

Introduction

This issue on PRAYER, which is submitted for our meditation, is intended as a reminder for us, the spiritual sons of St Peter Julian Eymard, for whom prayer was always a living and personal encounter. The various contributions in these pages therefore highlight the fact that prayer is not primarily about words but about our disposition and our welcome to the one who comes to us.

Indeed, prayer before the Blessed Sacrament, and more broadly contemplation, is not primarily one practice among others: it is a school, a path of unification and availability to God. By choosing this theme, this issue is firmly rooted in the founding intuition of Saint Peter Julian Eymard, for whom the Eucharist was not only to be celebrated, but to be contemplated, adored and allowed to transform our lives. Our founder saw in adoration a patient pedagogy through which Christ himself educates the heart of the believer, shapes it to his love and sends it on mission.

Prayer before the Blessed Sacrament is indeed a school of prayer for the people of God. It teaches us, as Father Fiorenzo Salvi so aptly remarks, to move from doing to being, from speech to silence, from distraction to listening. To place oneself in the presence of Jesus in the Eucharist is to consent to be looked upon, loved and converted by him. Thus, little by little, this prayer becomes simple, true and incarnate, because it touches our daily lives, enlightens our choices, calms our struggles and, above all, nourishes our fidelity in service.

However, we recognise that this contemplative dimension is not unique to Christianity. Father Noël Mayamba reminds us here that in many cultures and religious traditions, silence, attention to mystery, and the patient repetition of a gesture or a word open us to a profound experience of the divine. In dialogue with these traditions, Eucharistic

adoration reveals its specificity: a God who makes himself close, present and given out of love, and who invites us into a personal and transforming relationship.

The worship of the Eucharist outside of Mass is part of this dynamic, as Father Lino Diez points out. Adoration prolongs the Eucharistic celebration, unfolds its fruits and roots Christian life in a continuous relationship with the living Christ. It supports the mission, strengthens ministries and enriches commitment to the Church and the world.

The articles and testimonies gathered in this issue are a living expression of this. They show, in a concrete and incarnate way, how the prayer of adoration shapes lives, enlightens ministries, renews the joy of self-giving and opens paths of inner peace and apostolic fruitfulness. Through these diverse voices, the same conviction emerges: to remain before the Blessed Sacrament, which transforms our gaze, our hearts and our lives. Let us open these pages together, dear colleagues, to discover the treasures of prayer that each article, in its own way, invites us to contemplate and to live our relationship with our Lord.

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