute fullness reside in him and by means of him to reconcile everything in his person both in the heavens and on the earth, making peace through the blood of his cross."

The scriptures, of course, portray Jesus Christ as the man, the man God who reconciled sinful man to a holy God by acting as our representative at the cross and taking from God the punishment that we deserve. That's how we were reconciled. Now the problem is that, you know, when you have statements like these from Pope Leo XIII, it says basically Mary met Jesus halfway down and acts as man's representative between us and God. And there are even apparitions of Mary that say that they are holding back the wrath of Jesus until we should repent and come back to him, are holding back the almighty hand of God as he is getting ready to strike the world with wrath. Now there's two problems with that, is one is it portrays Mary as a mediator, the second is that it portrays Mary resisting the will of God, and here we have the Roman Catholic Church says that Mary is perfect, sinless, would never do anything contrary to the will of God, and yet the apparitions of Mary are portrayed as someone who is actually resisting the will of God and holding back his wrath.

Lee. Have you ever seen the Roman Catholic cathedral in Quito, Ecuador?

Timothy. Is that the one that has Mary on the cross?

Lee. It has Mary on the cross.

Timothy. Yes, indeed. Now I've seen pictures of that and I've seen videos of it and, of course, you know, the Roman Catholic would say, "Well, that's just Marian devotion gone wrong." But you know, in Conyers, Georgia the apparition of Mary has been, you know, some of the visions have been with Mary fusing up next to and in place of Jesus on the cross and, you know, back and forth Mary on the cross and Jesus on the cross, and Mary on the cross. And the visionaries say, "Well, this is just done to show the oneness of their suffering." And the problem I have with that, of course, is that Mary's suffering could never be enough and Jesus' suffering could never be insufficient. So to say that we should add anybody's suffering to that is to say that Christ's suffering isn't enough which is really the fundamental problem with Roman Catholicism.

But the issue with Mary being on the cross is that the papacy has continually bestowed on Mary attributes that really uniquely belong to Christ, like his sinlessness, his ascension, and his role as mediator. You know, the Catholic Church has portrayed Mary as a mediatrix, a co-redemptrix in that her suffering or even her assent, as Karl H. said, her assent to the angel Gabriel is actually what redeemed man. Well, the problem is the apparitions have joined in with the Roman Catholic Church and said, "Well, sure, they're right. I am a mediatrix. I even suffer for you in your place for your sins." Which is what the apparition of Mary said in Naju, South Korea in 1985 saying that Mary's heart breaks to see all of her children going astray and saying that she suffers in their place.

Lee. Now they've also given to her the title of Queen of Heaven and Sovereign.

Timothy. Right. And of course, there's only one...the scriptures do refer to the Queen of Heaven but they refer to her as an abomination that the Jews were led astray into following after, making bread and wine sacrifices incidentally to the Queen of Heaven which is what the apparitions around the world have been asking.

Lee. And we are talking about Marian apparitions and the gospel.

Jim. I guess we should go ahead and move into the teachings of the apparitions. What are they teaching about being the redemptrix or co-redemptrix?

Timothy. Well, that's a good question. You know, what we hear in the press is that Mary wants to bring people back to her Son, Mary wants the world to repent. I mean, Mary wants people to stop smoking so much, and Mary wants people to stop drinking so much and, you know, the skeptic is always going to say, "Well, what could possibly be wrong with that?" I mean, all the apparitions are doing it, telling people to behave themselves. Well, here are some of the other statements from apparitions that we don't hear in the press. This is the apparition of Mary to the children of Medjugorje, "I love you even when you are far away from me and my Son. I ask you not to allow my heart to shed tears of blood because of the souls who are being lost through sin." It was later on that the apparition of Mary in Akita, Japan explained that the reason the blood was flowing out of the statue of Mary was because there is no forgiveness of sins without the shedding of blood.

Jim. And that was blood flowing from the hand, wasn't it?

Timothy. Right. Right, as if Mary had been crucified in our place. You know, here we have examples of the apparitions saying that, "My suffering, the flowing of my blood is sufficient to pay for your sins." And this is, again, the one in South Korea, "I pray without ceasing for those of my children," this is the apparition speaking, "who have fallen into vice and corruption, suffering in their place." And you know, the apparitions of Mary have also been saying that, you know, "There's only one way, you can only come to Christ through me," and even some apparitions of Jesus have been saying, "I want you to come to me through my mother." But one of the larger problems I see is the apparition portraying itself as a high priestess, that is, offering Mary's sufferings or the sufferings of Christ to the Father on behalf of a sinful world. And when we read in the scriptures that Jesus Christ says he did not enter into a sanctuary made by human hands but rather entered heaven itself that he might appear before God now on our behalf, not that he might offer himself there again and again as a high priest does, as the human high priest does, and yet we see from the scriptures that it's Jesus Christ and Jesus Christ alone who is portrayed as the high priest whose sacrifice was sufficient in Hebrews 10:14 and 18. it says that Jesus Christ offered there once that was necessary and once those sins have been forgiven there is no further offering for sin, yet the apparitions of Mary say, "I'm with you day after day and I offer your sacrifices and prayers to God for the salvation of the world." The apparition of Mary in Fatima, Portugal in 1917 says that you must continue to offer sacrifices because many people go to hell for lack of someone to offer sacrifices for them. My response, of course, is that there is no lack of sacrifice because Jesus' sacrifice was enough. What is lacking is faith in the one sacrifice that was sufficient.

And so here we have the apparitions of Mary saying, "I want you to make more sacrifices so that I can make those, I can carry those sacrifices to the Father," which places Mary not just as a mediator acting as our advocate before the Father, not just as a redemptress suffering in our place, but now as a high priest offering sacrifices before the Father for the redemption of the world. But all these things, of course, are documented in the book as quotes from apparitions all around the world and throughout history have been continuing to say that Mary offers the payment. Now this is what, you know, sometimes Mary is portrayed as offering the suffering, her own sufferings to the Father, and sometimes she's portrayed as offering Christ's suffering to the Father, and sometimes portrayed as offering our sufferings to the Father, but the issue is there's only one sacrifice that is sufficient and there's only one person who can make that sacrifice and he's already done it. And it says in the scriptures in Hebrews 10:12 that once he offered the sacrifice, he sat down at the right hand of the Father and was finished.

Lee and Jim. Amen.

Jim. A lot of times whenever I go the mailbox, my roommate and good friend is a former Roman Catholic and unfortunately for him he's still on a lot of various mailing lists but it's great for me because I get all kinds of great information. And one of the things that we received recently was from a group called "The Trinitarians," and it was said, "Dear

friends, celebrate the Assumption." And the first paragraph it says, "Mary awaits our salvation and intercedes at our request to ensure that each of us reach this full glorification." Then of course, we always get advertisements to buy the medal that you were speaking about earlier and so forth.

The Church of Rome has, I guess they say that they don't worship Mary but that they venerate her, but then yet at the same time we find that they pray to her and that they expect that she makes intercession and that in some fashion or another that she will save them.

Timothy. Well, the apparitions of Mary have certainly contributed to that problem, for example, the apparition of Mary at Medjugorje says, "I beg you to give yourselves to me so that I can offer you clean and without sin as a gift to God." And if we look at Jude 24 it says that he, Jesus Christ, is able to keep us from stumbling and present us unstained before his glorious throne. The apparition also says to Theresa Lopez in Denver, Colorado, "I have come to save the world through you, dear children." Or to the apparition of Mary in Naju, South Korea, "The world goes relentlessly to its ruin. I wish to save the world by the victory of my mercy and my love."

So the Catholic Church does, they try to say, "Well, we don't really teach that Mary can save you." Of course, when you have statements by Pope Leo XIII that says that you can only get to the Father through Mary and through Jesus, you have to wonder why they bother even to say that they don't think Mary can save you when Mary is a necessary link on the road to the Father. But the apparitions, of course, have contributed to the confusion saying that, "I have come to save the world through the victory of my Immaculate Heart." And the, of course, in John Paul II's recent book, "Crossing the Threshold of Hope," he says himself that the final victory will be through Mary and yet 1 Corinthians 15:55 and 56 says it is Christ, it is through Christ that the ultimate victory comes, the victory over death.

So what it always comes down to, Jim and Lee, is that we have the word of God and we compare it against what the pope's teaching, what the apparitions teach, and both can't be right. Either the apparitions and the pope are right or the word of God is right and, of course, the word of God prevails and that is where we find what is necessary to be saved.

Jim. Have you seen "Mary's Little Instruction Book" by Eileen Freeman?

Timothy. I've seen things like it, maybe you could describe it more it might....

Jim. Well, it's a little booklet that I found at B. Dalton's the other day in the mall and it says, "Messages from the Blessed Mother. Throughout the centuries Mary has come to embody all that is good in human nature and now Eileen Freeman, best selling author of 'Touched By Angels' and 'The Angels' Little Instruction Book,'" which I believe Miss Freeman is an advocate of New Age thought as well, "offers a selection of the words and deeds of the Blessed Mother through scripture, holy apparitions like the visions of Fatima

and Medjugorje, and the testament of the saints paired with simple modern interpretation of each passage."

Well, I went through and began looking through this and found a few things worth comment. At the beginning of the book, they go through and she's quoting from "The Nativity of Mary...."

Timothy. Right. Apocryphal books.

Jim. Right. As I went through and read this, I was really amazed because it seemed to parallel the life and the beginnings of our Lord Jesus from the time that he was born. But on page 10, she says that, "And her parents went home marveling and praising God because Mary did not turn back after them." Apparently she had been left behind at the temple as scripture tells us that our Lord was. Then she goes on to quote from Psalm 45:10-11 which has not a thing to do with that, but then her comments are what I found very interesting. She says, "The Psalm given above is said to be a wedding Psalm. Tradition says that Mary from her earliest years saw herself as the handmaid of God and desired no other as her husband." What about Joseph?

Timothy. Yeah, indeed, what about Joseph and what about Jesus' brothers and sisters that are referred to in the scriptures? It's a remarkable fabrication that either the apparitions or the Roman Catholic Church have involved themselves in to portray Mary as something other than what she is because we know that Jesus was single. He lived and died a single man and never got married. Why is it that the Roman Catholic Church has put so much emphasis on Mary never consummating her relationship with Joseph? You know, what about him? What about the scriptures that say that a man and woman should not withhold sexual intercourse from each other, a married couple should not withhold sexual intercourse lest they be tempted?

Jim. Right, and only for a short time if you do, during times of prayer and fasting.

Timothy. Well, that's right. What about these scriptures where, you know, if God had ordained this life for Mary, to be married and not to consummate the relationship was terribly unnatural, in fact, contrary to what Paul's instructions would have been to Mary when she read 1 and 2 Corinthians.

Jim. Right, and then we also find, you know, at church last week our pastor was preaching from Matthew 13 and he was talking about whenever Mary and Jesus' brothers came to the house and were asking to speak to him and Christ said, well, you know, "Who are my mother and my brothers?" He said, "It is these that believe that are my mother and my brothers." But the point that our pastor made was that the reason that Mary and his brothers had even come to the house was because maybe they had felt that maybe he was getting a little bit too extreme in what he was teaching.

Timothy. Yeah. You know, it's interesting, I did a show a while back and I brought that very point in Mark 3:21 it says that his family, Jesus' family thought that he'd gone out of

his mind and so they went to the temple to get him, and then in 31 it says his mother and his brothers arrived and that's when people announced, "Your mother and brothers are waiting outside." So here we have an interesting example of how Mary was included among those who thought Jesus was just out of his mind and it's an interesting case in point where we see that Mary in order to be saved needed to be regenerated by God and brought to life so that she could understand the mystery of the gospel, understand what her own son had come to do. You know, I think that it's a remarkable thing that when people brought Mary to Jesus' attention, he said, "Who is Mary? Who is my mother except these who believe." And in Luke 11:27 and 28 Jesus was preaching and was interrupted by Marian devotees saying, "Blessed are the breasts that nursed you and the womb that bore you." And that Jesus said, "Rather blessed are they who hear the word of God and keep it." You know, it's fascinating to me that Jesus had many many opportunities to exalt his mother in his public ministry and he never did so.

Lee. And you know, another point that I've heard brought out that's somewhat interesting, we continue hearing people talking about Mary as being a mediator between man and Christ just as Christ is the mediator between man and God, and how we are supposed to come to her with our petitions and she is our mediator, and they were pointing out in Acts 1:14 talking about the apostles assembling and it says, "These were all with one mind were continually devoting themselves to prayer along with the women and Mary the mother of Jesus and with his brothers." So when we see this actually taking place and Mary being there, they were praying with Mary, not to Mary.

Timothy. Right. Right. I think that there's something else interesting about the mediation of Mary in the fact that she is supposed to act as a mediatrix between me and Jesus Christ which is what many apparitions have said and since I have to approach Christ through Mary, as the Roman Catholic Church teaches, we have a case where I, for some reason, can't approach Christ which means that Christ didn't come far enough. He didn't come, you know, Hebrews 4:15 says that Jesus came and he suffered just like we do and he can understand and sympathize with our weakness because he himself was tempted. But the problem is that the way it's portrayed is that Jesus is so holy and so perfect, and indeed he is, but he's untouchable is what the Roman Catholic Church teaches so that Mary on behalf of mankind has to act as a representative of man and go to God and reconcile us to a holy God. Well, that kind of takes away, not kind of it actually obliterates it, the gospel of Jesus Christ saying that what Jesus did wasn't enough, he didn't come far enough and we need another representative.

But I think what an interesting result of that is the apparitions of Mary at Garabandal where Mary is portraying, again, herself as a mediatrix between sinful man and a holy God, and the apparitions gave instructions to the visionaries there. Well, the visionaries didn't carry out the mission and so Mary became angry and sent the last message through the archangel Michael. So now we have Michael whose role it is to lead us to Mary who's angry with us, Mary's role is to lead us to an angry Jesus, and Jesus' role is to lead us to an angry Father. The problem with Roman Catholicism is that either there's too much mediation or there's not enough but it's never what the Bible says. Ephesians 3:11 and 12 says this was according to God's age-old purpose in Christ Jesus our Lord, that in Christ

and through faith in him we can speak freely with God, drawing near him with confidence. And so the apparitions of Mary by exalting themselves as a mediatrix have actually attempted to thwart God's eternal purpose in Christ Jesus our Lord, and we know that Mary wouldn't do that, especially the glorified Mary, the Mary that's in heaven enjoying peace with God. And you know, the apparitions of Mary say that Jesus is angry with us, all I can do is turn to Romans 5:1 which says now that we've been justified by faith, we are at peace with God through our Lord Jesus Christ. And Romans 8:1 that says there is therefore now no condemnation for those that are in Christ Jesus. The apparitions of Mary fear the gospel of Christ because they don't want people to know that they can be at peace with God through Jesus Christ which is why they're always fostering some sort of animosity between God and the redeemed, those who are at peace with God through Christ.

Jim. Do you know what I think may be one of the root problems of this whole issue is their failure to understand the Lordship and Sonship of Christ and that Christ has been the Son of God from eternity past, and we find the first instance back in the book of Genesis 3 once again where you find God walking in the garden and he speaks to Adam and to Eve and we know that from scripture that God the Father is an invisible spirit and that no man has ever seen him, but yet we see in Genesis 3 that Adam and Eve see God face to face and throughout multiple other examples, Manoah and his wife and the birth of Samson, where they were confronted by the angel of the Lord face to face and said that, you know, "My God we're going to die, we've seen God face to face!" You have Jacob wrestling with an angel of the Lord and he says, you know, "I've seen God face to face." Well, obviously this isn't God the Father, it's God the Son, the second person of the Godhead and I think that they have a big misconception on the Sonship of Christ and that they somehow seem to think that he would have never been sent if it hadn't of been for Mary.

Timothy. Right. Right. And I think that unfortunately that goes even further where they believe that we are, that Christians, they believe that Roman Catholics are the offspring of Mary. We talked earlier about the Revelation 12:1-2 interpretation and that goes on and refers to the woman's offspring and they say, "Well, we're the offspring. Mary is our spiritual mother and we are her offspring." And then eventually Mary becomes the progenitor of the entire race. You know, we know that Eve is the mother of all the living because scriptures say that, but is Mary the mother of all Christians? When did Mary become our mother? There's nothing in scripture to support that. There's ways to extrapolate beyond what scripture intends to come to that conclusion but there's nothing in scripture to support that.

I think it's interesting, Louis de Montfort who is a Roman Catholic saint, has some interesting things to say about the motherhood of Mary and he says that...and this is almost New Age or Mormon really. He says, "Just as in the natural and corporal generation of children there are a father and a mother, so in the supernatural spiritual generation there is a father who is God and a mother who is Mary. All the true children of God, the predestinate, have God for their father and Mary for their mother. He who has not Mary for his mother has not God for his father. That is the reason why the reprobate

such as heretics, schismatics and others who hate our Blessed Lady will regard her with contempt and indifference have not God for their father however much they boast of it, simply because they have not Mary for their mother."

Lee. Also don't they, don't Roman Catholic theologians quite often speak of and I would say scripture speaks of Christ being the last Adam, don't they often refer to Catholic theologians for Mary as the last Eve?

Timothy. Oh, oh yes. In fact, John Paul II in his book "The Sign of Contradiction" makes exactly that comparison saying that the knot that Eve tied by her disobedience was untied through Mary's obedience. But we know from Romans, I believe it's chapter 5, where it says that, you know, it was one man's active obedience is what makes all of us just, makes all of us righteous, and the scriptures talk about Jesus' obedience. You know, he says that, "I came not to abolish the law but to fulfill it, to fulfill the law and the prophets." Jesus came to be obedient and it's through his obedience that we are justified. And yet here, you know, we have John Paul II, the teacher for all Christians according to their doctrine, saying that it was Mary's obedience that unties the knot of our fall. It's just a remarkable thing and he even quotes, he says, "So it is said by the early fathers that death through Eve, life through Mary," where the scriptures say that sin entered the world through one man and we are redeemed through the obedience of one man.

Lee. We're talking about Marian apparitions and we've got a caller on the line. Alan, you're on the air. What can we do for you?

Alan. Yes, thank you, Lee. Timothy, I think it's very, this program is very unfair. You know, I never have liked formats where you have people criticizing either the Catholics or the Mormons or whatever without having somebody who is a practicing Catholic there to defend all these straw men that you're setting up and knocking over. I think it's a very unfair format that you've given and I would have gladly if somebody had contacted me, I would gladly have come on and debated you on 100 different things that you've said. For one thing, you talk about the brothers and sisters of Jesus or whatever. You know, Joseph, his father, was a very, was much older than Mary and have you ever thought that maybe he had some children that he brought into the marriage with Mary? Would you care to comment on that?

Timothy. I think that's a great question, the problem is that we're not debating whether or not, you know, Joseph was older or younger than Mary, had other children, the problem is that we are being told something by Rome that we're required to believe in order to get to heaven and yet you would acknowledge yourself that the things that you stated are not clearly said in scripture. What we're holding to is that all we need to get to heaven is in the scriptures and yet you're telling us something that might be true, possibly is true, might possibly have happened, and yet then we're told that we have to believe that in order to get into heaven. That's really what the problem is and the apparitions of Mary, of course, are perpetuating that. Was Joseph older? How do you know? You've stated that as a fact and yet there's nothing in the scriptures that supports that.

Lee. Alan? Okay, Alan's gone. Well, I'm not sure where he is getting that from. He was stating it in a very matter of fact way and I'm not sure where that was coming from.

Jim. Well, I've heard that asserted before but we've seen nothing in scripture that would indicate that Joseph had other children....

Lee. And these were not referred to as the sons and daughters of Joseph, they were referred to as the brothers and sisters of Christ.

Timothy. Right. Right. It's interesting, I've heard Scott Hahn defend that same position but he, in another case when he talks about us being the offspring of Mary, says that the word is adelphi and adalphe which means from the same womb and yet when he comes to that scripture passage that identifies the brothers and sisters of Christ, the same terminology is used and he can't explain it. He says, "Well, it means from the same womb but obviously not from Mary's womb." Well, how could that be?

Jim. She didn't have two so it had to have been.

Lee. Timothy, we've got a caller on the line. Clyde, you're on the air. What can we do for you?

Clyde. Yes, I just first want to say that this is a very timely subject matter to discuss but it leads you into other areas or it does, you know, with me as well. For instance, there is a simple analogy, Catholics want to believe that because he's a Catholic, and many times a Catholic will tell you that but what about other false doctrines, how does God view even those subtle approaches? I think people that are listening to this program shouldn't just come down on the Catholics, maybe they need to even look at what their church teaches and to make sure that it's biblically correct to serve the Lord correctly.

Jim. Exactly. We're supposed to be just like the Bereans and to examine everything that is taught just as the Bereans did with Paul. They didn't just believe it because Paul said it but they went through and they searched the scriptures daily to see if those things were so.

Clyde. You see, I came out of another denomination into what I, you know, where I serve the Lord now, and I even make the statement in my present state, I said when this church no longer allows me the freedom to really believe and to praise and to follow the teachings of the Lord, I'll go to where there is corruptness of scripture. But something, there's a lot of things that frighten me today, not just the fact that there are churches that are teaching these things, there is actually a corruption of the scripture through what they call a better translation or a better this or a better that, and I think that we're living in a time of like Revelation 12 where it's said and it has to be Satan, that he cast out a flood of water after the woman to drown her. I believe that flow of water is nothing more than false doctrine. It's the world that swallows it up. And so I believe that everybody no matter where they go to church, it doesn't make it the name, the shingle on the door doesn't make any difference, I think they need to get back to the word of God and they

need to hold their pastors accountable. When they preach something that's not doctrinally correct, they need to say, "Pastor, look at this."

Lee. Exactly.

Clyde. So I really don't have a question, it's just a comment and certainly I'm in agreement with your approach. You have the right to do that. I wouldn't have, I was never Catholic so I would not feel that would be my ball park but you being a converted Catholic, you know where you're coming from and you're not being, you know, obnoxious, you're not being thataway, you're just, you want to let people know there is a Bible correctness.

Lee. Thank you very much for your call, Clyde.

Clyde. Have a good day.

Lee. Okay. Okay, we were talking about the apparitions of Mary and I guess we've been going back and forth between the apparitions of Mary and the pope. Now is everything that these apparitions come up with, is this automatically Catholic doctrine or does the Catholic Church reserve the right to pick and choose what they're going to believe if any of it? Or I mean, is there some kind of stamp of approval that has to be put on these apparitions before or how does that work?

Timothy. Well, yeah, that's right. So for example, the apparitions at Medjugorje, they're not approved by the Roman Catholic Church. In fact, the bishop of Mostar had said that there's nothing supernatural going on there and that people shouldn't be flocking there. You know, some Roman Catholic apologists have pointed out that that's a terrible fruit for people to be in direct disobedience to the hierarchy. Say Conyers, Georgia, there's teaching there about Mary being the fourth part of the Trinity. The Roman Catholic Church does not approve that apparition either.

But if we wanted to just look at the apparitions that have been approved by the Roman Catholic Church, we could talk about Lourdes in 1858, Paris, France in 1830, and look at Fatima in 1917, and the problem is that just by looking at those, the Roman Catholic Church has approved them, they've said this is definitely Mary and it is right and proper to have devotion to and have pilgrimages to these apparition sites. But let's just look at what happened in 1846 an apparition in La Salette, France. This is also an approved Roman Catholic apparition which means that the people who approved it by the Roman Catholic hierarchy investigated it and found that there was nothing said by the apparition of Mary that was contrary to Roman Catholic doctrine. Listen to what the apparition says, "For a long time I have suffered for you. If I do not want my son to abandon you, I am forced to pray to him myself without ceasing. You pay no heed. However much you would do, you could never recompense the pain I have taken for you."

You know, we talked about some of the apparitions, say, at Fatima that says that you must offer more sacrifices to pay for sin, you must, you know, "My Immaculate Heart

will be the road that conducts you to God," even though Christ said he is the way, the truth and the life in John 14:6. How does the Roman Catholic Church discern whether or not an apparition is from God or from the devil? And the Catholic Church, I think, has been rather slow to condemn apparitions that are obviously teaching falsehood like the one at Conyers, there's still no judgment on that and when Mary says that she's the fourth part of the Trinity, it seems to me that the judgment would be immediate but the Roman Catholic Church has done nothing except say, "Well, we're still looking at it." How far do you have to look? But you look at the apparitions that have been approved and this is the problem is that the apparitions of Mary are teaching a false gospel and that's something we can discuss and we have been discussing but the Roman Catholic Church looks at it and says, "No, this is what we believe, that Mary is a Co-Redemptrix, she suffered with Christ on our behalf." It's like the statement you read earlier that it's through Mary's assent that Christ came into the world when that account in Luke, Gabriel actually announces to Mary that she's going to conceive before Mary ever gives permission per se.

So we have the tendency for even, you know, approved and unapproved or uncertain apparitions, there's a tendency for the apparitions to be in line with Roman Catholic doctrine and that's unfortunately the standard that's used to measure. Is this from God? Well, it's teaching Roman Catholic doctrine, it must be from God. The problem is that's not the test of spirits. We saw that Satan can quote scripture. We see that demons can acknowledge Christ as the Son of God. That's not the text of spirits and it's never been used by any apparition that was approved by the Roman Catholic Church. Even the one in Denver which was ultimately disapproved, the archdiocesan vicar general Raymond Brown, a Roman Catholic archdiocesan vicar general said that, "Well, at least it doesn't contain anything contrary to the faith." And yet the apparitions of Mary, the messages there were, "Well, Mary offers her sacrifices to the Father for us," and so on, the problem is that regardless of whether it's approved or not, Roman Catholics are saying, "But it's in line with what we teach." That's kind of what the show is about.

Jim. There's another gospel.

Timothy. Right, it's not in line with the gospel.

Lee. Mark, you're on the air. What's on your mind?

Mark. I'm curious if your guest, you know, I had a question about while there are some Roman Catholics who profess to be justified or saved by belief in Jesus Christ alone, you know, maybe whatever percentage, I don't know, if you've ever known any who have, say, believed in that and at the same time paid veneration to Mary, in other words, does he believe that it's possible that there are saved Roman Catholics who are following Mary around in these apparitions and such as that?

Lee. Okay, Mark, yeah, we'll go ahead and let you go and let you listen off the air. Thanks for your call.

Mark. Thank you.

Lee. So is belief in, our is veneration of Mary incompatible with salvation by grace through faith?

Timothy. Well, that's a good question because, you know, Mary prophesied in Luke 1 that all generations shall call her blessed. She is a remarkable role model for us. We see in her a certain obedience, a submission to God's will, not an acceptance and not giving permission to God to do something but actually submitting to his will, but the problem is that unfortunately and something you quoted earlier is the tendency for people to say, "We have in Mary the fullness of goodness, all that is good, and therefore we need to follow her." Well, the problem is that's not what the scripture is saying. The scriptures say that it is in Jesus that the fullness of deity dwells in bodily form and that he can be our example.

Now can I venerate Mary? I believe I can. I can call her blessed. I can say, "Mary is indeed blessed among all women," but why cultivate a devotion to her when it, in fact, distracts from the gospel of Jesus Christ? The caller, his name is Mark, he asked is it possible for a Christian to have a devotion to Mary and follow after these apparitions? Well, that's kind of why I wrote the book is that many apparitions are saying stuff that some Christians that are uninformed and not well-studied in the word would say, "Well, it sounds good to me. It says that Jesus was born of a virgin, that he was crucified for my sins and, well, that has to be from God." The problem is that, you know, it doesn't take much arsenic to kill a rat, you know, 99% of rat poison is actually nutritious food, it's the rest of it that kills. And that's the problem with the apparitions, 99% of what it says is actually true. Yeah, Jesus was crucified, he was born of a virgin, he lived a sinless life, the problem is the other 1% and so I wanted to make sure that my Protestant Christian brothers and sisters are aware of what the apparitions of Mary are actually teaching so they don't fall into the deception. If a Roman Catholic believes that they're justified by faith alone, to Christ alone, they're not Roman Catholic because the Roman Catholic Church says if you believe that you're separated from the Church.

Jim. Right, people are anathematized.

Timothy. Right, right. So I think it's a good question and it's really why I wrote the book is so that the elect, the Christians out there who are possibly wondering about following after the apparitions will have some defense and some information to make a rational and intelligent decision. And speaking of which, I regret that Alan who called earlier and was upset about the way we're presenting this, I regret, you know, he said that he would gladly debate and yet it's unfortunate he hung up and would not answer the questions that we have for him.

Jim. Well, Alan has been upset with most of our shows. He calls in quite frequently. One of the things that really gripes me is there are some evangelical ministries out there that are well-known that say, "Well, we're going to hold our Roman Catholic friends as brethren because they accept all of the foundational principles of Christianity, the Trinity, the deity of Christ, the virgin birth..."

Lee. First seven ecumenical creeds.

Jim. But what really gets me is, yeah, they believe in the virgin birth but at the same time they denigrate it because of the veneration and the attributes that they then place upon Mary which totally, to me, destroys the virgin birth of Christ as it is biblically.

Timothy. Well, that's true, it certainly does take away from Jesus Christ and his role. I mean, Christianity means, you know, Christians, Christ. He's the center of Christianity and it's unfortunate that we would even have to make that distinction. I mean, Jesus Christ is the center of Christianity period and Mary would never ever want to be taking center stage away from her Son.

Now so many of the apparition proponents say, "Well, Mary is just doing what she did in John 2:5 where she says to the servants, 'Do whatever he tells you.'" This is the wedding at Cana where Mary, you know, says, "Well, hey, they're out of wine." And Jesus said, "What is that to me?" And she looks at the servants and says, "Do whatever he tells you." They say Mary is in the world saying, "Do whatever Jesus tells you. She wants to draw attention to her son, not to herself." I say all we have to do is look at the teachings of the apparitions and we find that's a wrong assessment of the apparitions. In Fatima the apparition, this is an approved apparition, said, "Jesus wants you to establish in the world a devotion to my Immaculate Heart." We read the statement from the apparition at La Salette that said, "I have suffered for you and you could never pay me back." In 1925, Lucia, the Fatima visionary, received an interior locution from Jesus saying that, "Yes, I want you to establish in the world a devotion to my mother's Immaculate Heart." These are all cases where the apparitions of Mary are drawing attention away from Christ and onto Mary, not at all like the Mary of John 2:5.

Lee. Okay, Timothy, thank you very much for being on the program this evening and, again, that book is "Quite Contrary" by White Horse Publications for Christian Answers live. Until then, have a great week.

Announcer. Check out our websites: biblequery.org, this site answers 7,700 Bible questions; historycart.com, this site reveals early church history and doctrine proving Roman Catholicism is not historically or doctrinally viable; muslimhope.com, this site is a classic refutation of Islam, a counterfeit religion created by Mohammad.

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