

It has been calculated that the foods which wind up in the pits of Europe suffice to feed Sub-Saharan Africa, the poorest area of our planet. It has also been calculated that the trash of the advanced countries suffices to solve the feeding problem of humanity. This data is not presented so that we can be circumstantially moved, and discuss with the hours theoretically. Nor again is their invocation occurring so that "some people" can be targeted, against whom we must "struggle". They completely indicate a prevailing and simultaneously inhuman train of thought of indifference and of advantage, which leads humanity to great pain and backwardness, so for this reason, it must also be abolished so that practical love can find an area and be developed.

Our Christ gathers the remnants, after everyone was satiated, in order to teach the measure in what we obtain. We all have the right for what we need, for us to live with dignity in this life. The extra however, does not belong to us, on the contrary, it is the cause that I have in my hands, to prove what I have in my heart. What is extra belongs to my indigent brother, and it lies to me to find a way to channel it to him. How discreetly Christ preaches even here for the gathering of what is extra. He does not allow squandering to prevail. He does not allow anything to be thrown away. He gathers, so as to be able to give. And this example of Christ, comprises the unshakable foundation upon which our Church builds for centuries now, its caring work, the excellent methodology in handling financial means, the absolute perspective in using material goods. And this example, awaits to find its copy in our own life.

Archimandrite I. N

**SUNDAY, AUGUST 14, 2016 8TH SUNDAY OF MATTHEW**, *Forefeast of the Dormition of our Most Holy Lady the Theotokos and Ever Virgin Mary, The Holy Prophet Michaias (Micah), Holy Hieromartyr Marcellus, Bishop of Apameia, Holy New Martyr Symeon of Trapezoundos (1653)*

**tone of the week** *Grave Tone*

**EOTHINON :** **Eighth Eothinon**

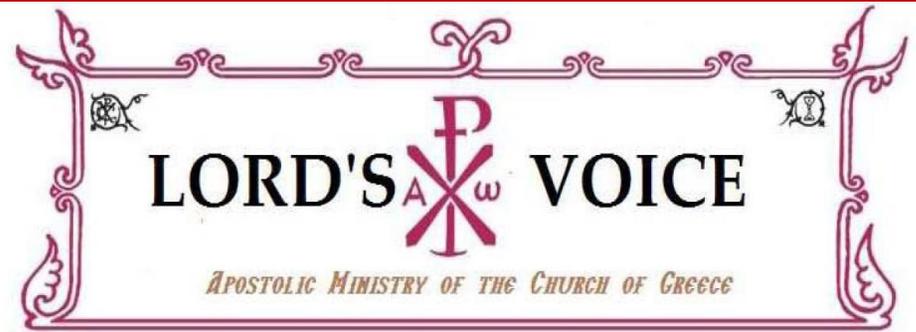
**EPISTLE:** *St. Paul's Letter to Corinthians 1:10-17*

**GOSPEL:** *Matthew 14:14-22*

**NEXT SUNDAY, AUGUST 21, 2016 9TH SUNDAY OF MATTHEW**, *The Holy Apostle Thaddaeus, The Holy Martyr Bassa and Her Sons: Theognis, Agapius, and Pistus, Afterfeast of the Dormition of our Most Holy Lady the Theotokos and Ever Virgin Mary, Athanasios Patelaros, Patriarch of Constantinople*

**EPISTLE:** *St. Paul's Letter to Corinthians 3:9-17*

**GOSPEL:** *Matthew 14:22-34*



64<sup>TH</sup> YEAR

AUGUST 14, 2016

PAMPHLET # 33 (3298)

## CHRIST AND ECONOMY

Our daily life is crushed along with our heart, from the torturous anxiety of our livelihood. It is the first time in the history of humanity that, whereas there is the assurance from our scientific achievements, about the capability to cover man's needs, simultaneously the not unfounded fear is increasing, for poverty to prevail and an insecure future. Our life is characterized by a bloated sense of financial danger, and is squandered in searching for the whatsoever supposed security. And the problem of survival is posed even oppressively, not anymore in isolated and underdeveloped areas of our planet, but in the populations of the advanced countries, at the same time when some people don't know how they will plan the expenditure of their abundances.

Probably someone will say that rich and poor always exist in this earth. And is this a justification for this type of distinction to continue existing? Probably thus the practical failure of the whatsoever financial systems which were implemented, and that continue applying to this day, is proven, which - combined with the authoritative phenomenon and denying the principles of morality-end up man-devouring, literally and metaphorically. And this seems to prevail throughout time, nearly for the viewpoint to be verified that: "the whole world lies in wickedness" (1 Jn. 5:19).

## 8<sup>TH</sup> SUNDAY OF MATTHEW

### THE GOSPEL ACCORDING TO MATTHEW 14:14-22

At that time, Jesus saw a great throng; and he had compassion on them, and healed their sick. When it was evening, the disciples came to him and said, "This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." Jesus said, "They need not go away; you give them something to eat." They said to him, "We have only five loaves here and two fish." And he said, "Bring them here to me." Then he ordered the crowds to sit down on the grass; and taking the five loaves and the two fish he looked up to heaven, and blessed, and broke and gave the loaves to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds.

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#### God's concern for man

Today's gospel reading exists in order to interpret in action, and with a historic event, what the Psalmist means which he urges the praying person: "cast your care upon the Lord, and he will nourish you". (Ps. 54:23). Christianity does not lead man to fly in the clouds. It is equally interested in the needs of the body and soul, because man is sanctified as a psychosomatic unit and consequently the undivided respect for both exists. Why however when the Psalmist calls man to entrust his every oppressing problem, his every concern, every care for his safety and salvation to the Lord of glory, does he combine it with the covering of earthly needs? Wouldn't it be more expected that He would promise heavenly rewards? Why "will nourish?"

In today's gospel passage Christ handles a clearly material problem in a spiritual manner. From a while, many people have

been following him "up to 5000 men without women and children", in other words, about 5000 men, the women and children separately. Where are they following him to? To a deserted area, where there is a distance from whoever had just led the Precious Forerunner to a martyrical end, but also where there did not exist the ability of supplying the necessary foods. Why are they following Him? Drawn by His preaching, enthused by the truths He reveals, full of a desire to live God, they're following Him because they are experiencing real life.

And very logically the disciples hasten to remind the Teacher that time has passed, and so many people in the desert will not be able to find food. Probably He ought to allow them to leave. The disciples are interested and are expressing love, having the care for so many people. More so however, our Christ cares, who understands that if He leaves them, many will "faint» from hunger in the desert. Subsequently, the miracle of the multiplication of the five loaves and the two fish is realized, with which all these people are satiated. And the miracle occurs precisely because all these people followed Christ with absolute trust, without considering dangers, desiring merely to live with Christ. But also Christ does the miracle when every other human solution has now been excluded.

#### The handling of the remnants

Christ cares for people, so for this reason, He is also interested in the remnants. He puts His disciples to gather them up, so that they are not thrown away, handing down the primary lesson of political and homemaking economy. It is more correct rather for us to say that this lesson had begun with the simplicity of the food (bread and fish), the sign of the unpretentiousness and financial orientation of the Lord's concern, which mainly shows forth His love for His creature.