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Pastor Steve

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Bishop Johnson

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Between The Old
And The New New
Wine in Old
Wineskins:*

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New Wineskins
(Isaiah 60:7)~~

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wineskins

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Wine Skins **New**

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NEW WINESKINS

The logion of

Jesus 1. A word

from the Lord

Jesus can illumi-

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nate the journey
of consecrated
life in the face
of the
challenges of
our time and in
the spirit of
the renewal
called for by
the Sec-ond
Vatican Council:
new wine in
fresh skins (Mk
2:22). This

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sapiential
expression from
the Lord is
attested for in
all of the
Synoptics,

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VATICANA

If he does, the
new wine will
burst the skins,
the wine will

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run out, and the wineskins will be ruined. No, new wine must be poured into new wineskins." -

Luke 5:37-38.

Jesus is still scandalous and intoxicating.

The problem is that we who claim to follow him—no matter

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our status or
stage in
life—are so
prone to pour
the new wine of
his life and
word into the
old rotten skins
of
“Churchianity”
that cannot
contain it,
ruining both in
the process.

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**New Wine, New
Wineskins**

“No one sews a piece of unshrunk cloth on an old garment. If he does, the patch tears away from it, the new from the old, and a worse tear is made. And no one

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puts new wine
into old
wineskins. If he
does, the wine
will burst the
skins—and the
wine is
destroyed, and
so are the
skins. But new
wine is for
fresh
wineskins.” -

Mark 2:21-22

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Congregation for
Institutes of
Consecrated Life
and Societies of
Apostolic Life.

£4.95. What are
the challenges

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facing those who respond to the call of Pope Francis to reform religious orders? This document presents guidelines for consecrated life in an effort to renew the Church.

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New Wine in New Wineskins | Catholic Truth Society

Neither do
people pour new
wine into old
wineskins. If
they do, the
skins will
burst; the wine
will run out and
the wineskins
will be ruined.

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No, they pour
new wine into
new wineskins,
and both are
preserved."

(Matthew 9:
14-17) .

**What is the
Meaning of
Jesus' Parable
of the New Wine
in ...**

Jesus is the New

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wine - the New
wineskins are
the new veins
that a Christian
receives when he
or she is born
again. God makes
you a New person
with New veins,
with New
Blood/New Wine
which is Jesus
flowing in our
veins - we

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receive in New Life
– we receive the
DNA of Jesus and
New veins for
the New wine or
blood that
flows.

**What does Jesus
mean by 'new
wineskins'? |**

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wineskins – The

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consecrated life
and its ongoing
challenges since
Vatican II.

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When wine is
new, it is in a
state of
fermentation. It
bubbles and
expands as the

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Wine In New

fermentation
gases are
released. A

fresh, pliable
wineskin can
absorb such
expansion and
slowly age-with
the wine until
the fermentation
process is
complete. To put
fresh wine into
an old wineskin,

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Wine In New
Wineskins
however, is
asking for
trouble.

Putting New Wine Into Old Wineskins | Unity

But they put new
wine into new
wineskins, and
both are
preserved." -
Matthew 9:16-17.

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Wine In New
Wineskins

God is always doing a new thing in our lives. The thing is, we can't experience them fully and benefit from them the way we are intended to if we aren't ready for them. In fact, we will even suffer from

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these new things
if we aren't
ready for them.

The Lord Jesus
said that old
wineskins will
burst when new
wine is poured
on them.

**How you can be a
new wineskin for
God's new wine**

New wine has

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never been here before. The word new when talking about wineskins is kainos which means 'new in quality (innovation), fresh in development or opportunity, not found exactly like this before.'

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Wine In New
Wineskins

word suggests
that the
wineskin can be
renewed. An old
wineskin can be
repurposed
through
innovation.

**No One Pours New
Wine Into Old
Wineskins |
Restoring the
Wells**

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And no one pours
new wine into
old wineskins.
Otherwise, the
wine will burst
the skins, and
both the wine
and the
wineskins will
be ruined. No,
they pour new
wine into new
wineskins."

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**Mark 2:22 And no
one pours new
wine into old
wineskins. If**

...

In his
commentary on
Matthew, Mark,
and Luke, John
Calvin states
that the old
wineskins and
the old garment
represent Jesus'

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disciples, and the new wine and unshrunk cloth represent the practice of fasting twice a week. Fasting this way would be burdensome to the new disciples, and would be more than they could bear.

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**New Wine into
Old Wineskins -
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The Verse: New
Wine, New
Wineskins; The
new wine
contains the
teachings and
actions of
Jesus. There is
a temptation to
go back to the

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old wine (‘‘The
old is good,’’ Lk
5:39) as a
secure life.

There is a need
to create
structures to
preserve,
breathe and then
share the new
challenges of
life. Spiritual
Renewal since
Vatican II

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**New Wine in New
Wineskins -
Magnet Magazine**

The new wine is
the life of
Jesus and the
new wineskin is
the church that
Jesus builds.
The New Wine. At
the marriage in
Cana, where
Jesus was

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present, the old
wine ran out.

The old wine was
made with human
effort, over a
period of many
years - but it
could not meet
the need. This
is a parable of
life under the
law - the old
covenant. The
old wine runs

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Wine In New
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out; and the
Lord has to wait
until it runs
out before He
can give us the
new wine.

**New Wine In New
Wineskins |
cfcindia,
Bangalore**

The new wine is
the new life of
grace we have

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Wineskins

been blessed
with in
abundance and
the old
wineskins are
our old fallen
natures and the
old law. What
Jesus is telling
us is that if we
wish to receive
His grace and
mercy in our
lives we must

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allow Him to
transform our
old selves into
new creations
and embrace the
new law of
grace.

New Wine into New Wineskins - Catholic Daily Reflections

Matthew 9.17

"Neither do men

Page 40/84

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Wineskins

pour new wine
into old
wineskins. If
they do, the
skins will
burst, the wine
will run out and
the wineskins
will be ruined.
No, they pour
new wine into
new wineskins,
and both are
preserved."

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Wineskins -
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And no one puts
new wine into
old wineskins;
otherwise the
new wine will
burst the skins
and will be
spilled, and the
skins will be
destroyed. But

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new wine must be put into fresh wineskins" (Luke 5:36-38). Both of these parables were based on behaviors that were commonplace in the culture of Jesus.

**Following Jesus
Today: New Wine**

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and New
Wineskins – De

...

For the new wine
would burst the
wineskins,
spilling the
wine and ruining
the skins. 38

New wine must be
stored in new
wineskins. 39

But no one who
drinks the old

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Wine In New
Wineskins

wine seems to want the new wine. 'The old is just fine,' they say." New wine can be put into an old wineskin but you will lose the wine and the wineskin will be ruined.

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God wants to do a new thing in the African American Church. Author, Douglas Powe suggests that the African American church, while once the bedrock of the community, is no longer on the radar for many. During the Civil

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Rights movement
African American
churches

initiated and
even shaped
transformation
for an entire
country, well
beyond their own
walls. In this
post-Civil
Rights era the
power of many
African American

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churches remains
mired in the
assumptions and
practices of the
past, thereby
making them
invisible to
their
surrounding
communities. New
Wine, New
Wineskins helps
African American
congregations

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Understand and benefit from the cultural shifts we are now experiencing. Many African American churches once thought they were immune to the cultural shock waves in our streets and neighborhoods.

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They simple
argued that they
have always been
all about
participation
and being
relational; yet
like many
churches, their
numbers continue
to decline.

African American
churches must
find a way to

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reclaim their
missional
orientation,
while at the
same time
remaining true
to their
historical
identity and
witness of
speaking truth
to power. The
worthy goals of
justice and

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Bringing the
Good News of
Jesus Christ in
this time,
requires new
practices and
fresh ideas—new
wine. The old
framework just
won't work any
more. We need
new wine skins.

Exploring the
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roots of
resurgent
evangelicalism

in the United
States, Stephen
Warner tells the
story of one
small-town
church from 1959
to 1982, the
Presbyterian
Church of
Mendocino,
California. This

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book chronicles
the actions of
the men and
women who
struggled with
and against one
another to shape
their church.

While speaking
out against the
status quo of
his day, Jesus
referred to

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himself and his
message as new
wine poured out
into new
wineskins. Today
consecrated life
is living a time
of deep change
and is
discovering the
"new wine":
Where shall we
put this wine,
in old wineskins

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Wineskins

or in new
wineskins? These
guidelines test
the wineskins
made to preserve
the new wines
that the Spirit
continues to
give to his
Church, inciting
us to initiate
changes through
concrete action
in the short and

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long term. It is
an exercise in
"ecclesial
discernment"
through which
consecrated men
and women are
called to
undergo new
changes so that
ideals and
doctrine become
real in our
lives: systems,

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structures,

diaconia,

styles,

relationships

and language.

These guidelines

are the product

of what emerged

from the events

held during the

Year of

Consecrated

Life.

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This collection
of essays
provides
samplings of a
theological
engagement of
culture that
Paul Louis
Metzger has been
developing over
the years in his
work as founder
and director of
The Institute

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for the Theology
of Culture: New
Wine, New
Wineskins at
Multnomah
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Metzger espouses
an incarnational
over against a
predominantly wo
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or market-driven
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approach to
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welcomed by
those analyzing
and developing t
heological-
cultural
paradigms and
engaging key
issues in the
contemporary
setting.

These Guidelines
are brought
together as an

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exercise in
evangelical
discernment,
wherein we
strive to
recognize - in
the Light of the
Spirit - a call
for religious
men and women
which God causes
to resound in
our historical
and social

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Issues in
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Theology offers
a snapshot of
how the new
generation of
Catholic moral

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theologians
understands not
only topics in
the field, but
the effects of
their own
identity and
formation on
their treatment
of those topics.
The distinctive
contribution of
this volume is
the interweaving

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of three key
concerns, all of
which arise out
of a critical
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on the task of
moral theology
today: the
character and
adequacy of
training and
ongoing
formation in the
field of

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theology, the
purpose and
nature of
teaching
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the fittingness
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Catholic moral theologians are doing, and how they can do what they do better.

What Do the Five Points of Calvinism Really Mean? Many have heard of Reformed theology, but may not be

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certain what it is. Some references to it have been positive, some negative. It appears to be important, and they'd like to know more about it. But they want a full, understandable explanation, not

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a simplistic
one. What Is
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Theology? is an
accessible
introduction to
beliefs that
have been
immensely
influential in
the evangelical
church. In this
insightful book,
R. C. Sproul

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walks readers through the foundations of the Reformed doctrine and explains how the Reformed belief is centered on God, based on God's Word, and committed to faith in Jesus Christ. Sproul explains the

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five points of
Reformed
theology and
makes plain the
reality of God's
amazing grace.

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talks and
articles given

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by the author to
religious
sisters over the
last few years
intended to
develop a new
concept of
religious life
for women's
orders of the
future.

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WINESKINS HAS
OFFERED AN
OPPORTUNITY for
young Catholic
moral
theologians to
engage in shared
work and
conversation.
Here, the fruits
of these labors
are gathered
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homosexuality,
to contraception
and natural
family planning,
to the promises
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"the theology of
the body." The
authors display
a fresh
engagement with

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Watchman Nee's writings have become well known for their deep spiritual insight among Christians in many nations for many years. Through these volumes a full understanding of his balanced and

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proper view
concerning the
Bible and the
spiritual life
can be
accurately
appreciated.

This new
compilation and
retranslation of
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shed new light
on the reader's
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