



OPENNESS TO NEW THINGS RATHER THAN CLINGING TO OLD WINE

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AT THE END OF THE GOSPEL reading, Jesus comments, “No one who has been drinking old wine desires new, for he says, ‘The old is good.’” This reflects a familiar human experience. But what is good in old wine? For one, it is mature. Old wine has aged, allowing its flavors and aroma to develop. It has depth and refinement that come only with time. Secondly, it is comfortable. There is no risk in choosing what one has always enjoyed. It represents security and predictability.

This is not simply true of wine; it is also true of the human heart. We naturally gravitate toward what is familiar. Old habits, old ways of thinking, old traditions, and old comforts give us a sense of security. Even when God invites us to something better, we often hesitate because change requires trust. We would rather hold on to what we know than venture into the unknown.

The Pharisees struggled with this. They were so attached to their religious customs that they failed to recognize the new work God was doing through Jesus. Their attachment to the “old wine” prevented them from tasting the richness of the “new wine” of the Gospel. They would rather give premium to their long prayers and frequent fasting as a way of being justified before God rather than embracing the way of Jesus which is that of rejoicing in the love and mercy of the Father and in the salvation that Jesus opens to all.

In truth, Jesus does not reject what is old. He too practices prayer and fasting. The Old Testament prepared the way for the New, just as tradition provides the foundation for growth. The problem arises when our attachment to the old becomes so rigid that we refuse God’s new invitations.

To people weighed down by the past, God says, “Remember

not the former things, nor consider the things of old. Behold, I am doing a new thing; now it springs forth, do you not perceive it?” (Is 43:18–19). The challenge is to cultivate spiritual openness. We honor the past and learn from it, but we do not cling to it so tightly that we miss what God is doing today. Faith means asking each day: “Lord, what new thing are you doing in my life, in the Church, and in the world? Give me the eyes to perceive it and the courage to follow where you lead.”

Authentic Christian faith treasures the past while remaining open to the future God is unfolding. Every day, the Lord pours new wine into our lives—new insights, new opportunities to serve, new ways of loving, and new calls to conversion. The question is whether our hearts have become new wineskins, flexible enough to receive his grace.

THE INTRODUCTORY RITES

Entrance Antiphon

(Ps 33:11, 10)

(Recited when there is no opening song.)

The designs of his Heart are from age to age, to rescue their souls from death and to keep them alive in famine.

Greeting

(The sign of the cross is made here.)

P—The Lord be with you.

All—And with your spirit.

Introduction

(These [or similar words] may be used to address the assembly.)

P—In today's Gospel, Jesus speaks of new wine poured into new wineskins. Through this simple image, he teaches that his coming brings the newness of God's Kingdom. To receive this new life, we need hearts that are open, humble, and willing to be transformed. Let us ask for the grace to become "new wineskins," ready to receive Christ and live the Gospel with renewed faith and love.

Penitential Act

P—Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries. *(Pause)*

All—I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do, *(striking your breast)* through my fault, through my fault, through my most grievous fault; therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

P—May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

All—Amen.

P—Lord, have mercy.

All—Lord, have mercy.

P—Christ, have mercy.

All—Christ, have mercy.

P—Lord, have mercy.

All—Lord, have mercy.

Collect

P—Let us pray. *(Pause)*

Clothe us, Lord God, with the virtues of the Heart of your Son and set us aflame with his love, that, conformed to his image, we may merit a share in eternal redemption.

Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.

All—Amen.

LITURGY OF THE WORD



Reading (1 Cor 4:1-5) *(Sit)*

We are called to exercise discernment about actions when necessary, but to avoid condemning people or claiming to know their inner motives. We should leave the final judgment to God, who alone judges with complete knowledge, justice, and mercy.

A reading from the first Letter of Saint Paul to the Corinthians

BROTHERS AND SISTERS: Thus should one regard us: as servants of Christ and stewards of the mysteries of God. Now it is of course required of stewards that they be found trustworthy. It does not concern me in the least that I be judged by you or any human tribunal; I do not even pass judgment on myself; I am not conscious of anything against me, but I do not thereby stand acquitted; the one who judges me is the Lord. Therefore, do not make any judgment before the appointed time, until the Lord comes, for he will bring to light what is hidden in darkness and will manifest the motives of our hearts, and then everyone will receive praise from God.

—The word of the Lord.

All—Thanks be to God.

Responsorial Psalm (Ps 37)

R—The salvation of the just comes from the Lord.

1. Trust in the LORD and do good, that you may dwell in the land and be fed in security. Take delight in the LORD, and he will grant you your heart's requests. **(R)**

2. Commit to the LORD your way; trust in him and he will act. He will make justice dawn for you like light; bright as the noonday shall be your vindication. **(R)**

3. Turn from evil and do good, that you may abide forever. For the LORD loves what is right, and forsakes not his faithful ones. Criminals are destroyed and the posterity of the wicked is cut off. **(R)**

4. The Salvation of the just is from the LORD; he is their refuge in time of distress. And the LORD helps them and delivers them; he delivers them from the wicked and saves them, because they take refuges in him. **(R)**

Alleluia (Jn 8:12) *(Stand)*

All—Alleluia, alleluia. I am the light of the world, says the Lord; whoever follows me will have the light of life. Alleluia, alleluia.

Gospel (Lk 5:33-39)

P—A reading from the holy Gospel according to Luke

All—Glory to you, O Lord.

THE SCRIBES AND PHARISEES said to Jesus, "The disciples of John the Baptist fast often and offer prayers, and the disciples of the Pharisees do the same; but yours eat and drink." Jesus answered them, "Can you make the wedding guests fast while the bridegroom is with them? But the days will come, and when the bridegroom is taken away from them, then they will fast

in those days." And he also told them a parable. "No one tears a piece from a new cloak to patch an old one. Otherwise, the new wine will burst the skins, and it will be spilled, and the skins will be ruined. Rather, new wine must be poured into fresh wineskins. And no one who has been drinking old wine desires new, for he says, 'The old is good.'"

—The Gospel of the Lord.

All—Praise to you, Lord Jesus Christ.

Homily (Sit)

Prayer of the Faithful

P—Let us pray to the Lord Jesus, whose heart is filled with immense love, that we may be granted the grace of his protection, strength to bear our trials, and light in our doubt and darkness.

R—Lord, hear our prayer.

C—May the joy of Christ shine in the faces of the faithful attending the wedding banquet rather than the sadness of those coming from the funeral wake. We pray. **(R)**

C—May the grief of people who endure great suffering slowly revive as a quiet yet firm trust in the Lord. We pray. **(R)**

C—May we have a new heart and new mentality to contain the freshness of the novelty of the Gospel message. We pray. **(R)**

C—May the Lord Jesus, meek and humble of heart, give rest to those overly burdened, and restore to them the joy of living. We pray. **(R)**

C—May our departed brothers and sisters sit at the banquet of heaven that the Lord has prepared for his faithful ones. We pray. **(R)**

P—Loving Father, may our fasting and deprivations not lead to unhappiness, but to the joy of sharing in Jesus' redemptive mission, so that we may someday sit at table in your Kingdom. Grant this through Christ our Lord.

All—Amen.

LITURGY OF THE EUCHARIST



Presentation of the Gifts

P—Pray, brethren...

All—May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good and the good of all his holy Church.

Prayer over the Offerings (Stand)

P—O God, Father of mercies, who, because of the great love with which you loved us, with untold goodness gave us your Only Begotten Son, grant, we pray, that, being perfectly united with him, we may offer you worthy homage.

Through Christ our Lord.

All—Amen.

Preface: The boundless charity of Christ

P—The Lord be with you.

All—And with your spirit.

P—Lift up your hearts.

All—We lift them up to the Lord.

P—Let us give thanks to the Lord our God.

All—It is right and just.

P—It is truly right and just, our duty and our salvation, always and everywhere to give you thanks, Lord, holy Father, almighty and eternal God, through Christ our Lord.

For raised up high on the Cross, he gave himself up for us with a wonderful love and poured out blood and water from his pierced side, the wellspring of the Church's Sacraments, so that, won over to the open heart of the Savior, all might draw water joyfully from the springs of salvation.

And so, with all the Angels and Saints, we praise you, as without end we acclaim:

All—Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest. (Kneel)

Acclamation (Stand)

All—We proclaim your Death, O Lord, and profess your Resurrection until you come again.

THE COMMUNION RITE

The Lord's Prayer

All—Our Father...

P—Deliver us...

All—For the kingdom, the power and the glory are yours now and for ever.

Invitation to Peace

Invitation to Communion (Kneel)

P—Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.

All—Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

Communion Antiphon (Cf. Jn 7:37-38)

Thus says the Lord: Let whoever is thirsty come to me and drink. Streams of living water will flow from within the one who believes in me.

Prayer after Communion (Stand)

P—Let us pray. *(Pause)*

Made partakers in your Sacrament of charity, we humbly implore your mercy, Lord, that we may be conformed to Christ on earth and merit to be coheirs of his glory in heaven.

Through Christ our Lord.

All—Amen.

THE CONCLUDING RITES

P—The Lord be with you.

All—And with your spirit.

Prayer over the People

P—Bow down for the blessing. *(Pause)*

Grant, O Lord, we pray, that the Christian people may understand the truth they profess and love the heavenly liturgy in which they participate.

Through Christ our Lord.

All—Amen.

P—And may the blessing of almighty God, the Father, and the Son, (†) and the Holy Spirit, come down on you and remain with you for ever.

All—Amen.

Dismissal

P—The Mass is ended. Go and announce the Gospel of the Lord.
All—Thanks be to God.



PRAYER TO THE SACRED HEART OF JESUS

Divine Jesus, you have said, "Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you," behold me kneeling at your feet, filled with a lively faith and confidence in the promises dictated by your Sacred Heart and pronounced by your adorable lips. I come to ask this favor: *(Here silently mention your petitions.)*

To whom can I turn if not to you whose Heart is the source of all graces and merits? Where should I seek if not in the treasure which contains all the riches of your kindness and mercy? Where should I knock if not at the door through which God gives himself to us and through which we go to God? I have recourse to you, Heart of Jesus. In you I find consolation when afflicted, protection when

persecuted, strength when burdened with trials, and light in doubt and darkness.

Dear Jesus, I firmly believe that you can grant me the grace I implore, even though it should require a miracle. You have only to will it, and my prayer will be granted. I admit that I am most unworthy of your favors, but this is not a reason for me to be discouraged. You are the God of mercy and you will not refuse a contrite heart. Cast upon me a look of mercy, I beg of you, and your kind Heart will find in my miseries and weaknesses a reason for granting my prayers.

O Sacred Heart, whatever may be your decision with regard to my request, I will never stop adoring, loving, praising, and serving you. My Jesus, be pleased to accept this my act of perfect resignation to the decrees of your adorable Heart which I sincerely desire may be fulfilled by me and by all your creatures forever.

Sacred Heart of Jesus, I know that there is but one thing impossible to you: to be without pity for those who are suffering or in distress. Look upon me, I beg of you, dear Jesus, and grant me the grace for which I humbly implore you through the Immaculate Heart of your most sorrowful Mother. You have entrusted me to her as her child, and her prayers are all-powerful with you. Amen.

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