



60<sup>th</sup> Year

July 29, 2012

Pamphlet # 31 (3087)

## THE FEEDING OF THOUSANDS OF PEOPLE

### The feeding of the faithful people

Herod the tetrarch did not settle only in imprisoning the Precious Forerunner, but he proceeded to also behead him, in order to satisfy the desire of an unchaste girl. And when after a little while he learned about Jesus and the huge wonders which He was performing, he tried to also himself give his own interpretation about who Jesus is. Thinking that he would be saying something very important and distinct from the others, simultaneously however also on account of his cowardice and his guilt, he gave the silliest explanation about Jesus. He maintained that Jesus is the Precious Forerunner, who resurrected from the dead, and so for this reason He is doing so many great wonders.

When Jesus learned about this and avoiding the temptation of Herod trying out of fear and lack of respect for God to capture Him also, He departed with a boat to a wilderness place alone. However the pure and guileless people, when they were informed of Jesus's departure, followed Him on foot and caught up to Him on the other shore and remained with Him all that day, enjoying His teaching and being benefactored by His miraculous cures.

However, when the evening came, because the Lord could see their great faith, their self-denial and the fact that they were attached to His teaching without considering their hunger, He had compassion on them. So for this reason also He proceeded to His greatest miracle of the multiplication of the five loaves and of the two fish, in order to feed the thousands of people who were present there.

### Jesus the creator of the world

The place was wilderness and the distance to the inhabited areas great. However, He who nourishes the whole universe was present. God was present who created everything. By multiplying the breads with a simple blessing, He proved that it is He Himself who gives fruits to the earth and

who once gave the commandment and the earth blossomed “with the plant of grass”. Likewise by multiplying the fish, He revealed that He Himself in the beginning of creation with one word of His filled the waters with fish. He did not produce food for the people from nothing, but from the breads and the fish which were offered to Him, to show that matter is not evil and He does not reject it. As creator of it He honors it, He blesses it and uses it for the feeding and benefit of people.

## **The virtue of the Apostles**

The example of the Apostles is very didactic and reveals that Jesus did not select them by chance. It was they who first showed interest for the people and approached the Lord beseeching Him for them. They served in the distribution of food to the multitude of people. They also sufficed with few things. Whereas there were 12 in number, they had only five breads and two fish. And they offered these eagerly, when Jesus asked them for them. With this example of theirs they teach us that even if we have few material goods, we also ought to offer these, if necessary, to those who have need of them. So for this reason also, Jesus rewarded them and in the end every Apostle took one basket full of the pieces which were left over.

## **Spiritual and material food**

The multitude of people preferred the spiritual food which the Lord offered them with His teaching and they were indifferent towards the material food. So for this reason, the Lord and God took interest to feed them with material food also. And in feeding them in the body, simultaneously He also was nourishing their soul. By not offering them anything more than bread and fish, He was teaching them to be sufficient with few things and temperance. By placing them to eat on the ground, He taught them humility and simplicity. By distributing the same to everyone, without giving to the one more and to the other less He was exercising them in love and justice. Finally, making the meal common to everyone, He took them away from individualism and was training them to consider all the goods common.

Above all, with this miracle the Lord gives a practical and monumental lesson to the Christians of all ages. If in our life we place in the first category our faith in the true God and our love for His word, then God Himself will strive so that we are never lacking the necessary material goods. God did not become man, in order to offer us a pleasant and rich life here down on the earth. He came to give us Himself as spiritual food, so that by eating Him we can receive sanctification and eternal life. If we hunger and thirst for Christ, then we also inherit eternal life and we will never be deprived of the daily bread.

Archim. P. K.

# THE SUPPLICATORY CANNONS TO THE MOST HOLY THEOTOKOS

Text translation of the ever memorable Professor Andrew Theodorou (into modern Greek)

The Apostolic Ministry Circulates the luxurious and easily usable publication, "Supplicatory Canons of the Most Holy Theotokos, which includes the original text and a modern Greek translation of the University professor Andrew Theodorou (1923 – 2004). The outside cover is adorned with eight patron miraculous icon of the all holy Virgin Mary the Large Eyed, from the Sacred Monastery of the Dormition of the Theotokos Boura (Leontari, Arcadia).

The Supplicatory Canons of the Most Holy Theotokos are very ancient services, which are chanted for "healing of soul and body", in every affliction, as the names for whom the service is being performed are commemorated... they are distinguished in Small and Great Supplicatory Canon... the Small Supplicatory Canon is a poem of Theophanous the hymnographer, who goes by his monastic name Theostiriktos. This Canon must also be the older one at least in most of its portions, according to the professor N. Tomadaki. The other Supplicatory Canon, the Great one, is a work of Theodore the Second, King of Nicaea, dating from the middle of the 13th century. The content of the Supplicatory Canons of the All Holy Virgin Mary are the projection of the light bearing person of the Theotokos. For the believers to chant the mystery of the mother of God, who was worthy to give birth to the Son of God!

In the divine Scriptures the kingdom of the heavens is called the kingdom of God. When the angel brings the heavenly message to the Virgin Mary, he associates this kingdom with the divine person of Jesus Christ and says that it will be unending. "of his kingdom there shall be no end". Jesus Christ, beginning His work preaches the coming of the kingdom of the heavens. "The kingdom of the heavens has arrived".

So which and what is the kingdom of God? It is the unconfused unity and communion of the three persons of the Holy Trinity, and by extension the communion of people, and of them as persons. Only persons, as free beings, are able to make communion, because that which we call communion is not a mechanical gathering of individuals, but a free relationship and unity of persons. These persons are the Father, the Son and the Holy Spirit, the one God in heaven and the people on earth. Here we must add the angels also, because the angels also are spiritual personal beings. So the communion of the Father and of the Son and of the Holy Spirit, of God, of people and of angels is the kingdom of God.

Not a whatsoever political state and worldly governmental type, but a free communion of persons. This is the Church. The eucharistic gathering of the Church is the kingdom of the Father and of the Son and of the Holy Spirit.

From the book of Bishop Dionysius L. Psarianos (Metropolitan of Kozani) the Divine Liturgy, Apostolic Ministry Publication.