



Playbook for Schools

DURING THE YEAR OF PARISH REVIVAL

2023 – 2024



NATIONAL
Eucharistic
Revival



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A sower went out to sow. And as he sowed, some seed fell on the path, and birds came and ate it up. Some fell on rocky ground, where it had little soil. It sprang up at once because the soil was not deep, and when the sun rose it was scorched, and it withered for lack of roots. Some seed fell among thorns, and the thorns grew up and choked it. But some seed fell on rich soil, and produced fruit, a hundred or sixty or thirtyfold. Whoever has ears ought to hear.

MATTHEW 13:3-9



A Letter from Bishop Cozzens

Dear Friends in Christ,

The three-year Eucharistic Revival has begun!

The Church in the United States is responding to the bishops' call for us to be healed, converted, formed, and unified by an encounter with Jesus in the Eucharist—and then sent out on mission “for the life of the world” (Jn 6:51). Modeling our lives after the Divine Teacher himself, we are invited to deepen our relationship with Jesus Christ, Our Lord, through the teaching and celebration of the Eucharist in our school communities.

The Eucharist is the greatest gift that Jesus has given us because it contains his very self. At the Last Supper, Jesus says to his Twelve Apostles, “No one has greater love than this, to lay down one’s life for one’s friends” (Jn 15:13). Then, he makes that statement real in the gift of the Eucharist when he says, “This is my Body given up for you... this is my Blood poured out for you” (Mt. 26:28). He gives this saving self-gift—his Paschal Mystery—an enduring presence in the Eucharist, so that, for all ages, we would be able to receive this gift and learn to make a gift of our own lives: laying down our lives for him and those we serve, as he did for us.

As Pope Francis reminds us, “The Church’s work of education aims not only ‘at developing the maturity of the human person... but it is especially directed towards ensuring that those who have been baptized become daily more appreciative of the gift of faith which they have received’ (Second Vatican Council’s Declaration *Gravissimum Educationis*, 2). Our faith is a great grace that each of us must daily nurture and help others to nurture as well.”¹

On the Solemnity of Corpus Christi, June 11, 2023, we began the second year of Eucharistic Revival. This year promises to be the most impactful phase of this multi-year response to the Holy Spirit. For the Eucharistic Revival to be successful, schools have an important role in boldly proclaiming the Gospel to all the souls entrusted to their care.

[1] <https://press.vatican.va/content/salastampa/it/bollettino/pubblico/2022/04/20/0277/00584.html>

As teachers in the faith, particularly in our Catholic schools, you have the great privilege of educating and forming our young people in the truth. As many of us know, sometimes it is the young who are more receptive and in tune with the gifts of grace the Church provides for us in prayer and in the Sacraments. In the second year of this Eucharistic Revival, may we be stewards of these precious encounters and seek to cultivate them even more intentionally for our young people!

This School Playbook offers recommendations for Eucharistic Revival in your community. It is organized into four invitations for school administrators and teachers to implement in their classrooms and greater school community. Schools can use this manual to strengthen their Eucharistic culture and share the gift of the Eucharist anew.

More resources are being assembled and published as part of this second year known as the Year of Parish Revival. If you are interested in learning more or desire more resources, please visit our website, www.eucharisticrevival.org. We expect that many Catholic schools will continue to develop their own innovative ideas, and we hope you will share them with us.

Thank you for saying “yes” to this invitation from our Eucharistic Lord! May Our Lady of Guadalupe, Bl. Carlo Acutis, and St. Manuel González García intercede on behalf of our response, and may our Eucharistic Lord rekindle the fire of missionary zeal in us all!



+ Andrew A. Cozzens

BISHOP ANDREW COZZENS

Chairman of the USCCB's Committee on Evangelization and Catechesis



The Christocentric School

“If something is true, it is good and it is beautiful; if something is beautiful, it is good and it is true; if it is good, it is true and it is beautiful. And together these elements make us grow and help us to love life, even when we are unwell, even amid difficulties. True education makes us love life, and it opens us to the fullness of life!”

POPE FRANCIS, “Address to Students and Teachers from Schools Across Italy,” 2014

Teachers everywhere know how important preparation is in the learning process; we prepare our classrooms, we prepare our lessons, and we know that the entire enterprise of learning is built upon *preparing the student to receive* the concepts and skills we seek to impart. For example, we cannot introduce complex things until the student has been prepared by learning simpler concepts.

The Parable of the Sower reveals how deeply Jesus, the Divine Teacher, understands us. He knows that we get absorbed in the busyness of our work. We are concerned with the quality of the seeds, or the curricular materials we will use. We seek the best ways to teach that material, or to effectively scatter the seed. Life in the classroom moves along quickly, and we feel fortunate to get things done and to more or less stay on track.

But Jesus invites us to consider that all our work—even if it is the best possible seed and we have discovered the most effective way to spread it—will be for naught if the soil is not properly prepared to receive it. Rich soil, the kind that bears fruit, must be cultivated carefully and comprehensively. So, too, must the souls and intellects of our students be cultivated through the nurturing of the sacramental imagination, the development of a school culture that aspires to truth, goodness, and beauty, and—most importantly—liturgical worship that prioritizes the sacred and its attendant mystery. All of this can only be done through our commitment to ongoing formation as teachers who minister in the service of the Gospel.

Recent studies have indicated that belief in the Eucharist, especially the Real Presence of Our Lord Jesus Christ—Body, Blood, Soul, and Divinity—has been waning in our time. As we join the Church in the United States in the effort to revive Eucharistic belief, we should consider spending time to cultivate the hearts and minds of our children, preparing them to receive the most profound mystery of our faith, its source and summit: the conviction that Jesus Christ, the Word Incarnate, becomes fully and truly present to his people, offering himself as the greatest gift to us.

The purpose of the Year of Parish Revival is to discern how we might “heal, form, convert, unify, and send” all those in our care through a “rekindled relationship with Jesus in the Eucharist.” This work is organized into four main pillars: reinvigorate worship, engage in robust formation, create moments of personal encounter, and send Catholics forth as missionaries. Even though Catholic schools are not themselves parishes—even if they are tied to a particular parish—they play an important role in these efforts!

This Playbook for Catholic Schools offers pathways for Catholic schools to take part in the Eucharistic Revival in their own way. The following suggestions are for your discernment as you respond to revival already present in your community as well as foster it, create conditions and openness for new revival, and establish a Eucharistic culture in your school that sustains the fruits of revival.



Part I: Invitation for Catholic School Officials and Faculty

INVITATION #1

Reinvigorating Worship

Liturgy as the Heart of the School

The efforts to reinvigorate worship must take place on an individual level (preparation and presentation for the Eucharist) and on a communal level.

Catholic schools have the opportunity to assist in the efforts of students entering more fully into the Sacred Liturgy in religion classes and in the celebration of school Masses. This ensures that “the Paschal Mystery is made present so that the baptized, through their participation, can experience it in their own lives” (*Desiderio Desideravi*, no. 49). For Catholic schools, this might include:

- a renewed sense of the importance of the Eucharist for the life and mission of the school
- ongoing engagement of the liturgical texts, feasts, and seasons throughout the year
- a reverent sense that the minister and assembly are ordered in such a way that they “may draw from it more abundantly those fruits” for which Christ instituted the Eucharistic Sacrifice of his Body and Blood (*General Instruction of the Roman Missal*, no. 16)
- proper preparation for celebrating the liturgy, especially among younger students



INSPIRING EXAMPLES

In the Diocese of Toledo, Tiffin Calvert Schools have prioritized the students attending weekly Mass in the Catholic church instead of in the school gym. This necessitated the school schedule to be adjusted to allow for the time needed for students to walk a few blocks to the Catholic church.

WANT TO GO DEEPER?

- ◆ Encourage a renewed reverence for liturgical silence.
- ◆ Consider increasing the number of schoolwide Masses each week to ensure that the Liturgy is at the heart of the school's activities, or invite students to attend Mass before school.
- ◆ Take time in theology lesson planning to offer age-appropriate catechesis on the Liturgy.
- ◆ Provide regular confession times for school students and encourage teachers to bring their students to confession.
- ◆ Encourage the sharing of witness stories about powerful experiences of the Holy Mass from faculty and students.
- ◆ Offer times each month for students to attend Eucharistic adoration and encourage teachers to take advantage of these times to bring their students to pray.

INVITATION #2

Personal Encounter

Nurturing the Sacramental Imagination of Students in the Catholic School

During the Year of Parish Revival, the National Eucharistic Revival proposes that schools begin their academic year with a Mass for families or an hour of adoration for “encounter,” so that parents and other family members have the opportunity to meet Jesus in the Blessed Sacrament. Catholic schools might also consider providing a regular Encounter Night for different classes throughout the year. An Encounter Night guide has been developed for parishes along with other resources that provide a detailed template that could be used, a list of liturgical items needed, appropriate prayers, and suggested options for songs. Catholic schools can adapt this guide or offer their own encounter opportunities for their students before or after school.

These encounter opportunities should be implemented in a way that engages non-Catholic students and family members, while also instilling in Catholic students and families a desire to *encounter* the Lord anew. These encounter opportunities should include some sort of Eucharistic worship (e.g., Mass, adoration of the Blessed Sacrament, appropriate readings or talks, etc.), and schools are also encouraged to provide the Sacrament of Reconciliation.

How will your school engage this? These sacred times of encounter are for your whole school with its unique and personal culture.

INSPIRING EXAMPLES

It is powerful to see this movement already taking place across the country and the world. St. Peter's Basilica in Rome has started their own monthly nights of Eucharistic Adoration in the square. At the heart and home of the Church, our Pope is praying alongside his people for Jesus' Presence to be made known.

Cardinal Gibbons High School in Raleigh, North Carolina offers adoration for all students once a month. On these days, classes take turns rotating through the chapel, ensuring every student has time before the Blessed Sacrament. The school chaplain also makes himself available for confession for the students during this time.



WANT TO GO DEEPER?

- ◆ Plan music to aid worship.
- ◆ Invite prayer teams.
- ◆ Equip students with language to invite others or their parents to the School Encounter night.
- ◆ Plan a Eucharistic procession.
- ◆ Plan a Eucharistic Revival class retreat.
- ◆ Plan a day of retreat centered around the Eucharist for your staff.
- ◆ Consider ways that beauty can be used to invite students, parents, faculty, and staff to a personal encounter with Christ.

INVITATION #3

Robust Faith Formation

Forming the Formators: What Teachers Need

"After three days they found [Jesus] in the temple, sitting in the midst of the teachers, listening to them and asking questions, and all who heard him were astounded at his understanding and his answers" (Lk 2:46-47).

A small group study, *Jesus and the Eucharist*, has been created for parish small groups. This is also a resource that could be utilized with school staff to help in their formation.

Robust formation demands that we engage both the mind and the heart. We all need this continual formation in the sacrament of love, the Holy Eucharist, so that we can be more effective servants of our Lord.

INSPIRING EXAMPLES

Strake Jesuit College Preparatory in Houston, Texas makes an intentional investment in their faculty and staff to ensure they are full participants in their Catholic identity and witnesses to the students. One way they do this is by offering spiritual and catechetical formation for its staff and administration on a consistent basis, with the understanding that the better that staff is formed, the better the students will be as well.



WANT TO GO DEEPER?

- ◆ Provide Eucharistic talks for students throughout the school year.
- ◆ Study Catholic saints who had special devotions to the Blessed Sacrament (e.g., Blessed Carlo Acutis, Saint Tarcisus).
- ◆ Use the free video content on the Eucharistic Revival website in the classroom.

INVITATION #4

Missionary Sending

Inviting Parents and Recommitting to the Poor

In this Year of Parish Revival, we will launch an “Invite One Back” initiative that all Catholics can take part in. Imagine if every faithful Catholic invited *one* person in their inner circle who has fallen away from attending Sunday Mass or reached out to *one* coworker who seems interested in talking about faith. Our churches would be renewed and filled with communion—a desire we all long for.

We believe Catholic schools are uniquely positioned to participate in this initiative, as they have access to families. We invite schools to explore ways in which they can actively engage and evangelize parents of students who may have fallen away from the faith. Perhaps this can be accomplished through offering a few specific programs for parents to hear a kerygmatic presentation. Or, invite parents to attend a school Mass when an intentional homily is planned to promote the importance of regular Sunday Mass attendance.

How each school and community will go about this “Invite One Back” initiative will look particular to each institution’s culture. Yet we want each school, administrator, and teacher to feel empowered and enabled to share the faith with students and families in a unified effort of increasing Eucharistic devotion and making disciples.



INSPIRING EXAMPLES

In Ann Arbor, Michigan, Huron Valley Catholic School is committed to offering opportunities for evangelization and deepening discipleship for both students and parents. One simple thing they do is say a prayer before every sporting event so every parent, visitor, and local sports enthusiast present is invited into a moment with God. They also offer unique opportunities for parents to grow deeper in their faith. One example here is that they offer a Lenten retreat for the dads of their students every year.

WANT TO GO DEEPER?

- ◆ Commit to social services and the poor in the community by offering service opportunities for your students and school families.
- ◆ Facilitate volunteer efforts at area organizations as a field trip.
- ◆ Invite a fellow staff member into a small group.
- ◆ Create a small group for teachers if one is not already in place within the community.



Part II: Reflections and Resources for Formators

REFLECTION #1

Reinvigorate Worship

The Sacred Liturgy is the heart of the school’s life and its most solemn activity. The Sacred Liturgy is not a means to an end—even a worthy end such as moral instruction—but is itself the end to which all true education is ordered. For in worship, we acknowledge the goodness of truth by surrendering to it, offering ourselves in Christ to the Father. And it is in worship, by God’s gracious initiative, that our longing for beauty and truth finds its rest in the mystery of God, who is beauty and truth. Contemplation, adoration, prayer, and praise are therefore the highest forms of knowledge and are foreshadowed by all others, even if this knowledge adores a mystery that is beyond our comprehension. Sacred Liturgy should thus be central to the life of the school, and this understanding should be made incarnate and explicit.

Beauty in liturgy is important *because* it is “pointless” and extravagant, like the costly perfume with which Mary Magdalene anointed the head of Jesus. Liturgy should be beautiful because without “pointless” beauty, we forget that the worship of God is its own end—indeed the highest end—and that the Church is his mystical body. Other goals, such as community building, moral formation, and social action all follow from the liturgy, but the liturgy itself must be ordered to the worship of God who both transcends and dwells among us.

Liturgy is beautiful and reveals the mystery of God when it is celebrated with solemnity and reverence. Silence and stillness should be observed before, during, and after the liturgy. The lectors should be competent and well-prepared. The movements of the servers should be solemn, graceful, and deliberate. Musical selections should be beautiful and appropriate to the occasion. And the church itself should be beautifully and tastefully adorned in ways appropriate to the liturgical season. (Graduating classes could emphasize this by making a modest gift to the parish, e.g., crucifixes, icons, vestments, thuribles, etc.) The school should thus seek to “worship the Lord in the beauty of holiness” (Ps. 96:9) and to understand that holiness is beautiful.

Because the worship of God is its own end and because it is the gift of God’s own life and the highest expression of our humanity, it should evoke a sense of wonder and gratitude and call forth the very best we have to offer—which is everything, ourselves, our souls and bodies. This means that students should present themselves at their best, appearing groomed and well-dressed. They should seek to love God with the whole of their being, soul *and* body. Children should have the intricacies of

the Mass explained to them and learn a proper posture for prayer as well as how to perform bodily gestures such as genuflecting, bowing, and crossing themselves. They should also understand why these are appropriate at certain moments in the Mass. Not only does this allow for a fuller and more comprehending participation in the Mass, but it also allows children to worship God with their bodies and their souls, and it reinforces that they themselves are persons who are a unity of body and soul.

Masses for children should be childlike without being childish. They should be full of wonder, awe, and mystery, but Mass should never be sentimental or “cute,” even when the occasion is a defining moment in the children’s lives. When Mass is “cute,” the children themselves become the focus of our adoration, whereas the true purpose of these occasions is to induct the children into the adoration of Christ. Therefore, when Mass is arranged to “feature” the children, the true meaning of both the occasion and the Mass is lost. Children should be taught to participate in a spirit of wonder, love, and praise, and they should be fully involved as lectors, altar servers, and members of the *schola*.

REFLECTION #2

Personal Encounter

The Preparation to Receive the Lamb of God

All education is rooted in the process of gradually bringing students into a deeper and fuller understanding of reality. Imagine your Catholic school: if you were to remove the crucifixes from the walls, take down all sacred images and symbols of our faith, pack up all the Bibles and religion books, and eliminate any time for prayer, would there be anything that a stranger to a Catholic school could see or hear that would lead them to conclude that something fundamentally different is taking place in your school compared to what’s happening in the public school across the street?

Now imagine two science classrooms: one in a Catholic school and another in the public school across the street. Both schools serve students from the same neighborhood. For argument’s sake, let us say that both classrooms, in terms of raw materials, are the same—same lab tables, same microscopes, same textbooks. The science teacher brings out samples of human cells for the students to explore and look at. The students are taught how to set up and look through the microscope in exactly the same way in both schools. As students marvel at what they are seeing under the microscope, naturally the questions arise: “*Why is it like this? How did this come to be? For what purpose was this created?*”

The human mind is naturally inclined to the pursuit of that which fulfills the longings of the human heart and seeks answers to the questions: *Where does my identity come from? What have I been made for? What will bring me happiness?* Nowhere is this more evident than in the curiosity and inquisitiveness of our youth in our classrooms. It is precisely in these moments that Catholic schools have an opportunity to provide a formation that is radically different from that of a public school. In no Catholic school should a student hear in a science classroom that all came to be as a result of a universal randomness—a cool, cosmic coincidence that just came to be from nothing. Rather, in

a Catholic school, students should be led out of themselves to a completely different way of seeing the world: that, as the author of *From Christendom to Apostolic Mission: Pastoral Strategies for an Apostolic Age* points out, what happens in the visible plane has implications for the far greater and more exciting invisible world we have been created for.²

The sacramental imagination is the understanding that the created order—the Logos—comprises the vast wonder of the world, including its visible and invisible properties. The cultivation of the sacramental imagination is, therefore, training the eyes of our students to “see” the world through the lens of the relationship of the Creator to the created order.

The Church holds in her charter that the aim of the Catholic school is to cooperate with divine grace to form the supernatural man and woman, illumined by the supernatural light and teaching of Christ.³ In the context of the world and culture of our times—one dominated by a non-Christian vision consumed by many false gospels which have led to a confusion and obsession with matters solely of this world⁴—the mission of forming supernatural men and women is the heart of the New Evangelization in our Catholic schools. To accomplish this, there must be something fundamentally different in our DNA and operations as a Catholic school. All we do must be oriented towards facilitating an encounter with Jesus Christ, the Lamb of God, who alone is capable of transforming the hearts, minds, and lives of students. One of the primary ways we facilitate this encounter is by bringing students to our Lord in the Eucharist.

Yet, we recognize that a large percentage of Catholic school families, students, and even teachers and staff no longer believe in the Real Presence of Jesus in the Eucharist. *“They look at the Eucharist as symbolically and ritually meaningful but not as transformation of bread and wine into the Body and Blood of Christ. Some in the Church respond to this situation by saying that we need to be clearer about what the Church teaches... While there may be simple ignorance of Church teaching in play here, a more significant factor is the lack of a sacramental vision of the world.”*⁵

If we are to properly facilitate the encounter of our students with Jesus, then the greatest missionary task of our Catholic schools in these times is to tune and attune the vision of students to a sacramental view of the world: a view that allows students to contemplate the invisible realities present in all the human and temporal realities around them, a vision that is capable of beholding in the species of bread and wine the Body, Blood, Soul, and Divinity of our Lord Jesus.

Thus, the Catholic school must be committed to nurturing a sacramental imagination in students and awakening their senses to behold the greatest and most life-giving mysteries so that they might be capable of knowing the mystery of the Word made flesh in the Eucharist. *“What is necessary here is a conversion of mind to a sacramental vision of the world. Not just at Mass, but all the time, we are living a sacramental reality: we inhabit both a visible and an invisible world; we make our way through an intermingling of the seen and unseen.”*⁶

[2] *From Christendom to Apostolic Mission: Pastoral Strategies for an Apostolic Age*. University of Mary Press. 2020. P. 68.

[3] Pope Pius XI, *Divini Illius Magistri* (1929), nos. 94-96.

[4] *From Christendom to Apostolic Mission: Pastoral Strategies for an Apostolic Age*. Bismark: University of Mary Press. 2020, p. 66.

[5] *Ibid* p. 67.

[6] *Ibid* p. 68.

Principles for Nurturing a Sacramental Imagination:

1. Curriculum and pedagogy must foster a distinctive Catholic worldview and must inspire wonder and awe in students.
2. Teaching methodologies must allow students to inquire and see the invisible realities present in the material and temporal matter around them.
3. School culture must revere the sacred, inspire wonder, and lead students to encounter Jesus Christ.
4. School leaders and teachers must joyfully model for students how to deeply abide in relationship with Jesus and with each other.

Students should be led to see in those human cells and chromosomes the genius behind their creation: cells that bear the imprint of a loving God who created all things—most especially them, male and female in his image and likeness—instilling in them his will for their lives as his cherished sons and daughters for whom he has a particular plan and purpose.

Students should be led to see in mathematical patterns the order and logic God used to create the universe, a God who uses beautiful patterns and sequences to reveal through nature his greatness.

Students should be led to see in history the story of salvation unfolding throughout time and across eras. It is a story of how, out of love, God becomes man to rescue us from our condemnation so that we may enjoy living with him for eternity. Students must be led to see in this story the drama they have been inserted into from the moment they were willed into being by God, a drama that transcends space and time.⁷

Students should be led through sacred art and music to marvel at beauty that elevates the senses to supernatural heights by inspiring wonder and awe.

Students should see in their school leaders and teachers a joyful witness of love and reverence for the Lord. They must model for students the habits of mind and spirit that they wish to nurture in their students. The faculty should be a community of friends who revere God and the sacred and are united in their pursuit of the highest things. In the joy of the faculty, they should be inspired to ask, *“Why are they the way they are? Where does their joy come from?”*

In short, in a Catholic school, students must come to know and discover the mind of God and thus come to love him deeply, because they see in all creation and time the imprint, mark, and action of him who made it all and came into existence in the world out of great love for them. All of this is preparation for the student to live in intimacy with God the Father, Son, and Holy Spirit.

Forming the sacramental imagination of students is to prepare students to receive the divine graces the Lord desires to bestow on his children. When we commit to strengthening our school environments to become more capable of fostering and nurturing the ability of the students to behold the invisible realities, we allow the Lord to attune their senses to become capable of beholding with

[7] Ibid., p. 68.

great love and reverence Jesus Christ, the *logos*, the Lamb of God who came to take away the sins of the world, the reason and principle for all things, who has given us his Body, Blood, Soul, and Divinity in the Eucharist.

Other concrete ways to cultivate the sacramental imagination:

- The intellectual capacity to *behold* is critical. Along with this, we must cultivate in our students the habits and powers of looking, seeing, and noticing. Children of all ages should keep sketchbooks and have opportunities to observe and render nature. This encourages wonder and love for creation.
- Across disciplines, the nature and purpose of symbols should be studied. Symbols are present in math, science, literature, and Scripture. Fairy tales and mythology are especially rich in symbols.
- The sacraments themselves use symbols to communicate a higher meaning. For example, water is used in baptism because it is an outward and familiar sign of cleansing the body, which points to the deeper spiritual cleansing of sin from the soul. In the pastoral letter *Desiderio Desideravi*, Pope Francis highlights the fact that God created water precisely with Baptism in mind. The sanctifying quality of water is demonstrated repeatedly in Scripture, from the Creation story to the Great Flood in Genesis, from the parting of the Red Sea in Exodus to the consecration of the River Jordan in the Baptism of Jesus, as well as in the expulsion of water from the side of Jesus Christ on the Cross. Water is a symbol that points to a much higher and deeper reality.

Beauty in the Life of the School

Beauty is praiseworthy and desirable for what it *is*, not merely for what it *does*. In this way, it is like truth; indeed, beauty is the very splendor of truth (*veritatis splendor*) that makes knowledge desirable for its own sake. This is why there can be no desire for truth without beauty, without the love of what is good in itself and not merely good for us (useful). It is precisely this objective quality of beauty that makes it a source of real joy and delight. And it is why education that culminates in wisdom culminates in worship.

Education, like wisdom, is comprehensive. Everything a school does is education of some sort. Every detail of its life speaks to its own view of education and to what it regards as good and true. A school that seeks beauty in its pursuit of truth should strive at the same time to *be* beautiful and to reflect the best, noblest, and highest—what is good in itself and desirable for its own sake—in all aspects of its life. “Beauty in all things” thus testifies to the splendor and the ordered unity of God’s creation, making it possible for a student to live a wiser and more integrated life.

Philosophy teaches that beauty has unity, harmony, proportion, wholeness, and radiance. In considering how a Catholic classroom should look, one should keep in mind these principles. As a Catholic school, we should recognize the supreme beauty of the Church and incorporate her rich tradition into the daily lives of our students, regardless of what subject area we teach. Thus, our classrooms should contain images and objects that first meet the criteria of the beautiful but also reveal the Catholic faith. It is also important to recognize that in creating us in his image, God implanted in us a natural desire for beauty.

Bearing in mind that everything a school does is education of some sort, we should carefully consider the aesthetic components of the school building and our classrooms. Here are some areas of consideration followed by some ideas on how to implement them:

The Spiritual: In “The Holy See’s Teaching on Catholic Schools,” Archbishop Michael Miller says, “The Incarnation, which emphasizes the bodily coming of God’s Son into the world, leaves its seal on every aspect of Christian life. The very fact of the Incarnation tells us that the created world is the means chosen by God through which He communicates His life to us. What is human and visible can bear the divine. If Catholic schools are to be true to their identity, they should try to suffuse their environment with this delight in the sacramental.” With a little effort, our classrooms can celebrate the sacramental. Here are some thoughts on how to do so:

- Crucifixes and statues should be beautiful and realistic, not cheap-looking.
- Icons are windows into the divine and are a simple, traditional way to invite young people to contemplate God.
- Copies of high-quality paintings or drawings of Catholic edifices (such as St. Peter’s) are readily available and inexpensive; they serve to acquaint students with the Church’s cultural treasury.
- Religious objects particular to the Church calendar, such as an Advent wreath or Nativity scene, are traditional and beautiful ways of teaching the faith.

The Beautiful: Joseph Pieper has said that, in its original sense, beauty is “the glow of the true and good irradiating from every ordered state of being.” Flessner elaborates on this thought: “Our longing for beauty, and our deep joy in the moments we encounter beauty, is because it is a vestige of paradise and a foretaste of heaven.” It is important that the school displays religious art because it represents the cultural treasury of the Church and the highest aspirations of human art. It is also important for children’s understanding of the faith. But because God is the Creator and he embraces the whole of his creation in the Incarnation, art that is truly beautiful need not be “religious” in order to be Catholic. In fact, it is essential that beautiful, “non-religious” art be present if students are to appreciate that all creation and all beauty come from God, which is essential for seeing the relevance of faith to life.

- Beautiful art, both religious and non-religious, can be purchased and framed at low cost. Art beautifies the classroom and reflects God’s goodness and truth. It can also serve as an explicit teaching tool.
- For younger children, choose simple scenes that they would naturally be interested in; hang artwork at their eye level.
- Consider choosing art related to the themes for the year.
- God is the first and best Artist! Incorporate God’s creation into the classroom in organic and tasteful ways. For example:
 - Plants help create a more peaceful and attractive environment. Orchids, for example, are

surprisingly easy to care for, and the blooms last a long time.

- Animals such as hamsters, tortoises, and fish provide delight and fun for children.
- The remains of animals such as bones, fossils, or taxidermist-stuffed birds provide an opportunity for wonder and inquiry.
- Seashells and interesting rocks can be creatively incorporated into decorating the classroom, and they also serve as learning tools.

A Warm and Inviting Atmosphere: Archbishop Miller suggests that “since the school is rightly considered an extension of the home, it ought to have some of the amenities which can create a pleasant and family atmosphere.” Students spend almost half their waking hours in school; it behooves us to make our classrooms as welcoming and comfortable as possible.

- Aim to create an overall homey atmosphere.
- Arrange the furniture in such a way as to create open spaces for gathering and corners for “going on retreat.”
- Paint walls a warm-tinted color. Avoid industrial or overly stimulating colors.
- While plenty of natural light is ideal, adding some accent lighting can help create a more intimate feeling in the classroom.

Questions to Consider:

- Is this a warm and inviting atmosphere?
- Does the room evoke peace? Does it inspire?
- What does the arrangement of the furniture say about the classroom?
- Are the walls decorated thoughtfully? Are they crowded or too sparse?
- Are the objects and pictures on display ones that I would enjoy gazing at? Are they beautiful? Do they have unity, harmony, and proportion? Are they radiant? Are works from master artists included?
- Have I brought elements of the natural world into my classroom?
- Are there images of the Catholic faith? A crucifix that is centrally placed? Images of the Church, Mary, and the saints?
- Is the room neat, orderly, and clean? Do I make an effort to keep it tidy and clutter-free?
- Is there student work on display? Is it presented in an organized and professional manner? Is it a selection of superior work?

Robust Faith Formation

Jesus captivated crowds with his teachings. “When he saw the crowds, he went up the mountain, and after he had sat down, his disciples came to him. He began to teach them...” (Mt. 5:1–2). “He was praying in a certain place, and when he had finished, one of his disciples said to him, ‘Lord, teach us to pray just as John taught his disciples.’ He said to them, ‘When you pray, say: Father, hallowed be your name, your kingdom come. Give us each day our daily bread and forgive us our sins for we ourselves forgive everyone in debt to us, and do not subject us to the final test’” (Lk 11:1–4).

At the heart of the Church’s life is the Passion, Death, Resurrection, and Ascension of Jesus, re-presented for us in the Holy Eucharist (see *Ecclesia de Eucharistia*, no. 3). Yet Christ came not only to suffer, die, and rise again for our salvation, but he also came to instruct us on how to live, how to pray, and most importantly, how to love as he loves us. As educators and teachers, you have been endowed with the sacred responsibility of teaching as Christ taught his disciples. At the same time, Pope St. Paul VI exhorts us to be witnesses to the faith that we wish to hand on to these students.⁸

Areas of Consideration for Formators:

1. Exposure to the Eucharist and a developed relationship and understanding of the Mystical Body of Christ
2. Regular reception of the sacraments, most notably attending weekly Sunday Mass, a daily examination of conscience, and the Sacrament of Confession monthly
3. Knowledge and reflection on the Bread of Life discourse found in John Chapter 6
4. Knowledge and grasp of meditative prayer before the Eucharist
5. Spiritual reading on the Eucharist
6. Research and study of Eucharistic miracles
7. Reading lives of the saints and their relationship with the Eucharist: Blessed Imelda, Padre Pio, John Paul II, Thomas Aquinas
8. Understanding art and music in service of the Eucharist, most notably, the *Disputation of the Holy Sacrament* by Raphael and *Tantum Ergo Sacramentum* by St. Thomas Aquinas

[8] *Evangelii Nuntiandi*, no. 41

Virtual Formation Opportunities for teachers:

Below are some sample videos for teachers to use for their own personal growth and development.

The Thomistic Institute

<https://m.youtube.com/watch?v=mD0PwPDGfZA>

God's Presence in the Eucharist – Fr. Jacques Philippe:

<https://www.frjacquesphilippe.com/gods-presence-in-the-eucharist>

Bishop Fulton Sheen, *Life Is Worth Living – The Eucharist*:

<https://m.youtube.com/watch?v=HkqH9xD932Y>

Bishop Barron, *On the Real Presence of Christ Eucharist*:

<https://m.youtube.com/watch?v=bJjW3LXuHzo&vl=en>

Fr. Mike Schmitz, *How the Eucharist Changed My Life*:

https://m.youtube.com/watch?v=_yKi2OJ7oqE

Catechesis of Pope St. John Paul II on the Eucharist:

https://www.vatican.va/holy_father/special_features/eucharist/documents/eucharist-audiences_en.html

Resources for further reading, research, and lesson planning:

Baglow, Christopher T. *Faith, Science, and Reason: Theology on the Cutting Edge*. Downers Grove, IL: Midwest Theological Forum, 2009.

In our modern scientific and technological culture, it is not an option for Catholics to ignore or have a shallow understanding of the relationship between religious faith and scientific knowledge. Such a lack of understanding limits our ability to spread the Gospel in a world that so needs the Good News of Jesus Christ.

Coggi, Roberto, OP. *Little Catechism on the Eucharist*. New Hope, KY: New Hope Publications, 2005

This pocket-sized book, with an Imprimatur from Bishop Fabian W. Bruskewitz, first gets to the root of some important questions: What do we believe about the Holy Eucharist? How do we prepare for Holy Communion? What is the correct way to receive Holy Communion? How do we show reverence to the Blessed Sacrament? After improving the reader's understanding of the Holy Eucharist, the book then guides the reader's participation in the Sacrament through the inclusion of a glossary, prayers to recite before the Blessed Sacrament, and a list of indulgences that can be gained in relation to Eucharistic devotion.

Edited by Allen, Elizabeth Anne, OP and Cummings, Matthew Marie, OP. *Behold the Heritage: Foundations of Education in the Dominican Tradition*. Brooklyn: Angelico Press, 2012

This delightful collection of writings on the history and essence of Dominican education is intended for all who delight in truth and relish the honor of sharing it with others as a teacher.

Pope Francis. *Desiderio Desideravi: On the Liturgical Formation of the People of God*. 2022

This apostolic letter is an invitation from Pope Francis to rediscover, safeguard, and live the truth of the Christian celebration.

Hahn, Scott. *The Lamb's Supper: The Mass as Heaven on Earth*. Baltimore: Image Publishing, 2002.

Based on his best-selling book, Dr. Scott Hahn reveals the early Christians' key to understanding the Mass: the Book of Revelation. With its bizarre imagery, mystic visions of heaven, and end-times prophecies, it mirrors the sacrifice and celebration of the Holy Eucharist. See the Mass with new eyes, pray the Liturgy with a renewed heart, and enter into the Mass more fully and enthusiastically!

Miller, J. Michael. *The Holy See's Teaching on Catholic Schools*. Manchester, NH: Sophia Institute Press, 2006.

Archbishop Miller summarizes the magisterial writings directed to Catholic schools from the time of Vatican II.

"The Holy See's Teaching on Catholic Schools." Catholic Education Resource Center. <http://www.catholiceducation.org/en/education/catholic-contributions/the-holy-sees-teaching-on-catholic-schools.html>

In this address to the Solidarity Association, Archbishop Miller outlines how Catholic schools are an integral part of the Church's mission in the third Christian millennium, as Holy Mother Church continues to show us.

Philippe, Jacques. *Fire and Light: Eucharistic Love and the Search for Peace*. Translated by Neal Carter. New York: Scepter Publishers, 2016

In a series of essays linked by his examination into key areas of spiritual growth, Fr. Jacques Philippe develops themes relating to prayer, freedom, the Holy Eucharist, and man's constant struggle for contentment amid the stresses of everyday life.

Sheen, Fulton. *The Eternal Galilean*. New York: Alba House, 1997.

"Being found in human form he humbled himself," states St. Paul on the mystery of the Incarnation. This divine humility is the inspiration for Fulton J. Sheen's telling of the story of Christ's life in *The Eternal Galilean*, originally published in 1934, not as a mere exercise in biography or history, but as an essay in meaning. To address what it means that "the Word became flesh and dwelt among us," Sheen plumbs the uniquely profound import of Christ's preaching and miracles, his Passion, Death, and Resurrection, and his threefold character of Priest, Prophet, and King.

Life of Christ. Park Ridge, IL: Word on Fire Institute, 2019.

Widely proclaimed a classic work of Christian faith, *Life of Christ* has been hailed as the most eloquent of Fulton J. Sheen's many books. The fruit of many years of reflection, prayer, and research, it is a dramatic and moving recounting of the Birth, Life, Crucifixion, and Resurrection of Christ, and a passionate portrait of the God-Man, the teacher, the healer, and most of all the Savior, whose promise has sustained humanity for two millennia.

Sullivan, Jem. *The Beauty of Faith: Using Christian Art to Spread the Good News*. Huntington, IN: Our Sunday Visitor, 2009.

Sullivan urges us to recover Christian art as an integral way of evangelizing our image-saturated culture.

Missionary Sending

The end of the Gospel of Matthew recounts the saving and astonishing Resurrection of Jesus from the dead. There, full of glory, Jesus commands the disciples who have been with him throughout his public ministry, “Do not be afraid! Go and tell my brothers to set out!” and later, “Go, therefore, and make disciples of all nations!” (Mt. 28:19).

“Jesus is not a personage from the past; he is a person living today. We do not know him from history books; we encounter him in life” (Pope Francis, “Homily for the Easter Vigil,” April 20, 2019). The life of Jesus did not happen years ago; it is something that is still happening now. As Christian disciples, we are called to bring this ever-present Life of God into the world.

But the way we invite matters. Think about a time when you were invited somewhere new. What made you go? What made you unafraid? It is a good practice to anticipate how someone else would receive an invitation from you, to think about and pray through how someone might desire or want to be invited. Jesus was the master of this, offering to make Peter, a fisherman, a fisher of men (Mt. 4:18–20, Mk 1:16–18, Lk 5:1–11), identifying Nathaniel under the fig tree, and calling Matthew at the customs post. Jesus knew how to encounter another in their place of comfort while inviting them to more.

The “Invite One Back” initiative is the one thing the Eucharistic Revival desires to focus on in this pillar of missionary sending. Any invitation to a new encounter with Jesus and his bride, the Church, is a victory for the whole body of Christ. There will be further resources published throughout the year at www.eucharisticrevival.org/lead.

Let us seize this moment as the great missionary opportunity of our time. When we hear the words, “Go forth, the Mass is ended,” our work as missionary disciples begins anew as we respond to the Lord’s command to “go and make disciples” by the faithful witness of our lives— by reaching out to the lost, the least, and the last. With confidence, let us entrust ourselves to the care and guidance of the Holy Spirit to bring about a Eucharistic Revival at this time in the life of the world!



Appendix: A Teacher's Reflection

BY: **AMANDA HICKS**, Teacher at Our Lady of Lourdes School in Denver, CO

“Out of the darkness of my life, so much frustrated, I put before you the one great thing to love on earth: the Blessed Sacrament... There you will find romance, glory, honour, fidelity, and the true way of all your loves upon earth.”

J.R.R. TOLKIEN

As a classroom teacher, in the midst of many questions throughout the day, one question emerges as essential: what, and ultimately Whom, do I want my students to love?

I am blessed to be teaching in a Catholic school where my colleagues (or “faculty of friends,” as John Senior aptly puts it) and school families offer fruitful and profound ideas and ways of living out a Eucharistic love. From this place of learning from and with them, I would like to offer and encourage my fellow classroom teachers in helping children love Jesus in the Holy Eucharist so that the Lord may make of them great saints, so desperately needed in our Church and world. Our goal as Catholic teachers, assisting parents as the primary educators, is to help students know Christ in the Holy Eucharist and desire to follow his call, defend his truth, and bring his light to a world that hungers for the beauty and adventure found in the Blessed Sacrament. In order to do this, children must be able to see Jesus in the Eucharist and love him. What dispositions do my students need to recognize Jesus in the Holy Eucharist, and how does this recognition help them become whole? My students must learn to see what is true, to love what is beautiful, to belong in the Church, and to be unshakable in their identity in Christ. Each of these are habits that I must cultivate in both myself and my students in practical and permeating ways in the classroom in order that my students may behold Our Lord in the Eucharist. In encountering Jesus in the Eucharist, he becomes true food for us in these things as well.

INVITATION #1

Reinvigorate Worship

My students must be drawn to be able to perceive reality, and in turn, the Eucharist enables my students to see. Young children have a capacity for seeing the detail around them. The students in my class readily notice the smallest details, from a new haircut on a classmate to the details of the leaves changing on the autumn trees outside. They take in and notice so much that perhaps may be missed

by hurried adults. In a world that encourages a deluge of disconnectedness, we must help students be immersed in and see reality if we wish them to be able to see the reality of Christ in the Eucharist. They must learn to truly perceive, see, and behold, rather than be entertained and passively look at what the world presents them. We can cultivate this by giving children time for silence and sustained attention, according to their age and developmental stage. This can be through allowing wait time for questions in math class over difficult problems where students are trying to grasp a truth, or by encouraging nature studies and sketches where students can silently contemplate God's manifest order in his creation. When they can learn to see the beauty in nature, the order in mathematics, and the truth in grammar, they can attend to and behold how Christ's words are true: his true Presence—Body, Blood, Soul, and Divinity—under the appearances of bread and wine.

We must teach our children to attend to whom they ought to attend. As skilled musicians learn to listen to their fellow members of a symphony and attend to the conductor, they are able to filter out the other things around them that may distract from harmonizing the beauty and reality of the music they are creating. My students, too, must learn to “listen to the music” in the symphony of the truth they pursue in learning. They must be able to attend to the voice of Our Lord who brings all things together: “The sheep hear his voice: and he calleth his own sheep by name, and leadeth them out” (Jn 10:3).

We need to help our students be immersed in the reality of goodness, truth, and beauty throughout the day—to hear Jesus call them by their names—for this is what stirs their hearts for greatness. Does my classroom present a space that encourages this encounter, or is it distractedly immersed in the ways that the world does things? If we want children to be able to see Christ in the Eucharist, my classroom can be a space where they learn to see him in nature (natural light and plants in the room), in beautiful art (displaying a few lovely Catholic pieces, such as one of the Holy Sacrifice of the Mass or the saints in prayer), and in the reality of goodness around them (which includes being discerning about literature and media, serving as a “doorkeeper” for what books are permitted in my room). I can keep wholesome literature in my classroom that encourages reverence and wonder. While the modern world may plunge students (and myself!) into a digital world behind a screen, a life distracted and constantly mediated through the latest technology does not produce true fulfillment or attentiveness—it distracts from hearkening to the voice of the Lord.

Therefore, my classroom must be a place where students can rest in silence, behold beautiful things, and relish in simple joys. My students know as soon as they walk into the school that they are in a different place that is set apart for encountering God, whether that be in the poetry they learn to recite together, the hymns they sing, the art that is kept in the hallway, or the books seen carried in the arms of their classmates and teachers. When immersed in a school culture that is striving to be Catholic first, students become excited to share about these things. In a world that has perverted the good, blinded itself to truth, and takes counterfeits for that which is beautiful, our schools and individual classrooms must become bulwarks of restoration of the true, good, and beautiful in practical ways.

Personal Encounter

The Eucharist draws my students to love what is beautiful and harmonizing. It is the Sacrament of Unity, and this can be reflected practically in the unity of truth in my classroom. This theme of beauty and unity in Christ is captivating when reflected on the walls, simplicity, and rootedness in reality in my classroom, but this is not enough. The unity of truth, goodness, and beauty can be reflected in the very content and instruction of the school day. When my students can see virtue and the pursuit of the good in wholesome, edifying literature, they are able to recognize their own hunger for virtue and desire to fight for the good. When they sense their call to these greater things, they hunger to be nourished by Christ in the Holy Eucharist. The truth of Jesus Christ and his Church must be presented as a theme throughout the day, not simply something we see in a catechism book. If we want students to recognize Christ hidden in the Eucharist, they must learn to recognize him in the order of mathematics, the beauty of nature, the adventure of literature, and the story of history. In seeing this integrated whole, children are drawn to seek Christ in all things, culminating in the Holy Eucharist.

The Eucharist teaches my students to love through reverence. It is love that compels us to action, whether that be an intellectual, physical, or moral act. If our goal is that students encounter Christ in the Holy Eucharist in a way that gives them hope, courage, and joy, the Eucharist cannot be confined to a Catechism class or weekly Mass with the children. Rather, Our Lord in the Holy Eucharist must become the source and summit that absolutely punctuates and permeates my day. How does one introduce and provide the space for an authentic encounter with Love Incarnate? How do we prepare a space for children to encounter Christ? We can begin by giving our schoolchildren the time and the space in our school day to pray before Our Lord in the Blessed Sacrament. One cannot love what one does not know. Assisting at the Holy Sacrifice of the Mass more than once a week is a way to allow students to develop habits of daily prayer before Our Lord. Jesus teaches us, "I am the good shepherd. The good shepherd giveth his life for his sheep" (Jn 10:11). We see this laying down in his humble Presence in the Blessed Sacrament, and spending time before Jesus helps my students learn to lay down their own lives in love for Christ and neighbor.

Cultivating a culture of reverence for the Eucharist can be formed by daily visits to Jesus, the Good Shepherd, in the Tabernacle, explicitly teaching and modeling for children how to slow down in the Church, to intentionally genuflect before the Tabernacle, and to use their whole bodies to show piety when in the Presence of their King in the Blessed Sacrament. Children desire to do this and rise to the occasion, embracing their role as Knights of Christ when before him in his court. My students eagerly anticipate time for Eucharistic adoration on Wednesday of each week, and they repeatedly request to stay longer each time. When their hearts are tuned to see the reality of truth, goodness, and beauty, their gaze is on the Eucharist in a way that words cannot articulate. Starting with a short block of time and teaching them beautiful Eucharistic hymns and prayers such as the *Anima Christi* or "Adoro te Devote" by St. Thomas Aquinas allows them to enter into adoration with their whole selves as they kneel upon the floor and sing with all their hearts. Children want to do things "all the way," and we can help foster showing love for Jesus in the Eucharist "all the way" by giving them the

space in our schedule and an expectation of reverence for spending time with Jesus who loves them and calls them. “For where your treasure is, there will your heart be also,” says Our Lord in the Gospel (Mt. 6:21). The Eucharist must become the greatest treasure where we must place our hearts and encourage our students to do the same. Do we treat our time at Mass as a treasure, something that is the most important part of our school day, something that needs not be rushed, something where we can lavish love and reverence? When we pattern our day and year with the times that the Catholic Church gives, we can encourage students to love and reverence the Holy Eucharist in the fullness of the Church’s Tradition.

INVITATION #3

Robust Faith Formation

The Eucharist reminds my children that they belong to, and can only be fulfilled within, the Catholic Church. Entering into the heart of the Church gives us inexhaustible riches as teachers partnering with families to help students fall in Eucharistic love. Christ gives his life of abundant grace entrusted to Holy Mother Church. The Church has given order to Eucharistic attentiveness and devotion through the liturgical year, and there is an abundance of depth in living from the heart of the Church in the classroom. We can use the liturgical calendar as a pattern for our school year, truly observing fast days and celebrating feast days with the children. This can be practiced in simple but beautiful ways. For example, during Lenten Fridays, my students frequently ask to “sacrifice their chairs” for the day for their special intentions. To observe feast days, my students are immediately excited when they hear a “Gloria” at daily Mass together because they know this solemn sign means no homework that night. The various months of the year are given to rich devotions that bear fruit in families and in the classroom, whether that be learning the prayer after the meal blessing for the Holy Souls during November, dressing up as saints for All Saints’ Day, or chanting the Litany of St. Joseph in March as a class. We can punctuate our days with making a spiritual communion, praying the Angelus at noon, or doing the Divine Mercy Chaplet near 3:00 pm. Punctuating and permeating our day with prayers helps prepare the soil of children’s hearts to want to pray before the Blessed Sacrament. Giving concrete ideas that encourage students and families to live from the heart of the Church helps children see that living our Catholic faith is a wholesome, all-encompassing lifestyle—not something confined to Sundays and Catechism class.

INVITATION #4

Missionary Sending

When helping my students realize their rootedness in the Holy Catholic Church, teachers must also help build up the families of our students as the “domestic Church” (*Lumen Gentium*, no. 11). How can I help families grow in their faith and love of the Eucharist? The seeds God is planting in the hearts of children at school and at home must be nurtured in both places to take root. Inviting families to grow in their love of the Eucharist can be as simple as sending good Eucharistic picture books and

chapter books home to be read as a family, with one or two discussion questions in place of typical homework; inviting families to Mass and Adoration with the children; or praying novenas together with families as their children prepare to receive First Holy Communion or on the anniversary of their First Communion. We must be creative in finding ways to partner with parents as the primary educators in cultivating a Eucharistic love.

Eucharistic Culture

The Eucharist reminds my children who they are. They can learn this in their Catechism class, but they come to know it in the Presence of Our Eucharistic Lord. My students' identity is not something that must be self-invented or questioned—they are beloved sons and daughters of God, created to know, love, and serve him in this world so as to share in the happiness of heaven. In the classroom, I can cultivate this by giving children the story of history—how in every age, in the midst of darkness or toil, God has raised up saints who have fought the courageous battle for Christ and drew their strength from the Holy Eucharist. They befriend St. Tarcisus, who protected the Blessed Sacrament even when beaten. They listen with awe to the story of St. Anthony holding the Blessed Sacrament before a bowing mule, whose miraculous witness spurred a whole town to believe in the Real Presence. They feel the victory of St. Clare and her convent as the Presence of the Blessed Sacrament raised at the walls of her convent caused a dreadful group of wicked, invading men to flee. Through these stories of the saints and their devotion to the Eucharist, my students begin to hunger for the true food that gave the saints their fortitude and joy. They can see their own place in the story of history, inheriting the rich treasures the Church has passed on to them and letting the Eucharist feed them in becoming saints themselves. In the great diversity and adventure of the lives of the saints devoted to Jesus in the Holy Eucharist, my students see that the life of sanctity is real and that they, too, belong to this great story as beloved children of God called to be saints in their own time in history.

What can it look like to cultivate a Eucharistic love in the classroom? It looks like preparing an intentional space where my children can learn to see the truth, love what is beautiful, and find the goodness and rootedness of their identity in the Catholic Church as beloved sons and daughters of God. Ultimately, it is not something that I specifically can do. Rather, it is something that I must prepare a space and time in my school day for Our Lord to do with my students. In this sense, I must strive to be the “aide” in my classroom, allowing Our Lord to be the one true Teacher in the room. Starting with my own docility to the teachings of Holy Mother Church and cultivation of Eucharistic love as a teacher, I must encourage my students to listen to the voice of the Good Shepherd: “I am come that they may have life, and may have it more abundantly” (Jn 10:10).