



# Heart to Heart

A monthly publication of **HJM** hearts of Jesus and Mary  
prayer community  
marayong australia

**OCTOBER 2018. Issue 10. Vol 14.**

## **MONTH OF THE HOLY ROSARY**

The month of October is dedicated to the Holy Rosary. According to an account by fifteenth-century Dominican, Alan de la Roch, Mary appeared to St. Dominic in 1206 after he had been praying and doing severe penances because of his lack of success in combating the Albigensian heresy. Mary praised him for his valiant fight against the heretics and then gave him the Rosary as a mighty weapon, explained its uses and efficacy, and told him to preach it to others.

"Since the prayers of the Rosary come from such excellent sources — from Our Lord Himself, from inspired Scripture, and from the Church — it is not surprising that the Rosary is so dear to our Blessed Mother and so powerful with heaven.

"If we consider the power of the Rosary as seen in its effects, we find a great abundance of proofs of its wonderful value. Many are the favors granted to private individuals through its devout recitation: there are few devoted users of the Rosary who cannot testify to experiencing its power in their own lives. If we turn to history, we see many great triumphs of the Rosary. Early tradition attributes the defeat of the Albigensians at the Battle of Muret in 1213 to the Rosary. But even those who do not accept this tradition will admit that St. Pius V attributed the great defeat of the Turkish fleet on the first Sunday of October, 1571, to the fact that at the same time the Rosary confraternities at Rome and elsewhere were holding their processions. Accordingly, he ordered a commemoration of the Rosary to be made on that day. Two years later, Gregory XIII allowed the celebration of a feast of the Rosary in churches having an altar dedicated to the Rosary. In 1671, Clement X extended the feast to all Spain. A second great victory over the Turks, who once, like the Russians, threatened the ruin of Christian civilization, occurred on August 5, 1716, when Prince Eugene defeated them at Peterwardein in Hungary. Thereupon Clement XI extended the feast of the Rosary to the whole Church.

"Today, when dangers far greater than those of the ancient Turks threaten not only Christianity but all civilization, we are urged by our Blessed Mother to turn again to the Rosary for help. If men in sufficient numbers do this, and at the same time carry out the other conditions that she has laid down, we have the greater reason for confidence that we will be delivered from our dangers." -- *Mary in our Life* by Fr. William G. Most

*(Continued on page 4)*

## **From the Desk of Monsignor Ron Straight to The Hearts**



When we read the letters of St Paul we should always be encouraged by the introductions we find in his letters. For example, in his letter to the Corinthians he wishes grace and peace from God our Father and the Lord Jesus Christ reminding us that we are never alone. This is a wonderful prayer of encouragement which reminds all of us that we are worthy of our calling in life to be disciples of Jesus and members of God's family.

I would like to suggest that when St Paul talks about the gift of grace that he is praying a prayer for us that we will allow God to mould our faith and enable us to persevere in this life of faith which takes care of us 24 hours every day. In other words, it is about being open to allow God to bring us to completion and perfect us as loving people as we cooperate with Him.

It is a wonderful fact that since we know how God walks with us in every moment, we can confidently ask Him to help us to keep our lives in focus and to remember what is really important. I believe this is important in the world in which we live for we are presented so often with false messages of what is important and what values we should live by. It is a reminder to us at all times to compare our lifestyle and the values we live by with the message and example of Jesus. It is so very important that we continue to recognise the importance of Sacred Scriptures, as well as the prayer of talking about our lives each day with our loving God seeking the advice and guidance of the Holy Spirit. It is also important to try to stay up-to-date with the guidance offered to us by the church that Jesus has established for us.

*(Continued on page 2)*

## Hearts of Jesus and Mary (HJM) Prayer Community OUR MISSION STATEMENT

To be a group of people who are journeying together in faith, guided by the Spirit of God, growing and learning from each other, and whose life, as a whole, follows the footsteps of the Master Himself...that is, a life of prayer and active, loving service to others.

## SERVANT LEADERS UNDER THE SPIRITUAL DIRECTION OF MSGR RON MCFARLANE, PARISH PRIEST OF ST ANDREW THE APOSTLE PARISH, MARAYONG

### PASTORAL TEAM

Mirza Alata, Joseph Cacdac  
Cezar Estrera, Nenette Gapud  
Len Limguangco

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Head Servant: Noel Tolentino  
Deputy: Ladybyrd Buan

#### GROWTH

Head Servant: Josie Durante  
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Rose Ferrer

## From the Desk of Monsignor Ron Straight to The Hearts

Since it is the month of October, we should take great courage from Mary and remember this is a special month of devotion to Mary. We need also to remember that what God did in and through Mary, He wishes also to do for us.

It is important that Mary's Magnificat is our prayer as well. It is important that we believe that God who is mighty has and will do great things through us, if we but magnify the Lord, acknowledging all that we are is from God and for God.

Always remember that God has a plan for each one of us. There is a purpose for each of our lives. This purpose will always have the element of representing Jesus Christ to every person we meet and being a light to the meaning of life in the world in which we live.

### Heart of the Matter



According to Fr Brian Lucas, National Director of Mission Today – A Catholic Mission Magazine, “Each year the Holy Father sends a message to the whole Church for World Mission Sunday. In 2018 he specifically addressed the message to young people in anticipation of the Synod of Youth in October.”

*“Every man and woman is a mission; that is the reason for our life on this earth. To be attracted and to be sent are two movements that our hearts, especially when we are young, feel as interior forces of love; they hold out promise for our future and they give direction to our lives.”*

*Pope Francis, World Mission Day message 2018*

If we are a mission, then by virtue of our baptism and as members of God's family, we are absolutely called to serve God through others.

Where are we at in responding to God's call? Are we ready to respond, or are we fearful to get out of our comfort zones? Are we too busy and caught up in our own little world such that we're willing to send in our donations yet not ready to mingle with the poor, the sick, the prisoners and the dirty outcasts of our society?

In John 13:1-20, Jesus washed the feet of His disciples setting for us a great example on how we may be of service to others, especially the needy. Is this too difficult for us to do? Too humiliating perhaps? Let's pray for the grace of humility and love to serve the poorest of the poor. After all, we need more servant-leaders.

When we close our eyes each night, we can ask Jesus this: “Whose feet do you want me to wash in the morning, Lord?”

# WAZZ-ON?

## HJM PRAYER MEETING, SAT, 13 OCTOBER 2018

PLACE: FR BYRNE CENTRE, MARAYONG  
TIME: 7.30 PM to 9.30 PM  
LEADER: SIS VITA HURTADO  
THEME: WITNESSING/PERSONAL SHARING

## CORE MEETING, FRI, 19 OCTOBER 2018

PLACE: FR BYRNE CENTRE, MARAYONG  
TIME: 8.00 PM - 10.00 PM

## HJM'S CHRISTMAS PARTY, SAT, 1 DECEMBER 2018

PLACE: MARAYONG COMMUNITY CENTRE  
TIME: 11.30AM TO 5.00PM

## HJM PRAYER MEETING, SAT, 27 OCTOBER 2018

PLACE: FR BYRNE CENTRE, MARAYONG  
TIME: 7.30 PM to 9.30 PM  
LEADER: BRO GLEN D'SILVA  
THEME: TALK ON DISCERNMENT BY MSGR RON

## MASS FOR THE DEPARTED SOULS, 2 NOVEMBER 2018

PLACE: ST ANDREW THE APOSTLE PARISH  
TIME: 7.00 PM  
FOLLOWED BY FELLOWSHIP THEN CHURCH  
CLEANING

## PRAISE AND WORSHIP MINISTRY PROFILES THIS MONTH'S PRAYER LEADERS

### VITA HURTADO



Sis Vita has been an active member of the Hearts of Jesus and Mary (HJM) prayer community since completing the Life in the Spirit Seminar (LSS) in August 2013.

Married for over 25 years to Bro Alfredo (Jun), an equally committed member, their marital union has been blessed with a son and a daughter who are both grown-ups now.

A member of the Prayers and Intercessory Ministry, Sis Vita readily allows Jesus to use her as an instrument to minister to our members in need of His healing grace and mercy.

Both Sis Vita and Bro Jun always look forward to attending our regular prayer meetings where they spend uninterrupted two hours of giving praise, glory and worship to our Lord and Saviour Jesus Christ.

Currently, Sis Vita and Bro Jun are members of the St John Paul II Bible Cell which holds their Bible sharing monthly.

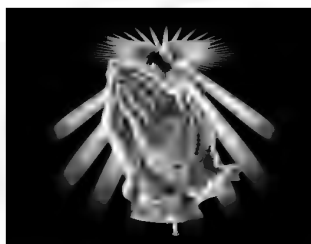
### A LEADER'S PRAYER

Lord, I have been incredibly blessed for so many years now to serve You. It is in that recognition that I find myself amazed at how far I have come -- and over how many hills and valleys I have travelled. Along this path I have learned a great deal about perseverance -- as I have learned to trust You -- so You could use me to help others.

It is here in the study of Your Word, and under the guiding light of Your Holy Spirit who helps me to go deeper in my understanding, that I will find the tools I need to lead.

I remember someone once telling me that a leader must first be a follower -- someone who knows how to follow You.

This hasn't always been easy because of my own human pride and selfishness -- but it has certainly proven to be true. Jesus, You are my leader, You alone are worthy of the honour and glory, and You are THE LEADER.



### GLEN D'SILVA



Bro Glen has been an active member of the Hearts of Jesus and Mary (HJM) prayer community since completing the Life in the Spirit Seminar (LSS), Class 36 in year 2016. Through the LSS, Bro Glen met people who seemed to have a connection with God which he longed for. Consequently, he decided to find out more about God and started going to church.

Married to Sis Charmaine who is also a committed HJM member, their marital union has been blessed with two daughters namely: Isabel and Samantha now both grown-ups.

Committed to serve God, Bro Glen and Sis Charmaine have been commissioned as Ministers of Communion at St Andrew's Parish. As well, they are involved in the Sacramental Program as Facilitators assisting families in preparing their kids to receive the Sacraments.

Both husband and wife are currently members of the St Paul Bible Cell which meets regularly for Bible sharing.



## MONTH OF THE HOLY ROSARY

### The Rosary and the Liturgical Year

The Rosary had its origin in the liturgical mentality of former ages. Even at the present time it is called "Mary's Psalter." There still are Catholics who consider the 150 Hail Marys a substitute for the 150 psalms for those persons who neither have the time, the education, nor the opportunity to pray the Hours of the Divine Office. Thus "Mary's Psalter" is a shortened, simplified "breviary" — alongside the common Hour-prayer of the Church. — *The Church's Year of Grace*, Dr. Pius Parsch

The Rosary is Christocentric setting forth the entire life of Jesus Christ, the passion, death, resurrection and glory. Of course, the Rosary honors and contemplates Mary too, and rightly so, for the same reason that the Liturgical Year does likewise: "Because of the mission she received from God, her life is most closely linked with the mysteries of Jesus Christ, and there is no one who has followed in the footsteps of the Incarnate Word more closely and with more merit than she" 142 (*Mediator Dei*). Meditation on this cycle of Joyful, Sorrowful, Glorious and Luminous Mysteries makes the Rosary not only "a breviary or summary of the Gospel and of Christian life," (*Ingravescentibus malis*) but also a compendium of the Liturgical Year. Therewith the Rosary stands revealed as a dynamic teacher and nurturer of Christian faith, morality, and spiritual perfection, fostering in various ways faith, hope, charity, and the other virtues, and mediating special graces, all to the end that we may become more and more like unto Christ. — *Mariology*, Juniper B. Carol, O.F.M.

### The Rosary and the Popes

No form of extra-liturgical devotion to Mary is more widely practiced among the faithful or found by them to be more satisfyingly complete than the Rosary, which has come to be regarded as the very badge of Catholic piety. No form of extra-liturgical devotion to Mary has been recommended more warmly or frequently by the Popes. With perhaps two exceptions, all the Sovereign Pontiffs from Sixtus IV in 1478 down to John XXIII, especially Leo XIII (in 23 documents, ten of them encyclicals entirely on the Rosary) and his successors, have extolled this form of prayer, which has been the favorite, moreover, of such saints as Teresa of Avila, Francis de Sales, Louis de Montfort, Alphonsus Liguori, Don Bosco, Bernadette, and many more.

The authentic Rosary is a happy combination of vocal and mental prayer, each of which is essential to the devotion. It is incorrect to say that meditation is "the very essence of the Rosary devotion," for vocal recitation of the prayers is also of the essence. Meditation is, of course, the nobler element, the "soul," while vocal prayer is the "body" of the devotion. The Rosary, Pope Leo XIII declared, "is composed of two parts, distinct but inseparable — the meditation on the mysteries and the recitation of the prayers. It is thus a kind of prayer that requires not only some raising of the soul to God, but also a particular and explicit attention" (*Incunda semper*). Hence, as Pope Pius XI stated, they err "who consider this devotion merely a boresome formula repeated with monotonous and singsong intonation" (*Ingravescentibus malis*). Moreover, as Pius XI put it, "both piety and love, although always breathing forth the same words, do not, however, repeat the same thing, but they fervently express something ever new which the loving heart

always sends forth." And finally, in the words of Pius XII, "the recitation of identical formulas, repeated so many times, rather than rendering the prayer sterile and boring, has on the contrary the admirable quality of infusing confidence in him who prays, and brings to bear a gentle compulsion on the motherly heart of Mary (*Ingravescentibus malis*). — *Mariology*, Juniper B. Carol, O.F.M.

Pope Benedict XVI in an address at the Basilica of St. Mary Major where he prayed the rosary with the faithful said:

*"Today, together we confirm that the Holy Rosary is not a pious practice banished to the past, like prayers of other times thought of with nostalgia. Instead, the Rosary is experiencing a new Springtime. Without a doubt, this is one of the most eloquent signs of love that the young generation nourish for Jesus and his Mother, Mary. In the current world, so dispersive, this prayer helps to put Christ at the centre, as the Virgin did, who meditated within all that was said about her Son, and also what he did and said. When reciting the Rosary, the important and meaningful moments of salvation history are relived. The various steps of Christ's mission are traced. With Mary the heart is oriented toward the mystery of Jesus. Christ is put at the centre of our life, of our time, of our city, through the contemplation and meditation of his holy mysteries of joy, light, sorrow and glory. May Mary help us to welcome within ourselves the grace emanating from these mysteries, so that through us we can "water" society, beginning with our daily relationships, and purifying them from so many negative forces, thus opening them to the newness of God. The Rosary, when it is prayed in an authentic way, not mechanical and superficial but profoundly, it brings, in fact, peace and reconciliation. It contains within itself the healing power of the Most Holy Name of Jesus, invoked with faith and love at the centre of each Hail Mary."*

### The Mysteries of the Rosary

Until about the 15th century hundreds of mysteries were part of the Rosary devotion then the 15 mysteries that we know today were definitively fixed as "the Mysteries of the Rosary." Pope John Paul II, in his encyclical, *Rosarium Virginis Mariae*, in 2002 added the five Luminous Mysteries.

Through the meditations of the complete Rosary one recalls and has impressed on his mind, the Popes tell us, "the chief mysteries of the Christian religion," "the mysteries of our Redemption," "the great mysteries of Jesus and His Mother united in joys, sorrows, and triumphs." The twenty mysteries are divided into four equal groups, known as "The Joyful," "The Sorrowful," "The Glorious," and "The Luminous Mysteries."

[https://www.catholicculture.org/culture/liturgicalyear/overviews/months/10\\_1.cfm](https://www.catholicculture.org/culture/liturgicalyear/overviews/months/10_1.cfm)

## A Glimpse of This Month's Featured Saint



### ST JUDE THADDAEUS

St. Jude, known as Thaddaeus, was a brother of St. James the Less, and a relative of Our Saviour. He was one of the 12 Apostles of Jesus and his attribute is a club.

Images of St. Jude often include a flame around his head, which represent his presence at Pentecost, when he accepted the Holy Spirit alongside the other apostles. Another attribute is St. Jude holding an image of Christ, in the Image of Edessa.

Biblical scholars agree St. Jude was a son of Clopas and his mother Mary was the Virgin Mary's cousin. Ancient writers tell us that he preached the Gospel in Judea, Samaria, Idumaea, Syria, Mesopotamia, and Lybia. According to Eusebius, he returned to Jerusalem in the year 62, and assisted at the election of his brother, St. Simeon, as Bishop of Jerusalem.

Following his death, St. Jude's body was brought to Rome and left in a crypt in St. Peter's Basilica. Today his bones can be found in the left transept of St. Peter's Basilica under the main altar of St. Joseph in a tomb he shares with the remains of the apostle Simon the Zealot.

Roman Catholics invoke St. Jude when in desperate situations because his New Testament letter stresses that the faithful should persevere in the environment of harsh, difficult circumstances -just as their forefathers had done before them; therefore, he is the patron saint of desperate cases.

[https://www.catholic.org/saints/saint.php?saint\\_id=127](https://www.catholic.org/saints/saint.php?saint_id=127)

*Contributed by Anna Nifas  
Contributed by Anna Nifas*

## POPULAR BIBLE VERSES

### 1 PETER 5:7

Cast all your worries on Him because He cares for you.

### 1 THESSALONIANS 5:16-18

Rejoice always. Pray without ceasing. In all circumstances give thanks, for this is the will of God for you in Christ Jesus.

### ISAIAH 12:2

God indeed is my salvation, I am confident and unafraid; for the Lord is my strength and my might and He has been my salvation.

### JEREMIAH 33:3

Call to me, and I will answer you; I will tell you things great beyond reach of your knowledge.

### JOHN 14:27

Peace I leave with you; my peace I give to you. Not as the world gives, do I give it to you. Do not let your hearts be troubled or afraid.

### PSALM 119:105

Thy word is a lamp to my feet and a light to my path.

### PSALM 23:1-4

The Lord is my shepherd; there is nothing I shall want. In green pastures you let me graze; to safe waters you lead me; you restore my strength. You guide me along the right path for the sake of your name. Even when I walk through a dark valley, I fear no harm for you are at my side; your rod and staff give me courage.

### ROMANS 12:12

Rejoice in hope, endure in affliction, persevere in prayer.

<https://www.ranker.com/list/best-catholic-bible-verses/ranker-bible>

*Contributed by Rose Ferrer*

**APOSTOLATE MINISTRY**  
**URGES HIM TO SEEK THE**  
**WORD OF THE LORD**



**Bible Cell:** **Blessed Trinity**  
**Facilitators:** Bro Rod and Sis Len Limguangco **Deputies:** Rudy/Agnes Rupac  
**Members:** Martha Aquino/Ladybyrd Buan, Eden De Leon, Fe Hernandez, Freddie/Baby Lorenzo  
**Message:** **Be opened!**  
**Action:** **How can we be opened to God's messages?**  
**Next Meeting:** **14th Oct, 3:00 pm @ Bro Rudy and Sis Agnes's place.**

**Bible Cell:** **Our Lady of Fatima**  
**Facilitator:** Bro Romy and Sis Josie Durante **Deputy:** Cheryl Dequina  
**Members:** Mercy Aquino, Iodine Carreno, Romy/Nenette Gapud, Elmer/Anna Nifas, Dids/Henie Velasco  
**Message:** **Whatever you do to the least of your brother, you do to me.**  
**Action:** **Share an experience on how you helped others in their need.**  
**Next Meeting:** **Sunday, 21 Oct, 2:00-4:00pm at the Velasco's residence**

**Bible Cell:** **Our Lady of Perpetual Help**  
**Facilitators:** Bro Noel and Sis Jackie Tolentino **Deputy:** Gloria Ferrer  
**Members:** Pilarly Balgos, Valerian/Dora D'Lima, Rose Ferrer, Ding Rivera, Joe/Rita Vella  
**Message:** **Be strong because God is good.**  
**Action:** **Share an experience when you remained strong and firm inspite of your trials.**  
**Next Meeting:** **Saturday, 6 Oct at Vella's place, 31 Osborne Road, Marayong**

**Bible Cell:** **St. John Paul II**  
**Facilitators:** Bro Cezar and Sis Myra Estrera **Deputies:** Sam/Siony Singh  
**Members:** Col/Shonee Attwood, Mary Bonavita, James Daas, Lalaine Dunuan, Jun/Vita Hurtado  
**Message:** **Come and follow Me.**  
**Action:** **What have I done to follow Christ's invitation?**  
**Next Meeting:** **Sunday, 21 or 28 Oct, 2:00-4:00pm at Estrera's residence**

**Bible Cell:** **St Joseph**  
**Facilitators:** Bro David and Sis Mel Bustamante **Deputies:** Edgar/Jeanne Reyes  
**Members:** Lia Banzuelo, Leighton Farrell, Analisa Limguangco, Nenette Motio, Marilou van Asten  
**Message:** **NIL**  
**Action:** **NIL**  
**Next Meeting:** **TBA**

**Bible Cell:** **St. Padre Pio**  
**Facilitators:** Bro Tony and Sis Marilyn Villa **Deputies:** Nards/Doris Barrios  
**Members:** Danny/Linda Aguas, Mirza Alata, Boy/Ghie Emperado  
**Message:** **NIL**  
**Action:** **NIL**  
**Next Meeting:** **TBA**

**Bible Cell:** **St. Paul**  
**Facilitators:** Bro Marcial and Sis Tet Cacdac **Deputy:** Milabel Estrera  
**Members:** Soc Amos, Efren/Lorie Atienza, Ferdie Chin, Lucy Dewi, Merlie/Nori Domingo, Glen/Charmaine D'Silva, Erna Sow  
**Message:** **NIL**  
**Action:** **NIL**  
**Next Meeting:** **TBA**

**Ready, Get Set, *GROW*: from Growth Ministry  
Towards a Biblical Definition of Spiritual  
Formation: Romans 12:1-2 ... (Continued from last issue)**

**Explanation of Romans 12:1-2  
Romans 12:2: The Renewing of the Mind**

***Spiritual formation enables the believer to act in accordance  
with God's will.***

The ultimate goal Paul describes in v. 2 is that the believer would live in light of God's will, which is good, pleasing to him, and perfect. The specific argument is for the mind to be renewed so the believer can approve appropriately what God would desire with the clear implication that the believer would then live in light of God's revealed will. One of the most important changes in a believer's life is transformation which enables one to recognize the truth of what Paul asserts about God's will. So often believers know God's will but do not do it precisely because they do not believe that God's will is truly the best path for them. Spiritual formation addresses this disconnection by addressing the will, the emotions, and the attitudes and how those influence behavior. The conviction of spiritual formation, born out by both the testimony of Scripture and the crucible of life experience, is that when the inner person is transformed in the way God desires, the actions of the outer person will very naturally and appropriately follow suit. Thus spiritual formation enables a believer to act in accordance with God's will by changing the mind first and then the actions next.

***Conclusion: A further Revised Definition of spiritual  
formation***

In closing, the investigation of [Romans 12:1-2](#) opens the door for a better understanding of exactly what spiritual formation involves and ultimately what it strives to attain. In light of what has been discussed related to the meaning of the passage, I wish to offer a revised definition of spiritual formation in light of the fresh light thrown on it by [Romans 12:1-2](#): "An act of worship in response to God's mercy and grace which involves the intentional transformation of the character to be like Christ and the intentional transformation of the actions to conform to God's will."

<sup>1</sup> This truth is usually stated in a negative form as a problem to avoid in study of the Scriptures: the word-concept fallacy. This fallacy is invoked when a Bible student assumes that they have exhaustively studied a concept when they have instead exhaustively studied a word. A good example of this is the concept of God's reign over the world as its king. This concept is very common in Scripture, and only sometimes associated with the words "king" or "kingdom." To exhaustively study this concept, one would need to find passages which contain "king" and "kingdom," but also "prince," "ruler," perhaps "father," and even "shepherd" in some instances. The primary lesson in terms of method is that to study a concept one must cast a very wide net and filter the results carefully. An excellent text which deals with this and many other common exegetical errors is D. A. Carson, *Exegetical Fallacies*, 2d ed. (Grand Rapids: Baker, 1996).

<sup>2</sup> The article is available at <http://www.bible.org/node/4211>.

<sup>3</sup> Unless indicated otherwise, all translations are taken from the NET Bible.

<sup>4</sup> This is an interesting example of strong consistency among English translations. The translation given here is from the NET Bible, but it is in no way unique in its use of the English verb "transform" to translate the Greek verb μεταμορφώω. A great majority of English translations use this same term, including the KJV, NKJV, NASB, NIV, RSV, NRSV, HCSB, and NLT. Two English translations which do not are S. H. Hooke, ed., *The Bible in Basic English* (Cambridge: Cambridge University Press, 1949): "but be changed and made new in mind"; and the Douay-Rheims version ("but be reformed in the newness of your mind").

<sup>5</sup> See the prior essay for some works which use this word within a definition of spiritual formation.

<sup>6</sup> Worthwhile to state here are two points: (1) I am not yet addressing the issue of practice, as my conviction is that the definition must be accurate from a biblical standpoint before the practice can be addressed. (2) As I stated before, my overarching goal for this and my other essays on spiritual formation is to provide a firm exegetical foundation for the discipline as it is currently practiced in evangelicalism. My prayer is that my investigation will allow Scripture to inform and correct our practice. See my prior essay, "Orientation to Spiritual Formation with Special Reference to the New Testament," for my initial comments on this need.

<sup>7</sup> These divisions are capable of many more legitimate subdivisions, but for the sake of simplicity these will suffice for present purposes.

<sup>8</sup> See this argument as well in Thomas R. Schreiner, *Romans*, Baker Exegetical Commentary on the New Testament, vol. 6 (Grand Rapids: Baker, 1998), 640; C. E. B. Cranfield, *The Epistle to the Romans*, ed. J. A. Emerton and C. E. B. Cranfield, International Critical Commentary (Edinburgh: T&T Clark, 1975-79), 2:595.

<sup>9</sup> This is the translation of the KJV and many other English translations, but for reasons which will be discussed below, it is not the best translation.

<sup>10</sup> See the discussion below on the participle ζῶσαν for a short treatment of this point.

<sup>11</sup> The argument I would make to support this is based on what I would view as a broad interpretive key for Scripture: The higher the level of abstraction, the more applicable the point made will be to a variety of situations.

<sup>12</sup> This word is not translated in the NET Bible for reasons of English style.

<sup>13</sup> Paul uses παρακαλέω frequently in his writings (54x), sometimes at key junctures as here (e.g., [2 Corinthians 10:1](#); [Ephesians 4:1](#); [1 Thessalonians 4:1](#); [1 Timothy 2:1](#)).

<sup>14</sup> οἰκτιρμός is part of a word group with a fairly unified meaning. The verb οἰκτιρῶ means "to have compassion on someone." The adjective οἰκτιρῶν means "merciful, compassionate." The nouns οἰκτιρμός, οἰκτιρημα (which occurs 1x in the LXX), and

(Continued on page 8)



**Conclusion: A further Revised Definition of spiritual formation**  
(Continued from page 7)

οἰκτιρμοσύνη (which does not occur in biblical Greek and is extremely rare otherwise) mean “mercy, compassion.” This word group is not common in the NT: οἰκτιρμός occurs 5x; οἰκτιρμῶν 3x; οἰκτίρω 2x. It is much more common in the LXX: οἰκτίρημα occurs 1x; οἰκτιρμός 37x; οἰκτιρμῶν 17x; οἰκτίρω 37x. This word occurs frequently with reference to God’s compassion or mercy (it is used very frequently in the Psalms, for example).

<sup>15</sup> So Cranfield, *Romans*, 2:595–96.

<sup>16</sup> This argument is also reinforced by the semantics of the command. It is reasonable to view παρακαλῶ + an aorist infinitive as equivalent to an aorist imperative, which often carries the force of a very solemn command (see Daniel B. Wallace, *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament* [Grand Rapids: Zondervan, 1996], 720–21).

<sup>17</sup> BDAG s.v. παρίστημι 1.d states that this word functions “as a t.t. [technical term] in the language of sacrifice.”

<sup>18</sup> See BDAG s.v. παρίστημι 1.a.

<sup>19</sup> This is contrasted nicely with the use of the word “mind” in the next verse. Thus these verses together constitute a plea that believers submit their entire person to God for his service.

<sup>20</sup> The word ζῶσαν is a participle from the verb ζάω, while the words ἁγίαν and εὐάρεστον are true adjectives.

<sup>21</sup> This is indicated both by order relative to the noun (i.e., the question is whether the adjectival modifier precedes or follows the noun) and by the presence or absence of the article. In this instance all three modifiers follow the noun, and the article is nowhere to be found in the construction. The Greek reads θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ θεῷ, literally “[present your bodies as a] sacrifice living holy acceptable to God.” Adjectives can be attributive or predicate to a noun; an attributive adjective describes a noun (e.g., “the tall man”) while a predicate adjective asserts something about it (e.g., “the man is tall”). The difference between the attributive and predicate adjective is defined well by A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, 4th ed. (Nashville: Broadman, 1934), 656: “The distinction between the attributive adjective and the predicate adjective lies in just this, that the predicate presents an additional statement, is indeed the main point, while the attributive is an incidental description of the substantive about which the statement is made.” The difference is one of discourse and clause construction: The predicate adjective is the main point, while the attributive adjective is ancillary to the main point.

<sup>22</sup> Many people are familiar with the following statement regarding this passage: “The problem with living sacrifices is that they keep crawling off the altar.” Humorous, yes, but almost beside the point as far as Paul is concerned.

<sup>23</sup> Schreiner, *Romans*, 644.

<sup>24</sup> See BDAG s.v. ἅγιος 1.a and b.

<sup>25</sup> Other related words (εὐαρεσθημα, εὐαρεστήριος, εὐαρεστήσις, εὐαρεστητέον, εὐαρεστία, εὐαρεστικός) do not occur in the New Testament.

<sup>26</sup> God is explicitly mentioned as the object in [Romans 12:1](#); [14:18](#); [2 Corinthians 5:9](#); [Ephesians 5:10](#); [Philippians 4:18](#); [Colossians 3:20](#) (in a prepositional phrase with ἐν); [Hebrews 11:5](#); [12:28](#); [13:21](#) (in a prepositional phrase with ἐνώπιον). He is clearly implied in [Romans 12:2](#) and [Hebrews 11:6](#), and in [Hebrews 13:16](#) God is the subject of εὐαρεστέω in the passive. Only in [Titus 2:9](#) is God not in view; there a human master is the one who is pleased.

<sup>27</sup> It does not occur at all in the LXX.

<sup>28</sup> Douglas J. Moo, *The Epistle to the Romans*, ed. Gordon D. Fee, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1996), 754.

<sup>29</sup> See Schreiner, *Romans*, 646, for a fuller argument of this point. Some biblical parallels are pertinent here. [1 Corinthians 10:31](#) reads, “So whether you eat or drink, or whatever you do, do everything for the glory of God.” [Colossians 3:17](#) reads, “And whatever you do in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.” These verses affirm the basic point of Paul’s argument in [Romans 12:1](#).

<sup>30</sup> Cranfield, *Romans*, 2:601.

<sup>31</sup> I have divided the verses into different sections simply to make it easier for the reader to track with my train of thought through this essay.

<sup>32</sup> A clear example which illustrates this use is found in [Matthew 12:32](#): “Whoever speaks a word against the Son of Man will be forgiven. But whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come [οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι].”

<sup>33</sup> Some texts which exemplify this use are [1 Corinthians 2:6](#): “Now we do speak wisdom among the mature, but not a wisdom of this age or of the rulers of this age, who are perishing”; [2 Corinthians 4:4](#): “among whom the god of this age has blinded the minds of those who do not believe so they would not see the light of the glorious gospel of Christ, who is the image of God”; [Galatians 1:4](#): “who gave himself for our sins to rescue us from this present evil age according to the will of our God and Father.”

<sup>34</sup> Interestingly [Luke 9:29](#) does not use this term to describe Jesus’ transfiguration. There it is stated in a more general way: καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων; “and it happened that while he was praying, the appearance of his face became different, and his clothes gleamed white as lightning.”

<sup>35</sup> This is in keeping with the first definition listed in BDAG s.v. μεταμορφῶ: “to change in a manner visible to others, be transfigured.”

<sup>36</sup> The use in [2 Corinthians 3:18](#) will be discussed much more fully in the next essay.

(Continued on page 9)



**Conclusion: A further Revised Definition of spiritual formation**  
(Continued from page 8)

<sup>37</sup> ἀνακαινίζω occurs once (Hebrews 6:6), ἀνακαινίσκω occurs twice (2 Corinthians 4:16; Colossians 3:10), and ἀνακαινισμός occurs twice (here in Romans 12:2; Titus 3:5). The verb ἀνακαινίζω also occurs five times in the LXX, where it does not always have a positive connotation: In 1 Maccabees 6:9 “grief” is “renewed” in the sense that it is an emotion that is constantly present, and in Psalm 38:3 (39:2 in the English text) “pain” is “renewed” in that it grows within the individual. In the other three occurrences, though, a positive connotation is clearly present (Psalm 102:5 [103:5 English text]; 103:30 [104:30 English text]; Lamentations 5:21).

<sup>38</sup> Titus 3:5 is the other verse where the noun ἀνακαινισμός occurs; there the Holy Spirit is mentioned specifically as an agent of the renewal: “he saved us not by works of righteousness that we have done but on the basis of his mercy, through the washing of the new birth and the renewing of the Holy Spirit.” Paul does not mention the Holy Spirit in Romans 12:2, but a strong argument can be made that the work of the Holy Spirit is assumed here because of the dependence of chapters 12 and following on the entire argument of chapters 5–8.

<sup>39</sup> It only occurs three times outside of Paul’s writings (Luke 24:45; Revelation 13:18; 17:9). Paul uses the word 21x.

<sup>40</sup> So BDAG s.v. νοῦς 2.

<sup>41</sup> This is an example of the difference between *sense* and *referent*. The *sense* of a word (or expression) is its meaning; the *referent* is what the word refers to in reality. The question here is, what is the exact process inside the individual which corresponds to “the renewing of the mind”?

<sup>42</sup> The construction is εἰς το + infinitive, and this is well attested as both purpose and result. The first question should be what is the difference in meaning between the two ideas; the second question is which Paul intended at this juncture.

<sup>43</sup> Clearly τοῦ θεοῦ is a subjective genitive.

<sup>44</sup> The phrase which includes the adjectives ( τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον) can be interpreted either as the adjective in a second attributive construction modifying “the will of God” or as a substantive phrase in apposition to “the will of God.” It is very rare to have three adjectives modifying the noun in second attributive position; for this reason it is more likely that the adjectives are meant to be taken as substantives in apposition to “the will of God.”

<sup>45</sup> In other places in the NT God is described both as “good” (Matthew 19:17; Mark 10:18; Luke 18:19) and “perfect” (Matthew 5:48). God himself is clearly the object of “well-pleasing,” meaning that he is the one who is pleased by a particular action.

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**It's Joke Time!**



Question: What’s the best thing about Switzerland  
Answer: I don’t know but the flag is a big plus!

Job interviewer: “And where would you see yourself in five years’ time Mr. Jeffries?”

Me: "Personally I believe my biggest weakness is in listening."

The police stop an old guy in questionable condition at 1 am.

-  
“What are you doing out so late, sir?” asks the police officer.

-  
“I’m going to a seminar on ‘The harmful effects of alcohol’,” replies the man.

-  
“Are you pulling my leg or something?!” says the police officer, „who would hold a seminar like that at this hour?!”

-  
The man sighs, “my wife.”

A camel meets an elephant. The elephant asks jokingly: “Why do you have two breasts on your back?” The camel replies: “With a face like yours, I’d just shut up.”

Where do you bring horses that are sick?

-  
To the horsepital.

What do you call a totally unimportant elephant?

-  
An Irrephant.

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## SECRETARIAT (SERVICE MINISTRY) PRESENTS OUR BIRTHDAY AND WEDDING ANNIVERSARY CELEBRANTS

Best wishes to the following couples who celebrate  
their wedding anniversaries this month:

<b>Marcial and Tet Cacdac</b>	<b>2 Oct</b>
<b>Ding and Dory Rivera</b>	<b>3 Oct</b>
<b>Ed and Pam Danao</b>	<b>22 Oct</b>



Many happy returns to the following brothers  
and sisters who celebrate their birthdays this month:

<b>Pilar Balgos</b>	<b>12 Oct</b>	<b>Arturo San Diego</b>	<b>18 Oct</b>
<b>Leah Bernardo</b>	<b>15 Oct</b>	<b>Boy Emperado</b>	<b>23 Oct</b>
<b>Annie Atienza</b>	<b>16 Oct</b>	<b>Glen D'Silva</b>	<b>25 Oct</b>
<b>Tet Cacdac</b>	<b>17 Oct</b>		

### Prayers and Intercessory Ministry requests prayers for the following **HEARTS**:

#### **AILING HEARTS:**

Linda/Danny <b>AGUAS</b>	Freddie <b>LORENZO</b>
Mariliz <b>AGUAS</b>	Lorraine <b>MCHUGH</b>
Mercy <b>AQUINO</b>	Chloe Czarina <b>LU</b>
Doris <b>BARRIOS</b>	Mary Ann <b>MANALILI</b>
Nards <b>BARRIOS</b>	Nora <b>MOLINA</b>
Edita <b>BOROMEIO</b>	Belen <b>ORTIZ</b>
Solomon <b>CASSAR</b>	Emma <b>PEREZ</b>
Digna V. <b>CLARK</b>	Eugene <b>PEREZ</b>
Romy <b>DURANTE</b>	Boy <b>RAMIREZ</b>
Christian <b>EMPERADO</b>	Ann <b>RAMOS</b>
Vangie <b>ENRIQUEZ</b>	Anna Rizza <b>RAMOS</b>
Rose <b>FERNANDES</b>	Ernesto <b>SAYO</b>
Lucy <b>FERNANDO</b>	Joseph <b>TAN</b>
Gus <b>FERRER</b>	Candido <b>VELASCO</b>
Nicole <b>GAN-BARDIZ / ELI</b>	Henie <b>VELASCO</b>
Romy <b>GAPUD</b>	Eva <b>VELEZ</b>
Boy <b>GATCHALIAN</b>	Romualdo <b>VERDAN</b>
Julie <b>GATT</b>	Maribel <b>WASLOWICZ</b>
Mariles <b>HOLLERO</b>	Lyn <b>WRIGHT</b>
Danilo <b>JIMENEZ, Sr.</b>	Alan <b>YUEN</b>
Milagros <b>LAXAMANA</b>	<b>ALL SENIORS</b>

#### **HEARTS BORN TO ETERNAL LIFE:**

Francisco (Paquito) **GARCIA**  
Domingo **GATCHALIAN**  
Ferdie **MEJIA**  
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Belen (Bhey) **VALLADORES**

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