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SUMMARY

This article analyzes the biblical narrative of the multiplication of the loaves and fishes (Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-15) as a "pedagogy of sharing," with implications for a sustainable ecopraxis in the Pentecostal context. Based on a rhetorical analysis and dialogue with Latin American theologians, the text criticizes the "idolatry of the market" and its logic of scarcity. It then addresses the tension between Prosperity Theology and the ethics of sharing, proposing an "ecothology of the Spirit" as a solution. Finally, it details how this theology becomes praxis by redefining central elements of Pentecostal faith (the body, spiritual warfare, and liturgy) into concrete actions of socio-environmental justice, such as the "prophetic audit" of finances and the fight against waste. The article argues that Pentecostal faith in providence can be a powerful driver of sustainability, grounded in communal sharing.

Keywords: Practical Theology, Sharing, Market Idolatry, Pentecostalism.

ABSTRACT

This article analyzes the biblical narrative of the multiplication of the loaves and fishes (Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-15) as a "pedagogy of sharing," with implications for a sustainable ecopraxis in the Pentecostal context. Based on a rhetorical analysis and dialogue with Latin American theologians, the text criticizes the "idolatry of the market" and its logic of scarcity. It then addresses the tension between Prosperity Theology and the ethics of sharing, proposing an "ecothology of the Spirit" as a solution. Finally, it details how this theology becomes praxis by redefining central elements of Pentecostal faith (the body, spiritual warfare, and liturgy) into concrete actions of socio-environmental justice, such as the "prophetic audit" of finances and the fight against waste. The article argues that Pentecostal faith in providence can be a powerful driver

of sustainability, grounded in communal sharing.

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1. INTRODUCTION

The contemporary socio-environmental crisis, marked by the contradiction between a productive capacity unprecedented and its real results – the acute concentration of wealth and environmental degradation –, reveals an underlying logic. This is what Leonardo Boff (2004, p. 11) defines as the "logic that exploits the classes [...] and plunders the Earth", which promotes an "obsession with consumption" (SUNG, 2010, p. 12-13). It is precisely this logic, and its sacrificial impact on life and Creation, that constitutes a profound spiritual challenge, challenging theology to propose a transformative praxis. It is in this context that the pericope of the multiplication of the loaves and fishes, narrated in the four Gospels (Mt 14:13-21; Mk 6:30-44; Lk 9:10-17; Jn 6:1-15), gains relevance. Often reduced to a demonstration of the miraculous power of Jesus, this episode, when read in depth, reveals itself a biblical paradigm for overcoming the current crisis. Faced with the hunger of the multitude, the first reaction of the disciples is to resort to the dominant logic: that of the market. They propose: "Send them away so they can go to the surrounding countryside and villages and buy for yourselves something to eat" (Mk 6:36). Jesus' response,

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however, it shifts the axis of the question and inaugurates a new economy: "You give them something to eat" (Mk 6:37). This inversion is the starting point for our reflection.

The central thesis of this article is that the narrative of multiplication, when analyzed from the tools of Practical Theology and the method of rhetorical analysis, reveals a "pedagogy of sharing" which serves as the foundation for a sustainable ecclesial ecopraxis. We argue that the miracle does not reside in the magical multiplication of elements, but in the transformation of the mentality of scarcity in an ethic of sufficiency, mediated by community sharing. Jesus does not act alone; he summons, organizes and empowers the community to become agents of providence. The blessing, the sharing, and the distribution become liturgical gestures that reorder social and material relations, generating abundance from little.

To develop this idea, the article is structured into four central parts. The first provides a rhetorical analysis of the multiplication pericope, focusing on how the narrative constructs the "pedagogy of sharing". The second places this biblical analysis in dialogue with the thought of Latin American theologians. Americans, notably Assmann and Hinkelammert, to frame the partition as a critique of "idolatry of the market." The third is dedicated to investigating the challenges and possibilities that this pedagogy offers to Pentecostalism, diagnosing the tension with Prosperity Theology and proposing an "ecotheology of the Spirit". The fourth section, of a practical-propositional nature, details how this ecotheology translates into a concrete ecopraxis, redefining central elements of faith Pentecostal (body, spiritual battle and liturgy) in a socio-environmental key. Finally, the conclusion will summarize the arguments and point out the implications of this proposal.

2. THE RHETORIC OF CO-RESPONSIBILITY: ANALYSIS OF THE MANDATE OF SHARE.

The strength of the narrative of the multiplication of the loaves and fishes does not reside only in the prodigious event, but in the way it is told. Rhetorical analysis allows us to analyze the narrator's intention, which seeks not only to report a fact, but to raise awareness in its community. The scenario is rhetorically crucial: a "deserted place" - *ἄγῳς ἄγῳς* - (NOVUM..., 2012, Mc 6,31). The desert, in the biblical tradition, it is the space of trial, need and murmuring, but also the place privileged of revelation and divine providence, as in the experience of manna (Ex 16). By placing the event in the desert, the evangelist creates an atmosphere of existential need that transcends hunger physical, preparing the audience for an intervention that will reconfigure the very notion of provision. In this scenario of need, two rhetorically contrasting logics emerge. The first is purchasing economy, proposed by the disciples. The solution is pragmatic and reflects the order established: that each person, by their own means, accesses the market to satisfy their needs.



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This logic presupposes the exclusion of those who cannot pay and, therefore, cannot solve people's hunger. crowd. Jesus' response, "You give them something to eat" (Mk 6:37), is a rhetorical break decisive with this paradigm. It shifts responsibility from the isolated individual to the community solidarity and the source of the provision of money for the gift. Thus, a gift economy begins, which is not based on purchasing power, but on the willingness to share.

The text's persuasiveness is built on the three pillars of classical rhetoric: pathos (appeal to emotion) is established from the beginning by Jesus' compassion as he sees the crowd "as sheep that have no shepherd" (Mk 6:34). The text moves the reader from the anxiety of scarcity (the disciples' concern with the two hundred denarii) for the peace of abundance (the twelve baskets that are left over). The logos (the argument logical) is not discursive, but performative. Jesus' logic proves superior not by a syllogism, but by an action that effectively satisfies everyone's hunger. Finally, ethos (the authority and character of the speaker) of Jesus is built by his calm and sovereignty. However, and this is the central rhetorical point for our thesis, He deliberately shares His authority. The ethos of the community is built when Jesus invites them to actively participate in the miracle.

The focus on action verbs contributes to this understanding. Jesus tells his disciples to organize the crowd, giving dignity and order to what was chaos. He gives thanks, inserting the act of eating into sphere of the sacred and gratitude, not of mere consumption. He breaks the bread, a gesture that will become the center of Christian identity. But it is the disciples who distribute the food and, crucially, collect the leftovers. This chain of actions builds the rhetoric of co-responsibility. The solution to hunger does not magically descend from the heavens; it passes through human hands that organize, share and take care that nothing is lost. Here sufficiency is not the product of individual self-sufficiency, but of community interdependence.

3. THE BROKEN BREAD AND THE CRITICISM OF THE IDOLATRY ECONOMY: DIALOGUES WITH THE LATIN AMERICAN THEOLOGY.

The rhetorical analysis of multiplication finds a powerful echo in Latin theological thought. American. The purchasing economy, proposed by the disciples, can be read as a submission to what Hugo Assmann and Franz Hinkelammert (1989, p. 11) denounce as the idolatry of market. This system, far from being neutral, takes on the contours of a divinity that demands sacrifices of human lives (ASSMANN; HINKELAMMERT, 1989, p. 12) in the name of its logic self-regulating. Jesus' response, in instituting the gift economy, is an act of profanation of this idol. He demonstrates that life is not sustained by market competition, but by cooperation in the community. Sharing, in this sense, transcends charity and becomes an act of resistance theological and political.



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The gesture of sharing the little one has – five loaves of bread and two fish – and seeing it become enough to everyone is the practical denial of the dogma of scarcity, on which the logic of accumulation is based. The act sharing is, therefore, a source of life in a double sense: it satisfies concrete hunger and frees us from fear that imprisons hearts and hands, preventing solidarity. Sharing reveals that abundance is not in accumulated possessions, but in wealth that circulates and generates communion. It is the practical testimony of faith in the God of Life who, in the wake of the criticism of these Latin American theologians, does not demand death to generate life, but reveals itself in the life that blossoms from mutual giving.

Idolatrous logic is not only manifested in the accumulation that generates hunger, but also in the management of resources. The idolatry that sacrifices lives is the same one that produces waste. Therefore, the narrative does not end with the crowd's satiation. Jesus' explicit mandate to "pick up the pieces that are left, so that nothing is lost" (Jn 6:12) is of immense theological relevance for our discussion. This gesture introduces the dimension of care and responsible management of resources as an integral part of embodied spirituality. In a world governed by the logic of discarding and waste, collecting leftovers is a principle of sustainability. It teaches that giving of God, even when abundant, cannot be treated with carelessness. Care for creation, ecopraxis begins with taking care of leftover bread. This attitude directly opposes modern paradigm that sees the human being "as a being above things, disposing of them as he pleases." pleasure, never as someone who is with things" (BOFF, 2004, p. 16). The withdrawal of baskets is the biblical image of an economy that does not exploit to exhaustion, but that manages with gratitude and reverence.

4. PENTECOSTALISMS BETWEEN ABUNDANCE AND SHARING: CHALLENGES AND POSSIBILITIES FOR AN ECOPRAXIS.

The dialogue between the themes mentioned above and Pentecostalism is complex and fascinating. In many of its branches, especially the neo-Pentecostal ones, there is a strong emphasis on faith as an instrument for achieving material prosperity and victory in this life. As describes Ricardo Mariano (1999, p. 8), there is a change of focus to "life here and now", with supported by doctrines of Prosperity Theology. This theology, although it responds to a desire legitimate attempt to overcome poverty, runs the risk of mimicking the individualistic logic of the market system that, as we saw in the previous section, takes on the contours of sacrificial idolatry. The blessing is often interpreted as individual success and consumption capacity, where possession of goods "are presented as proof of the spirituality of the faithful" (MARIANO, 1999, p. 156). The pedagogy of sharing, taken from the pericope of multiplication, functions as an act of profanation of this internalized idolatrous logic. Abundance in the Gospel is not for individual accumulation,



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but for the sharing that generates community sufficiency. The miracle does not enrich the disciples; it satisfies the crowd and creates bonds of solidarity. The pastoral question that emerges is: how does the Pentecostal faith in divine providence can be channeled not only to the pursuit of individual blessing, but to the building a community that embodies sharing? How to reread the miracle, not as an endorsement to accumulation, but as a call to distribution? This would imply shifting society's focus with God to obtain advantages (MARIANO, 1999, p. 161) for a partnership with God in building a world where "there was no one in need among them" (Acts 4:34).

However, it would be a mistake to see only tensions. The strong community dimension, one of the hallmarks of Pentecostalism, represents immense potential for ecopraxis. Mutual aid networks, the care for those in need within the community and the capacity for social mobilization are crucial social and spiritual that can be intentionally directed towards sustainability actions and justice. Sharing already happens in many ways in the practice of local churches, and the challenge is to expand this ethic beyond the walls of the church, understanding it as an integral mission that includes the care for creation.

Therefore, the answer to this challenge can be found in an ecotheology of the Spirit. The Spirit Saint, a central figure in the Pentecostal experience, is the one who distributes gifts and promotes koinonia (communion). In Moltmann's theology, the Spirit is the immanent presence of God that sustains, vivifies and opens creation to the future (OLIVEIRA, 2007, p. 101). A Pentecostal ecotheology can, then, see the action of the Spirit not only in the charismatic gifts, but also in the care of the Earth, in the fight for social justice and in the promotion of a solidarity economy. The same Spirit that grants the gift of tongues can inspire the gift of sharing, hospitality and ecological stewardship, making the Pentecostal community a prophetic sign of a world sustained by the logic of the gift and not the market.

5. THE ECOPRAXIS OF THE SPIRIT: LITURGY, BODY AND CREATION

The proposal for an ecotheology of the Spirit, outlined in the previous section, cannot be just a theoretical construct. To be effective in the Pentecostal context, it must connect with the dynamics of their faith experience: vibrant liturgy, the centrality of the body, and the language of spiritual warfare. It is possible, therefore, to resignify these central elements of Pentecostal identity in a key ecological and sharing, deepening the potential for an ecopraxis.

Pentecostalism promotes a deep appreciation of the body as a temple of the Holy Spirit and place of divine experience—whether in healing, prophecy, or speaking in tongues. This theological statement of the body radically opposes the logic of the market, which treats it as a mere instrument of production or object of consumption. An ecotheology of the Spirit can expand this awareness,



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showing that the same Spirit that inhabits the body of the believer is the one that "groans" with all creation (Rom 8:22). Thus, care for the body naturally extends to care for the larger body, the Earth, the Common Home.

We can think of several concrete ways of living this "cosmic solidarity" (BOFF, 2004, p. 38-39), a simple and very effective one is to create a community garden. This is not only a source of food, but a theological act: a space where the land is recognized not as a resource to be exploited, but as a partner in the gift of life, and where even local producers can have support.

The Pentecostal experience that "everything is relationship" (BOFF, 2004, p. 38) in the body of the church is, thus, expanded to an awareness that everything is interconnected in the body of the planet.

Likewise, the language of spiritual warfare, so present in the Pentecostal universe and highlighted by Mariano (1999, p. 36), can be prophetically recontextualized. Instead of a battle focused exclusively on abstract demonic entities, the spiritual struggle can be directed against the powers and principalities that manifest themselves in concrete structures of oppression. The idolatry of market, which demands the sacrifice of human lives (ASSMANN; HINKELAMMERT, 1989, p. 12), thus reveals itself as a spiritual power to be fought. The first step in this spiritual battle-economic is a "prophetic audit" of the community's own resources. Finances and Church assets are not neutral: they either serve the logic of accumulation or are actively placed in the service of the mission of sharing. Questioning whether financial practices reflect the "self-esteem of the market" (ASSMANN; HINKELAMMERT, 1989, p. 154) or the Gospel, is the core of this struggle.

In it, tithing and offerings are reinterpreted: they are no longer a sacrifice to obtain a return. individual and become the sharing of the little that, blessed and distributed, generates sufficiency for all. Finally, the Pentecostal liturgy itself, with its affective and communal intensity, can become a source of echopraxis. The cry of praise and worship in the temple can be consciously connected to the "cry of the Earth" and the "cry of the poor" (BOFF, 2004, p. 11).

Celebrating the abundance of God's grace can inspire a commitment to sharing abundance of the goods of creation. This liturgical commitment is embodied in the radical care for leftovers, in direct opposition to the logic of waste that sustains insatiable consumption.

The mandate to collect the baskets so that "nothing is lost" (Jn 6:12) inspires, for example, the creation of food banks, composting programs and a "culture of sufficiency" (workshops concert, exchanges).

Such practices are an act of resistance against the paradigm that understands us as beings who must "accumulate a large number of means of livelihood" (BOFF, 2004, p. 15), and re-educate the community to find joy not in possession, but in sharing. The communal experience of koinonia, driven by Spirit, becomes the model for sociocosmic democracy (BOFF, 2004, p. 156), where care mutual in the church overflows into caring for all beings. The Pentecostal community,

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thus, not only does it sing of a new heaven and a new earth, but it becomes, by the power of the Spirit,
a practical and visible sign of this new creation here and now.

FINAL CONSIDERATIONS

This article sought to demonstrate that the pericope of the multiplication of the loaves and fishes, when read to beyond a miraculous demonstration, it reveals a "pedagogy of sharing" that serves as a fundamental theological paradigm for a sustainable ecopraxis. Our journey began with a rhetorical analysis that revealed Jesus' command—"Give them something to eat yourselves"—as a prophetic inversion of the exclusionary logic of the market, founding an economy of gift and co-responsibility. Then, dialogue with Latin American theologians allowed us to name the logic of the market as a sacrificial "idolatry," a system that opposes the God of Life by generating hunger and degrade Creation.

The central challenge was to apply this critique to the context of Pentecostalism. We recognize the tension generated by certain strands of Prosperity Theology, which run the risk of mimicking the logic individualistic and sacrificial consumption. However, we argue that the solution is not a critique external, but the activation of the potential immanent in the Pentecostal faith itself. The proposal of a "ecotheology of the Spirit" has shown itself to be a viable path.

We demonstrate that, rather than rejecting the grammar of Pentecostal experience, it is possible to resignify it. The appreciation of the Body as a temple of the Spirit expands to the care of the greater body of Creation, materializing in actions such as community gardens. The Battle Spiritual is recontextualized as the struggle against the idolatrous structures of the market, having in mind "prophetic audit" of church finances its first trench. And the vibrant Liturgy, by connecting the praise of the "cry of the poor" and of the Earth, finds its practical expression in the mandate to "gather the leftovers", combating waste.

The miracle of multiplication, therefore, is not an endorsement of abundance for individual accumulation, but the foundation of a sufficiency economy based on *koinonia*. The Pentecostal contribution to the socio-environmental crisis, driven by the Spirit, may be precisely to witness that the true Divine providence is not found in possession, but in the shared table. Jesus' pedagogy in the desert remains: hunger is not resolved by buying, but by sharing. The community that organizes itself, blesses and distributes, taking care that nothing is lost, is the prophetic sign of a world where life, finally, triumphs over the idol.



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