



“Jesus saw Nathanael coming to him, and said to him, ‘Behold, an Israelite indeed, in whom is no guile!’”  
— John 1:47

The serpent in the garden was full of guile (see Gn 3:1). To be full of guile is to hide what you are really about. It means holding a secret agenda and plotting with schemes. Jesus looked upon Nathanael and saw that he was honest. Nathanael said what he meant, he meant what he said, and he was genuine in how he presented himself. In this way he is a model for how to let oneself be seen by the Lord. The Lord shouts for joy when he sees us like that.



“When Jesus saw him and knew that he had been lying there a long time, he said to him, ‘Do you want to be healed?’” — John 5:6 (see also Luke 13:10–13; John 9:1–3)

The man had been ill for 38 years, and every day was more of the same: No one healed him. But this day was different because this was the day the Lord saw his illness. Being seen by the Lord was the beginning of something new, and the moment came when the man had to say that, yes, he did want to be healed.



“Lifting up his eyes, then, and seeing that a multitude was coming to him, Jesus . . . then took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted.”  
— John 6:5–11

The people were hungry and Jesus was attentive to their hunger. He knew exactly what would fill them. He gave them what they needed. He is the one who responds to hunger with the food that satisfies.



“When Jesus saw her weeping, and the Jews who came with her also weeping, he was deeply moved in spirit and troubled.” — John 11:33

Jesus saw Mary’s grief over the death of her brother, and he shared in her grief. But Jesus also saw the fickleness of the crowd and was troubled by their fickleness. It is the members of this same crowd — who came to him weeping — that will immediately report him to the Pharisees when they see him raise Lazarus from the dead (see Jn 11:45–46). He sees what is true and what is false, what is compassion and what is calculation. The Lord joins the sorrowful and judges the schemers.



“When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, ‘Woman, behold, your son!’ Then he said to the disciple, ‘Behold, your mother!’”  
— John 19:26–27

In the midst of loss and absence, the Lord sees communion. He gives his mother to those whom he loves. He gives those whom he loves to his mother. He sees the love that will make us whole. By his body and his blood, with the gift of his word, he calls life out of death. “You are my friends if you do what I command you” (Jn 15:14), and he commands us to love those whom he gives us to love.



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# Eucharistic Adoration



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For God alone my soul waits in silence;  
from him comes my salvation.  
He only is my rock and my salvation,  
my fortress; I shall not be greatly moved.

— Psalm 62:1

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It seems like nothing happens at Eucharistic Adoration. Sometimes there may be a prayer service with music, special lights or even incense, but at the center of it all there is a gilded monstrance holding a silent and still Host. There is nothing else to see there. Nothing, it seems, happens.

The lack of movement, change, and spectacle can, at times, make us feel uncertain and uncomfortable. By the eyes of faith, we see — or strain to see — this silent and still presence as the Lord himself. Yet *he* is not doing anything, so we suppose *we* must. What are we supposed to do at Eucharistic Adoration? How do we do this right? How do we make this prayer count?

Over time you may find that it is actually preoccupation that gets in the way of adoring the Lord. We might be very used to activity, to many things happening at once, and to a steady diet of variety and fluctuation. Therefore, the concern over “what to do” at Eucharistic Adoration is a symptom of attachment to the constant hustle and bustle of the world. The Blessed Sacrament does not conform to those ways.

The simplicity of the manner of the Lord’s presence is part of his gift to us. He could overwhelm us with power. He could awe us with spectacle. He could dazzle us. But he does not. Instead, he waits, he rests, he abides. He presents

himself to us in the most ordinary means and beckons us to become still and silent ourselves: to wait and rest and abide with him.

His patience is what is happening. It is his stability, his constancy, his fidelity to being with us that we encounter in the Blessed Sacrament. Even our ordinary senses can perceive this, as our spiritual senses stretch to perceive that which is before us as him who is Lord and God.

Eucharistic Adoration calls for a revolution in perspective. Rather than worrying so much about how to “see” the Lord or “do” something to make this prayer count, we need to realize he calls us to let ourselves be seen, and then let him do unto us.

He is there, but do we let ourselves be there with him? Being there with him is about more

than merely happening to be in the same room. It means working to make ourselves present to him, as he is present to us.

The Lord’s vision of us is always primary. Beloved, sinful creatures that we are, we tend to hide from him. The call of Eucharistic Adoration is, among other things, a call to present ourselves to him. The key is to let him see us as we are. It is his perspective, not our own, that is the beginning of true life.

As we work to let ourselves be present to the Lord at



Eucharistic Adoration, we may meditate on the ways in which the Lord has looked upon others. There are a surprising number of moments in the Gospels where the way Jesus looked at someone is highlighted. As we come to recognize how the Lord looks upon his people and what that look means, we may slowly recognize ourselves as the ones he is yearning to see. His look is not always comforting, but it is always true. And the way to true happiness begins with discovering ourselves as the ones who are looked upon by the Lord.

Perhaps you would like to choose one of these ways that Jesus has looked upon his people to focus your mind, attune your heart, and shape your imagination during your time at Eucharistic Adoration. You may select a different way each day, or return time and again to one that is particularly fruitful for you. The gift and the challenge is to grow in trust that the Lord who looked upon each of these people in these particular ways is the same Lord who looks upon you in the Blessed Sacrament, right here and right now. Let him look upon you, as you are.

“Jesus looking upon him loved him.” — Mark 10:21

The rich young man came to Jesus searching for the secret to eternal life. Jesus knew what this young man really valued, and Jesus had to tell this young man something very challenging. It is with a look of love that Jesus tells him the hard and necessary truth.

“The Lord turned and looked at Peter. And Peter remembered the word of the Lord. ... [And Peter] wept bitterly.” — Luke 22:61–62

It is when Peter saw the Lord look at him that the knowledge of what he had done filled him with shame. Jesus’ look was not a look of condemnation, but of revelation: Peter was revealed to himself by the Lord’s vision of him — it was his examination of conscience. To see sin as sin is the first step on the way to redemption. The sin Peter saw in himself is the sin the Lord will later forgive (see Jn 21:15–19).

“When [Jesus] saw their faith he said, ‘Man, your sins are forgiven you.’” — Luke 5:20

There was a paralyzed man who could not bring himself to Jesus, so his friends carried him instead. They could not get in the house where Jesus was because it was so full. Undeterred, they cut a hole in the roof to lower their friend down to Jesus. It is when Jesus saw their faith — the faith of the friends — that he was moved to mercy for the man. First, he forgives the man of his sins, then he heals him of his paralysis. Great indeed is the Lord’s regard for the petitions people offer for the good of others.



“Jesus turned, and saw them following, and said to them, ‘What do you seek?’” — John 1:38

Two disciples of John the Baptist were curious about Jesus because of what John had said about him. Jesus saw them following him and asked them what they were looking for. The Word who became flesh (see Jn 1:14) cares quite a lot about what those who seek him actually want. So he asks.