

THE LOAVES AND FISHES

Mark 6

Remind the classes of the varying attitudes toward the Lord exhibited by the multitudes, the disciples, and the scribes and Pharisees. Our lesson today adds further varieties: the people of Nazareth, Herod, and Herodias. Even the Primary children can see this as a picture of the different ways in which we may respond to the truth when it is presented to us by our parents and teachers and later as we read the Word for ourselves.

Doctrinal Points

The Lord has power over all things of nature.

Our true “daily bread” is found in the Word.

Hardness of heart prevents the Lord from working miracles in our lives.

The Word contains all the guidance we need in order to live good and happy lives.

Notes for Parents

When the Lord was in the world, He showed His divine power in many ways: He healed the sick, restored sight to the blind, cast out devils, raised the dead, stilled the storm. These were all pictures or parables of what He can do for our souls: He can give us power to overcome our weaknesses and sins, to see the truth, to drive out the evil thoughts and feelings which sometimes seem to “possess” us, to rise out of the dead level of earthly things into heavenly states, to find peace from all our worries, fears, and rebellious strugglings. People in all times have sought the Lord in their troubles and bereavements and found healing and comfort, as the multitudes sought Him long ago in Palestine and were satisfied.

But in our story for today the multitude did not come for physical healing. They came to learn from Him how to keep whole and

sane and happy. Our chapter tells us that Jesus “was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.” Then at the end of the day, instead of sending the people away to buy food for themselves, He showed His power in a new way. He had them all sit down on the green grass and He took what little food they had on hand—five loaves and two fishes—and blessing it divided it among them, and it was multiplied so that the whole five thousand persons had enough to eat, and there were twelve baskets of fragments left over.

This miracle was a parable, too. The Lord does have power over all things in nature—He created them in the beginning. But natural food is not the only food we need. Our minds and souls have to be nourished, and the Lord gives us this kind of food too, if we look to Him for it. He said, “Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” We pray every day, “Give us this day our daily bread.” Each day we have to have food for our bodies, but each day we need still more the understanding and strength to meet the tasks and problems of the day in the right way. This is our spiritual daily bread. We find this “bread” in the Word of God. Perhaps we think at first that we get very little out of our reading of the Bible—only five loaves and two small fishes—but if we look to the Lord to bless it, He can make our understanding grow so that it will be enough for all the needs of our souls.

Primary

Begin by reminding the children of our lesson about the apostles and what the word *apostle* means. This leads directly into the actual sending out of the twelve and so into the story for today. Be sure they know what the Word *miracle* means. For this class the story of the death of John the Baptist may be omitted; if included, tell the children how and why he was put to death. Then take up the sending out of the apostles as an introduction to the miracle. If you have time at the end of the period tell them how soon the apostles forgot the wonderful power they had seen exercised, and read them the last part of the chapter, emphasizing verse 52.

You remember that out of all the people who followed the Lord and listened to His teaching—all His *disciples*, or “learners”—He chose twelve men who came to be called *apostles*, which means those “sent forth,” because they were sent forth by the Lord to preach and to heal in His name. He sent them out by twos, telling them not to take any money or extra clothing, but to go from village to village and stay in the home of anyone who would welcome them and listen to them. They obeyed Him and found that all He had promised them came true.

Read the instructions He gave them in verses 8-11.

Then we are told how King Herod put John the Baptist to death.

What can you remember about John the Baptist?

Herod did not want to kill him because he believed him to be a prophet.

But Herod had made a foolish promise. Read about it in verses 21-28.

We should never make careless promises.

What did Herod think when he heard about the Lord’s miracles? Read verse 16.

When the apostles came back to the Lord to report their success, He took them into a desert place to rest.

Who followed them there?

When the day was over, what did the apostles want the Lord to do with the people?

What did the Lord tell the disciples to do?

What food did they have on hand?

How many people were there to be fed?

What did the Lord have the people do?

What did He do with the five loaves and two fishes?

After everyone had eaten, how many baskets of fragments did they take up?

This was a miracle. A *miracle* is a wonderful thing done by the Lord’s power. You know that the Lord made everything. He made the grain out of which the five loaves of bread were baked, and He made the fishes. So of course He could make more and more as fast as they were needed by the people. We should always remember that it is really the Lord who gives us our food. That is why we thank Him whenever we sit down to a meal. And when you are older, you will understand that there are other kinds of food which the Lord gives us—food for our minds and food for our souls—which are much more important than the food for our bodies.

Remember this when you say every day in the Lord's Prayer, "Give us this day our daily bread."

Junior

Make the connection with previous lessons through the sending out of the apostles. Review the children's knowledge of John the Baptist and tell the story of his death, stressing the lesson of Herod's weakness and its counterpart in our own experience. Then take up the miracle and its general meaning, and finally the last incident in the chapter.

What does the word *disciple* mean?

How many did the Lord choose to be apostles?

What does the word *apostle* mean?

In our lesson for today we learn that the Lord sent the apostles out by twos.

What did He tell them to take with them?

How were they to live?

What were they to do if the people of a city would not listen to them?

What did king Herod think when he heard of the wonderful things the Lord did?

The story of the death of John the Baptist is one we should know and think about. You remember that all the people believed John to be a prophet. Now we learn that king Herod believed it too. This Herod was the son of the Herod who tried to destroy the Lord in His infancy. Verse 20 says that he heard John gladly and did many things as a result of hearing him. But when John rebuked him for a particular sin of his own, he did not want to hear and so he put John in prison. Then he made a careless promise and because many of his court had heard him make it, he was afraid to break it and he put John to death. That is, he cared more for what people would say about him than he did for doing right. We are apt to wonder how anyone could do such a thing as putting an innocent man to death, but sometimes we do similar things. We are willing to be good up to a point, but when someone points out a pet fault of ours and tells us of it, we turn against him even though we know he is right; and we are also, like Herod, apt to get ourselves

into difficulties by making careless promises, not stopping to think to what they may lead.

When the apostles came back to the Lord to report on the success of the journey on which He had sent them, He took them aside into a desert place to rest. But the people saw and followed them. This time evidently they came to listen to Him and not just to be healed; so He taught them all day.

When evening came, what did the disciples want Him to do with the people?

What did He say to the disciples?

What food did they have on hand?

What did He have the people do?

What did He do with the loaves and fishes?

What happened when the disciples passed them out?

How many people were fed?

How many baskets of fragments did they take up afterward?

Since the Lord creates everything in nature, we can see how, when He was living in the world, He could multiply the loaves and fishes. We should always recognize that our daily food really comes to us from the Lord, and we should not forget to thank Him for it. But there is another kind of food which is more important to us than food for our bodies. This is spiritual food, goodness and truth to nourish and develop our minds and souls. In the sermon on the mount the Lord said, “Blessed are they which do hunger and thirst after righteousness: for they shall be filled.” And He said of Himself, “I am the bread of life.” Sometimes people feed their bodies and starve their souls, and this is very foolish because when we die, we leave our bodies behind us but our souls go on forever and they are just what we have made them by our life in this world. So when we repeat the Lord’s Prayer and say, “Give us this day our daily bread,” we should think not only of the food our bodies need but also of the knowledge and strength we need to receive from the Lord in order to live that day as we ought to live.

Our chapter tells us of another way in which the Lord showed His disciples that He controls the things in nature.

How did He come to them when they were in the boat?

What did they think?

What happened when He got into the boat with them?

Then we are told that the disciples were amazed, “for they considered not the miracle of the loaves: for their heart was hardened.” That is, even the disciples closest to the Lord, who had seen Him perform miracle after miracle, still did not recognize that His power was the power of God Himself. Often our hearts are hardened in the same way. We have learned in Sunday school that the Lord is the creator of everything, that He sees and knows everything, and that everything is under His control, and yet when we are in any trouble or having a hard time—as the disciples were in the boat, trying to row against contrary winds—we forget that the Lord is near and in control of things, and that all we need in order to smooth out our lives is His presence in our hearts. When we take the Lord into our boat, the troubled sea becomes calm.

Intermediate

The principal lesson for this class is in the correspondence of the miracle itself, but it will also be helpful to children of this age to point out to them how the various forms of rejection or acceptance of the Lord repeat themselves in our own attitudes toward instruction. Stress also the “hardness of heart” which made even the apostles continually forget the miracles they had witnessed.

Before we take up the meaning of the miracle which is our special lesson for today, we should notice some important facts which are given us in the first part of our chapter. Did you ever have the temptation to scoff at some success which came to one of your brothers and sisters or to one of your schoolmates? You couldn't quite believe that he was really smarter or better than you. We all can see that this is not a right attitude to take, but it is a very natural one to our self-conceit. The people of Nazareth had this feeling about the Lord and we are told that “he could do no mighty work there.” The Lord's power was there, but the people's minds were closed against it; so they could not be helped by it.

Then we have the story of the death of John the Baptist. You

remember that John was accepted by everyone as a prophet. Even king Herod (a son of the Herod who was in power when the Lord was born) believed in him. But Herod had broken the religious law by taking his brother's wife away from him and marrying her himself. Herod was not a big enough person spiritually to accept correction for himself even from a prophet, and when John pointed out his sin, he had John put in prison. He did not hate John, but he did not want to listen to him anymore. Herodias, however, the wife Herod had taken, did hate John, and tricked Herod into a careless promise which resulted in John's death. One of the lessons we learn from this story is that it is very foolish to make a general promise without knowing to what we are binding ourselves. And we should not ask anyone else to make such a promise either. Herod was not only sorry afterward; he was afraid, and even imagined that the Lord was John the Baptist come back to punish him. Herod pictures the principle of self-interest ruling in our minds, the self-esteem which leads us to do some good things because people will respect us for it, but does not give us the strength to do right when doing right is hard. Herodias pictures the love of self in our hearts which wants only its own way always.

Now we come to our special lesson. The Lord had sent the twelve apostles out by twos to go through the villages and preach and heal in His name. In order that they might understand that their power did not in any way come from themselves, He told them to take no money with them and no food and no extra clothing. They did go out, and everywhere they found some people who were eager to hear them and to give them lodging and food, and they found that they could heal people as the Lord had promised them. But the Lord knew how hard it is for any of us to acknowledge in our hearts that we are not good and wise ourselves but that all our true thoughts and good desires and deeds really come from Him. We may know that this is so, but our first impulse is always to think we are a little better than other people.

So when the apostles came back to report their success, they needed more teaching and more evidence. Notice that when the

multitude who had been listening to the Lord's teaching all day needed food, the first thought of the apostles was that they should be sent away to buy it for themselves. The Lord was testing the apostles when He said, "Give ye them to eat"; and they did not pass the test. They forgot that the Lord had never asked them to do anything without giving them the power to do it. How often we think the tasks which the Lord sets before us in our everyday life are too hard for us! We say, "I can't," without even trying. So the Lord gave the apostles another lesson.

As we go through the story, remember that the Lord is teaching us as well as the apostles. The twelve apostles picture all the faculties in us that make it possible for us to serve the Lord. The five thousand people stand for all our everyday thoughts and feelings. The hunger they felt represents the need we feel for enough knowledge and strength to do right from day to day. You remember that one of the Blessings is, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." The food our souls are looking for is goodness and truth from the Lord.

First the Lord asked the apostles what food they had on hand and they said five loaves and two fishes. Bread pictures goodness and fish the desire for knowledge. We must ask ourselves first how much of these we already have. If we do, we shall find that it is very little. In the Word every number has a meaning. It is not by accident that there were five loaves and two fishes. Five always means a little, but a little that is capable of becoming much; and two means that our hearts as well as our minds are in the matter—two fish, therefore, mean a desire for knowledge because we want to use it in our lives. If we have even this little amount of real goodness and desire to learn, and come to the Lord with it by recognizing that it belongs to Him and not really just to ourselves, He can bless it and multiply it until it more than satisfies all our needs. And you notice that He gave it to the disciples to give to the people. We have to do something ourselves—we have to set our best faculties to work to bring into every part of our lives the truth and goodness we receive from the Lord. The simple lesson is

that the Lord has given each one of us all we need to start with, and that if we will look to Him for blessing and help and make the effort to use what we have as it should be used, our little will grow as we use it, and we shall have enough wisdom and strength to do whatever the Lord asks us to do.

Did the apostles learn their lesson? Read verses 45 to 52. The trouble is that each new problem we face seems different from any we have had before and we forget so easily. It takes us a long time, as it did the apostles, to become really convinced that we have no wisdom of our own and no strength of our own, but that the Lord is always at hand to give us power and to calm the storms which beset our path if only we will believe in Him and trust Him and let Him go with us every day.

Basic Correspondences

Herod = the principle of self-interest
ruling in the mind

Herodias = self-love in the heart

five = a little which can grow to be much

two = knowledge for the sake of use

Senior

You will perhaps help the young people in this age group most if you can lead them to study this chapter as a picture of their own mental states and reactions and of how the Lord provides that they shall have all the help they are willing to receive all along the way. If they can be led to look to the Lord in the Word for guidance rather than to the theories of secular psychologists, a real spiritual defense will be given them.

Do you ever take time out to study your own thoughts and feelings? When you go to college, you will probably study psychology, and if you do not go to college, the chances are that in any occupation you enter you will find it necessary to learn something about your own and other people's mental processes. You will need to think about these things if you are to be successful in your business relations and in your social relations, but especially if you

are to have a happy home and family life. We all make a great many mistakes in life because we do not sufficiently understand ourselves and other people.

The Lord never made mistakes because He knew the heart and mind of everyone, and He was infinitely kind and patient. If we can read the lessons which lie within the letter of the Word, we shall find it the most perfect textbook of psychology ever written. All the people in the Word are in every one of us. What they do, we do; and what the Lord says to them, He says to us.

The principal figures in our chapter for today are the people of Nazareth, the apostles, Herod, Herodias, John the Baptist, and the multitude. The multitude are all our everyday feelings and thoughts and the twelve apostles the particular faculties of thought and affection which are devoted to the service of the Lord. The people of Nazareth are the mental and emotional habits which we have developed in childhood as the result of our natural heredity. John the Baptist is the prompting to self-examination and correction which the Lord provides in each one of us. Herod is the principle of self-interest ruling in the mind, and Herodias is self-love ruling in the heart.

Our chapter begins with the Lord's rejection by the people of Nazareth because they were unwilling to believe that anyone who had lived among them as one of themselves could really be divine. Many people today, in spite of all the testimony of the Gospels and of Christian history, refuse to believe that Jesus was more than an unusually good man. Our natural inclination is to be skeptical of any power to which we ourselves cannot aspire. Then the Lord sends out the twelve by twos—will and thought must always work together—to teach and to heal in His name. We are taught from the Word in Sunday school and church, and our higher faculties respond and begin the work of bringing our lives under the Lord's direction. John the Baptist has already been at work in our lives. Our parents and school teachers have taught us to control our conduct so that we may be acceptable members of our social group. Even Herod—self-interest—recognized the value of orderly

conduct; the “Herod” in us knows, for example, that “honesty is the best policy.” But self-interest stops short of willingness to give up self-love. When the idea is presented to us that we should really stop thinking about ourselves and what we want, we “put John in prison”—you remember the meaning of Joseph’s being put in prison. And our self-love itself is not satisfied until John has been beheaded. The study of this part of the chapter could be a whole lesson in itself. For today we can think of it only in general as describing a condition which exists in the mind and heart of every one of us when we start out in life. We are conscious of Herod as the tendency to accept as valid such statements as, “If you don’t look out for yourself, who will?” and, “If you don’t take what you want while you can get it, you’ll lose out.” And we are conscious of Herodias in our love of pleasure and flattery and our resentment against anyone who fails to admire us. These are the states which are ruling in our mental country when our apostles begin to preach. You, who are on the brink of your independent adult life, need to recognize these tendencies in yourselves, tendencies which are present largely as the result of heredity and environment. For the most part they are not your fault, but they are very real and they have to be reckoned with.

The Lord, however, is also present and active and He has provided faculties in us which respond to His presence. You know that often you do see the truth of what you learn about the Lord and spiritual things and you feel an immediate response to it in your heart. But doubts and temptations constantly interfere, and the way is not all easy and successful.

The story of the feeding of the five thousand is a picture of how spiritual nourishment comes to our lives from the Lord. We pray, “Give us this day our daily bread.” This is the “multitude” in us—all our complex thoughts and feelings—asking the Lord for wisdom and strength to meet our daily problems and tasks. The multitude listens to the Lord’s teaching all day but does not “take it in,” at least in any practical sense. The disciples—our higher faculties—would send the multitude out into the villages round about to buy

food. People today sometimes look everywhere for guidance except to the Lord in the Word. But the Lord says to the disciples, “Give ye them to eat.” The Lord has seen to it that each of us has enough real knowledge from the Word to form the basis of right conduct. We all have our five loaves and two fishes, enough goodness and enough knowledge of the truth to make a start if we will only use it, recognizing that it comes from the Lord and can be increased only by His divine power. If we will make our “multitude” sit down by companies on the “green grass,” that is, take time to put our scattered thoughts and desires into some kind of order according to reason, and look to the Lord for the knowledge and strength for which we hunger, we shall find enough and to spare.

The last part of the chapter reminds us that the problems we have to face in life are of many different kinds. Often when we have been spiritually fed, we go out and meet contrary winds. Then we need the assurance of the Lord’s power in a new way. We need to see His power to master temptations and to still the unruly things in us that make the going hard. We have seen before, in our study of the Old Testament, how victory is always followed by a new and deeper temptation. But that is the way in which our souls gain strength, just as our muscles develop by doing always harder and harder things.



Adult

While the correspondence of the details of the miracle should be taken up, because some of the class may not know the meaning of even this very familiar story, the most fruitful topic for discussion may well be the reason for the sequence of events as arranged by the Lord in this chapter, because the introduction of the Herod story seems in the letter almost entirely unrelated to the rest of the chapter. The context in which any Bible story appears is always extremely interesting and important.

The miracle about which our lesson today centers—the feeding of the five thousand—is the only one of the Lord’s miracles which is narrated in all four Gospels. In addition, a similar miracle, the feeding of the four thousand, is described in Matthew (15:32-39)

and in Mark (8:1-9). Some commentators have considered the second miracle an interpolation on the ground of its similarity to the first, but there is no warrant for this, especially in view of the Lord's own reference to the two as separate miracles in Matthew 16:9-10. Every one of the Lord's acts which is recorded in the Word has its own special significance. In this case the difference in numbers gives an immediate clue to the difference in meaning, and a comparison of the details of the miracles makes a rewarding study.

But our thought today may be concerned with the basic meaning of this miracle and the reason for the particular sequence in which it appears in the Gospel of Mark. We recognize readily that the Lord's feeding of the multitude by the multiplication of a small supply of food pictures the Lord's power to increase whatever small store of goodness and truth each of us possesses as we look to Him for spiritual understanding and strength. The number five, which is the striking number in this miracle, signifies "a little" but also, considered as a factor in ten, a hundred, a thousand, etc., it signifies "much." That is, it expresses something, in itself small, which is capable of great development. So we have here the five loaves made to feed five thousand people. The loaves, made of ground grain, represent goodness in the life. John speaks of them as "barley loaves," which suggests that the goodness is of a natural rather than of a spiritual quality. The fishes represent affection for natural knowledges and the fact that there were two means that the knowledges are desired for the sake of use. The fact that twelve baskets of fragments were gathered up after the meal suggests that when we use in our lives the goodness and truth which we receive from the Lord in response to our prayer, "Give us this day our daily bread," we always see that there is much more there than we can immediately understand and apply to life—enough more to meet every need we can ever have, twelve meaning *all*. The seating of the multitude "by companies upon the green grass . . . in ranks, by hundreds, and by fifties" pictures our need of taking time for orderly consideration of what the Lord has to give us, with the basic thought of our everyday problems—the green grass—but

recognizing that spiritual states are involved so far as we are capable of responding to His influx—the hundreds and fifties. The multitude represent all the complex and heterogeneous collection of thoughts and feelings of which each of us is conscious in himself. The disciples who brought the loaves and fishes to the Lord and passed them out as He multiplied them, are our higher faculties which have become capable of recognizing and specifically serving the Lord.

With this thought in mind of the meaning of the miracle, let us look for a moment at the background against which it appears in our chapter, and at its immediate results, for these are present in us, also.

First there is the Lord's visit to His "own country," to Nazareth, and His rejection there because of the inability of the people to believe that He could be different from themselves. In our personal experience this is perhaps best illustrated by our tendency to cling to childish concepts of the Lord: the babe in Bethlehem, the child in the carpenter shop in Nazareth, the man hanging on the cross, trying to visualize the Lord's earthly life and react to what our own imagination creates in this way. We must learn to think of the glorified Christ instead of the historical figure. The angel at the tomb said, "Why seek ye the living among the dead?" Also, we remember that when Mary Magdalene finally recognized Him, His immediate command was (John 20:17), "Touch me not; for I am not yet ascended to my Father." He had to rise in her thought as well as in fact.

Resuming now our consideration of the narrative: Then the disciples were sent out by the Lord by twos to preach and heal in His name, and were told not to take money, or food, or extra clothing, but to trust for their maintenance to those who would receive them willingly. This teaches us that even those higher faculties in us which acknowledge the Lord and serve Him are to take no credit to themselves and to put no reliance on their own powers, but to trust in the Lord for knowledge and power, and not to try to buy or force reception where it is not freely offered. Here is a lesson,

too, in the manner of our missionary efforts. To go by twos is to use both love and wisdom in our approach, and we must always keep in mind that the message we bear is the Lord's, not to be tampered with by our own intelligence, and that there will be those who will welcome it and those who will reject it. This applies equally to certain areas in our own lives. We all receive the Lord's truth gladly in some fields of our thought and action, and reject it in others.

So it is not by accident that the story of the death of John the Baptist is introduced at this point, for the spiritual counterparts of Herod and Herodias are the two greatest obstacles in the way of our spiritual development. This Herod was the son of the Herod who was on the throne when the Lord was born. The Herods were Idumaeans, descendants of Esau. The Idumaeans had adopted the Jewish religion for the purpose of gaining control of the nation. Herod therefore represents the principle of self-interest at work in the mind, making use of the things of religion for selfish ends; and Herodias is the self-love in the heart which is the consort and the moving spirit behind that principle. Herod could recognize John as a prophet and hear him gladly and obey him in many things (verse 20), but when John pointed out the evil of self-love, Herod put him in prison. Self-interest recognizes the value of an orderly life and an appearance of religion, but will not listen to any deeper prompting. And self-love itself hates all restraints and is constantly trying to remove them. Herod and Herodias are in each one of us. We know how, when we are facing any decision, considerations of self-interest inevitably come into our minds, and we all struggle constantly with our natural selfish impulses. Self-interest recognizes the power of religion and fears it. Self-love merely seeks to destroy it.

Our chapter shows us how slow we are to learn even by experience. After the feeding of the five thousand, the Lord went into a mountain to pray after sending the disciples in a ship across the Sea of Galilee. We have to go back into the world of everyday affairs. The Lord seems to withdraw and leave us alone. Our minds,

like the Sea of Galilee, are subject to contrary winds and we seem to be getting nowhere. Like the disciples we are prone to forget even recent experiences of the Lord's power (verse 52). The Lord has to manifest it to us all over again, walking to us across the troubled sea of our memories and entering again to calm the winds and bring us safely to shore (cf. AE 514²²). The order of regeneration is by means of one temptation after another, and it is helpful to remember that "in temptations apparently man is left to himself alone, although he is not; for God is then most nearly present in man's inmosts and sustains him; therefore when man conquers in temptation he is inmostly conjoined with God." (TCR 126)

From the Writings of Swedenborg

Arcana Coelestia, n. 5291: "It is the same where the Lord mentions these numbers in other places . . . and also even in the historic facts that the Lord fed five thousand men with five loaves and two fishes, and that He commended them to sit down by hundreds and by fifties; and after they had eaten they took up twelve baskets of fragments. . . . As these passages are historic it can hardly be believed that the numbers in them are significant . . . when yet there is a secret in each number. For every detail happened of Providence, in order that Divine things might be represented."

Suggested Questions on the Lesson

- J. Why could the Lord not do many miracles in Nazareth? *lack of faith in Him there*
- J. What instructions did He give the apostles when He sent them out? *take no "extras"*
- J. Who did king Herod think the Lord was? *John the Baptist*
- P. What had Herod done to John the Baptist? *beheaded him*
- J. Who really caused John's death? *Herodias*
- I. What do Herod and Herodias represent in us? *self-interest, self-love ruling*
- J. When the multitudes were hungry, how did the disciples suggest that they be fed? *send away for food*
- J. What did the Lord tell them to do? *you feed them*
- P. What food did they have on hand? *five loaves, two fish*
- P. What did the Lord have the people do? *sit down by hundreds and fifties*
- P. What did He do with the loaves and fishes? *blessed, broke*

- P. How many people were fed? *five thousand*
- P. How many baskets of fragments were left? *twelve*
- J. Where did the Lord send the disciples afterward? *Bethsaida (across the sea)*
- P. What trouble did they have? *strong headwind*
- J. How did the Lord reach and help them? *walked on water*
- I. What kind of food do we need beside food for our bodies? *food for our souls: wisdom and love*
- S. How is our spiritual food multiplied? *put scattered thoughts in order, use our available talents as best we can, look to the Lord for knowledge and strength*