

EYMARDIAN FAMILY

SSS INTERNATIONAL



N. 355 - 10/04/2026

Curia Generalizia SSS, Via G.B. de Rossi, 46 - 00161 Roma - Italia - www.ssscongregatio.org

Special
edition

**Reflection of SSS formators about
the texts of *Ensemble/Together* 92
theme: "Eucharist and ecology"**

editorial

Rekindling our passion for
the Eucharistic Spirituality (ES)

Dear sisters and brothers of the Eymardian Family,
It is with great joy that I present this special issue of our SSS International newsletter to you, whilst once again wishing you a blessed Easter.
This edition is special because it does not report, as usual, on the daily life of our communities, but rather provides a feedback on the latest issue of the magazine *Ensemble/Together*.

I take this opportunity to express our gratitude to all the houses of formation that responded to our call for contributions. Indeed, in the endeavour to concretise the recommendations of our General Chapter, which urges us to deepen our understanding of the figure of the Founder and our spirituality, we invite all communities, and in particular the houses of formation, to employ the resources made available to us by the International Theological Commission and the Commission for the Founder's Writings. It is with this in mind that we have asked all our houses of formation to share with us their reflections on issue 92 of *Ensemble/Together*.

Here we present the testimonies we have received from some of our formators and our young people in formation.

Ensemble Together **92**
December 2025



This special issue is fully in line with our journey of ongoing formation and has a twofold aim:

- To rekindle our passion: We wish to encourage each of us to rediscover, with fresh eyes, the writings of our Founder and the richness of our spirituality. We wish to remind ourselves that, for us, reading the materials provided should not be seen merely as a study, but also as a breath of fresh air for our mission.
- To broaden our perspective: Reading through the eyes of others allows us to deepen our own understanding. By sharing these reflections from around the world, we nourish our own spirituality through the lived experience of our brothers and sisters.

May this manner of sharing strengthen our spiritual bond and spur us on to delve ever deeper into the mystery of the Eucharist that unites us. It is also intended as an invitation to create always a communal environment for sharing the documents coming to us from our superiors.

Hoping you enjoy reading the following text!

Father Anaclet Bambala Mazina, sss
Vicar General

Eucharist, ecology and human hunger: making peace with creation - A formative reflection from the Indian Novitiate context

Father Martin Peter Raja, SSS
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A Broken Bread for a Broken World

The reflection on Eucharist, ecology, and human hunger emerges strongly from the teaching of Pope Francis' encyclical *Laudato Si'*. At the heart of this teaching lies a profound conviction: *the cry of the Earth and the cry of the poor are one*, and that true Eucharistic adoration calls us not away from the world's suffering but into it with compassion and responsibility. For the novices of the Congregation of the Blessed Sacrament in Goa, living amid India's contrasts of growth, hunger, and ecological fragility, the Eucharist becomes a formative and missionary force, shaping how we see Christ in the hungry and respond concretely. It challenges us to allow the Eucharist to shape the way we see, pray, live, and respond.

"Give Us This Day Our Daily Bread": Human Hunger in the Indian Context

In India, hunger persists despite abundant food, affecting children, women, migrant workers, and indigenous communities. In Goa it is often seen as food insecurity, unemployment, and the marginalisation of fishing and farming communities. Alongside material hunger are social and spiritual hungers for dignity, belonging, and meaning, all intensified by environmental degradation that hurts the poor most. For SSS novices, hunger is not an abstract idea. It is a Eucharistic challenge. To love the Eucharist is to respond to those who lack daily bread. The Eucharist teaches us that worship and service, adoration and compassion, cannot be separated.

“Take, Bless, Break, Give”: Eucharist and Hunger

The Eucharist is not only the sacramental presence of Jesus on the altar; it is also a powerful call to recognize Christ in the suffering. In Matthew 25:35, Jesus identifies Himself with the hungry: *“I was hungry and you gave me food”*. This teaching allows no division between devotion and justice. The bread we receive points to the broken lives of those who lack daily food, reminding us that true Eucharistic devotion must lead to sharing and solidarity. As Christ becomes bread for the life of the world, we too are called to be bread broken for others, making hunger not just a social concern but a deeply Eucharistic responsibility.

Listening to History and the Cry of the Poor

Hunger in India is not accidental but rooted in historical exploitation, unjust development, and the breakdown of harmony between people and land. Eucharistic adoration teaches us to listen to the real cries of farmers, fisherfolk, and migrant workers, helping us see hunger not as a statistic but as a shared wound caused by unjust structures. Scripture reminds us that creation is a gift to be cared for, and the Eucharist restores relationships, with God, and creation - calling us to stewardship, solidarity, and care rather than domination and exploitation.

The Novitiate: A Time of Inner Conversion

The novitiate is a sacred and privileged period of formation. While novices may not have the power to solve hunger or structural injustice, they are invited to undergo inner conversion. Attitudes toward comfort, consumption, privilege, and waste are gradually purified. Through prayer, adoration, silence, and reflection, hunger is no longer distant; it becomes the wounded face of Christ. Gratitude for food, sensitivity to injustice, and reverence for creation begin to take root. The Eucharist slowly forms the novice into a compassionate person, ready to serve and share.



From the Altar to Life: The Eucharist as a Response to Hunger

At the Blessed Sacrament Novitiate in Goa, reflection on the ecological dimension of the Eucharist has concrete implications. The Eucharist we celebrate and adore is the sacrament of self-giving love. It challenges us to simplicity in a culture increasingly driven by consumption and status.

What We Live in the Novitiate Today

- Plan meals carefully to avoid food waste; reuse leftovers responsibly.
- Introduce at least one simple meal day on every Friday as an act of solidarity with the poor.
- Prefer local, seasonal, and sustainably produced food, supporting small farmers and fisherfolks.
- Practice strict water discipline: fix leaks immediately, limit excessive use, reuse water for plants.
- Reduce plastic by avoiding disposable bottles, cutlery, and packaging.
- Introduce waste segregation and composting of organic waste.
- Maintain a community garden (vegetables, herbs, or trees) as part of formation work.
- Make a habit of asking after night prayer: *“How does this Eucharist want to be lived today?”*
- Foster a culture of inclusive fraternity beyond language, region, caste, or background.
- Celebrate the Indian Rite Eucharist as an inculturated and ecological expression of faith,
- Practice shared responsibility: rotating services, transparent use of resources, common decision-making.
- Address conflicts through dialogue and reconciliation in the form of Emotional Clearance, not silence or avoidance.
- Practice regular silence and simplicity, resisting constant digital and consumer stimulation.
- Encourage spiritual accompaniment that helps novices name their own inner hungers honestly.

What We Commit to Live

- Connect Eucharistic adoration intentionally with the cries of people and creation (specific intentions).
- Link Scripture reflection with real-life issues: hunger, injustice, environment, and hope.
- Ensure that every major community activity (celebration, feast, project) includes:
 - a concern for the poor,
 - an ecological choice,
 - and a moment of thanksgiving.
- Support for migrant workers and nearby poor families.
- Participate in parish or diocesan efforts for education, healthcare access, and legal awareness for the marginalized.
- Include regular ecological reflection during community prayer or recollection days.
- Encourage novices to spend time listening to the poor, and not only serving them.

Becoming Eucharist for the World

The dialogue between *Laudato Si'*, the Rule of Life, and the spirituality of Saint Peter Julian Eymard affirms one truth: every hunger is ultimately a hunger for communion. In a society divided by caste, religion, and class, Eymardian spirituality calls us to live fraternity, forgiveness, and shared life. Human hunger is met not only through charity, but through a Eucharistic way of becoming bread broken for others. From the Blessed Sacrament Novitiate, Goa, we affirm that the Eucharist is God's response to the many hungers of India today, shaping our vision, lifestyle, and mission to witness hope, justice, communion, and care for our common home.

Eucharist and Integral Ecology – A reading from *Ensemble/Together 92* to mark the 10th anniversary of *Laudato Si'*

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Introduction

The celebration of the tenth anniversary of Pope Francis' encyclical *Laudato Si'* is, for us, Religious of the Blessed Sacrament, a special moment for reflection. Faced with the global ecological crisis, the Church reminds us that the environmental issue is not merely scientific or economic, but also moral and spiritual. The integral ecology proposed by the Holy Father links Christian faith, social justice, human dignity and respect for creation. At the heart of this vision lies the Eucharist, the source and summit of Christian life. How, then, can our Eucharistic spirituality shed light on and nourish ecological conversion today? To answer this question, we will first show how the Eucharist constitutes the summit of integral ecology. Next, we will present some ideas from Pope Francis' ecological Magisterium as a prophetic call. Finally, we will highlight the ecological dimension of our spirituality.

I. The Eucharist, the summit of integral ecology

The Eucharist is defined by the Second Vatican Council as the source and summit of Christian life¹. As for Pope Francis, "*in the Eucharist all that has been created finds its greatest exaltation*"². This statement reveals the cosmic dimension of the sacrament: bread and wine, fruits of the earth and human labour, are taken up by Christ to become a sacrament of salvation. Thus, creation is not alien to the Eucharistic mystery; it is integrated into it and transfigured. In celebrating the Eucharist, we recognise that the earth is a gift and not merely a resource to be exploited. ***Communion with Christ implies: caring for our common home*** and defending the poorest, who are the first victims of ecological

¹ Second Vatican Council, *Dogmatic Constitution on the Church Lumen Gentium*, no. 11.

² Pope Francis, Encyclical Letter *Laudato Si' on Care for Our Common Home*, Kinshasa, Médiaspaul, 2015, no. 236.

imbalances. The Eucharist restores the broken relationships between God, humanity and nature, and thus becomes the foundation of a true ecological ethic.

II. The prophetic call of the ecological Magisterium

The encyclical *LS* strongly emphasises that the earth “cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her”³. Thus, the ecological crisis the world is facing is not merely a crisis related to the cosmos, but also a moral and spiritual crisis. For the Pope, if there is an external desert, it is because there is an internal desert⁴. The ecological crisis is a symptom of a deeper crisis: that of the human heart. Deforestation and pollution bear witness to an irresponsible use of the goods that God has entrusted to humanity. In our African context, and particularly in the Democratic Republic of the Congo, the excessive felling of trees and the uncontrolled exploitation of natural resources are causing a serious imbalance in the ecosystem. Experts report the disappearance of certain medicinal plants and other forest products, the scarcity of wildlife, and, as a consequence, famine. We follow the Holy Father in believing that to destroy the order of creation is to disrupt the harmony intended by God. Hence the call to the entire human family for ecological conversion.



III. Ecological conversion at the heart of SSS Eucharistic spirituality

Our *Rule of Life* invites us to continually deepen our understanding of the Eucharistic mystery and to heed the signs of the times. The ecological crisis is one such urgent call. For us, religious of the Blessed Sacrament, integral ecology flows naturally from our charism. ***Father Eymard's spiritual experience at Saint-Romans*** illustrates this dynamic well. In his contemplation of nature, Father

³ *Ibid.*, no. 2.

⁴ *Ibid.*, no. 217.

Eymard discovered God's goodness manifested in creatures. Creation became for him a divine mirror and a mystical ladder leading to adoration. Thus a spiritual dynamic takes shape: **to contemplate, to adore, to give thanks, and then to commit oneself**. The Eucharist calls us to recognise the presence of Christ not only in the Sacrament, but also in the poor and in the wounded creation. ***Every Mass then becomes a school of integral ecology*** and a sending forth on mission to work for the transfiguration of the world.

Conclusion

The celebration of the tenth anniversary of *LS* invites us to renew our spiritual and missionary commitment. The Eucharist, the heart of our religious life, is also the heart of our response to the ecological crisis and the hungers of humanity. By becoming profoundly Eucharistic men, we become artisans of reconciliation between God, humanity and creation. May this commemoration rekindle in us contemplation, conversion of heart and concrete commitment to the safeguarding of our common home.

The Inter-African Novitiate 'le Cénacle' Reflection on *Ensemble/Together* No. 92: ecology and eucharist

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Rule of Life No. 53 of the SSS reminds us that the novitiate draws inspiration from and continues the catechesis of baptism. Now, all catechesis places God at the centre of our concerns. And it is very clear that God allows himself to be found in every experience that expresses goodness and love. These qualities are lived out generously through the relationship that extends from the individual to himself, to other creatures and to God. We wish here to outline the guiding principles that our attentive reading has helped us discover in this richly meaningful text; this in relation to the daily life of the Inter-African Novitiate, following the three pillars of SSS religious life.

1. Prayer of thanksgiving with creation

In the Acts of the Apostles, we read of the idle contemplation of the disciples of the cenacle as they gazed at the sky now devoid of the Master, who had ascended to heaven (Acts 1:9–12). Indeed, creation bears the mark of the Creator. Do not the cries of birds and mammals... at dawn and in unison, remind us just how deeply these living creatures are immersed in thanksgiving! And Saint Peter Julian Eymard, in one of his letters, urged "keeping one's soul in thanksgiving, for it is the most pleasant exercise". Moreover, prayer is inevitably linked to creation. Paragraph 36 of *Laudato Si'* presents "the Eucharist as an act of cosmic love", being itself the fruit of the earth's bounty. Fr John Keenan SSS does not hesitate to write on this subject: "The Eucharist is profoundly connected to ecology through its roots in creation, its cosmic symbolism". It is the earth's offering to humanity and to God. Thus, during our silent adoration, our annual retreats, monthly recollections, sessions, our participation in the sacrament of reconciliation, and our daily spiritual readings, we perceive the joy of nature uniting with us in prayer. Thus, we are able within ourselves to realise the immeasurability of the Creator.

2. In the service of our brothers, sisters and nature

From the second chapter of the Acts of the Apostles, the door of the cenacle is opened. This is preceded by the reception of the Holy Spirit. From now on, hearts groping in the dark are filled with a wholly new power. Saint Peter Julian Eymard commented on this event in these terms: “It is with the love of Jesus that the Apostles leave to evangelize the world, in the midst of all the dangers and all the sacrifices of the apostolate” (RA 18,5; OC VIII, 472). On several occasions in the Bible, the Holy Spirit is identified with one of the forms of nature. He is himself a force that coexists with creation. To destroy the earth is to dare to destroy the Holy Spirit. As religious of the Blessed Sacrament, our daily quest, which begins in the cenacle, sends us out to respond to the urgent need to satisfy the hungers facing our world: hunger stemming from injustice, lies, every form of violence, theft, and killing... for all these evils wound creation to the very root of its soul. Initiation into a life of service prepares us to cultivate the earth, our place of pilgrimage, whilst ensuring its protection. To learn to truly coexist with nature is to learn to raise one’s consciousness to the level of love. The authors of *Ensemble/Together*, thus emphasised the balance and harmony that must exist between the relationship of individual life, that of nature, and the promotion of values in society. In this way, our life in the novitiate, through our many tasks (livestock farming, agriculture, floriculture...), highlights this aspect of self-giving through service.



3. We wish to be brothers and sisters to all created beings

We start from the conviction that: All Christian action aims to make every person a brother or sister, without distinction of race, culture, language, let alone nationality or even religion. We are therefore brothers and sisters both with our fellow human beings and with all of creation, the world. It is for this very reason that the Inter-African Novitiate values cultural diversity and **internationality**. We come from seven African countries: Senegal, Congo-Brazzaville and Kinshasa, Mozambique, Uganda, Cameroon, and finally Guinea-Bissau. It is in the name of this brotherhood that we are united with the rest of creation, and through our **sense of belonging**, we see the Novitiate as a common good from which every generation can benefit. Indeed, solidarity with creation is a way of acknowledging the pain, wounds and misery it endures: pollution from carbon dioxide emissions generated by industry, excessive smoke production, the dumping of toxic chemical waste into space and, more often, into vast bodies of water; the chaotic management of waste, the abusive and excessive exploitation of the subsoil. We are also aware of the impacts of climate change, the consequences of which continue to undermine the planet. In short, *Ensemble/Together* invites us to a conversion of heart. For creation will never find peace if humanity itself becomes corrupted.

Reflection on *Laudato Si'*

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Introduction

Pope Francis' encyclical *Laudato Si'* calls the Church and every person of good will to a renewed relationship with creation. It frames care for the environment not as an optional add-on but as an integral dimension of Christian discipleship and pastoral responsibility. **As postulants preparing for religious life and priestly ministry**, we are invited to make ecological conversion part of our spiritual formation, pastoral practice, and daily witness to the Gospel. From this starting point, formation becomes a holistic process that shapes mind, heart, and habit toward the flourishing of the whole human family and the earth that sustains it.

“This reflection is therefore not only an exercise in study but a commitment: a pledge to integrate care for creation into our spiritual lives, pastoral ministry, and daily witness to the Gospel in a world marked by both beauty and fragility.”

Integrating Ecology into Formation

Integrating ecology into the postulancy programme requires intentional curriculum design and lived practice. Theological study includes **scriptural foundations** for creation care, the Church's social teaching, and the theological anthropology that sees creation as a gift entrusted to humanity. Formators can embed *Laudato Si'* into courses on moral theology, pastoral ministry, and liturgy so that ecological concerns are not isolated topics but woven into the fabric of priestly identity.

Formation must also cultivate **practical competencies**. Seminarians need to learn about sustainable living, ethical consumption, and community-based stewardship. Workshops on energy conservation, waste reduction, and sustainable agriculture equip future ministers to model and teach responsible practices in parishes and religious communities. These skills prepare postulants to accompany laity who face ecological anxieties and to propose realistic, faith-rooted responses.

Practical Practices and the Garden as Classroom

A garden can be a powerful locus of formation. Working the soil teaches patience, humility, and interdependence. In a place like Northern Sri Lanka, where sunlight and agricultural rhythms shape daily life, tending a garden becomes both spiritual discipline and pastoral pedagogy. **Gardening forms habits**: it fosters gratitude for seasonal gifts, cultivates empathy for those who labour on the land, and reveals the limits of human control in the face of changing climates.

Practical activities such as communal gardening, and small-scale agroecology experiments create opportunities for prayer, reflection, and community building. They also make concrete the encyclical's critique of consumerism by encouraging a simpler lifestyle rooted in care rather than consumption. As

postulants learn to plant, prune, and harvest, they internalize lessons about stewardship that will shape their preaching, counselling, and community leadership.

Spiritual and Pastoral Formation and the Example of Saint Francis

Laudato Si' opens with the example of **Saint Francis of Assisi**, whose love for creation models a spirituality of wonder and kinship. Formation that aspires to ecological conversion therefore nurtures interior dispositions: reverence, gratitude, and contemplative attention to the natural world. Prayer practices include creation-centered liturgies, outdoor retreats, and scriptural meditations that highlight God's presence in the creation.

Spiritual formation also requires conversion of desire. The encyclical's call to a **new lifestyle** challenges postulants to move beyond consumerist habits toward simplicity, solidarity, and sobriety. This conversion is not merely personal asceticism; it is a pastoral stance that enables future priests to accompany communities in making sustainable choices and to advocate for policies that protect the vulnerable and the environment.

We minister in contexts where ecological degradation intersects with poverty and social injustice. Formation must therefore include **pastoral skills** for advocacy, community organizing, and ethical discernment. Postulants will be trained to listen to local communities, to amplify the voices of those most affected by environmental harm, and to collaborate with lay movements and civil society.



Challenges and the Call to Conversion

Integrating ecology into formation faces practical and cultural challenges: limited resources, competing curricular demands, and entrenched consumerist attitudes. Overcoming these obstacles requires creativity, institutional commitment, and a willingness to reorder priorities. Formation communities need to be willing to **lead by example**, adopting sustainable practices in their own houses and demonstrating that ecological conversion enriches rather than diminishes communal life.

The call is ultimately one of conversion—personal, communal, and structural. It asks postulants to embrace a vision of vocation that includes care for creation as essential to pastoral fidelity. This

conversion will shape how priests preach, how communities live, and how the Church witnesses to the Gospel in a wounded world.

Conclusion

Laudato Si' invites postulants to a formation that is both deeply spiritual and concretely practical. By integrating theological reflection, hands-on practices like gardening, and pastoral training, formation programs can form priests who embody a **new lifestyle** of simplicity, solidarity, and stewardship. In doing so, they will not only safeguard the common home but also strengthen the Church's capacity to accompany the poor, heal relationships, and proclaim the Gospel with integrity. The journey begins with small, faithful steps— learning to love creation as Saint Francis did, cultivating habits that witness to a different way of living, and committing to a lifelong conversion that honours God, neighbour, and earth.

How each article in this 92nd issue of *Ensemble-Together* relates to the issue of human hunger in your particular context

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In the light of the Eucharist, the richest source of complete nourishment for all the deepest needs of human beings, society, and the world, according to our Congregation's Rule of Life and the 92nd edition of the five-article *Ensemble-Together* (December 2025), the types of human hunger in my particular context are identified as follows.

1. Hunger for universal harmony with human beings, ecology, and the divine Creator

Father Camille Gagnon's reflection helped me identify the hungers of humanity in my context, Vietnam: the hunger for a safe marine environment, for healthy and responsible aquaculture, fishing, and conservation, and for the scientific development of marine resources. Currently, according to state media, Vietnam's fishing industry is striving to build a marine fisheries management system that meets international standards to have the yellow card lifted for violations of international marine fishing regulations. This solution, in the light of ecological theology, demonstrates goodwill and commitment to protecting the sea, building a lifestyle and work in harmony with nature.

The article also inspires me, in my capacity, position, and profession, to educate and build our scholasticate into a living environment that is harmonious and friendly to nature, humanity, and God. This includes planting trees around the monastery's residences, having quiet, green, and clean spaces for our brothers to pray, worship, study, relax, drink tea, or coffee. In addition, there will be liturgical celebrations of praying for the care of the nature as Pope Leo established. It also involves incorporating

the universal Mass into catechism or classes of eucharistic theology as an educational tool to promote understanding and love of a harmonious lifestyle between faith, liturgical practice, and ecological protection practices.

2. Hunger for an art of living well, as God the Creator desires

In light of Father Nilindra Gunsekera's article, based on biblical and theological foundations of ecology, I recognize my people's hunger for an art of living well. It is a life of peace, joy, and harmony in goodness, as originally intended by God the Creator. Speaking theologically, the art of living well is to accept God as the Creator, the controller, the preserver, and the judge of the universe. According to Father Nilindra's article, the art of living well is that "humanity is to manage all ecological systems, even as every life form, including itself, becomes fruitful and multiple. [...] Humanity's mastery over creation itself consists in preserving and enhancing the goodness which the Creator acclaimed in his creation." (*Ensemble-Together*, 92, pp. 16-17).

Such a virtuous way of life will bear existential fruits for the natural and human environments, such as a love of practice and voluntary sacrifice for the common good of the nation and the world, expressed through thinking, education, structural systems, and actions in the mission of building, developing, and preserving natural reserves and ecosystem services. For example, the mining industry, agriculture, fisheries, and forestry are God-given treasures for the Vietnamese people. Sadly, these are being exploited destructively rather than being preserved, enjoyed, and developed in the good as God intended. The high cost of deforestation and environmental destruction is devastating floods, climate change, air pollution, etc.



My home country has made significant strides in development, yet still faces human hungers extending beyond basic physical needs to complex social, economic, and spiritual longings.

On the level of physical hungers, many workers in urban industrial zones and farmers in rural areas are hungry for secure, stable, and dignified living conditions. In the face of unqualified healthcare, counterfeit medicine, malnutrition, stunting, and micronutrient deficiencies, both urban and rural people are yearning for reliable and equitable access to quality healthcare, clean water, sanitation, food security, and medicine security.

Moreover, on the economic and social level, there is a strong hunger for stable employment, improved working conditions, and opportunities to develop high-quality professional and technical skills in a rapidly evolving economy like Vietnam's. Despite poverty reduction successes in my country, significant inequalities persist in income and opportunities to access education, healthcare, and resources, leading to a hunger for greater social justice and equity, particularly in the rural and mountainous areas.

Vietnam has 54 groups of ethnic minorities and a rapidly expanding elderly population; as a result, challenges related to land rights, social welfare, and quality healthcare reveal a hunger for targeted support and inclusion for these vulnerable groups. Besides, as urbanization increases, there is a growing public hunger for a clean, safe, and healthy environment, with issues like pollution requiring attention.

On the level of moral and spiritual hungers, there is a pressing issue in the social and spiritual realm: the degradation of thought, morality, and behavior in some sectors, damaging public trust in institutions and leaders, which indicates a hunger for ethical leadership, transparency, and social discipline. Amid rapid modernization and lifestyle changes, there's a hunger for stronger community bonds, stable family relationships, and a sense of collective identity and belonging.

As with all people, the Vietnamese embrace a fundamental human longing for meaning, life ideals, and a sense of purpose beyond material gain, which traditional beliefs and modern society sometimes struggle to satisfy. As a Christian in the midst of my nation, I am taught by Christ in the Eucharist the art of living well through voluntary love and service through the incarnation, entering the world, and self-giving for the greater good of others, my country, and the world as Christ did.

3. Hunger for ethical responsibility to care for this world, not to destroy it

Based on practical experience, my country's development has been influenced by dialectical materialism, focusing too much on material economic efficiency while neglecting moral responsibility. While reading Father John Keenan's article, I am reminded of one of my people's hungers: ethical responsibility towards the ecosystem and human living environment. For example, Vietnam's beautiful natural landscapes and precious forests are part of our shared heritage, but they are under threat from irresponsible exploitation and the development of other services that only benefit individual investors. Many of us hunger for a clean environment, worrying about pollution in our cities and the loss of precious forests in the countryside due to development. This highlights the urgent ecological hunger, especially a hunger for the ethical understanding of ecology.

As Eucharistic man, in the light of Fr. Keenan's article (Ibid, p.41-49), I come to know that the Eucharist uses the most basic and sacred gifts of the earth: bread made from grain and wine from

grapes. It reminds me that all creation is a sacred gift entrusted to humanity's care, not merely a resource to be exploited. The communion with Christ, others, and all creation in the sacramental Eucharistic forms calls me to an "ecological conversion" - to be a steward protecting this sacred earth as our common home, not a consumer destroying it. Through the eucharistic celebration, I, together with the Church in my country, as God's priestly people in Christ, offer gratefully to the Creator God the entire universe given to humanity, symbolized by the bread and wine, the chosen products of God-created earth. Out of a biblical understanding of ecology as a God-given gift to humanity for cultivation and living, Vietnamese Catholics are called to become ethically responsible to care for the earth and contribute to the reconstruction of social justice for all people.

4. Hunger for a truly good life in holistic connection

Father Olivier Ndong's article on ecology according to Pope Francis' thoughts (Ibid., p.51-66) leads me to an understanding of the hunger of humanity in my context: a hunger for a truly good life in integral connection with God the Creator, the Earth, and humanity. In fact, in a world changing as fast as Vietnam is, people often feel a loss of direction, struggling with ethical challenges, concerns about corruption, the proliferation of malproducts/unsafe goods, and general injustice which damage public trust and harm the most vulnerable, and searching for lasting purpose beyond material achievements. This covers spiritual and moral hungers for trust, integrity, socio-environmental justice, peace, truth, and goodness, integral education of ecology along with an egocentric lifestyle in respecting nature, human as well as cultural diversity, and meaning.

5. Hunger for knowledge, love, and glorification of God in His creation

Living in a rapidly changing society like Vietnam, I examine myself and find that people are swept up in the whirlwind of chaotic, artificial, and illusory mass media; they are carried along by the winds of fame, power, profit, and meaningless, fleeting material pleasures. This makes people indifferent and insensitive to the spiritual needs and sacred reality that exists within and around them.

This situation also occurs to some extent in the religious community like ours. In such a situation, I read in Father Manuel Barbiero's article a skillful connection of ecological reflections from Pope Francis' *Laudato Si'* to St. Eymard's writings and the S.S.S. Rule of Life that illuminated for me, from the context of our scholasticate, a need or hunger for a contemplative gaze on creation in which God reveals His living presence and boundless love for humanity. This universe is a joyful blessing bestowed by God so that humanity may share in God's life and goodness. One of the fitting attitudes for contemplative contemplation is a spirit of grateful appreciation, praising God for His wondrous works in this universe. In my opinion, Eucharistic adoration prayer is a school of contemplative gaze with a spirit of ardent love, attentive listening, grateful praise, and integral communion with God, humanity, and all creatures on earth and in heaven, and practical commitment to go and care for all living beings in our common home.

To conclude my response, I pray that the grace every Vietnamese religious, S.S.S., received in the Eucharistic Communion may inspire each to become nourishment for my Vietnam's hungers as we are nourished by Christ's presence in the Eucharistic forms of bread and wine to feed physical bodies, strengthen community morals, and care for our common home.