“When you put it all together, what is a Jesuit education all about? It is about nothing less than empowerment and transformation. And this is the way in which the transformation takes place: Cared for, our students are challenged. Challenged, they awaken to their real potential. Awakened, they are transformed. Transformed, they are empowered. Empowered, they emerge from their experience at the University as recognizable Jesuit graduates: They are men and women of competence, conscience, compassion, and commitment to the cause of the human family. They become men and women with a difference—and men and women who make a difference in the world.”

— JOSEPH M. MCSHANE, S.J., PRESIDENT, FORDHAM UNIVERSITY
Archbishop John Hughes built this house of prayer where the Lord has made His home for more than a century and a half. So great was his love for this church that, in 1845, when the stained-glass windows that Louis Philippe I, the King of France, donated to Old St. Patrick’s Cathedral on Mulberry Street turned out to be the wrong size for that cathedral, Archbishop Hughes had them installed in the modest church that he built on the campus of St. John’s College. I am sure that Anthony Kohlmann, S.J., the founder and first rector of Old St. Patrick’s Cathedral, would be pleased that Archbishop Hughes’ gift bore—and continues to bear—witness to the mutual love and respect that has always existed between the Society of Jesus and the Church of New York. But these stained-glass windows are not the only reminders of the relationship between the University Church and the cathedrals of New York.

When Francis Cardinal Spellman, Fordham Class of 1911, renovated the present St. Patrick’s Cathedral, he gave the cathedral’s high altar and tabernacle to this church. That historic altar, surmounted by the mural of Our Lady, Seat of Wisdom, has remained the focal point of the church since its installation. The tabernacle was placed in the east transept and now holds the relics of the Jesuit martyrs of North America. It serves to remind the men and women of Fordham, whenever they enter the church, of the ties that have always bound the University to the Archdiocese.

Of course, the relationship between the Archdiocese of New York and the University Church is far richer and deeper than this catalogue of iconic images could ever convey. In its early years the church (known variously as Old St. John’s and Our Lady of Mercy) served as a seminary chapel, a parish church, and a base from which Jesuit circuit riders ministered to the needs of the fledgling
Catholic communities in the Bronx and Westchester County. This church, therefore, has played a
total role in the growth and maturing of the Church of New York, a role that we celebrate with pride.

Eventually, Our Lady of Mercy was established as a separate parish. Our church continued to
serve the Church of New York as the chapel of St. John’s College. As such, it has played a vital
role in the spiritual formation of generations of Fordham men and women. Here they have sought
strength and guidance before pursuing their lives outside the gates. And it is here that anxious
students come to pray for the wisdom to pass their final exams, every fall and spring.

It is here that Fordham has celebrated the great moments in our life and in the life of the nation.
Here we celebrated the Jubilee Years of the Society of Jesus and the life and death of our own
Avery Cardinal Dulles, S.J. Here we honored the spirit of the Ukrainian Catholic Church with the
conferral of an honorary degree on His Beatitude Major Archbishop Sviatoslav Shevchuk,
leader of the Ukrainian Catholic Church. On the same occasion, Archbishop of New York
Timothy Cardinal Dolan unveiled and blessed a marble mosaic coat of arms of Ukraine’s patriarch
emeritus, His Eminence Lubomyr Cardinal Husar, GSAS ’66, Major Archbishop of Kyiv-Halych.
And here we celebrated the people of the Philippines and their historic relationship with the
New York Jesuits and Fordham with the conferral of an honorary degree upon His Eminence

It is here, in this church, that the true heart and soul of Fordham lives forever.

JOSEPH M. MCSHANE, S.J., PRESIDENT OF FORDHAM UNIVERSITY

LEFT TO RIGHT: Major Archbishop Sviatoslav Shevchuk, leader of the Ukrainian Catholic Church, receives an honorary
doctorate; Timothy Cardinal Dolan, Archbishop of New York, following his acceptance of an honorary doctorate;
Nobel Peace Laureate Archbishop Desmond Tutu of Cape Town, upon receiving an honorary doctorate.
A BEACON OF HOPE

When the Fordham University Church was built in 1845 as the chapel for St. John's College in the Village of Fordham, the University's founder, Archbishop John Hughes, was the leader of what soon would become the fastest-growing Catholic diocese in the world. Since then, Fordham has also grown—from a small college in a farming village into the Jesuit University of New York, the Jesuit University of the Capital of the World. And yet, the University Church has remained, to borrow a phrase from T. S. Eliot, the still point of Fordham's turning world, "the place where past and future are gathered."

Like universities, all churches are cooperative enterprises, communities sustained by generations of people who work to see something of great beauty and value take a form that will endure. The University Church is built that way. The stones, stained glass, marble, and oak tell its story.

The church's materials and influences come from near and far. Fieldstone comes from the Bronx and granite from nearby Yonkers. These stones blend together to serve as the shell for the church. In 1929, the outer structure was redesigned as Gothic in miniature. It was also enlarged at that time by adding the transepts, crossing, lantern, and the present sanctuary.

The church's Gothic dome is surmounted by an octagonal copper lantern, patterned after the one atop the famed thousand-year-old Ely Cathedral in Cambridgeshire, England. The dome features two tiers of spires and 16 stained-glass windows.

The church's plain wooden doors, resembling the arches of Gothic portals, are the original ones and have been preserved since the mid-19th century. On the tympanum, the upper horizontal part of the doors, is the figure of Mary, Mother of God, and the Latin inscription illi autem sunt in pace, "but they are in peace" (Wisdom 3:3). The phrase was added to the doors in 1948, when Francis Cardinal Spellman, Archbishop of New York, returned to Rose Hill to dedicate the Fordham
War Memorial. Carved in the oaken walls of the narthex (or vestibule) are the figures of St. Ignatius Loyola, the soldier-saint and founder of the Society of Jesus, and St. Michael, the Archangel, patron of military service. Carved-oak plaques bear the names of Fordham alumni who gave their lives for their country in World War II and in Vietnam. In the side vestibule of the church are engraved the names of those Fordham veterans who served their country with their lives in World War I.

Throughout its rich history, the University Church has undergone several transformations. The exterior was remodeled and expanded in 1929, and the interior of the church was again renovated in 1990. In 1970, it was declared an official New York City landmark, as one of the finest examples of Gothic architecture in New York. The most extensive restoration, however, took place in 2003 and 2004, thanks largely to the generous support of George Doty, FCRH ’38, and his wife, Marie Ward Doty, and Fordham trustee fellow Stephen E. Bepler, FCRH ’64, and his wife, Kim B. Bepler.

On October 13, 2004, Edward Cardinal Egan, Archbishop of New York, the eighth successor to Fordham’s founder, John Hughes, officially rededicated the newly restored University Church. He thanked Fordham for “being a beacon here on a hill,” citing the hundreds of Fordham alumni who are leaders in education and in the Church throughout the world.

On May 18, 2012, Timothy Cardinal Dolan, Archbishop of New York, the ninth successor to Fordham’s founder, John Hughes, presided over the Baccalaureate Mass. For his “steadfast leadership and unflagging commitment to his flock,” Joseph M. McShane, S.J., President of Fordham, presented the cardinal with an honorary doctorate of humane letters. Cardinal Dolan gave a special blessing for the graduates, and asked that they “trust in the Lord and do not be afraid.”

On April 21, 2013, Fordham celebrated the dedication of the University Church’s new Maior Dei Gloria Organ. Assembled by Schoenstein & Co. in Benicia, California, the new 2,667 pipe-organ was made possible by the generosity of Stephen E. Bepler, FCRH ’64, his wife, Kim B. Bepler; the late George Doty, FCRH ’38; Joelle and Brian Kelly, LAW ’95; and John C. Walton, FCRH ’72, and Jeanette D. Walton, TMC ’71, GSAS ’73.
SACRED BEAUTY

From the church’s center aisle, you can readily see what makes a Gothic church Gothic: light. The first glimpse comes through the six stained-glass windows lining the nave. The windows were originally gifts from Louis Philippe I (King of France 1830-1848) to then Bishop Hughes for use in the original St. Patrick's Cathedral. After discovering that they did not fit, Bishop Hughes then made them a gift to be used in the church of the new college he had founded at Rose Hill in 1841.

The magnificent richness of color in the stained-glass windows strikes you immediately. Their large scale makes it seem as though the Evangelists Matthew, Mark, Luke, and John, as well as Saints Peter and Paul, are watching over you. Each of the four evangelists is depicted with a symbol, taken from Revelation 4:6-7. Master craftsmen from Sèvres, France, created these windows in the earliest stages of the Gothic revival.

At the crossing, look up into the lantern where 16 stained-glass windows—yellow, blue, and gold—allow natural light to stream down onto the main altar.

THE SANCTUARY

The sanctuary contains two altars, both made of inlaid marble originally part of the altars at St. Patrick’s Cathedral on Fifth Avenue in Manhattan (see facing page). The more elaborate altar, adorned with a carving of the Last Supper, stands against the back wall (see below). It was a gift of Francis Cardinal Spellman in 1941, in celebration of the University’s centennial. Cardinal Spellman consecrated the altar at Fordham in 1942.

In 1990, the two side altars were merged to create a new free-standing main altar that bears the image of the Lamb of God holding a cross—a symbol of Christ’s victory over sin and death (see facing page). The Lamb rests on a scroll with seven seals (Revelation 5:6).
THE REREDOS

The red-oak reredos depicts holy men and women from the East and West. At the top is a carved Gothic figure of Christ the King robed in glory and surrounded by the Four Evangelists (left).

The three-paneled reredos was painted by Hildreth Meière (1892-1961), a native New Yorker and among the finest American artists of murals and mosaics. The mural depicts holy men and women from East and West who are role models for students in the pursuit of wisdom and learning, Sapientia et Doctrina, Fordham’s motto.

Surrounding Our Lady, Seat of Wisdom, in the center panel, are (on the immediate left) St. Joseph, patron of the Universal Church; St. Francis of Assisi, patron of Cardinal Spellman; St. Ignatius Loyola, founder of the Jesuits; and St. John the Baptist, patron of the University. On the right are St. Genevieve, patroness of benefactress Genevieve Brady; St. Isaac Jogues, first saint of New York state; and St. Patrick, patron of the Archdiocese of New York.

The two side panels depict 12 saints associated with different areas of university studies:

TOP LEFT: St. Bernard of Clairvaux (mystical theology), St. Peter Canisius (German universities), St. Augustine (systematic theology)

BOTTOM LEFT: St. Robert Bellarmine (political philosophy), Basil the Great (literature), St. Thomas More (law)

TOP RIGHT: St. Gregory the Great (canon law), St. Columba (Irish scholarship), St. Thomas Aquinas (philosophy)

BOTTOM RIGHT: Bede the Venerable (history), St. Edmund Campion (English universities) and St. John Chrysostom (rhetoric)
St. Peter is shown holding the Keys to the Kingdom because Jesus referred to this symbol of keys when He gave him the responsibility of leading the Church (Matt 16:13-19).

St. Matthew, author of the first Gospel account, is depicted with a winged man or angel at his side. The Gospel of Matthew begins with Jesus’ genealogy going back to Abraham, emphasizing Christ’s human and divine nature. As such, it suggests that Christians should use their gifts of both reason and faith to attain salvation.

St. Mark, the author of the second Gospel account, has a lion at his feet—a figure of courage and monarchy. At the beginning of the Gospel of Mark, John the Baptist is preaching like a lion roaring. The lion also represents Jesus’ Resurrection (because lions were believed to sleep with open eyes, a comparison with Christ in the tomb), and Christ as King. For Christians, the lion symbolizes the courage needed to stay the path of salvation.
St. Luke, the author of the third Gospel account (and the Acts of the Apostles), is depicted with a bull—a figure of sacrifice, service, and strength. The Gospel of Luke starts with the duties of Zacharias in the temple, which represents Jesus’ sacrifice in His Passion and Crucifixion, as well as Christ being High Priest. This serves to remind all Christians that they should be willing and ready to sacrifice their own interests in following Christ.

St. John, the author of the fourth Gospel account, is displayed with an eagle—a creature of the sky soaring above it all. The Gospel of John starts with an overview of Jesus, the Incarnate Word, and continues on to present Christ’s message of salvation from a “higher perspective,” so to speak, while focusing on Jesus’ Ascension and Christ’s divine nature. It serves to underscore the call to all Christians not to shy away from their ultimate goal of eternal union with God.

St. Paul, the bold preacher and ever strong figure of faith in the early Church, holds a book representing all of his writings. He also holds a sword because, traditionally, he is believed to have been martyred with a sword.
The original Roosevelt Tracker organ in the University Church was built in 1879 and it brought a distinctly French Baroque sound to the center of spiritual life at Rose Hill for more than 130 years. That organ was expanded and converted to an electro-pneumatic instrument in 1929 and restored by the Lehigh Organ Company in 1979.

The new Maior Dei Gloria (“Greater Glory to God”) Organ, built by Schoenstein & Co. in California, was installed in November 2012.

“The old organ was built to emulate an organ you would find during the Baroque era in France, so it lacked a lot of what we call color stops,” said Robert Minotti, Fordham’s director of liturgical music. “It didn’t have a lot of foundational stops to support congregational singing, so it didn’t have the variety of sounds that are expected today in liturgical celebrations, which often go from Baroque music to contemporary music in supporting hymns.”

In addition to a greater range, the new organ is equipped with technology that fosters better coordination between it and the smaller organ at the front of the church.

To achieve its full array of sounds, the new organ occupies more space on the choir loft wall of the church, with pipes that play the eight lowest notes taking up as much as two feet each in diameter.
SANCTUARY AND TRANSEPT WINDOWS

The nine stained-glass windows in the sanctuary and transepts were moved from the Students’ Chapel in Dealy Hall. These windows were created by the renowned Mayer-of-Munich artisans.

Emile G. Perrot, the architect, chose Jesuit themes for the three transept windows.

The east transept windows illustrate the Ignatian principles: to find God in prayer, in the Eucharist, and through action. The images reveal St. Ignatius having a mystical vision; St. Charles Borromeo giving the Eucharist to young Jesuit Aloysius Gonzaga; and St. Francis Xavier among the people of India.

The windows in the west transept portray significant divine events: Christ welcoming children to hear his teaching, watched over by their guardian angels (Matthew 18:10); Mary appearing to St. Bernard of Clairvaux; and Christ’s apparition to St. Thomas Aquinas.
Two windows in the sanctuary, known as the Holy Family windows, depict the Madonna and Child in a Nativity scene (above, center) and the death of St. Joseph (above, right). A third window, now covered by the high altar’s reredos, depicts the boy Jesus teaching in the temple.

A reliquary is also located in the east transept. It honors the eight martyred Jesuit priests, brothers, and lay missioners who ministered to Native Americans in New York state and Canada between 1642 and 1649, known as the North American Martyrs. The group includes Saints Isaac Jogues, Jesuit priest; René Goupil, Jesuit brother; and John Lalande, lay missioner. The reliquary, which contains relics of Saints Jean de Brebeuf, Charles Garnier, and Gabriel Lalemant, symbolizes the pride that Fordham has in its New York and Jesuit history.
THE TABERNACLE

The magnificent tabernacle (left) located to the right of the main altar was a gift to Fordham University at the time of the closing of the St. Ignatius Retreat House in Manhasset, N.Y. Originally known as Inisfada (Gaelic for “Long Island”), the house was built in 1920 as the summer residence of Nicholas and Genevieve Brady, well-known benefactors of the Society of Jesus and, in particular, Fordham. It functioned as a Jesuit retreat center for the New York Province from 1963 until 2013.

For more than a half century, Inisfada served as a haven for those committed to strengthening and deepening their relationship with God. In the wake of its closure, the mission of the St. Ignatius Retreat House remains vibrantly alive at Fordham, where we endeavor to foster the education and development of young men and women responding to God’s love at work in the journey of their lives. With this in mind, the beautiful tabernacle from the main chapel at Inisfada is now actively used in our University Church, and underscores anew the ongoing presence of God in our lives in the Blessed Sacrament of the Eucharist.

THE STATIONS OF THE CROSS

The Stations of the Cross—illustrating scenes from the trial of Jesus by Pontius Pilate to his burial in the tomb—extend around the nave in 14 unified but distinct panels. The figures are three-quarter life size; no two are alike. Made entirely of white oak, they were hand-carved at Fordham by Pietro Montana, a Sicilian-born sculptor and artist who moved to New York City at age 14. Robert I. Gannon, S.J., president of Fordham University from 1936 to 1949, commissioned them in 1947. They were completed in 1952.
FORDHAM’S EIGHT CARDINALS

High above the altar on the sanctuary walls are displayed the heraldic coats of arms bearing the mottos of eight of the cardinals associated with Fordham.

John Cardinal McCloskey
First President of St. John’s College
(1841-1842)
In spem vitae aeternae: “In Hope of Eternal Life.”

Patrick Cardinal O’Boyle
Fordham University Professor, Graduate
School of Social Service (1930-1934)
State in fide: “Stand Fast in Faith.”

John Cardinal Farley
St. John’s College Class of 1865
Non nobis, Domine:
“Not to us, Lord, but to You give glory.”

Theodore Cardinal McCarrick
Fordham College Class of 1954
“Come, Lord Jesus.”

Francis Cardinal Spellman
Fordham College Class of 1911
Sequere Deum: “Follow God.”

Terence Cardinal Cooke
Graduate School of Arts and Sciences
Class of 1957
Fiat voluntas tua: “Your Will Be Done.”

Lubomyr Cardinal Husar
Graduate School of Arts and Sciences Class of 1966
“The Lord is Our Hope.”

Avery Cardinal Dulles
Fordham University Professor
(1988-2008)
Scio, cui credidi:
“I Know Who I Have Believed.”
THE VISION LIVES ON

Our church was founded by Archbishop John Hughes, who envisioned Fordham as a place for all cultures, colors, and creeds. He was a prime shaper of our American identity. So our University Church is a place that we both cherish and revere. It has been adorned by the gifts of generations of Fordham men and women. Its greatest treasures are three: the stained-glass windows in the nave, the high altar, and the prayers of our community and friends.

Archbishop Hughes’ vision lives on. Here we welcome our freshmen. Every September, we inaugurate the academic year with a Mass of the Holy Spirit invoking God’s blessing and wisdom. We celebrate achievements in and out of the classroom. We commission our peers, sent forth to be “men and women for others.” We gather spontaneously in times of crisis, and seek and offer reconciliation. In this sacred space, thousands of Fordham couples have been united in holy matrimony. And just before St. Valentine’s Day, many return to renew their wedding vows.

These walls have witnessed countless baptisms and the ordination of hundreds of Jesuit priests. They have heard the prayers of Fordham’s sons and daughters who sought inner strength before serving their nation in every war from the Civil War to the present day. They hold forever the names of brave Fordham alumni who died in war.

It is here that we mourn others who have died too young and those who have led full, rich lives. And it was here, on September 11, 2001, that our University came together as a family to mourn and rededicate ourselves to the important mission of building a more just world.

Today, with your presence in the church, you become part of the cloud of witnesses who have searched for God within these walls. We are honored to welcome you to our family.

THE PRESENT DAY

The University Church serves the spiritual life of Fordham and its surrounding community. Many attend Sunday liturgies, which are streamed online and broadcast on WFUV (90.7 FM, wfuv.org), as well as weekly ecumenical services. The Christmas Eve Midnight Mass and the Easter Vigil draw large crowds. The church also hosts events ranging from interfaith presentations to concerts by the Fordham University Concert Choir and the Bronx Arts Ensemble, liturgical dance performances, and lectures on various aspects of religion and culture.
LITURGICAL SCHEDULE
For information on the schedule for Masses and other religious services, please go to fordham.edu/cm.

WEDDINGS AT THE UNIVERSITY CHURCH
Fordham alumni and current University faculty, staff, and students use the University Church for Catholic marriages. The Office of Campus Ministry provides scheduling, music coordination, and help in planning these weddings. In addition, Campus Ministry provides guidance in completing the paperwork required by the Archdiocese of New York. Wedding staff assist the couples with the details of their rehearsal and wedding ceremonies.

ONGOING STEWARDSHIP
The University Church depends on the generosity of its supporters for its ongoing care and restoration. If you would like to make a gift, please call 212-636-6550 or go to fordham.edu/onlinegiving and type “Fordham University Church” under Other Gifts.

WITH SINCERE THANKS FOR THE CONTRIBUTIONS OF THE FOLLOWING:
“The Heart of the University: A History of Fordham University Church,” an unpublished manuscript, May 1993, by Stella Moundas
“Your Church,” presentation by Fred Beck of Fordham Preparatory School
Photos by Peter Freed, Bruce Gilbert, Jon Roemer, Leo Sorel, and Chris Taggart

CONTACT INFORMATION
For more information, visit fordham.edu/cm or contact the Office of Campus Ministry at 718-817-4500 or cm@fordham.edu.
Visit us at fordham.edu/cm.
PRAYER FOR GENEROSITY

Lord, teach me to be generous. Teach me to serve You as You deserve; to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labor and not to ask for reward, save that of knowing that I do Your will.

ST. IGNATIUS LOYOLA