



Cover Image:

Christ Washing the Feet of the Disciples, from "The Small Passion" (ca. 1508)
The George Khuner Collection, Gift of Mrs. George Khuner, 1975

The Met Fifth Avenue (New York, USA)

WHAT DOES IT MEAN TO LIVE A LIFE OF SERVICE?

2024 Capstone Project

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Introduction

WHAT IS CAPSTONE?

During Capstone classes, students explore a single philosophical question. Across multiple presentations from different presenters, each utilizing academic sources, students grapple with the ins and outs of that year's philosophical question. In doing so, students examine several artifacts selected by their teachers and other presenters. These artifacts include the works of artists, authors, philosophers, poets, theologians, musicians, scientists, and scholars who have all considered this question through the ages. The students' task is to study these artifacts and consider what these works teach them about the question or concept at hand.

After their studies, students refine their own ideas in light of what they have learned, culminating in a three-to-five page paper, which they present to their classmates, teachers, and administrators.

In 2021, students asked *what is a happy life*. In 2022, they asked *what does it mean to act courageously*. In 2023, they asked *what does it mean to live a life of curiosity*. This year, they asked *what does it mean to live a life of service*.

Starting with our patron, Saint Paul of Tarsus, we learned that servant leaders can be shaped by the adversity they encounter and that leading alongside a community can be more effective than leading from out front. A close examination of the Hippocratic Oath taught us that service is other-focused and rooted in the examination and realization of shared dignity. That was only the start.

For their capstone project, eighth-grade students have reconciled these differences in definition - among others. They then put forward their own academic scholarship on the matter. In the pages that follow, Saint Paul's Choir School is pleased to share the answers to the question *what does it mean to live a life of service*.

What does it mean to live a life of service?

2024 CAPSTONE PROJECT



Christ Washing the Feet of the Disciples, from "The Small Passion" by **Albrecht Durer** ca. 1508

WHAT WE LEARNED ALONG THE WAY

- 1. Colin Nicoll "2 Corinthians and Work." A lifelong attitude of service is forged, often through adversity. Our patron saint, Paul of Tarsus, knew this well. However, by not letting adversity prevent him from leading alongside his followers, he exemplified service. *Presented by Patrick Moran*
- 2. The Hippocratic Oath and Beyond Lesser Things Driven by the call to first do no harm, Dr. Tom Catena created the only hospital in the Nuba Mountains of Sudan for thousands of miles. His service was driven by a call to be where he was needed, owing to the recognition of shared dignity amongst us all. Presented by Caroline Ahmad.
- 3. Selections on Blessed Pier Giorgio
 Frassati The example of Blessed Pier
 Giorgio Frassati provides a roadmap of
 service. It also presents its biggest
 challenge: to give generously of oneself
 without holding back, even when there
 could be personal consequences. *Presented*by Ms. Amburn
- 4. **Dr. Robert Marier "Recollections on a lifetime in healthcare"** As a doctor whose tenure saw both the AIDS epidemic and the Covid pandemic, Dr. Marier is no stranger to the needs of others. On reflection, he recounted that service is more often a byproduct not of your own agency but of surrendering to God's call *for you*. *Presented by Dr. Robert Marier*

5. Thomas Carroll "Education as service"

Challenged to design a school of their own, students were asked a simple question: what should the outcome of service be? Students' eyes were opened to service's distinct focus on the future and shaping it for the better. *Presented by Mr. Thomas Carroll, Superintendent of Catholic Schools, Boston Archdiocese*

6. Matteo Ricci and the Jesuit Missions in Asia, from the 16th to 20th Century

Building on the concept of education as a future-focused act of service, the example of the Jesuit missions shows us that education, trade skills, and practical care are rooted in helping someone grow into independence. This was especially exemplified by the Jesuit-run orphanages in 20th Century China *Presented by Dr. Xiaoxin Wu at the Ricci Institute, Boston College*

On service

The stories we tell tend to revolve around acts of service. Whether the hero is the fictional King Aslan of Narnia or the very real Abraham Lincoln, the common features of acts of service abound in their stories.

They act with others in mind, their actions are focused on the future, they believed in the shared dignity of humanity, they served alongside those near them as often as they led from the front, they gave generously of themselves even when there were grave consequences, their service was actualized by embracing their calling, and the end goal of their acts was the growth of freedom and independence for another.

Read this way, service can feel...complicated.

Should the above paragraph be turned into a checklist, it would be seven items long. Can you imagine reviewing that before saying yes to helping a friend move, offering a study session to students who are struggling, or before handing a homeless person the lunch you didn't eat?

Service can be many things.

It can be many of them at once.

And it can be overcomplicated by our tendency to overthink, it can become something you are talked out of, or it can become a source of anxiety and decision paralysis.

My sincere hope for this year's graduates is that they are moved not just by their growing understanding of service, but also by the very question we posed: what does it mean to live a *life* of service?

A life of service isn't about regretting the instances you didn't service, counting the check

list of intention or impact, or waiting for something of great importance to act in service.

One consistent theme throughout each presentation is that lives of service start with small, uncomplicated *acts* of service.

Each act doesn't strengthen the muscle of service. Instead, it lowers the threshold upon which thought becomes action and opens our eyes to opportunities that - though small - outmatch the inertia of all the reasons *not* to act in service.

The cover of this capstone book speaks to this very conceit.

How much preparation, forethought, and consideration to how the Gospels would be written did Jesus undertake before washing the feet of the disciples? What was his seven-item checklist of service?

Likely, not much.

Service is, at the end of the day, an act of love and a commitment to those who receive it.

It can start small, it can build momentum, and it can change the world.

These young gentlemen are well on their way to living out their lives of service.

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Repleatur os meum laude tua,

Mr. Moran

Our many thanks!

Thank you **Mrs. Ahmad** for your efforts to organize and refine our Capstone Program. This year's question, guests, and presentations were an incredible success. Moreover, the students were deeply moved by the example of Dr. Tom Catena and the discussion of the Hippocratic Oath.

Thank you Ms. Amburn for bringing the life and example of Blessed Pier Giorgio Frassati to Saint Paul's, not only as a Capstone presentation topic, but also in practice as the leader of the Frassati Society.

Thank you Dr. Marier for sharing the story of your career and the strength of your faith. Moreover, for sharing that a career of service is built on the faith we celebrate in song at Saint Paul's.

Thank you Mr. Carroll for revealing that not only is education an act of service, but that it is distinctly focused on others and their futures. Your work as superintendent spoke to that in word and deed and has inspired us as a school and community.

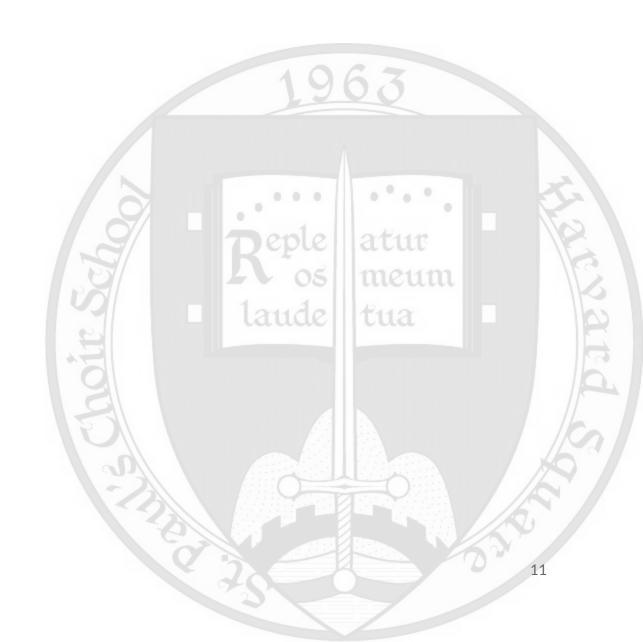
Thank you Dr. Xiaoxin Wu for welcoming us to the Ricci Institute and sharing artifcats from

the 16th through 20th Century. Interacting with them was a visceral way to experience the role of service throughout history.

Thank you Mrs. Barilleaux for your commitment to excellent writing and the time and effort spent revising each essay.

Lastly, an extra special thank you to Dr. Haferd, Mrs. Barilleaux, Mrs. Ahmad, Mr. Davis, and Ms. Werne for devoting such time and care to the drafting and editing of these essays. We couldn't have done it without you!

Essays
answering
what does it
mean to live a
life of service?



Naod Amlesom



...joined Saint Paul's Choir School at the start of his seventh-grade year. He is well known for his talents on the basketball court, his big smile, and his larger-than-life personality.

Naod exhibits service daily as the lead server at Mass. He shines brightest in service

when leading the younger students and instructing them.

Naod is known in the classroom for his questions, quick wit, and confidence. He is playful during recess and Knock-Out games alike, including sharing in the joy of others' victories and trick shots.

Naod departs Saint Paul's as a server and scholar of high renown. Next year, he joins Cambridge Rindge and Latin in Cambridge.



"A common thread among these individuals is their deep empathy and compassion for others. Pier Giorgio Frassati's personal motto was "Verso l'alto" ("Towards the Heights"), reflecting his aspiration to elevate others through acts of kindness and service. Dr. Tom Dooley's humanitarian work was driven by a profound empathy for the suffering of others, regardless of nationality or creed. Bryan Stevenson's advocacy is rooted in a deep understanding of the systemic injustices that disproportionately affect marginalized communities."

Naod Amlesom

Service Comes to Life by Putting Others' Needs First Before Yours

BY NAOD AMLESOM

What do a young Catholic saint who loved hiking and going to Mass and doing works of charity within his community, an All American Ivy League football player who became a doctor, an African American lawyer who went to Harvard Law School and later worked for poor clients to overcome wrongful convictions and a college track star who started a restorative justice program for youth offenders all have in common? Each inspired my understanding of what it means to live a life of service. Hearing about them and reading about their lives and the work that they do motivated me to use them as examples of how to live a life of service. After considering their lives, I would argue that a life of service is meant to take the skills and knowledge that you possess and put them at the service of others who need them because they do not have the resources, knowledge or skills to do what is necessary for themselves to thrive.

For years, Blessed Pier Giorgio Frassati (1901-1925) has been a significant global patron for youth and young adults - and has a special place in the hearts of young people across the United States as well. St. John Paul II declared him a patron for World Youth Days and deemed him "the man of the beatitudes" as he exemplified those blessings in his everyday life. Pope Francis listed him among the twelve exemplary saints for all young people in his apostolic exhortation, *Christus Vivit*, "who devoted

their lives to Christ... precious reflections of the young Christ; their radiant witness encourages us and awakens us from our lethargy." (CV 49)

The example of Pier Giorgio is a great introduction to living a life of service. In his lifetime, Frassati wrote many letters to friends and family. He also gave speeches to his friends and peers. On July 29, 1923, Frassati spoke to the members of "Catholic Youth" (meaning young adults) of Pollone, Italy. He gave this speech on the occasion of the blessing of the flag for the organization. In referring to Pier Giorgio, Pope Francis said that Jesus was a youth at one time and therefore it is a time in life that can be a time of service like that of Christ. The Pope called attention to many young people in the history of the Catholic Church like Saint Sebastian and St. Therese of Lisieux. who lived their lives in the service of others. However, he wanted to make service relevant to modern day youth and so he called to the actions of Pier Giorgio, and his joyful manner of sweeping difficulties away by helping the poor. (CV 60).

In the Capstone sessions we were introduced to an amazing doctor who also used his skills and knowledge to help people in need. Dr. Tom Catena is a physician who wanted to turn the idea of success on its head. He was an All American football player at Brown University and studying engineering when he decided to look outward instead of thinking about his own fortune. He ended up in the Nuba mountain in the Sudan, one of the most remote places in the world. He decided to break up with his girlfriend and wanted to be somewhere where there was a huge need. The needs in Nuba were tremendous. Historically they have had no access to healthcare. He missed his family being so far away and was without the option to make visits to the United States but decided to follow his idea to

help the people who have such great needs for a physician. Violent fighting was not unusual in the disputes between different tribes. Sometimes entire villages were destroyed and burned to the ground. One attack was directly aimed at Dr. Tom's home. Yet, he never left. There were over one million people who depended upon his knowledge and skills. He eventually established a hospital and dedicated his life to it. He described his life as one of joy. He described joy as different from happiness, "Happiness is an emotion that changes from hour to hour and day to day. Joy is more deeply rooted. It comes from living a purposeful life; in his case, following a religious calling." (Newsweek, 2022).

The life of service as exemplified by Dr. Tom made me think about how I might live a life of service. I have always been interested in law and so Ms. Ahmad suggested that I explore the story of Bryan Stevenson. He was a law student at Harvard Law School when he was sent to meet a man on death row in Georgia. He had little experience with people in that circumstance and was very afraid of making a mistake. His encounter changed his life. He was going into a maximum security prison outside of Jackson and he was not prepared to get into death row. He didn't know a thing about capital punishment and hadn't even taken a criminal procedure class yet. He studied philosophy in college and never realized that someone would pay him for his knowledge. He was uncertain about what he was going to do in his life. He knew that it would have to do something with American racial inequality and just to be fair with one another. His goal was to study law at Harvard and then also doing public policy at the Kennedy School of Government. He did go on to be a very successful lawyer often representing clients who did not have enough money to defend themselves.

Lawyers serve as defense for victims who are falsely accused but many poor and marginalized youth do not have the means to hire lawyers and are provided public defenders. This is especially important for youth offenders who need lawyers to help them because they have very few resources to defend themselves and often come from broken families or families with very little money. Research shows that public defenders sometimes face challenges from poor training and time, which impacts how effectively they represent their clients. Public defenders often carry heavy caseloads because most lawyers will only represent cases that have someone who can pay their large fees. This makes it difficult for public defenders to dedicate time and attention to each client. A study by the National Legal Aid & Defender Association¹ found that excessive caseloads can really reduce the quality of legal representation provided by public defenders. Public defender offices also operate with limited resources compared to prosecutors' offices, whose money comes from taxpayers. This results in very little funding for training programs, access to expert witnesses, or good investigation resources, like wiretaps or people to visit witnesses. The American Bar Association highlighted inequality in funding between public defender offices and prosecutor's offices, saying that this imbalance contributes to unequal justice outcomes for indigent defendants (Pace 2023).

After reading about Bryan Stevenson, I became very interested in looking deeper into the life of service of lawyers. Dr. Haferd introduced me to the work of his nephew, Robert (Roman) Haferd, a young lawyer who also studied at Harvard Law School. After graduating from law school, Roman was hired to work for one of the largest and most powerful law firms in Washington, DC called Wilmer,

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¹ NLADA, BPDA, and ACCD Joint Statement on the New National Public Defense Workload Study | National Legal Aid & Defender Association, retrieved May 16, 2024

Hale². He worked as an associate attorney and was assigned to work on major lawsuits for federal and state-level cartel investigations, antitrust and monopolies, such at META. After working for a couple of years for high profile cases, he was asked to clerk for a federal judge in his home state of Ohio. In that role he became much more involved in criminal cases and occasionally worked with one of his former law professors prosecuting abuses from law enforcement agencies. He returned to his work at Wilmer, Hale after the clerkship, but soon decided that he wanted to dedicate more time and energy to helping youth offenders defend themselves in cases of abuses from law enforcement as well as work to avoid imprisonment when they were found guilty of criminal offenses.

Roman's work with juvenile offenders was especially interesting to me. In his work, he found that many youth offenders were sent to jail and in that environment, they became hardened criminals or, if not, they are abused by the older criminals in the prison environment. Roman and several of his colleagues at a think tank in Berkeley California began a program for youth-victim mediation to reduce youth recidivism. Recidivism is the term that means the likelihood that a youth who has violated a law will do so again. The program they developed requires that both the youth offender and the victim of the crime agree to a program of mediation. Mediation is when the two parties to a crime discuss the crime and agree to an appropriate plan of correction that does not involve being sent to jail. The program is entirely voluntary for both parties because forcing offenders and victims to participate in restorative justice is considered counterproductive.

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² Wilmer Hale's report from the Law Firm's Top 500 downloaded from the internet: WilmerHale > New York > United States | The Legal 500 law firm profiles

A major study on crime and punishment was published in a journal about the program.³ In the program, which is modeled on the program that Roman and his colleagues established in California, the researchers described the program in detail and conducted a randomly controlled research study that had never been done before. The results of the study showed that not only were the youth offenders less likely to commit crimes in the future, but that both the victim and the youth offenders were more satisfied with the outcomes of the process than if the youth were sent to jail. Both parties also experience restorative justice processes to be fairer and more just, as they have a say in the outcome and feel heard more. The process must be done professionally with professionally trained mediators.

Roman dedicated the following ten years of his life to establishing a program of victim-offender mediation for the Attorney General's office in Washington, DC. He was responsible for training the mediators and working with law enforcement and legal defenders to make the program a success. In the study, the results showed that it is not only beneficial to the victims and the offenders, but it is also very beneficial to the broader society. The program Roman established in Washington, DC helped many youth to avoid entering the prison pipeline and allowed victims to have a better understanding of the crime and increased empathy for the circumstances of the youth.

During the same time that Roman was working on the restorative justice program in Washington, DC, he also worked on national cases in which law enforcement was abusive of victims in an arrest. One case that he worked on was for a young Muslim youth in Los Angeles who was resting

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³ Jonas-van Dijk, J., Zebel, S., Claessen, J., & Nelen, H. (2020). Victim–Offender Mediation and Reduced Reoffending: Gauging the Self-Selection Bias. Crime & Delinquency, 66(6-7), 949-972. https://doi.org/10.1177/0011128719854348

against a building one day when the police arrived from a complaint that someone was smoking pot in the area. The police noticed that he had some paraphernalia used to smoke pot with him. They approached him while he was leaning against the wall and said that he attacked the officer with a knife. The officer shot him three times, the first bullet causing him to crumble to the ground. The officer shot him twice more, and the combined bullets proved to be fatal. The alleged knife was later found by DNA investigation to have been the officer's. The victim in the case had autism that caused him to not be able to control his movements or to process commands when confronted by the police. The case required very detailed and very long testimony to reveal that the police officer was guilty. It even took the LAPD twenty-one days after his body was taken to the morgue to notify his family of his death. The case was finally settled in favor of his family for \$1,700,000 in damages. The work of the lawyers was essential to receive such a verdict.

In reflecting on the people that I described in the stories above, I wondered what they all had in common. Pier Georgio, Dr. Tom, Brian Stevenson and Roman all had several characteristics in common. They were all relatively ordinary people who were living ordinary lives. Then they each identified something that society needed and decided to dedicate their lives to serve their needs rather than to pursue their own self interests. Each in their own way used their established skills to serve people that needed those skills. They were willing to endure some difficult working conditions and did not take advantage of opportunities that may have made them wealthy. Finally, they did not only rely upon their own selves but reached out to establish programs, facilities and other resources that lived on past their own service. Pier Georgio encouraged his friends and others to join in his charity work and love for the Eucharist. Dr. Tom established a hospital and other healthcare resources for Sudan.

Roman established a restorative justice program for juvenile offenders that is now well researched and being adopted by law enforcement programs across the nation. In all of these situations the people showed a really great way of living a life of service. I am especially motivated to explore law as a career because there is so much that can be done to help people who do not have the ability to defend themselves in cases of unfair justice.

- 1. Commitment to Justice and Equality: Each of these individuals dedicated their lives to fighting for justice and equality in various forms. Pier Giorgio Frassati was a devout Catholic who championed social justice causes, especially for the poor and marginalized. Dr. Tom Dooley worked tirelessly to provide medical care to underserved populations in Southeast Asia. Bryan Stevenson is a civil rights lawyer who founded the Equal Justice Initiative, advocating for racial and economic justice and working to reform the criminal justice system. Robert Kennedy, as Attorney General and later as a Senator, was a prominent advocate for civil rights and social justice, particularly for African Americans and the economically disadvantaged.
- 2. Courage and Determination: Despite facing numerous obstacles and challenges, each of these individuals demonstrated remarkable courage and determination in pursuing their goals. Whether it was Pier Giorgio Frassati's defiance of fascist regimes in Italy, Dr. Tom Dooley's efforts to provide medical care in war-torn areas, Bryan Stevenson's fearless advocacy for the wrongfully convicted, or Robert Kennedy's willingness to confront entrenched systems of injustice, they all displayed unwavering determination in the face of adversity.

- 3. Empathy and Compassion: A common thread among these individuals is their deep empathy and compassion for others. Pier Giorgio Frassati's personal motto was "Verso l'alto" ("Towards the Heights"), reflecting his aspiration to elevate others through acts of kindness and service.
 Dr. Tom Dooley's humanitarian work was driven by a profound empathy for the suffering of others, regardless of nationality or creed. Bryan Stevenson's advocacy is rooted in a deep understanding of the systemic injustices that disproportionately affect marginalized communities. Robert Kennedy's speeches and actions consistently conveyed a sense of compassion and concern for the most vulnerable members of society.
- 4. Vision and Idealism: Despite the challenges they faced, each of these individuals held a visionary outlook and a strong sense of idealism. Pier Giorgio Frassati envisioned a society guided by Christian principles of love, solidarity, and justice. Dr. Tom Dooley believed in the power of humanitarian aid to transform societies and alleviate suffering. Bryan Stevenson's vision is one of a more just and equitable world, where all individuals are treated with dignity and respect. Robert Kennedy's idealism drove his relentless pursuit of social and economic justice, even in the face of seemingly insurmountable obstacles.

These common characteristics highlight the transformative impact that individuals can have when they dedicate themselves to the pursuit of justice, compassion, and the common good.

Anthony Clark



...joined Saint Paul's Choir School at the start of his fourth-grade year. Since then he has been fastidiously practicing piano and organ, not to mention honing his choral abilities.

Anthony shows service every time he joins a rehearsal, performance, or Mass. By his steadfast example, he makes those around him better singers. There is no greater way to exert

service and leadership as Head Chorister than how Anthony does.

Anthony is noted and respected in the Saint Paul's community for his vocal abilities, commitment to liturgical music, and his dependability.

Anthony departs Saint Paul's as a musician and scholar of high renown. Next year, he joins Xaverian Brothers High School in Norwood, MA.



"God is trying to gain your awareness of him through your interests, and, if you can recognize his calling, he will lead you to discover how he wants you to serve him."

Anthony Clark

Service: The Path to Eternal Life

BY ANTHONY CLARK

How can you live a life of service? This is a challenging question to answer because the word is used very broadly. There are many different acts that can be considered service, from small gestures like donating to charity or doing chores, or larger acts like being a doctor that saves lives. I have decided to explore service in a theological sense, and how it is more directed toward your own relationship with God. I believe that service is an act towards God by which you choose the life he wants you to live because you are his creation and the way you live matters mostly to him. In this essay, I will explore the words of Pope John Paul II and the Gospel of Matthew to explain how God tells you how to live.

God directly calls you to how he wants you to live by a vocation. Pope John Paul II said, "It is an interior call of grace, which falls into the soul like a seed, to mature within it." I think he meant that God gives you a special task that is just right for you, and you must find and accept it so that it grows within you. In order to accept a vocation, you must be able to recognize it. Pope John Paul II explained that a vocation can be found through important events in your life, the wisdom of other people, and even in your prayers. When you find your calling, it is God working through your life and revealing

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⁴ Pope John Paul II: Angelus Message, December 14, 1980

himself to you. Pope John Paul II gave a homily on January 13, 1995, explaining the process of how God reveals himself to you through his calling. He said that God is trying to gain your awareness of him through your interests, and, if you can recognize his calling, he will lead you to discover how he wants you to serve him. He claimed that a vocation is God telling you, "I am with you." I think God calls you because he wants you to recognize him and become closer to him, and he has a different vocation for everyone because his plan for each of you in life is different. I agree with Pope John Paul II's assessment on vocation because I have experienced it the same way in my own life. During my time at Saint Paul's Choir School, I have felt God's calling through singing Mass everyday, which has made me want to pursue a vocation as a church musician when I am an adult. Singing the Mass has allowed me to be closer to God through prayer and how I live day to day. It has also allowed me to find my passion for music. Having these experiences has made me strongly feel that God wants me to serve him by continuing my musical journey through life.

This leads to my second point. To live a life of service, you must recognize your talents and glorify God through them. Jesus explained this in the "Parable of the Talents" from the Gospel of Matthew. This simple story of a master and his servants is meant to illustrate the relationship between God and humans. In the story, the master gave each servant talents. To one he gave five, another two, and to the last, just one. The servants went out and each dealt with his talents differently. Upon the master's return, the one with five came back and delivered ten to his master, and the one with two delivered four. The master was pleased and replied, "Well done, good and faithful servant. You have been faithful over a little; I will set you over much." Here, Jesus was trying to tell his disciples to use

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⁵ Mathew 25:21

their talents because they are a gift from God that they should use to worship him, and that they will be able to discover more talents that they have. I have found this to be true in my own life. For example, when I started to develop my talent of singing at an early age, I was then quick to discover my skills in the piano, and after developing those skills, I recently started studying the organ. If I had not pursued my talents in singing, I would not have found my abilities in other instruments. Jesus showed that it is important to use your talents. When the person who received one talent in the parable buried his in the ground, he did not gain any talents. His master was angry with him and forced him to give his only talent to the servant with ten. Jesus is warning his followers that if they do not practice the talents they are given, not only will they not gain any more from it, but they will lose the one talent they have. This parable shows why all talents must be consistently practiced in order to be kept. I found that if I do not practice the piano or any of my instruments for a longer period of time, I have trouble when I pick it back up again. Recognizing and acting on the talents God gives you is the path to find your vocation, and he gives them to you all so that you may fulfill his desire to praise him through your talents.

Finally, in order to fully live a life of service, you must love your neighbor the way God wants you to. In the "Judgment of the Nations" from the Gospel of Matthew, Jesus explained what actions one must do to show love to one another. These actions are to feed the hungry, give drink to the thirsty, welcome a stranger, clothe the naked, care for the sick, and to visit the imprisoned. Jesus then said, "Amen I say to you, whatever you did for one of these least brothers of mine, you did for me." He said this because God created all of us and loves us, so when you care for someone else, you are really caring for God's creation. Your acts of kindness matter more to him, and he is the ultimate reason why

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⁶ Mathew 25:40

you should do good. Loving one another is an act of service to God. When you get that great feeling of joy after you do something kind for someone else, I believe that what you are feeling is God's delight in you. A time I really felt God's satisfaction in me was last Thanksgiving when my family and I went to visit relatives in New York. My grandmother, who lived there, at the time was ill and in the hospital, so my family and I spent time there with her. I was not very enthusiastic about being at a hospital, but I realized how much it probably meant to my grandmother to see her family on Thanksgiving, especially during a time of sickness. This made me feel good about myself, that I had satisfied God and served him well. Knowing all of this, I have felt motivated to be kind and care for others. Jesus said that those that do not love their neighbor will not enter the kingdom of heaven. This is why your charitable actions toward one another matter to God and are a service to him, because his greatest desire is for all of you to be saved and have eternal life with him.

For all of my life, I have known that God should be the greatest priority of my entire existence, so when given this project, I knew my focus must have something to do with my relationship with God. After a lot of work, I can now say that a life of service is fulfilling the life God wants me to live. It is important to recognize and respond to a vocation, because it allows you to become closer to God, and to find the path to God's individualized plan for you, which is what Pope John Paul II implied. It is important to use your talents because it is God's gift that you may all have a different way to praise him, as shown in the "Parable of the Talents", and it can lead you to find your vocation from God. Finally, it is important to love one another because it is the same as loving God, which is because he is your creator, as demonstrated in the "Judgment of the Nations". This shows that everything you do has a greater purpose, which is the glory of God. This is why I think service is living the life God desires

you to, and every aspect listed is necessary. If viewed this way, service can be one of the greatest virtues, and can lead to the kingdom of heaven. Throughout my years at Saint Paul's, I have been able to find the path God wants me to take, and I hope that I can continue on that path for his plan for me as I transition to high school. Finally, I hope that you all may be inspired by my words and to go out into the world with a new perspective on how you can live a life of service.

James Keough



member of the choir and his presence helps those around him.

James is noted and respected in the
Saint Paul's community not only for his
considerable talents as a chorister and artist but
also as a curious student.

James departs Saint Paul's as a chorister and student of renown. Next year, he joins Boston College High School in Dorchester.

...joined Saint Paul's Choir School in the fourth-grade . Almost immediately, he was recognized by the faculty for his love of dinosaurs. Within minutes, his possible future as a paleontologist was apparent.

James acts in service every day during
Mass and rehearsals. As Deputy Head Server,
he plays a critical role in the daily services. With
grace and humility he has become an excellent



"My experience of singing for God at Baptisms, in daily Mass, and funerals, has shown me how singing can be a service to others."

James Keough

A Life of Service

In my capstone essay I will come up with a definition of what a life of service is to me, state how to live a life of service in different ways, and which ideal service leads to a life of goodness. There are different ways of thinking of service, some good and some bad. This year I have gathered many examples of service, in literature, in real life stories from my family, from the scientist's work I have studied, and from my experience singing in the choir.

This year I read the poem Dante's Inferno which surprisingly showed how even "bad" people do a fair amount of "service". The sinners, in Dante's Inferno, who were fortune tellers, had lied about the future to other people in order to gain money; they were playing God. The sinners were not following the 10 Commandments such as the first commandment "Thou shalt not have no other Gods before me" (Exodus 20:3). The price that the fortune tellers met in the inferno from not following God's command was that their heads and arms and legs were backward and now they could never look forward at all.

As Dante wandered deeper into Hell's depths he saw all those who were wrathful and angry were fighting in the mud. Some of these people were bounty hunters who killed people for money. So technically these bounty hunters were doing a "service" or job to earn money but once again, the bounty hunters were not obeying the ten commandments. Commandment number six states: "Thou

shalt not kill" (Exodus 20:13). The bounty hunters were killing for money. These examples of people in Dante's layers of Hell are doing what I term "Corrupted Service." Therefore, Dante's bounty hunters were now forced to fight for eternity. They did commit service but in a very bad way, and they are not the only people who have committed service like this. In today's current world there are many ways of corrupted service.

I am now going to talk about how to live a life of service in the way that God would want us to live and connect how three different scientists did so. Madame Curie, Jonas Salk, and Alexander Fleming lived in pursuit of knowledge and truth that led to positive service for humanity as a whole. Studying the work of service of scientists can help me to expand my ideas as I seek my own definition of service.

Marie Curie's early research was "together with her husband, were often performed under difficult conditions, laboratory arrangements were poor and both had to undertake much teaching to earn a livelihood." This example of Marie Curie's lab work shows how this scientist sacrificed comfortable conditions for service in the services which ended up helping the world. The couple had discovered new radioactive elements such as Radium and found a way to separate Radium and its radioactive residues. They separated the residues in suitable quantities so they could study it safely. When Piere died, Marie took his place as professor of General Physics in the Faculty of Science. She believed radiation could be used for medicines, and throughout her life she was trying to prove that with her daughter. She personally devoted herself to the study of remedial work and eventually created

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⁷ "Marie Curie – Biographical - NobelPrize.org" https://www.nobelprize.org/prizes/physics/1903/marie-curie/biographical

a radioactivity study lab. About a century after her death, people created the x-ray to find broken bones in people's bodies and the MRI, a machine which uses gamma radiation to find diseases in a person's body.

Another scientist who did good service is Jonas Salk. Jonas at the age of four saw a parade celebrating the end of WWI, and he saw the disastrous effects on surviving soldiers who had amputations. The shock of seeing those people made him want to help people.

Jonas dedicated his life to helping humanity. In early college Jonas discovered Chemistry, he graduated with a medical degree from the New York University School of Medicine and in 1939 became a science physician at Mount Sinai Hospital. Jonas then went to the University of Michigan on a research fellowship to develop a vaccine for Influenza he became an assistant to a Professor of epidemiology Dr Thomas Francis Jr who was a friend of his. The two researchers started to work on various vaccines such as the flu shot. When Polio emerged it was crippling many people including my uncle Joey when he was younger. The virus can spread by contact or contaminated water. Jonas created the vaccine and this vaccine was what he became famous for. He committed service by making a vaccine to stop this virus that caused people to be cripples and many deaths. He used his empathy to develop skills where he could help others; he channeled his science work into service for the global community.

Alexander Fleming was another man that did service based work. He was a doctor in WWI and saw how easily people died of infections. Alexander was trying to find new ways to treat infections. One day he left his sink full of dirty dishes, while he was away from the lab for a week.

Alexander discovered a substance, a fungus mold, that killed off the bacteria on his dishes. Alexander tried to get people to pay attention to his discovery but since there was so little of the product it was not effective enough. Alexander still tried to get people's attention and show them that penicillin could be used to save lives. In WWII Alexander proposed ideas about penicillin again, but people ignored him like last time. Alexander finally got help when Americans asked to contribute moldy fruit donated produce and he with a team discovered a stronger strain of penicillin that could be mass produced and created high enough quantities to treat people and prevent death from infections. Alexander finally got Penicillin noticed and got an award for the nobel prize.

My second to final topic about living a life of service the way God intends people too is my family members Uncle Joey who overcame polio and Uncle Shaun. When they were little they were taught by their parents to always do the right thing and also were inspired by other policemen who were around them when they were little. They have been policemen before I was born and have done many examples of service such as taking people to hospitals and finding lost children. During the boston marathon bombing my uncles got down there to arrest the terrorists and find missing people who ran away in the chaos. But probably one of their biggest acts of service was when they stopped terrorists who were going to bomb Times square. They arrested the person who was going to pick up the bombs at Logan airport and basically saved the day.

I have been at SPCS for five years spanning from 4th grade until now 8th grade. My experience of singing for God at Baptisms, in daily Mass, and funerals, has shown me how singing can be a service to others. For example, I remember my choir singing a funeral for the my teacher's 100 year old

grandmother. My teacher and her family thanked me for this service, and I can see it really made a difference to people when they were sad. Over my five years, I have experienced my work and service of rehearsing daily and singing for others. I have seen how singing can show people how much the choir cares about praising God and helping our community members. People can see we are singing intensely, not causally, and in people seeing how much the choir cares, this can inspire people to join the Catholic Church. .

For my conclusion of how to live a life of service it is doing something to help out someone whether it be yourself, your friends, your parents, the vulnerable or your dog. Service includes noticing how others are feeling and using your empathy to do good work that helps others. It doesn't matter what you do as long as it's benefiting someone it is good service.

Tin Lam



row and as an altar server. He is versatile and ready to work – both here and with his family.

Tin is renowned in the Saint Paul's community for his humor and the earnestness with which laughs. His humor stems from his deep connection to his friends, family, and faith.

Tin departs Saint Paul's as a scholar, signer, and altar server of high renown. Next year, he joins Saint John's Prep.

...joined Saint Paul's Choir School in his sixth-grade year. Almost immediately, he was recognized by the faculty for his cheer, can-do attitude, and his pride in his family's restaurant.

Tin has exhibited an attitude of service while at Saint Paul's Choir School. As a treble who entered later than others, he worked hard to earn his place in the choir to serve the Mass. He currently serves as a Bass in the choir's back



"One must be selfless and in addition to that to help future generations with building up life skills."



"Even Rats Have It Better"

BY TIN LAM

What does it mean to live a life of service? I believe that a life of service is to go beyond what is asked and to provide future generations with knowledge of how to make a living on their own—the Jesuit Missionaries embodied this definition by teaching orphans life skills and academic subjects instead of only giving housing and shelter.

In 1861 Taiping troops invaded and attacked Shanghai and due to this tragedy many Chinese civilians became homeless. Children were separated and displaced from their families and home. As a response Jesuit missionaries arrived in China and with the help of Chinese Catholics, they helped to provide these children with a place to live, food and clothing. The Tushanwang Orphanage spans across 84 acres of land consisting of buildings and living quarters in the hundreds.

In 1949, the Tushanwang Orphanage facilitated 5,500 orphans not including economically disadvantaged children equaling about 10,000 children. The Jesuit missionaries provided the orphans with food, clothes, and education; the Tushanwang Orphanage eventually became the Xujihai's Catholic culture and education enterprise. The Tushanwang Orphanage is similar to a school with academic classes such as math, Chinese language arts, and science. Unlike a traditional school, they also

taught the orphans painting, metalworking, carpenting, photo-engraving, stained glass production, printing, garment weaving, and shoe making. Each orphan left the orphanage with a set of skills that could help them to make money in the future. Chen Yowang the writer of *Jesuits and China* from Oxford stated that the "Jesuit missionaries provided the orphans with clothing, food and education. They did all this in hopes that they could equip the orphans with the skills necessary to support themselves and flourish in society." The orphanage did not merely teach academic subjects and the arts but since it was a Catholic institution they integrated Catholic vocation training into the orphanage's curriculum.

Jesuit missionaries and the Chinese Catholic community not only provided these orphans with food, shelter, and clothes but they also gave them love. The missionaries' generosity demonstrated to the orphans how to be kind, loving, and generous to those around them. The missionaries taught these children practical skills so that when they grow up they could be self-sufficient in the future.

The Jesuit missionaries could have continued living comfortable lives, but they decided to take the dangerous journey from Italy to Africa and then to China. The Jesuit missionaries took care of these poor, starving, abandoned, disabled, and hurt children. As an institution they spent thousands of dollars on the trip to America, to build the orphanage, and to take care of the children. The missionaries did not do these things so they could become famous but out of the kindness of their hearts. The Jesuit missionaries taught the children how to survive in the real world so well that three eleven year old boys from the orphanage were able to recover from setbacks on their own. They traveled from China to America to show a hand–carved chest that had been made but unfortunately the boys'

chaperone—translator died on the voyage to America, but thanks to the orphanage they were able to survive alone with their chest and make it to their show with the chest. The orphans did not know much English. Thankfully, they were taught by the Jesuits how to survive on their own, and to make a living even in another country. One must be selfless and in addition to that to help future generations with building up life skills so no matter what stops the boys they are able to find a way to work over it to help fix the problem.

Saint Francis Xavier Cabrini is the patron Saint of immigrants, Cabrini was born in Sant'Angelo Lodigiano, Italy on July 15, 1850. Twenty years later in 1870 Cabrini's parents passed away so Cabrini applied for the school the Daughters of the Sacred Heart of Jesus. This school was led by nuns and Cabrini graduated from the school with a teaching certification. After this Cabrini joined the Daughters of the Sacred Heart Of Jesus as a nun and eventually became the head director of the Providence Orphanage in Codogno, Italy. Cabrini said, "My objective is to prepare these orphans to give quality service in private families." So after a few years Cabrini and six other nuns founded the Missionary Sisters of the Sacred Heart of Jesus. In 1889, Cabrini wrote a letter to Pope Leo XIII asking if she and the other six nuns could go to China, but Pope Leo XIII told her as advice, "Not to the East, but to the West." Pope Leo XIII asked Cabrini to travel to America, specifically New York due to his concern for the influx of Italian immigrants who were in great poverty. Saint Francis Cabrini demonstrates great obedience as she expressed when she wrote "I trust in you, my Jesus. I place my poor soul in your hands - mold me according to your divine will." That same year, Cabrini and Missionary Sisters of the Sacred Heart of Jesus sailed to New York, but when they arrived they immediately faced many hardships. Archbishop Michael Corrigan did not enjoy the idea of having

seven nuns roaming the streets of New York so he gave the nuns housing at the convent of the Sister Charity. After confronting Corrigan, Cabrini was allowed to open the *Sacred Heart Orphan Asylum* in rural West Fort. The *Sacred Heart Orphan Asylum* is now known as the *St Cabrini Home*. Cabrini has opened 67 orphanages, hospitals, and schools. In these orphanages and schools, Cabrini did not merely teach school subjects but also organized catechism and educational classes for Italian immigrants.

Cabrini beyond all of her hard work she was also quite resourceful. For example, Cabrini knew how to find the right people who would donate money, time, labor, and support. Cabrini was able to receive donations by visiting a newspaper called *The Sun*, she brought the writer on a journey through New York where even the police would not go. After the article was written, Cabrini received increased support from residents in New York. Additionally, Cabrini founded the Columbus Hospital which she merged with an Italian hospital to become the Cabrini Medical Center. In total Cabrini founded sixty-seven missionary institutions in the U.S. in a time before government aid and social services. Back then when Cabrini was doing all of this there was no such thing as welfare and the fact that Cabrini did everything that she has done without anything from the government.

Cabrini demonstrates a life of service through her various hardships and persistence.

Archbishop Corrigan believed that Cabrini could not pull off such a feat. Archbishop Corrigan had the support of the American citizens, and Cabrini could not do what she planned to do. This was mainly due to the fact that Cabrini was a woman. Cabrini proved them all wrong. After Cabrini became a director at the first orphanage that she worked at but then her health started to deplete but she still wanted to go to China to help the orphans. When she was told to go to America, instead of

complaining Cabrini helped as much as she could with her poor health. I believe if it were not for Cabrini America in general, not just New York would not be the same as it is today, and I believe that the descendants of those she have saved might not even have had a chance to be where they are now.

In conclusion, to live a life of service is to go above and beyond what is asked of you, and to improve the life of future generations. From the Jesuit missionaries and the Tushanwang orphanage to Saint Xavier Francis Cabrini and all of her institutions and being able to manage all of these with her poor health. Thank You.

Alexander Moran



...joined Saint Paul's Choir School in his fourth-grade year. Almost immediately, he was recognized by the faculty for his easy balance of intellect and athletics (maybe it was those glasses!). Today, whether he is singing as an alto, serving the altar, playing basketball, or explaining the complex concepts of both

history *and* board games based on it, Alex can always be counted on.

Alex exemplifies service every day in his attentiveness to the altar and the mission of Saint Paul's Choir School.

Alex is respected in the Saint Paul's community for his ability to understand and articulate complex ideas rapidly. Any career that requires quick-thinking is well within his grasp.

Alex departs Saint Paul's as an alto, altar server, and scholar of high renown. Next year, he joins Saint Sebastian's School.



"Living a life of authentic service is a state of mind, to always be ready and willing to serve others. We serve others because they are our fellow children of God, and it is our responsibility to serve them as members of our family and as humans with dignity."

Alexander Moran

Service - It's a Way of Life BY ALEXANDER MORAN

In this essay, I will demonstrate that living a life of authentic service is the sacrifice of one's own wants and needs for those of others because it is our duty given to us by God. I will prove this by exploring what an authentic act of service is, what it means to live a life of service, and how to live a life of service to God by examining literature, historical figures, and religious writings.

To truly comprehend what it means to live a life of authentic service, we must first understand that authentic service is rooted in the fundamental concept of human dignity. So what is human dignity, and why does man have it? Man has dignity because God made man in His own image and likeness, so therefore we have the dignity that is His. This sharing in His dignity is expressed through our divinely granted stewardship of the earth, and therefore we are of a higher moral ranking than the animals and plants. This is seen in Scripture in Genesis 1:26-278: "Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground." It is one of the greatest gifts that God has given us, and it is our duty to defend the dignity of all mankind as God's stewards.

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⁸ The New American Bible, 1970

To understand what it means to live a life of authentic service, we should look to the great heroes of the church, the saints. If we examine the life of Saint Maximilian Kolbe, we may conclude an act of service is an act of love towards another human being in light of Man's shared dignity. Saint Maximilian Kolbe was a Polish priest who sacrificed himself so that another man could live during the Holocaust. In July 1941, a prisoner was thought to have escaped the camp where Kolbe was imprisoned, Auschwitz. The guards dictated that ten men must die as retribution to deter other prisoners from attempting to escape as well. When the names of who would die were announced, one of the men called for, Franciszek Gajowniczek, cried out in agony for the fate of his family. Kolbe volunteered to take his place, saving the other man's life, but losing his own. Kolbe's action was so profound, Gajowniczek became a lay minister after the war, spending the rest of his life sharing the story of Kolbe's sacrifice. Pope St. John Paul II spoke about Kolbe's sacrifice at his canonization Mass': "From today on, the Church desires to address as "Saint" a man who was granted the grace of carrying out these words of the Redeemer in an absolutely literal manner....By laying down his life for a brother, he made himself like Christ." Kolbe's sacrifice is undoubtedly heroic, and a true act of service.

However, service does not have to be a single courageous action, such as the sacrifice of one's life. In *The Lord of the Rings*¹⁰ trilogy by J.R.R. Tolkien, Samwise Gamgee accompanies Frodo Baggins as they complete Frodo's conquest to destroy the One Ring of Power in the fires of Mount Doom. It is a long and arduous journey, with much distance to cover in enemy territory. As the ringbearer, it is Frodo's duty to destroy the ring himself. The ring becomes increasingly heavy and

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⁹ Canonization Mass Address, Pope Saint John Paul II, The Vatican, 1982

¹⁰ Lord of the Rings, J.R.R Tolkien, Houghton Mifllin

painful to carry, terrorizing Frodo's brain with the temptation of its power. Sam is Frodo's sole assistance for the majority of the trip, and Sam is absolutely necessary because the Ring is such a burden on Frodo. While on the journey, Sam repeatedly sacrifices his own needs for those of Frodo. Sam gives Frodo his own share of food and water, does all the cooking, finds the water, watches while Frodo sleeps, and even carries Frodo when necessary. Sam completely understands his duty on the adventure, and he recognizes that, while the ring is Frodo's burden, Sam's burden is to ease his pain. During the final book of the trilogy, *The Return of the King*, ¹¹ Sam says, "I can't carry the ring for you (Frodo), but I can carry you!" While Sam does not often appear heroic because his actions are not grand, it becomes apparent over time that he is a hero in a less obvious sense. Samwise Gamgee truly exemplifies what it means to live a life of service by his consistent giving of himself. We may reasonably conclude that this example also proves that an act of service is an act of love towards another human being in light of man's shared dignity.

We now have two examples that identify what an act of service is, but how do we live a life of service? I believe that service is a state of mind in daily life. It is the consistent giving of oneself to others. We can find valuable insight into this by the teachings of Saint Josemaria Escriva. In his book, *The Forge*, ¹² Escriva writes, "Each day be conscious of your duty to be a saint. A Saint! And that doesn't mean doing strange things. It means a daily struggle in interior life and in heroically fulfilling your duty right through the end." Saint Josemaria Escriva famously preached the importance of sanctifying one's daily work in Christ in the constant pursuit of sainthood. He encouraged common people to dedicate themselves to Christ in their work. St. Josemaria sought to

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¹¹ The Return of the King, Tolkien, Houghton Mifflin, 1955

¹² The Forge, Josemaria Escriva, Scepter Publishers, 1987

do away with the common conception that being a saint was only for the ordained in the sacrament of Holy Orders or those who led unique lives to follow Christ. St. Josemaria Escriva founded the organization *Opus Dei* (which is Latin for "Work of God") to educate people about how to sanctify their daily work to fulfill their true potential as saints. He taught that we can dedicate our work to Christ by continually giving of ourselves to our neighbor as fellow children of God. By constantly serving others in daily life, we may achieve the same level of sanctity often perceived that only those who have received Holy Orders can possess.

But why do we serve? St. Josemaria emphasized in his teachings that we are all children of God, and we must take good care of our siblings. This is defined in Escriva's concept of Divine Filiation. Escriva said in his book, *Christ Is Passing By*¹³, "This divine filiation is the basis of the spirit of Opus Dei. All men are children of God." The idea of Divine Filiation is that because we are all children of God, we have a duty to take care of our fellow children of God as members of our family. As he says in his book, *The Forge*¹⁴, "Draw strength from your Divine filiation. God is a Father– your Father!-- full of warmth and infinite love."

There are certain parallels between Christian ideals and eastern philosophy, particularly the Chinese school of thought of Confucianism. Both have ideas on the concept of Divine Filiation.

The Confusion concept of Filial Piety has distinct similarities to Divine Filiation. In Chinese culture, children are taught that the reverence they treat their elders with is a measure of their moral worth. This is similar to the Christian concept of reverence for our divine father, God.

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¹³ Christ Is Passing By, Josemaria Escriva, Scepter Publishers, 1974

¹⁴ The Forge, Josemaria Escriva, Scepter Publishers, 1987

Additionally, Confucius believed that your greatest responsibility was to your elders and your family, and that in any situation, your family comes first, even in sacrifice of yourself. As Confucious says in *The Analects*¹⁵: "Nowadays Filial Devotion means being able to provide nourishment. But dogs and horses too can provide nourishment. Unless one is reverent, what is the difference?" In Confucion thought, our greatest duty is to serve our family, and our Father, with reverence. If we view this through a Christian lens, our greatest duty is to do God our Father's will, and to serve all of humanity as our divine family. If God is our divine Father, which we have proven to be true, we serve because it is our duty to take care of those around us, just as we care for our family, because those around us are in our divine family. We must serve God because he is our Father.

Therefore, we need to know *how* we serve God. Previously, I mentioned it is our duty to follow the will of God, our divine father. We serve God by following His will. God describes his will very clearly in the Bible multiple times. In Matthew 25:31-45¹⁶, the famous Parable of the Sheep and the Goats, God tells us his will:

"When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left. Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.' Then the righteous will answer him, 'Lord, when did we see you hungry

¹⁵ The Analects, Confucius, Columbia University Press, 2007, 2009

¹⁶ The New American Bible, 1970

and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?' The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.' Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.' They also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?' He will reply, 'Truly I tell you, whatever you did not do for one of the least of these, you did not do for me.' Then they will go away to eternal punishment, but the righteous to eternal life."

In summation, Jesus makes clear beyond doubt that by caring for all those around us, we are serving him, which is our sacred duty. As his children, it is our duty to serve God, our divine father. This is proven to be true in Scripture. The fourth commandment, which God gave to Moses and the Israelites as his divine law, states: "Honor your father and your mother". We honor our father by serving him because it is our duty displayed to us in St. Josemaria Escriva's preaching and writings, the Confusian analects, and the Bible. Our service to God is to obey his will. God wants us to serve others. By serving others we are serving him, by carrying out his will.

God conveys his will in another parallel between Christianity and Confucianism. The famous Golden Rule is present in both. In Christianity it is Luke 6:31¹⁷:"Do to others as you would have them do to you". In Confucianism, it is Analects 15:23¹⁸: "What you do not want done to yourself, do not do to others." It is very interesting that both Christianity and Confucianism have their own form of the Golden Rule. Some may view this as a coincidence, however, I believe that

¹⁷ The New American Bible, 1970

¹⁸ The Analects, Confucius, Columbia University Press, 2007, 2009

this just proves that God has many ways of conveying his divine will. This further reaffirms that the Golden Rule holds weight as a principle to live by. If we take the principle of the Golden Rule and apply it to daily life, I believe that it simply means that if we should like for others to help us when we need it, we must help others because that is what we want for ourselves. If we would like someone to help us up when we fall down, we must help them when they fall down. Reversely, it also means that we should not do to others what we would not like done to us. If we would not like someone to steal from us, we must not steal from someone else. The Golden Rule is beautiful because it so clearly describes all we have to do to live a life of sanctity. All that God gives us as His teachings is designed to guide us to the ultimate goal, life after death with God in heaven. It is truly a valuable gift God has given us. From these examples from scripture and Confucianism, it is clear that God's Will is for us to serve others. By following his will, we are serving him.

In conclusion, To live a life of authentic service means to sacrifice one's own wants and needs for those of others because it is the duty given to us by God. This means an act of authentic service can be something large, like the giving of one's life, but more commonly, it can be small, like helping your friend up when he falls. Living a life of authentic service means consistently doing acts of service for others. Living a life of authentic service is a state of mind, to always be ready and willing to serve others. We serve others because they are our fellow children of God, and it is our responsibility to serve them as members of our family and as humans with dignity. I encourage you all to rethink your conception of service not as a singular heroic action, but to remember that living a life of service is to consistently sacrifice your own wants and needs for those of others.

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Saint Paul's Choir School celebrates our graduates!

Congratulations to this remarkable group of young men. It was our pleasure to teach you. Best of luck to each of you at your new schools and thank you for your service to Saint Paul's and the Church as students, servers, and choristers. We wish you all the best!

Sincerely,

Your teachers, priests, and administrators



Saint Paul's Choir School

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