



Between Tradition and Transformation: Eucharistic Adoration as a Coping Practice in Modern Priestly Formation

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Abstract: This study explores the role of Eucharistic Adoration as a spiritual coping mechanism among seminarians undergoing priestly formation at Lazaris Seminary, Congregatio Missionis, Malang. Amid increasing psychological and spiritual demands within seminary life, Eucharistic Adoration is often practiced as a form of personal devotion. However, its potential impact on emotional resilience and spiritual well-being remains underexplored. Employing a qualitative phenomenological method grounded in Husserlian philosophy, the study investigates how seminarians experience and interpret Eucharistic Adoration as a response to emotional, academic, and vocational stress. Data were collected through in-depth interviews and observations with eight seminarians across different stages of formation, supported by document analysis and theological literature. The findings reveal that Adoration provides a transformative space for self-reflection, emotional regulation, and vocational clarity. Participants reported increased inner peace, deeper intimacy with God, and improved capacity to manage psychological distress. Regular engagement with Adoration also enhanced interpersonal relationships and spiritual maturity. The study concludes that Eucharistic Adoration functions not only as devotional practice but also as an effective form of spiritual and psychological support within seminary formation. These findings underscore the importance of integrating structured Adoration into seminary programs as part of holistic priestly formation in the face of contemporary spiritual and psychological challenges.

INTRODUCTION

Eucharistic Adoration is a form of worship within the Catholic tradition that provides the faithful with an opportunity to contemplate the mystery of the real presence of Christ in the Blessed Sacrament (Martasudjita, 2007). As a devotional practice that has developed over centuries, Eucharistic Adoration plays a significant role in deepening the spiritual relationship between the faithful and God. It is also known as the *Adoration of the Blessed Sacrament*, a form of Eucharistic devotion that remains vibrant in the life of the Catholic Church (Martasudjita, 2007). Eucharistic Adoration is carried out as an expression of the Church's faith in Jesus Christ, who is present in the consecrated species of bread and wine after the celebration of the Eucharist.

The Church believes that Christ remains truly present not only during the celebration of the Mass but also when the consecrated host is reserved outside the Mass. Therefore, adoration is regarded as an extension and deepening of what takes place during the Eucharistic celebration

(Mangundap, 2022). Only through adoration does a mature and authentic reception of the Eucharist become possible. The act of prostration is the essence of adoration (Martasudjita, 2007). Through this gesture, the faithful express their humility, fragility, and human weakness before God present in the Blessed Sacrament, through prayer and hymns (Mangundap, 2022). Thus, Eucharistic Adoration becomes a space where human longing and yearning—whether joyful, sorrowful, or filled with struggle—can be laid bare before God in silent freedom (Martasudjita, 2012a).

The belief in the real presence of Christ in the Eucharist has its roots in the early teachings of the Catholic Church. Scripture provides the foundation for this understanding. In the Gospel of John (6:51–58), Jesus speaks of Himself as the living bread that came down from heaven, and that whoever eats this bread will live forever. During the Last Supper, as recorded in the Synoptic Gospels (Matthew 26:26–28; Mark 14:22–24; Luke 22:19–20), Jesus identifies the bread and wine as His body and blood. In the early centuries of Christianity, this understanding became the theological basis for the Catholic doctrine of the real presence in the Eucharist. However, Eucharistic Adoration in its current form did not emerge immediately in the early Church. In his letter to the Corinthians, Saint Paul testifies to the tradition of the Lord's Supper and emphasizes that in participating in the Eucharist, believers proclaim the Lord's death and resurrection until He comes again (1 Cor 11:23–26).

This practice developed gradually as greater emphasis was placed on the Eucharistic mystery in the Church's teaching and liturgical life. Quoting Saint Cyril of Jerusalem, Fr. E. Martasudjita, Pr, demonstrates that reverence for the sacred host was present even in the early Church. Saint Cyril instructed the faithful: "In adoration and worship, bow yourself and say, 'Amen.'" This is the moment of acknowledging the mystery of the greatness of God who chooses to dwell within the simplicity of human life. Regarding Christ's presence under the appearance of bread, Cyril says: "Do not merely regard the natural elements, for the Lord has declared that it is His body and blood; faith assures you, even though the senses suggest otherwise" (Ledot, 2018).

Eucharistic Adoration began to take clearer shape in the 11th and 12th centuries, amid theological debates about the real presence of Christ in the Eucharist—particularly in response to figures like Berengar of Tours, who questioned how Christ could be present in the sacrament (Ledot, 2018). In response, the Catholic Church solidified its teaching on *transubstantiation*, affirming that during Mass, the bread and wine are transformed into the body and blood of Christ, even though their appearances remain unchanged (Martasudjita, 2007). In the 13th century, Pope Urban IV instituted the Feast of Corpus Christi to commemorate the presence of Christ in the Eucharist. It was during this period that Eucharistic Adoration began to flourish as a common devotional practice. Saint Thomas Aquinas contributed to its liturgical richness by composing hymns such as *Tantum Ergo* and *O Salutaris Hostia* in honor of the Blessed Sacrament.

In the subsequent centuries, especially following the Fourth Lateran Council (1215), Eucharistic theology was further reinforced, and lay participation in Eucharistic devotions

beyond the Mass increased, including adoration. This practice became an integral part of Catholic spiritual life, both privately and communally. During the medieval period, it became customary to place the Eucharist in a *monstrance*—a vessel often made of gold or silver—so that the faithful could worship the exposed Blessed Sacrament in chapels or churches. The monstrance served to visibly present the consecrated host for prayerful contemplation of Christ's presence in silence.

In recent decades—particularly after the Second Vatican Council (1962–1965)—Eucharistic Adoration has remained a vital aspect of Catholic spirituality, even as renewed emphasis was placed on the Mass as the source and summit of the Eucharistic life. Pope Benedict XVI affirmed the importance of Eucharistic Adoration by quoting Saint Augustine: “No one eats that flesh without first adoring it; we would sin if we did not adore it” (Setyanta, 2019). In his Apostolic Exhortation *Sacramentum Caritatis*, Benedict XVI declared that in the Eucharist, the Son of God comes to meet us and desires to unite Himself with us—thus making Eucharistic Adoration a natural extension of the Mass, which itself is the highest act of adoration (SC 66).

Throughout history, the leaders of the Church have consistently encouraged the faithful to practice Adoration of the Blessed Sacrament. Pope Paul VI emphasized that the faithful should regularly visit the Blessed Sacrament as an expression of gratitude, love, and reparation for sin, through acts of adoration directed toward Christ truly present in the Eucharist. Pope John Paul II, in *Ecclesia de Eucharistia*, also stressed that reverence for the Eucharist outside of Mass is a treasured part of the Church's life. Pastors have a responsibility, including through personal example, to promote Eucharistic Adoration—especially during exposition of the Blessed Sacrament—and to encourage prayer before Christ truly present in the Eucharist. The Magisterium frequently praises and recommends this practice, supported by the examples of the saints. Among them, St. Alphonsus Liguori wrote that of all devotions, adoration of Jesus in the Blessed Sacrament is the noblest, most pleasing to God, and most beneficial to the faithful (EE 25).

The *Catechism of the Catholic Church* provides a strong theological foundation for both the Eucharist and the practice of Eucharistic Adoration. It explains that in the Eucharist, Christ is truly, really, and substantially present in the consecrated species of bread and wine—not merely symbolically, but in a real way—allowing the faithful to enter into communion with Him (CCC 1374–1377). Furthermore, the Catechism states that the Eucharist is the “source and summit” of the Christian life, and that Eucharistic Adoration is a profound act of worship in which the faithful express their faith and love for Christ who is present in the Sacrament (CCC 1354–1367).

The Church teaches that through Adoration, the faithful not only celebrate the mystery of Christ's presence but also direct their hearts and minds to be united with His infinite love. The Church underscores the importance of reverence toward the Eucharist even outside the Mass (CCC 1391–1394), and Adoration offers a sacred space for meditating on the mystery of Christ in silence and reverence, thereby deepening personal communion with Him. Moreover, the

Church highlights that Eucharistic Adoration is not only an individual practice but also a communal one. The faithful are invited to come together to praise and worship Christ, thereby strengthening their unity in faith (CCC 1413–1416).

To this day, the devotional practice of Eucharistic Adoration continues to be a cherished form of prayer for many believers, both lay and religious. The Church's Magisterium consistently encourages its practice. As quoted by Martasudjita (2012b), Pope John Paul II urged the faithful never to be stingy with their time spent in Adoration, stating: “The Church and the world have a great need for Eucharistic worship. Jesus waits for us in this Sacrament of Love. Let us not refuse the time to go to meet Him in Adoration, in contemplation full of faith and open to making reparation for the great faults and crimes of the world. May our Adoration never cease!”

Eucharistic Adoration is thus not only a devotional practice but also a natural extension of the celebration of the Eucharist and a reinforcement of humanity's social mission. Pope Benedict XVI emphasized this by stating that the Eucharist, when deepened and extended through Adoration, strengthens and inspires social mission (Benedict XVI, 2007). Through devotion to the Blessed Sacrament, one is led to a deeper experience of faith in God's presence in life and to express profound love for the One who has pitched His tent among His people (Ledot, 2018).

For many Catholics, Eucharistic Adoration brings inner peace and serves as a source of strength for facing life's challenges. Henri Nouwen once spoke about the importance of creating a quiet space in the midst of the “marketplace” (Nouwen, 2003)—a term he used to describe the busyness of everyday life. That quiet space, centered on God, becomes the place where individuals can speak and act with healing power.

For religious men and women—particularly seminarians or candidates for the priesthood—Eucharistic Adoration can carry even deeper meaning. As individuals undergoing a process of formation for spiritual leadership, seminarians often face psychological and spiritual pressures. Seminary life, as the setting for their priestly formation, can present numerous challenges. Seminarians are required to live celibately, follow a rigorous spiritual discipline, and meet high academic expectations. In relation to human vulnerability, Budiono refers to this as *fragility*. He states that fragility should not be viewed merely as imperfection or weakness, but rather as a reality that transcends the dichotomy of strength and weakness—it is an essential part of our being that must be recognized, accepted, and integrated into the process of becoming (Budiono, 2024). In preparing to serve God's people, seminarians must build a solid spiritual foundation, and Eucharistic Adoration stands out as a key practice that serves as a spiritual coping mechanism to help them navigate life's pressures

Spiritual coping, understood as a way to manage stress through religious beliefs and practices, has increasingly attracted attention in the field of psychology of religion. Spiritual coping mechanisms refer to strategies individuals use to deal with pressure or difficulties by drawing on their faith, religious practices, or spiritual experiences. Kenneth Pargament is one of the leading scholars in the development of religious coping theory, highlighting that

individuals under stress often seek meaning through their religious beliefs and that religious practices can help enhance emotional and mental resilience.

In research related to religious coping, Dwi Rahmawati and colleagues (2019) found that religious coping has a positive impact on mental health. Through religious practice, individuals can manage negative emotions, reduce stress, and enhance resilience—the ability to adapt to adverse situations. Religiosity and religious coping—both positive and negative—are considered important predictors of subjective well-being. The higher the level of religiosity and positive religious coping, the greater the individual's subjective well-being; conversely, higher levels of negative religious coping are associated with lower well-being.

Further research by Wonorahardjo (2020) also affirms that religion plays an important role in helping individuals manage stress. Religion provides guidance, emotional support, and hope to those facing life's pressures. Prayer, participation in religious rituals, and religious beliefs serve as effective coping mechanisms during difficult situations, offering both hope and comfort. Such religious practices are also correlated with decreased anxiety and improved emotional well-being.

Another study was conducted by Antonius Ignasius Nggino Tukan (2020), who explored the experiences of Catholic believers in practicing devotion to the Blessed Sacrament and participating in the celebration of the Eucharist, using a phenomenological approach in the parish of St. Maria Assumpta, Kupang. Applying a critical phenomenological-analytical method, Tukan highlighted how the faithful experience inner peace and spiritual closeness through these devotional acts. He found that the primary motivation of participants in attending adoration and Eucharistic celebrations was the search for inner peace amid their busy routines. Furthermore, Tukan emphasized that these religious experiences are not merely personal but also contain a social dimension that supports communal life. He argued that such experiences can inspire the faithful to grow in their knowledge and love of God in daily life.

Eucharistic Adoration offers the faithful an opportunity to step away from the noise of life, to calm the soul, and to realign their lives with God's will. More than just a devotional act, Adoration becomes a transformative space where seminarians can process life's pressures and challenges through deep reflection on the living presence of Christ.

The significance of this study lies in its context within religious life and spiritual formation. Seminarians undergoing priestly formation face not only intellectual and emotional stress but also profound spiritual challenges. In the midst of secularization and modernity—which often erode the foundations of religious life—Eucharistic Adoration serves as a spiritual oasis. The subjects of this research are seminarians of the *Congregatio Missionis* (CM). During their formation, these seminarians practice Adoration three times each month, specifically on the first, second, and fourth Sundays. This practice is intended to assist the seminarians in nurturing their spiritual and interior lives.

In a pastoral letter to the Vincentian Family in February 2024, Superior General Thomas Mavric encouraged all members of the Congregation to make time for regular Adoration of the Blessed Sacrament. In his letter, he wrote: “Jesus is waiting for us 24 hours a day, any time, in

whatever shape we are, with the doubts, joys, or sorrows we may bring to Him. Saint Vincent counsels: ‘After adoring the Blessed Sacrament there and offering God the work they are about to do, they will ask Him for the grace of telling the sick poor what He wants said to them on His behalf for their salvation.’

With our regular visits to Jesus in the tabernacle, with our regular adoration of the Blessed Sacrament, Jesus starts tearing down walls and obstacles, and starts filling us with His inner peace, opening our hearts to take new steps towards the time when we will be able, without hesitation, to respond positively to Him. Saint Vincent offers a very practical example: ‘Now, when someone says something rude to you that you find hard to bear, don’t answer back, but raise your heart to God to ask Him for the grace to put up with that for love of Him, and go before the Blessed Sacrament to tell your troubles to Our Lord.’”

In this letter, Thomas Mavric invites all members to deepen their personal faith in the real presence of Jesus in the Eucharist and their love for Him. He calls for dedicated time in Adoration as part of the preparation for the 400th Jubilee of the Congregation.

The central research question of this study focuses on how seminarians of the *Congregatio Missionis* utilize Eucharistic Adoration as a spiritual coping mechanism. Key questions include: How does Eucharistic Adoration help seminarians confront emotional, spiritual, and physical challenges? How can their experiences in Adoration be interpreted through a phenomenological approach that emphasizes the significance of subjective experience? And what are the implications of this practice for their mental and spiritual well-being?

Using a phenomenological approach, this study explores the personal and subjective experiences of seminarians in practicing Eucharistic Adoration and how those experiences influence the ways they cope with stress and challenges in everyday life.

METHOD

This study employed a qualitative approach, which focuses on collecting descriptive data in the form of spoken or written words and observable behaviors of the participants (Hendrarso, 2005). More specifically, the research adopted a phenomenological approach, aiming to explore the subjective experiences of seminarians in utilizing Eucharistic Adoration as a spiritual coping mechanism. This method allowed the researcher to gain a deep understanding of the meaning and essence embedded in the lived experiences of the participants. Data were collected through in-depth interviews and observation, and subsequently analyzed using descriptive phenomenology based on the concepts developed by Edmund Husserl. Phenomenology may be understood as a philosophical perspective that emphasizes human subjective experience of the world—that is, it focuses on how the world appears or is perceived by the subject (Moleong, 2014). Husserl’s model of phenomenological inquiry was influenced by Plato’s Allegory of the Cave, which illustrates how unenlightened individuals mistakenly perceive shadows on the wall as ultimate reality. In other words, they misinterpret appearances (phenomena) as reality, whereas sensory perception does not always reveal true meaning (Rosyid, 2021).

The term *phenomenology* derives from the Greek *phaenesthai*, meaning “to show itself,” and *phainomenon*, meaning “that which appears.” Over time, phenomenology became one of the major schools of thought in twentieth-century philosophy, with Edmund Husserl as its key proponent. His work was a response to the dominance of empirical scientific methods in the early 20th century, which he saw as contributing to a cultural and human crisis by reducing the spiritual dimensions of humanity to merely physical or objective categories. Phenomenology thus seeks to restore the focus on subjective experience and profound meaning. It has since evolved as a research methodology applied across various social sciences, including communication studies, particularly within the interpretive paradigm of qualitative research (Fitrah & Indah, 2024).

Husserl’s conception of phenomenology differs from those of Hegel and Kant, positioning it as a solution to the epistemological crisis marked by theoretical constructs poorly aligned with lived human experience. His phenomenology centers on the concept of intentionality, the idea that consciousness is always directed toward an object—it is not a self-contained entity but is always in relation to something perceived. Husserl emphasized phenomenology as an approach that suspends assumptions which may influence human experience, including religious, cultural, or scientific presuppositions. According to Armada Riyanto (2020), Husserlian phenomenology is a philosophical method that seeks truth about human beings in their *lifeworld*, their daily existence, and their being-in-the-world. In short, it is both a philosophy and scientific methodology that describes human lived experience.

In this view, reality is understood from the perspective of human beings as observers interacting with phenomena. Husserl sought to reframe phenomenology as a science that investigates everyday events and experiences common to all people (Suswardana, 2022). As such, truth is considered to emerge from personal experience (Riyanto, 2014). To philosophize phenomenologically is to explore and articulate daily experiences, thereby assigning meaning to each event (Riyanto, 2014).

Through phenomenology, Husserl aimed to “return to the things themselves”—that is, to recover human experience as it is, prior to scientific abstraction, and to understand reality directly, without the assumptions typically imposed by the natural sciences (Prasetyono, 2012). According to Husserl, by eliminating such assumptions and prejudices, one can grasp things as they truly are. Life experience becomes more authentic and less biased when one suspends presuppositions. His well-known dictum—“zu den Sachen selbst” (“to the things themselves”)—emphasizes that phenomena should be allowed to appear in their genuine and original form (Bertens, 1981).

In this phenomenological study, the researcher examined the experiences of eight participants. The subjects were seminarians from the Congregation of the Mission (CM) who were undergoing formation at the CM Major Seminary in Malang, located on Jalan Raya Langsep 45, Malang, Indonesia. The individual participants were:

1. Eloys Setiawan, first-year seminarian from St. Stephen Parish, Surabaya

2. Agustinus Danandjojo Suparmadi, first-year seminarian from St. Arnold Janssen Parish, Bekasi
3. Yeremia, second-year seminarian from Redemptor Mundi Parish, Surabaya
4. Aloysius Alan Madika, second-year seminarian from St. Mary Parish, Mamuju
5. Yohanes Dwi Nugroho, third-year seminarian from St. Matthew the Evangelist Parish, Bintaro
6. Oswald Agurinsa Sakaria, from St. Martinus Parish, Kelam Permai
7. Vincentius Septian Krisnanda, fourth-year seminarian from Queen of Peace Parish, Pogot, Surabaya
8. Benedictus Eric, fourth-year seminarian from Blessed Sacrament Parish, Surabaya

Data collection was carried out using two methods. The first method was in-depth interviews, a data collection technique based on intensive conversations with a clear purpose and an emphasis on avoiding rigid questioning (Hendrarso, 2005). The interviews yielded verbatim quotations from the participants, capturing their experiences, thoughts, feelings, and knowledge (Oetomo, 2005). Each participant was interviewed individually. The researcher aimed to minimize intervention so that respondents could speak freely and openly, while also encouraging deeper reflection and clarification as needed.

The second data collection method was literature review and documentation, involving the study of relevant books, journal articles, internet sources, and magazines. These sources provided secondary data to support the primary data obtained through interviews. This method was used to establish a theoretical foundation for the research, define the methodological framework, and analyze the data gathered.

For data analysis, the researcher employed a critical phenomenological-analytical method. The term “analytical” when combined with “phenomenological” highlights the emphasis on uncovering the core meaning of participants’ experiences and responses. After listening to the narratives and reflections shared by participants, the researcher engaged in a process of reduction to remove extraneous elements and reveal authentic insights. The findings were also critically examined by comparing them to aspects of Church teaching and spiritual tradition. The interview protocol focused on eliciting narratives related to the participants’ experiences with Eucharistic devotion and celebration.

Table 1. Questions for interview

Nu	Concept	Indicators
1	Eucharistic Adoration	Frequency of Eucharistic Adoration per month
		Personal meaning attributed to Eucharistic Adoration
		Activities undertaken during Adoration
		Perceived importance of Adoration for priestly format
2	Psychological Dimension	The relationship between Eucharistic Adoration and emotional, spiritual, and psychological restoration
		Extent to which Adoration is used as a means of coping with spiritual and psychological stress
3	Interior Healing	Spiritual and psychological impact experienced through Adoration
		Degree to which Eucharistic Adoration contributes to interior, spiritual,

	and psychological healing
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RESULT AND DISCUSSION

Data analysis in this study takes into account the demographic background of the respondents, including their level of formation, age, and place of origin. By analyzing this data, the researcher aims to explain how differences in age and formation level influence the seminarians’ perceptions of the meaning of Eucharistic Adoration. Data collection was carried out through interviews. The demographic data are as follows:

Table 2. Participant Demographic Information

Variablel	Description	Frequency	Procentage
Grade	1	3	37,5%
	2	2	25%
	3	1	12,5%
	4	2	25%
	TOTAL	8	100%
Age	20	1	12,5%
	21	3	37,5%
	22	2	25%
	23	1	12,5%
	24	1	12,5%
	TOTAL	8	100%
Origin	Java	6	75%
	Outside Java	2	25%
	TOTAL	8	100%

The respondents in this study understood Eucharistic Adoration as a special time to encounter God more intimately. For them, Adoration is a privileged moment for personal communication and deepened intimacy with God, whom they believe is truly present in the consecrated host. Through this act of devotion, they felt that God visited them—not merely symbolically but in a real and tangible way. They used this time to honor and worship Christ present in the Blessed Sacrament with gratitude and reverence. For them, Adoration is not simply a spiritual routine, but a profoundly meaningful experience where God chooses to dwell among His people.

During Adoration, many respondents preferred to enter into meditation. They sat in stillness before the Lord, contemplating His presence with deep reverence. In line with this, Martasudjita (2019) described Adoration as quality time with God. In their meditation, the seminarians often reflected on events from the past week, discerned God’s action in their lives, and sought His guidance. This reflection helped them uncover deeper meaning behind various experiences and challenges. For most respondents, meditation served as an effective tool for self-introspection, enabling them to assess themselves honestly before God. Others chose to pray the rosary or offer personal prayers. For them, each prayer was a personal dialogue with God that brought them into deeper spiritual intimacy. These prayers were expressions of love

offered to the living Lord present among His people. Through prayer, they sought inner peace, for in prayer, the human person builds a personal relationship with God (Nouwen, 1985).

The respondents also emphasized that Eucharistic Adoration is one of the most important spiritual practices in the life of a seminarian. They regarded it not merely as a devotional act, but as an opportunity to strengthen their vocational calling and deepen their faith. In Adoration, they were able to revisit and recognize God's guidance and providence in their journey. As Fr. Martasudjita explains, Adoration is an occasion to be grateful, to savor, and to interiorly experience the great love of God (Martasudjita, 2019). Through awareness of God's real presence in the Blessed Sacrament, the seminarians felt spiritually empowered. Adoration provided them with space to pray, to reflect, and to focus their attention on God as the source of their lives. This experience brought peace, inner calm, and a deepened understanding of the Eucharist. Behind every moment of Adoration, the seminarians found inner support that strengthened them in their vocational journey. This sentiment echoes the insight of Wilem Daia, who observed that in silence, each adorant may enter the depths of the heart, becoming aware of and experiencing God's presence in the consecrated Host, which flows with love, gives strength, and offers consolation (Daia, 2011).

Furthermore, the seminarians acknowledged that Eucharistic Adoration had a significant impact on their spiritual, psychological, and emotional healing. They felt that the presence of Christ in the consecrated host brought calm and strength, helping them face the pressures of communal life and academic demands. They appreciated having fixed weekly times for Adoration, which allowed them to regularly quiet their minds, engage in self-reflection, and re-center their hearts on God. Through these opportunities, the seminarians were able to evaluate their lives, renew themselves spiritually, and open their hearts to God. Although they did not always approach Adoration with the explicit intention of seeking healing, it became a deeply valuable moment, particularly in times of struggle or difficulty. In such circumstances, Eucharistic Adoration became a space where they could find peace, consolation, and strength to continue their journey.

This is consistent with the words of Superior General Tomaz Mavric, who emphasized that by regularly visiting or adoring the Blessed Sacrament, Jesus begins to tear down internal walls and obstacles, fills us with His inner peace, and opens our hearts to take new steps—so that eventually, we can respond positively to Him without hesitation. Saint Vincent himself encouraged his followers to come before the Blessed Sacrament whenever they faced difficulties (Kilar & Poole, n.d.).

Religious experience possesses a unique power to transform individuals, as human experience is a privileged locus of encounter with God (Kirchberger, 2007). This was evident in the responses of the participants. Their experiences of Adoration brought about numerous positive effects, both spiritually and psychologically. They reported that through Adoration, they experienced inner calm, spiritual renewal, and openness of heart to face life with greater positivity. The tranquility gained from Adoration made them more patient, more open toward others, and more forgiving. Their personal communication with God gave them courage to face

life's challenges and helped them find meaning behind the events they encountered. In Adoration, they came to realize that the loving God was truly present among them, ready to offer strength in times of need.

Eucharistic Adoration thus became a sacred space for self-integration—spiritually and emotionally—helping the seminarians to better manage the stresses of life. The opportunity for prayer, and especially for Adoration, not only strengthened their faith, but also cultivated emotional maturity and inner readiness to embrace their calling as future priests.

In Eucharistic Adoration, the respondents found that prayer and meditation were not only means of communication with God but also ways to realign and reorient their lives. Adoration provided them with space to detach from assumptions, prejudices, and worries that might hinder their closeness to God. During Adoration, they made conscious efforts to let go of anything that could obstruct God's presence in their lives, thereby allowing God to guide them more freely. In the silence of Adoration, they sensed God's call more clearly and received encouragement to live out their vocation with greater sincerity and openness. That same silence invited them to examine themselves honestly, including their sins and shortcomings. Bishop Fulton Sheen described Adoration as the "*hour of truth*," in which one sees oneself as God sees us—without concealment or distortion (Sheen, 2018).

The impact of Eucharistic Adoration was also evident in the seminarians' daily lives. The inner peace and relief they experienced during Adoration helped them face the pressures of community life, academic challenges, and interpersonal relationships more effectively. For some respondents, Adoration became a means of developing their capacity for interpersonal connection, making them more empathetic, patient, and forgiving. It also became a moment to deeply absorb the presence of God, offering them a renewed perspective on how to live each day. Through Adoration, they felt that God was truly accompanying them in every step of their journey, granting them interior calm and strength to face life's trials.

For these seminarians, Eucharistic Adoration was not merely a devotional practice, but a profound spiritual journey. Through it, they felt renewed in faith, affirmed in their vocation, and restored in spirit. Adoration became a source of strength and peace that enabled them to continue maturing in faith and dedication. This sacred time helped them to grow in self-awareness and openness to God's abiding presence. In each moment of Adoration, they felt called to serve God and others with greater fidelity and love.

Finally, Eucharistic Adoration for these respondents was a time of returning to God and surrendering all worries and burdens of life. Through this encounter with the Lord truly present in the consecrated host, they felt strengthened and prepared to face life with confidence and peace. Adoration emerged as a profound experience—not merely a liturgical ritual—but a vital means for growing in spiritual and emotional maturity. The respondents realized that the God they encountered in Adoration is the source of strength, consolation, and peace, always ready to guide them at every step of their lives.

CONCLUSION

Eucharistic Adoration has a profound and significant impact on the spiritual and psychological well-being of seminarians. Far beyond a devotional ritual, it functions as an effective spiritual coping mechanism that supports seminarians in facing emotional, intellectual, and spiritual challenges during their formation. As an extension of the Eucharistic celebration, Adoration provides a sacred space for deep reflection, renewed vocational commitment, and inner healing. This phenomenological study reveals that regular participation in Adoration enhances emotional resilience, strengthens spiritual identity, and improves interpersonal relationships. Furthermore, communal Adoration fosters a sense of unity and mutual support within the seminary environment. In the face of growing secularization and modern pressures, Eucharistic Adoration emerges as a vital spiritual oasis that sustains and renews the vocational journey of those preparing for priesthood.

Theoretically, this study contributes to the interdisciplinary discourse between psychology of religion and Catholic spiritual theology by highlighting Eucharistic Adoration as a form of spiritual coping mechanism grounded in both affective experience and sacramental theology. It affirms and expands Kenneth Pargament's framework of religious coping by contextualizing it within the liturgical-sacramental life of Catholic seminarians. The study also supports phenomenological perspectives that emphasize the role of subjective religious experience as a valid source of theological and psychological insight, particularly in understanding how individuals construct meaning, process emotional challenges, and embody spiritual transformation through devotional practices.

Practically, the findings suggest that Eucharistic Adoration should be integrated more intentionally into the spiritual formation programs of seminaries. Adoration serves not only as a space for worship but also as a therapeutic practice that promotes emotional regulation, resilience, and vocational clarity. Seminary formators, pastoral caregivers, and spiritual directors can use Eucharistic Adoration as a pastoral tool to help seminarians navigate stress, deepen their self-awareness, and foster community solidarity. Moreover, the results advocate for the institutional support of communal Adoration as a means of cultivating psychospiritual maturity and sustaining long-term commitment to priestly vocation, especially amid contemporary socio-religious challenges.

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