FORDHAM at PRAYER
CHAPELS AND PRAYER ROOMS AT FORDHAM

Rose Hill
  University Church
  Our Lady’s Chapel (University Church, lower level)
  Sacred Heart Chapel (Dealy Hall, first floor)
  St. Robert Bellarmine, S.J., Chapel (Spellman Hall, first floor)
  Keating Blue Chapel (Keating Hall, third floor)
  St. Ignatius Chapel (Loyola Hall, first floor)
  Muslim Prayer Room (Faber Hall, first floor)

Lincoln Center
  Blessed Rupert Mayer, S.J., Chapel (Lowenstein, Room 221)

Westchester
  Blessed Miguel Pro, S.J., Chapel

[Additional interfaith prayer spaces are being planned for all three campuses.]

FAITH ORGANIZATIONS AT FORDHAM
  Jewish Student Organization
  Knights of Columbus
  Muslim Student Association
  Orthodox Christian Fellowship
  Respect for Life
  St. Elizabeth Ann Seton Society
  St. Robert Bellarmine Society
  The Ignatian Society of Fordham University
  United Christian Fellowship

FORDHAM at PRAYER

Prayers and Reflections for Our Community
“In solitude, find in this book of prayer an invitation to contemplation. In anxiety and concern, find consolation. In celebration, find your thoughts returned to God, the source of all being, the giver of every gift.”

Dear Friends,

Generations have made Fordham University their home. Here, minds have been nourished to maturity on rich intellectual fare, just as souls have been enlightened in the knowledge and love of their Creator. This University is at once a spiritual and an intellectual home. For this reason, Fordham has always been a place of prayer.

As members of the Fordham family, we aim to be men and women of generous service and self-giving love. Prayer helps make this possible. The words we say in prayer and the spiritual practices we take up are intended to carry us toward a personal encounter with God. This sacred encounter stirs emotions, opens up unimagined vistas, and enables us to recognize who we are: created beings whose life is a gift bestowed and sustained by the One whom we meet in prayer.

The logic of prayer is this: it transforms us into agents of God’s creative power; it makes us recognize that we share in God’s ongoing work today. Undertaken with regularity and sincerity, prayer ultimately compels us to live in gratitude and give fully of our selves.

We are an enormous family, but Fordham is a spiritual home where we come to know God one soul at a time. Throughout and beyond the sacred journey of your life at this University, I urge you to use this book as a source of spiritual sustenance.

Joseph M. McShane, S.J.
President, Fordham University
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CHAPTER 1

Why Do We Pray?
How? Where?
When?

After harnessing space, the winds, the tides, and gravitation, we shall harness for God the energies of love. And on that day, for the second time in the history of the world, we shall have discovered fire.

Pierre Teilhard de Chardin, S.J.
Humans, 
by their nature, 
are spiritual beings.

Prayer gives voice to our 
transcendence and thereby affirms 
that we are more than just material 
beings.

The biblical creation story tells us 
that God “breathed life” into humans 
(Genesis 2:7).

That breath of life is our spiritual 
nature; it is the basis of an intimate 
sharing between God and us.
When we pray, we acknowledge and exercise our spiritual nature.

We articulate our most profound hopes and discover our inmost longings.

In the process, we become more completely aware of who we are.

In prayer, we explore our intimacy with God, and we enliven our capacity to see ourselves completely—as a body, mind, and soul that each permeate one another and make us into a whole person.
In prayer, we can also discern what we are capable of becoming.

Prayer has the capacity to open our eyes to our limitations and faults, to enable us to realize our talents and potentials, to give us the resolve to freely choose what God wants from us.

When we pray in a spirit of honesty and openness, we can see ourselves as God sees us—as a beloved creation called to reflect the divine life breathed into us.
We pray with others, and we pray alone.

We pray at Mass and in small communities of friends.

We do this because we live together and are responsible to one another.

We do it because our communal prayer—expressed in song, in words, in gestures, in silence—both affirms our shared spiritual nature and articulates our collective aspirations.
We also pray together because our communal prayer gives rise to our personal prayer.

Praying together stirs our sense of God’s presence around us and within us, and it provides essential seeds for ongoing reflection and contemplation.

When we pray alone, we cultivate those seeds and nurture them into spiritual fruit that sustains us and enables us to return to communal prayer with ever more mature spiritual gifts.
We pray in holy places.

The artistic, architectural, and musical beauty we encounter in the University Church or Our Lady’s Chapel or the Church of St. Paul the Apostle, along with the chapels in Dealy, Keating, Loyola, and Spellman Halls, echoes the transcendent beauty and grandeur of God. In these locations, we feel that we are in God’s presence.

When we set aside time with God in the Blessed Rupert Meyer, S.J., Chapel at the Lincoln Center campus or the Blessed Miguel Pro, S.J., Chapel on the Westchester campus or in the Muslim Prayer Room in Faber Hall at Rose Hill, we are training ourselves to be more fully aware that God is also outside these sacred spaces. Locations that are consecrated for our communal and personal prayer become portals to a world where God is constantly, dynamically present.

Therefore, we also pray in places where holiness is not always evident. We pray in our residence hall rooms and offices. We pray on Edwards Parade and Lowenstein Plaza. We pray on the Ram Van and along the path from the cafeteria to the library. We also pray in our classrooms, study carrels, laboratories, practice rooms, and studios, and on our stages and playing fields. We pray when we study abroad and on our service trips. We pray when we are on campus and off.

When we undertake a life of prayer, prayer takes hold of our lives wherever we are.
We pray in times of need and confusion, in moments of happiness and gratitude.

We pray in the face of sorrow and betrayal, as well as reconciliation and forgiveness. Exaltation calls us to prayer, and so too does desolation. We pray in solitude and loneliness, just as we do in our regular gatherings and shared celebrations.

We pray most of all in the in-between times that make up the bulk of our lives, not just in the highs and lows that mark the boundaries of our experience.

We pray together and alone, in song and silence, everywhere and always because it is in our nature to pray.

—James P. McCartin, Ph.D.
Director, Fordham Center on Religion and Culture
In affirming its identity as a Jesuit institution, Fordham University invokes a spiritual lineage stretching back nearly 500 years to a small band of young men gathered around their chosen leader, Ignatius Loyola. These men called themselves the “Companions of Jesus” and would become known to history as the Society of Jesus, the Jesuits. Unlike traditional monastic communities that lived in prayerful isolation from the secular world, Ignatius and his friends—along with their followers in subsequent centuries—aimed to be “contemplatives in action,” blending their activities in the world with a dedication to prayer that matched the devotion of secluded monasteries.

When Fordham students, alumni, professors, and staff use the term “Ignatian spirituality,” they mean a spirituality that fuses prayer and action and takes for granted that each individual is called to serve God amid the particular circumstances of their lives.

This spirituality supplies the ongoing foundation for Catholic, Jesuit education at Fordham today.

Ignatius Loyola hailed from the Basque region of northern Spain, where he was born in 1491 into a family of significant social standing. Events in his early life suggest that he was a man of passions, prone to fits of anger and likely involved in multiple romantic liaisons. Using family connections, he seemed to be on his way to a long life as an administrator of royal affairs and the possible spouse of a princess.

But it turned out that he entered military service where, at the age of 30, his leg was badly injured in battle, leaving him with a limp for the remainder of his life. While recovering, he was bed-bound and discouraged, bored, and itching for adventure. To pass time, he requested books recounting the tales of heroic knights and courtly romance, stories that might conjure images of a thrilling future.
Instead, he was given a narrative of the life of Christ and a collection of stories about the saints. It was at this moment, according to Ignatius’ own account, that his imagination took his life in a new direction.

Without the books he requested, the convalescing soldier imagined himself to be a knight engaged in the typical adventures, and he realized that his musings left him empty and uninspired. Yet when he imagined himself as a humble follower of Jesus, as a man who aspired to be a saint, he felt deeply moved and drawn to a life of devotion.

He began to pray earnestly and regularly. Soon, a vision of Mary holding the infant Jesus impelled him to begin a journey which ended at a monastery where he symbolically laid his sword before an image of Mary and began to fashion himself not as a knight, but a pilgrim searching for God. He then dedicated himself to a life of prayer and service to the poor and sick.

At the same time, Ignatius began to analyze and write about his spiritual life. He traced recurring patterns and determined which experiences tended to draw him closer to God and which ones tended to draw him away from God. Above all, he came to see that God was active in all of the people and experiences of his life and that, despite the fact that he had not previously acknowledged it, God was always with him.

He committed himself to practice careful attentiveness to God’s persistent presence and fresh activity in the here-and-now. He also determined that it was his special talent to help others recognize God in their own lives. His notes on these topics became the foundation for his masterwork, the *Spiritual Exercises*, a manual that even to this day serves as the foundation of Jesuit spiritual training and Ignatian spirituality.

Once complete, the *Spiritual Exercises* treated a series of devotional themes and prescribed a course of reflections and contemplations following the life of Christ from his birth and public ministry through to his death and resurrection. Each step along the way, exercitants—that is, the individuals undertaking Ignatius’ exercises—were asked to continuously examine themselves in the light of what God desires.

Using the Gospel stories as imaginative exercises, Ignatius instructed exercitants to place themselves within various scenes of the life of Christ. By imagining themselves close to Jesus and paying careful attention to the emotions stirred up in the process, Ignatius determined that exercitants could come to a deeper understanding of their particular gifts and determine what God was calling them to do with their lives.

In short, the exercises were designed to promote a deeper relationship with God and give exercitants a clearer sense of their personal vocation.

Thereafter, Ignatius realized the necessity of completing serious theological and philosophical studies if his spiritual insights were to gain a following. During his time as a student at the University of Paris, he and six other friends who shared an enthusiasm for living a life modeled after Jesus professed vows of poverty and chastity and committed themselves to a common life of serving God. Together, these companions honed their preaching skills, aided the down-and-out, and provided individual spiritual direction for those seeking a deeper relationship with God.
In 1540, Pope Paul III formally approved their shared life of prayer and service as a religious order. By the time of Ignatius’ death in 1556, his order had already gained prominence across Europe. Soon, the Society of Jesus counted hundreds of men among its ranks and growing numbers traveled to serve in the Americas and Asia.

Jesuit education began as an outgrowth of Ignatian spirituality, and whether concentrating their studies on drama or biochemistry, computer science or philosophy, the classics or the law, students at Jesuits institutions of higher education have been inspired by the notion of “finding God in all things”—a phrase frequently associated with Ignatian spirituality.

The genius of Ignatian spirituality is the notion that a person’s daily activities in the secular world can be consistent with a life of profound spiritual devotion. Therefore, a Jesuit education privileges the idea that academic inquiry should be undertaken in conversation with our spiritual lives. Through our studies, we are invited to advance on our journey toward God.

The Society of Jesus thus began early on to invest in higher learning, setting lofty educational standards for those who would enter the order and sponsoring schools that trained future leaders to serve God through their secular pursuits.

In 1841, Bishop John Hughes (later appointed Archbishop) opened St. John’s College. A small group of French Jesuits accepted Hughes’ invitation to assume responsibility for the college in 1846. Since then, the Society of Jesus has bestowed on the University a distinctively Jesuit and Ignatian direction. Officially named Fordham University in 1907, it is now one of 28 Jesuit colleges and universities in the United States and 96 in the world.

At Fordham, Ignatian spirituality comes alive in a number of ways. Following Ignatius’ own example, Fordham focuses itself on cura personalis, the care of each individual person. As a community, we strive to care for the whole person: body, mind, and soul. In this way, we aim to adjust to the particular needs of each individual and enable each to grow from who they are into what they are called to be.

We also strive for excellence—what Ignatius called the magis, the more—in all things, meaning that we at Fordham are expected to hone our individual talents and exercise them for the good of others.

Fordham is a place where students learn to be men and women for others, people who offer themselves in service to the world, especially the forgotten and marginalized and those who seek justice. Here, we are invited to commit ourselves to share the burdens of our fellow human beings, and, in doing so, to give of ourselves in love.

Fordham University celebrates its Catholic, Jesuit mission. Specifically, it is dedicated to enriching Catholic intellectual life and advancing the Church’s work of carrying the Gospel to all people.

We also welcome people of every faith tradition and those of no faith at all. By engaging each in the cura personalis, encouraging each to seek the magis, by aiding every person to discern their own call to service, Fordham is dedicated to fostering the renewal of the world—one life at a time, one person at a time, one soul at a time.
Go forth and set the world on fire.

St. Ignatius Loyola
FIRST PRINCIPLE AND FOUNDATION OF THE SPIRITUAL EXERCISES

The goal of our life is to live with God forever.

God who loves us, gave us life.

Our own response of love allows God’s life to flow into us without limit.

All the things in this world are gifts of God, presented to us so that we can know God more easily and make a return of love more readily.

As a result, we appreciate and use all of these gifts of God insofar as they help us develop as loving persons.

But if any of these gifts become the center of our lives, they displace God and so hinder our growth toward our goal.

In everyday life, then, we must hold ourselves in balance before all of these created gifts insofar as we have a choice and are not bound by some obligation.

We should not fix our desires on health or sickness, wealth or poverty, success or failure, a long life or short one.

For everything has the potential of calling forth in us a deeper response to our life in God.

Our only desire and our one choice should be this: I want and I choose what better leads to the deepening of God’s life in me.

St. Ignatius Loyola (1491-1556)
(Paraphrased by David L. Fleming, S.J.)

PRAYER TO KNOW GOD’S WILL

May it please the supreme and divine Goodness to give us all abundant grace ever to know His most holy will and perfectly to fulfill it.

St. Ignatius Loyola

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
TAKE, LORD, AND RECEIVE
Take, Lord, and receive all my liberty,
my memory, my understanding
and my entire will,
all I have and call my own.
You have given all to me.
To You, Lord, I return it.
Everything is Yours; do with it what You will.
Give me only Your love and Your grace.
That is enough for me.
   St. Ignatius Loyola

YOU HAVE CALLED ME BY NAME
Oh, Lord my God,
You called me from the sleep of nothingness
merely because of Your tremendous love.
You want to make good and beautiful beings.
You have called me by name in my mother’s womb.
You have given me breath and light and movement
and walked with me every moment of my existence.
I am amazed, Lord God of the universe,
that You attend to me and, more, cherish me.
Create in me the faithfulness that moves You,
and I will trust You and yearn for You all my days.
   Joseph Tetlow, S.J. (b. 1930),
   Spiritual Director and Writer

SOUL OF CHRIST
Soul of Christ, sanctify me;
Body of Christ, save me.
Water from the side of Christ, wash me.
Passion of Christ, strengthen me.
Good Jesus, hear me.
Within the wounds, shelter me;
from turning away, keep me.
From the evil one, protect me.
At the hour of my death, call me.
Into Your presence lead me
to praise You with all Your saints
forever and ever.
   St. Ignatius Loyola
SHOW ME YOUR FACE, O GOD | PSALM 61
At land’s end, end of tether
where the sea turns in sleep
ponderous, menacing
and my spirit fails and runs
landward, seaward, askelter
I pray You
make new
this hireling heart
O
turn Your face to me
—winged, majestic, angelic—
tireless,
a tide
my prayer goest up—
show me Your face, O God!

Daniel Berrigan, S.J. (b. 1921),
Poet and Peace Activist

PATIENT TRUST
Above all, trust in the slow work of God.
We are quite naturally impatient in everything
to reach the end without delay.
We should like to skip the intermediate stages.
We are impatient of being on the way to do something
unknown, something new.
And yet it is the law of all progress
that it is made by passing through
some stages of instability—
and that it may take a very long time.

And so I think it is with you;
your ideas mature gradually—let them grow,
let them shape themselves, without undue haste.
Don’t try to force them on,
as though you could be today what time
(that is to say, grace and circumstances
acting on your own good will)
will make of you tomorrow.

Only God could say what this new spirit
gradually forming within you will be.
Give our Lord the benefit of believing
that his hand is leading you,
and accept the anxiety of feeling yourself
in suspense and incomplete.

Pierre Teilhard de Chardin, S.J. (1881-1955),
Paleontologist, Geologist, and Spiritual Writer
GOD OF MY LIFE

Only in love can I find You, my God.
In love the gates of my soul spring open, allowing me to breathe a new air of freedom and forget my own petty self.
In love my whole being streams forth out of the rigid confines of narrowness and anxious self-assertion, which makes me a prisoner of my own poverty and emptiness.
In love all the powers of my soul flow out toward You, wanting never more to return, but to lose themselves completely in You, since by Your love You are the inmost center of my heart, closer to me than I am to myself.
But when I love You, when I manage to break out of the narrow circle of self and leave behind the restless agony of unanswered questions, when my blinded eyes no longer look merely from afar and from the outside upon Your unapproachable brightness, and much more when You Yourself, O Incomprehensible One, have become through love the inmost center of my life, then I can bury myself entirely in You, O mysterious God, and with myself all my questions.

Karl Rahner, S.J. (1904-1984), Theologian

AS KINGFISHERS CATCH FIRE

As kingfishers catch fire, dragonflies draw flame; As tumbled over rim in roundy wells Stones ring; like each tucked string tells, each hung bell's Bow swung finds tongue to fling out broad its name; Each mortal thing does one thing and the same: Deals out that being indoors each one dwells; Selves—goes itself; myself it speaks and spells, Crying Whât I dô is me: for that I came.

I say móre: the just man justices; Keeps grace: thât keeps all his goings graces; Acts in God's eye what in God's eye he is—

Christ—for Christ plays in ten thousand places, Lovely in limbs, and lovely in eyes not his To the Father through the features of men's faces.

Gerard Manley Hopkins, S.J. (1844-1889), Poet
FALLING IN LOVE WITH GOD

Nothing is more practical than finding God, that is, falling in Love in a quite absolute, final way. What you are in love with, what seizes your imagination, will affect everything. It will decide what will get you out of bed in the morning, what you do with your evenings, how you spend your weekends, what you read, whom you know, what breaks your heart, and what amazes you with joy and gratitude. Fall in love, stay in love, and it will decide everything.

Pedro Arrupe, S.J. (1907-1991), 28th Superior General of the Society of Jesus

O GOD, I LOVE THEE

O God, I love Thee, I love Thee— Not out of hope of heaven for me Nor fearing not to love and be in the everlasting burning. Thou, Thou, my Jesus, after me Didst reach Thine arms out dying, For my sake sufferedst nails, and lance, Mocked and marred countenance, Sorrows passing number, Sweat and care and cumber, Yea and death, and this for me, And Thou couldst see me sinning: Then I, why should not I love Thee, Jesus, so much in love with me? Not for heaven's sake; not to be Out of hell by loving Thee; Not for any gains I see; But just the way that Thou didst me I do love and I will love Thee: What must I love Thee, Lord, for then? For being my king and God. Amen.

St. Francis Xavier, S.J. (1506-1552), Companion of St. Ignatius and Missionary (Translated by Gerard Manley Hopkins, S.J.)
A MINISTER OF CHRIST
With great devotion and new depth of feeling, I also hoped and begged for this, that it finally be given to me to be the servant and minister of Christ the consoler, the minister of Christ the helper, the minister of Christ the redeemer, the minister of Christ the healer, the liberator, the enricher, the strengthen.
Thus it would happen that even I might be able through him to help many—to console, liberate, and give them courage; to bring them light not only for their Spirit but also (if one may presume in the Lord) for their bodies, and bring as well some other helps to the soul and body of each and every one of my neighbors whomsoever.

Blessed Peter Faber, S.J. (1506-1546), Companion of St. Ignatius and Spiritual Director

WHO LIVES IN LOVE
Who lives in love, loves least to live, and long delays doth rue, if him he love by whom he lives, to whom all praise is due, who for our love did choose to live, and was content to die, who loved our love more than his life, and love with life did buy.
Let us in life, yea with our life requite his living love, for best we live when least we live, if love our life remove.
Mourn therefore no true lover's death, life only him annoys, and when he taketh leave of life then love begins his joys.

St. Robert Southwell, S.J. (ca. 1561-1595), Poet, Missionary, and Martyr
I CHOOSE TO BREATHE THE BREATH OF CHRIST

I choose to breathe the breath of Christ
   that makes all life holy.
I choose to live the flesh of Christ
   that outlasts sin's corrosion and decay.
I choose the blood of Christ
   along my veins and in my heart
   that dizzies me with joy.
I choose the living waters flowing from his side
   to wash clean my own self and the world itself.
I choose the awful agony of Christ
   to charge my senseless sorrows with meaning
   and to make my pain pregnant with power.
I choose You, good Jesus, You know.
I choose You, good Lord;
   count me among the victories
   that You have won in bitter woundedness.
Never number me among those alien to You.
Make me safe from all that seeks to destroy me.
Summon me to come to You.
Stand me solid among angels and saints
   chanting yes to all You have done,
   exulting in all You mean to do forever and ever.
Then for this time, Father of all,
   keep me, from the core of my self,
   choosing Christ in the world.
Amen.

Joseph Tetlow, S.J.

TEACH ME YOUR WAY OF LOOKING AT PEOPLE

Teach me Your way of looking at people:
as You glanced at Peter after his denial,
as You penetrated the heart of the rich young man
and the hearts of Your disciples.
I would like to meet You as You really are,
since Your image changes those with whom You
come into contact.
Remember John the Baptist's first meeting with You?
And the centurion's feeling of unworthiness?
And the amazement of all those who saw miracles
and other wonders?
How You impressed Your disciples,
the rabble in the Garden of Olives,
Pilate and his wife
and the centurion at the foot of the cross . . .
I would like to hear and be impressed
by Your manner of speaking,
listening, for example, to Your discourse in the
synagogue in Capharnaum
or the Sermon on the Mount where Your audience
felt You “taught as one who has authority.”

Pedro Arrupe, S.J.
POSSESSING NOTHING

Our stance as Christians in the midst of the world is that of poor persons, possessing nothing, not even ourselves, and yet being gifted at every instant in and through everything. When we become too affluenty involved with ourselves and deny our inherent poverty, then we lose the gifts and either begin to make demands for what we think we deserve (often leading to angry frustration) or we blandly take for granted all that comes our way.

Only the truly poor person can appreciate the slightest gift and feel genuine gratitude. The more deeply we live in faith the more we become aware of how poor we are and how gifted; life itself becomes humble, joyful thanksgiving. This should gradually become an element of our abiding consciousness.

George Aschenbrenner, S.J. (b. 1932),
Spiritual Director and Retreat Master

INTIMACY OF BODY AND SOUL

The intimacy that exists between body and soul is a marvel of creation and a mystery of human existence. Yet we do wrong to think, because the soul will be judged after death while the body will crumble in the grave, that this mortal handful of dust is any less a gift of God, any less noble or beautiful than the immortal soul. The mysterious interplay between the body and soul is an essential characteristic of our human nature. If the body is sick or sore, tired or hungry or otherwise distressed, it affects the spirit, affects our judgment, changes our personality. So slight a thing as a headache can affect our relations with those around us. It is through the body that we express and experience love and kindness and comfort. We excuse our snappish, ill-mannered conduct to one another on the grounds that the body is having a bad day.

We are constantly, day in and day out, hour after hour, under the influence of the mysterious workings of soul on body and body on soul.

Walter Ciszek, S.J. (1904-1984),
Missionary and Spiritual Writer
HELP US TO REMAIN CLOSE TO YOU
Lord Jesus, we ask You now
to help us to remain with You always,
to be close to You with all the ardor of our hearts,
to take up joyfully the mission You entrust to us,
and that is to continue Your presence
and spread the good news of Your resurrection.

Cardinal Carlo Maria Martini, S.J. (b. 1927),
retired Archbishop of Milan

GOD BLESS THE WORLD
Mighty God, Father of all,
Compassionate God, Mother of all,
bless every person I have met,
every face I have seen,
every voice I have heard,
especially those most dear;
bless every city, town and
street that I have known,
bless every sight I have seen,
every sound I have heard,
every object I have touched.
In some mysterious way these
have all fashioned my life;
all that I am,
I have received.

Jack Morris, S.J. (b. 1927),
Founder of the Jesuit Volunteer Corps

HEART OF JESUS—UNCONDITIONAL LOVE
Recall the presence of the Risen Lord with you ...
Tell him you believe He is present here to you ...
Reflect on the fact that He loves and accepts you just as
you are now ...
Take time out to sense His unconditional love for you as
He looks at you lovingly and humbly.
Speak to Christ ... or just lovingly stay in silence and
communicate with Him beyond words.
The devotion to the Heart of Christ, so vigorous some years
ago, so much on the decline today, would flourish once again if
people would understand that it consists essentially in accepting
Jesus Christ as love incarnate, as the manifestation of the
unconditional love of God for us.
The great turning point in your life comes not when you realize
that you love God but when you realize and fully accept the fact
that God loves you unconditionally.

Anthony de Mello, S.J. (1931-1987),
Spiritual Director and Retreat Master
CHAPTER 4
Prayers, Poems, Reflections—Catholic and Christian

Love is the most durable power in the world.

Martin Luther King Jr.
THE LORD’S PRAYER
Our Father who art in heaven,
hallowed be Thy name.
Thy kingdom come.
Thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us,
and lead us not into temptation,
but deliver us from evil.

THE HAIL MARY
Hail Mary, full of grace.
The Lord is with thee.
Blessed art thou among women,
and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God,
pray for us sinners,
now and at the hour of our death.

THE APOSTLES’ CREED
I believe in God, the Father almighty,
Creator of heaven and earth,
and in Jesus Christ,
His only Son, our Lord,
who was conceived by
the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
He descended into hell;
on the third day he rose again from the dead;
He ascended into heaven,
and is seated at the right hand
of God the Father almighty;
from there He will come to judge
the living and the dead.
I believe in the Holy Spirit,
the holy Catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting.

THE DOXOLOGY
Glory be to the Father and to the Son and to the Holy Spirit,
as it was in the beginning, is now, and ever shall be.
World without end.
MY NATURE IS FIRE
In Your nature, eternal Godhead,
I shall come to know my nature.
And what is my nature, boundless love?
It is fire,
because You are nothing but a fire of love.
And You have given humankind
a share in this nature,
for by the fire of love
You created us.
And so with all other people
and every created thing;
You made them out of love.
O ungrateful people!
What nature has Your God given You?
His very own nature!
Are you not ashamed to cut yourself off from such a noble thing
through the guilt of deadly sin?
O eternal Trinity, my sweet love!
You, light, give us light.
You, wisdom, give us wisdom.
You, supreme strength, strengthen us.
Today, eternal God,
let our cloud be dissipated
so that we may perfectly know and follow Your Truth
in truth,
with a free and simple heart.
God, come to our assistance!
Lord, make haste to help us!

St. Catherine of Siena (1347-1380),
Mystic and Theologian

NO BODY BUT YOURS
Christ has no body now, but yours.
No hands, no feet on earth, but yours.
Yours are the eyes through which He looks
with compassion on this world.
Let nothing disturb you.
Let nothing frighten you.
All things pass away:
God never changes.
Patience obtains all things.
Those who have God find they lack nothing;
God alone suffices.

St. Teresa of Ávila (1515-1582),
Mystic and Theologian

FAITH—IS THE PIERLESS BRIDGE
Faith—is the Pierless Bridge
Supporting what We see
Unto the Scene that We do not—
Too slender for the eye
It bears the Soul as bold
As it were rocked in Steel
With Arms of Steel at either side—
It joins—behind the Veil
To what, could We presume
The Bridge would cease to be
To Our far, vacillating Feet
A first Necessity.

Emily Dickinson (1830-1886),
Poet
THE MAGNIFICAT—CANTICLE OF MARY
My soul proclaims the greatness of the Lord; my spirit rejoices in God my savior.
For He has looked upon his handmaid’s lowliness; behold, from now on will all ages call me blessed.
The Mighty One has done great things for me, and holy is His name.
His mercy is from age to age to those who fear Him.
He has shown might with His arm, dispersed the arrogant of mind and heart.
He has thrown down the rulers from their thrones but lifted up the lowly.
The hungry He has filled with good things; the rich He has sent away empty.
He has helped Israel His servant, remembering His mercy, according to His promise to our fathers, to Abraham and to his descendants forever.


LOVE BADE ME WELCOME
Love bade me welcome, yet my soul drew back, Guilty of dust and sin.
But quick-eyed Love, observing me grow slack From my first entrance in,
Drew nearer to me, sweetly questioning If I lack’d anything.
“A guest,” I answer’d, “worthy to be here”: Love said, “You shall be he.”
“I, the unkind, the ungrateful? Ah my dear, I cannot look on Thee.”
Love took my hand and smiling did reply, “Who made the eyes but I?”
“Truth, Lord; but I have marr’d them; let my shame Go where it doth deserve.”
“And know you not,” says Love, “who bore the blame?” “My dear, then I will serve.”

George Herbert (1593–1632), Poet and Anglican Priest
NO LONGER MY OWN
I am no longer my own, but Thine.
Put me to what Thou wilt, rank me with whom Thou wilt.
Put me to doing, put me to suffering.
Let me be employed for Thee or laid aside for Thee,
exalted for Thee or brought low for Thee.
Let me be full, let me be empty.
Let me have all things, let me have nothing.
I freely and heartily yield all things to Thy pleasure and disposal.
And now, O glorious and blessed God,
Father, Son and Holy Spirit,
Thou art mine, and I am Thine.
So be it.
And the covenant which I have made on earth,
let it be ratified in heaven.

John Wesley (1703-1791),
Founder of Methodism

TAKE MY HAND, PRECIOUS LORD
Precious Lord, take my hand;
Lead me on, let me stand.
I am tired, I am weak, I am worn.
Through the storm, through the night,
Lead me on to the light.
Take my hand, precious Lord, lead me home.
When my way grows drear, precious Lord, linger near
When my life is almost gone.
Hear my cry, hear my call, hold my hand lest I fall.
Take my hand, precious Lord, lead me home.
When the darkness appears and the night draws near
And the day is past and gone,
At the river I stand,
Guide my feet, hold my hand.
Take my hand, precious Lord, lead me home.
Precious Lord, take my hand.
Lead me on, let me stand.
I’m tired, I’m weak, I’m alone.
Through the storm, through the night,
Lead me on to the light.
Take my hand, precious Lord, lead me home.

Thomas A. Dorsey (1899-1993),
Jazz Artist and Gospel Lyricist
WE MAKE UP FOR THE NEGLECT OF THE CROWD

In Christ’s human life there were always a few who made up for the neglect of the crowd.

The shepherds did it; their hurrying to the crib atoned for the people who would flee from Christ. The wise men did it; their journey across the world made up for those who refused to stir one hand’s breadth from the routine of their lives to go to Christ ... The women at the foot of the cross did it too, making up for the crowd who stood by and sneered.

We can do it too, exactly as they did. We are not born too late. We do it by seeing Christ and serving Christ in friends and strangers, in everyone we come in contact with.

While almost no one is unable to give some hospitality or help to others, those for whom it is really impossible are not debarred from giving room to Christ, because, to take the simplest of examples, in those they live with or work with is Christ disguised.

All our life is bound up with other people; for almost all of us happiness and unhappiness are conditioned by our relationship with other people. What a simplification of life it would be if we forced ourselves to see that everywhere we go is Christ, wearing out socks we have to darn, eating the food we have to cook, laughing with us, silent with us, sleeping with us.

Dorothy Day (1897-1980),
Founder of the Catholic Worker Movement

GREAT RESPONSIBILITY

We certainly have a great responsibility.

We Christians must give witness to Christ and from the way we act, people should be able to grasp the message that Christ brought on earth.

But at times the witness we give of Christ is weak—if not non-existent—or deformed in one way or another.

Various personalities and minds averse to the action of grace project an image of Jesus that is often in their own image and likeness.

Therefore, those looking on deduce what they can from the data they have: for example, that deep down, religion simply bends people’s necks but not their will.

And this is because those Christians, who call themselves Christ’s disciples, since it is they who live and not Christ in them, cast a shadow that veils in their own person the religion they profess …

Basically, it is a religion that is not attractive because it has been distorted ...

Let us help one another—in our own small way—to be authentic witnesses to that Jesus who fascinated our hearts, in that Church that we too can help beautify, so that upon seeing her, the world’s pilgrims will recognize her.

Chiara Lubich (1920-2008),
Founder of the Focolare Movement
Holiness lies spread and borne over the surface of time and stuff like color.

Annie Dillard
BLESSINGS
JEWISH TRADITION
You graciously endow mortals with intelligence, teaching wisdom and understanding. Grant us knowledge, discernment, and wisdom. Praised are You, Lord, who graciously grants intelligence.

Bring us back, our Father, to Your Teaching, and bring us near, our King, to Your service, and influence us to return in perfect repentance before You. Praised are You, Lord, who desires repentance.

Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed; for You do pardon and forgive. Praised are You, Lord, who is gracious, and does abundantly forgive.

PRAY TO BE SHOCKED
JEWISH TRADITION
We have lost the ability to be shocked ...
Should we not pray for the ability to be shocked at atrocities committed by man, for the capacity to be dismayed at our inability to be dismayed?

... Prayer should never be a citadel for selfish concerns, but rather a place for deepening concern over other people’s plight ...

Prayer is meaningless unless it is subversive, unless it seeks to overthrow and to ruin the pyramids of callousness, hatred, opportunism, falsehoods.

Rabbi Abraham Joshua Heschel (1907-1972), Theologian, Philosopher, and Civil Rights Advocate

SAYINGS OF THE PROPHET
ISLAMIC TRADITION
If you walk toward Him, He comes to you running.

None of you truly believes until he wishes for his brother what he wishes for himself.

There should be neither harming nor reciprocating harm.

Muhammad (ca. 570-632), Prophet of Islam

WHETHER YOUR DESTINY IS GLORY OR DISGRACE
ISLAMIC TRADITION
Whether your destiny is glory or disgrace, Purify yourself of hatred and love of self. Polish your mirror; and that sublime Beauty From the regions of mystery Will flame out in your heart As it did for the saints and prophets. Then, with your heart on fire with that Splendor, The secret of the Beloved will no longer be hidden.

Jami (1414-1492), Poet and Sufi Mystic
THE BODHISATTV A VOW
BUDDHIST TRADITION

May I be a guard for those who are protectorless,
A guide for those who journey on the road;
For those who wish to go across the water,
May I be a boat, a raft, a bridge.
May I be an isle for those who yearn for landfall,
And a lamp for those who long for light;
For those who need a resting place, a bed,
For all who need a servant, may I be a slave.
May I be the wishing jewel, the vase of plenty,
A word of power, and the supreme remedy.
May I be the trees of miracles,
And for every being, the abundant cow.
Like the great earth and the other elements,
Enduring as the sky itself endures,
For the boundless multitude of living beings,
May I be the ground and vessel of their life.
Thus, for every single thing that lives,
In number like the boundless reaches of the sky,
May I be their sustenance and nourishment
Until they pass beyond the bounds of suffering.

THE PATH OF GOODNESS
HINDU TRADITION

Let me not wander in vain.
Let me not labor in vain.
Let me not mingle with the prejudiced.
Let me not leave the company of the virtuous.
Let me not fly into anger.
Let me not stray off the path of goodness.
Let me not seek for this day or for the morrow.
Give me such a wealth, O Almighty!

Pattinathar (10th century),
Hindu Saint and Ascetic

SEEKING TRUST
LAKOTA NATIVE AMERICAN TRADITION

Great Mystery,
teach me how to trust
my heart,
my mind,
my intuition,
my inner knowing,
the senses of my body,
the blessings of my spirit.
Teach me to trust these things
so that I may enter my Sacred Space
and love beyond my fear,
and thus Walk in Balance
with the passing of each glorious Sun.
Faith consists in accepting God without asking him to account for things according to our standard. Faith consists in reacting before God as Mary did: I don’t understand it, Lord, but let it be done in me according to your word.

Archbishop Oscar Romero
A STUDENT’S PRAYER
O Lord, my God, bestow upon me
understanding to know You,
zeal to seek You,
wisdom to find You,
a life that is pleasing to You,
unshakable perseverance,
and a hope that will one day take hold of You.

St. Thomas Aquinas (1225-1274),
Theologian, Philosopher, and Poet

PRAYER FOR A NEW SEMESTER
Lord, as we prepare for the coming of a new semester,
make us ready, attentive and available to hear you.
Thank You for the gift of being able
to rise each day with the assurance that
You walk through it with us.
Thank You for the gifts of creativity and uniqueness,
and the energy to put them to good use.
May all that we are,
all that we try to do,
may all our encounters, reflections,
even the frustrations and failings
be in Your hands.
May the work we do and the way we do it,
bring new hope, new life, and courage
to all we come in contact with this semester.
We thank You, Lord.

GOD BE IN MY HEAD
God be in my head and in my understanding;
God be in my eyes and in my looking;
God be in my mouth and in my speaking;
God be in my heart and in my thinking;
God be at my end and in my parting.

GIVE ME A HOLY HEART
Lord, grant me a holy heart
that sees always what is fine and pure
and is not frightened at the sight of sin,
but creates order wherever it goes.
Grant me a heart that knows nothing
of boredom, weeping and sighing.
Let me not be too concerned
with the bothersome thing
I call “myself.”
Lord, give me a sense of humor,
and I will find happiness in life
and profit for others.

St. Thomas More (1478-1535),
Lawyer, Statesman, and Martyr
PRAYER FOR LIGHT AND HELP
Jesus, I feel within me
a great desire to please you
but, at the same time,
I feel totally incapable of doing this
without your special light and help,
which I can expect only from you.
Accomplish your will within me—
even in spite of me.

St. Claude La Colombière, S.J. (1641-1682),
Spiritual Director and Writer

PRAYER FOR GUIDANCE
O Spirit of God, we ask You to help orient
all our actions by Your inspirations,
carry them on by Your gracious assistance,
that every prayer and work of ours
may always begin from You
and through You be happily ended.

PRAYER FOR HUMILITY
Let me have too deep a sense of humor ever to be proud.
Let me know my absurdity before I act absurdly.
Let me realize that when I am humble I am most human,
most trustful, and most worthy of your serious consideration.

Daniel A. Lord, S.J. (1888-1955),
Spiritual Writer

AN EXAMINATION OF MY USE OF TIME
Killing Time
How do I kill time?
Let me count the ways.
By worrying about things
over which I have no control.
Like the past.
Like the future.
By harboring resentment
and anger
over hurts
real or imagined.
By disdaining the ordinary
or, rather, what I
so mindlessly
call ordinary.
By concern over what's in it for me,
rather than what's in me
for it.
By failing to appreciate what is
because of might-have-beens,
should-have-beens,
could-have-beens.
These are some of the ways
I kill time.
Jesus didn't kill time.
He gave life to it.
His own.

Leo Rock, S.J. (1929-1998),
Spiritual Director and Retreat Master
TEACH ME TO LISTEN

Teach me to listen, O God, to those nearest me,
my family, my friends, my co-workers.
Help me to be aware that no matter what words I hear,
the message is, “Accept the person I am. Listen to me.”
Teach me to listen, my caring God, to those far from me
—the whisper of the hopeless,
the plea of the forgotten,
the cry of the anguished.
Teach me to listen, O God my Mother, to myself.
Help me to be less afraid to trust the voice inside
—in the deepest part of me.
Teach me to listen, Holy Spirit, for Your voice
—in busyness and in boredom,
in certainty and doubt,
in noise and in silence.
Teach me, Lord, to listen.
John Veltri, S.J. (1933-2008),
Spiritual Director and Retreat Master

PRAYER OF A SINGLE PERSON

God, You have formed me in Your image
and called me to exemplify Your creative love in the world.
I ask for Your help in living a good and generous life.
Guide my decisions, and encourage me when I falter along the way.
Give me the wisdom to seek Your will in everything I do
and the strength to persevere in times of difficulty,
confident that You constantly sustain my very being.
May I be a faithful friend,
a caring neighbor,
an authentic manifestation of the divine life within me.
May my actions give witness to what You have called me to be.
Prayers for Life after Graduation

We each have our vocation—the thing to do is answer the call. We each have something to give.

Dorothy Day
I HAVE MY MISSION
God has created me to do Him some definite service.
He has committed some work to me
which He has not committed to another.
I have my mission.
I may never know it in this life,
but I shall be told it in the next.
I am a link in a chain, a bond of connection between persons.
He has not created me for naught.
I shall do good; I shall do His work.
I shall be an angel of peace, a preacher of truth in my own place,
while not intending it if I do but keep His commandments.
Therefore, I will trust Him, whatever I am, I can never be
thrown away.
If I am in sickness, my sickness may serve Him,
in perplexity, my perplexity may serve Him.
If I am in sorrow, my sorrow may serve Him.
He does nothing in vain. He knows what He is about.
He may take away my friends.
He may throw me among strangers.
He may make me feel desolate, make my spirits sink,
hide my future from me.
Still, He knows what He is about.
I do not ask to see; I do not ask to know;
I ask simply to be used.

Blessed John Henry Newman (1801-1890),
Theologian and Spiritual Writer

PRAYER FOR THOSE IN MILITARY SERVICE
God, help me and all those in military service
to promote justice and security,
inspire courage in the face of violence and injustice,
wisdom in the deployment of power,
and hope in moments of despair.
May I always honor You as I undertake my responsibilities,
and may I be a source of strength for those with whom I serve.
Give me the desire to advance the cause of peace in all that I do.
AN ARTIST’S PRAYER
God, make me a sign of Your beauty,
a sound of Your love,
an act of Your compassion.
Make me a vision of Your infinity,
a voice of Your justice,
an outpouring of Your mercy.
Accept the gift of my creativity
that I may praise You through my work,
which I can accomplish by Your grace alone.

A TEACHER’S PRAYER
Teach me to teach, Lord.
Grant me intelligence and wisdom,
inspiration and dedication.
Make me virtuous and compassionate.
May I teach as much by actions
as by words.
May I be joyful in new discovery
and humble before enduring mystery.
May I open minds and touch hearts
and so spread Your love to those who seek to know.

A LAWYER’S PRAYER
Holy Spirit, Counselor and Advocate, guide me.
Inspire me to protect the weak,
to be generous, honest, and merciful to all,
to be conscientious in my duties.
Give me wisdom,
and enable me to be a sign of Your grace
and a conduit for Your justice.

PRAYER FOR THOSE WHO WORK IN HEALTHCARE
You have called me to share in the work of healing, Lord.
Please help me look upon every patient
as a person beloved to You,
deserving of my love, generosity, and compassion.
Sustain me in my calling.
Give me courage to press on amid stress,
and let me be a source of comfort to all with whom I work.
Help me to be conscious that
I am an instrument of Your healing power,
even when I may be powerless before illness and death.
Keep me humble in the knowledge that
I serve You in serving all those entrusted to my care.

PRAYER FOR THOSE WHO WORK IN FINANCE
I seek the wisdom of knowing that money is a means, not an end.
I seek the grace to conduct my work with integrity and honesty.
I seek the vision to make prudent decisions that advance
a greater good.
Help me, God, to be a worthy steward of what is entrusted to me.
And give me the ability to see that
I am called to serve You in my work,
just as I am in every aspect of my life.
PRAYER FOR ALL WORKING PEOPLE
I want what You want, O Lord.
By asking You for guidance
with complete confidence and faith
that You are helping me,
nothing that I am called upon to do
becomes “too much” or “too bothersome.”
Nor is there any room for worry.
With Your help I will make decisions better and faster,
knowing that You will not lead me astray.
I will have confidence that, by wanting what You want,
I need not worry about the outcome.
So I will live my life, knowing that it is Your will that I accomplish.

PRAYER FOR MARRIED COUPLES
God of life and love,
You give us grace through married life.
Help us to see You reflected in one another.
Help us to know You,
to serve You,
to honor You
through all the challenges and joys
of this enduring partnership.
Make us forgiving friends and generous companions.
Help us guide each other toward You.
May our union be the wellspring of a deeper union with You.

PRAYER FOR COMPLETE TRUST IN GOD
Do not look forward to the changes and chances of this life with fear.
Rather, look to them with full confidence that, as they arise, God to
whom you belong will in his love enable you to profit by them. He has
guided you thus far in life. Do you but hold fast to His dear hand, and
He will lead you safely through all trials. Whenever you cannot stand,
He will carry you lovingly in his arms.

Do not look forward to what may happen tomorrow. The same
Eternal Father who takes care of you today will take care of you
tomorrow, and every day of your life. Either He will shield you from
suffering or He will give you unfailing strength to bear it.

Be at peace then, and put aside all useless thoughts, all vain dreads
and all anxious imaginations.

St. Francis de Sales (1567-1622),
Theologian and Spiritual Writer

PRAYER FOR PARENTS
Help me to become a good parent, Lord.
I have been entrusted with enormous responsibility.
Help me always to understand that my role is to model
Your self-giving love.

And when I mess up, help me to carry on.
Teach me to listen, to accept my mistakes,
to never allow anger and frustration to block out understanding
and compassion.

Give me the grace of laughter and joy in the children you have created.
And inspire in me a sense of gratitude for the gift of parenthood,
which is, after all, a call to serve and know You more completely.
PRAYER OF THE SEEKER

My Lord God,
I have no idea where I am going.
I do not see the road ahead of me.
I cannot know for certain where it will end.
Nor do I really know myself,
and the fact that I think I am following Your will
does not mean that I am actually doing so.

But I believe that the desire to please You does in fact please You.
And I hope I have that desire in all that I am doing.
I hope that I will never do anything apart from that desire.
And I know that if I do this
You will lead me by the right road,
though I may know nothing about it.

Therefore I will trust You always
though I may seem to be lost and in the shadow of death.
I will not fear, for You are ever with me,
and You will never leave me to face my perils alone.

Thomas Merton (1915-1968),
Trappist Monk and Spiritual Writer
FORDHAM UNIVERSITY MISSION STATEMENT

Fordham University, the Jesuit University of New York, is committed to the discovery of Wisdom and the transmission of Learning, through research and through undergraduate, graduate, and professional education of the highest quality. Guided by its Catholic and Jesuit traditions, Fordham fosters the intellectual, moral, and religious development of its students and prepares them for leadership in a global society.

CHARACTERISTICS OF THE UNIVERSITY

As a University

Fordham strives for excellence in research and teaching, and guarantees the freedom of inquiry required by rigorous thinking and the quest for truth.

Fordham affirms the value of a core curriculum rooted in the liberal arts and sciences. The University seeks to foster in all its students lifelong habits of careful observation, critical thinking, creativity, moral reflection, and articulate expression.

In order to prepare citizens for an increasingly multicultural and multinational society, Fordham seeks to develop in its students an understanding of and reverence for cultures and ways of life different from their own.

As a Catholic University

Fordham affirms the complementary roles of faith and reason in the pursuit of wisdom and learning. The University encourages the growth of a life of faith consonant with moral and intellectual development.

Fordham encourages faculty to discuss and promote an understanding of the ethical dimension of what is being studied and what is being taught.

Fordham gives special attention to the study of the living tradition of Catholicism, and it provides a place where religious traditions may interact with each other and with contemporary culture.

Fordham welcomes students, faculty, and staff of all religious traditions and of no religious tradition as valued members of this community of study and dialogue.

As a Jesuit University

Fordham draws its inspiration from the dual heritage of Christian humanism and Ignatian spirituality, and consequently sees all disciplines as potential paths to God.

Fordham recognizes the dignity and uniqueness of each person. A Fordham education at all levels is student-centered, and attentive to the development of the whole person. Such an education is based on close collaboration among students, faculty, and staff.

Fordham is committed to research and education that assist in the alleviation of poverty, the promotion of justice, the protection of human rights, and respect for the environment.

Jesuit education is cosmopolitan education. Therefore, education at Fordham is international in its scope and in its aspirations. The worldwide network of Jesuit universities offers Fordham faculty and students distinctive opportunities for exchange and collaboration.

As a University in New York City

As home to people all over the globe, as a center of international business, communication, diplomacy, the arts, and the sciences, New York City provides Fordham with a special kind of classroom. Its unparalleled resources shape and enhance Fordham’s professional and undergraduate programs.

Fordham is privileged to share a history and a destiny with New York City. The University recognizes its debt of gratitude to the city and its own responsibility to share its gifts for the enrichment of our city, our nation, and our world.
SIGNIFICANT JESUIT FEASTS AND MEMORIAL DAYS

January
1  Solemnity of Mary, the Mother of God and Titular Feast of the Society of Jesus; The Holy Name of Jesus
3  European Martyrs of the Society of Jesus

February
4  St. John de Brito, S.J., and Companion Martyrs of India
6  St. Paul Miki, S.J., and Companion Martyrs of Japan
15  St. Claude La Colombière, S.J.—Apostle of the Sacred Heart

March
2  St. Nicholas Owen, S.J.—Martyr of England

April
22  Our Lady, Queen of the Society
27  St. Peter Canisius, S.J.—Doctor of the Church

May
4  St. Joseph Rubio, S.J.—Apostle of the Blessed Sacrament
16  St. Andrew Bobola, S.J.—Martyr of Poland
24  Madonna Della Strada—Our Lady of the Way

June
9  Blessed José De Anchieta, S.J.—Founder of São Paulo, Brazil
21  St. Aloysius Gonzaga, S.J.—Scholastic and Patron of Youth

July
2  Sts. Realino, Regis, Jerome, Maunoir, Baldinucci—Jesuit European Missionaries
9  St. Léon-Ignace Mangin, S.J., and Companion Martyrs of China
14  Blessed Kateri Tekakwitha, Virgin and Penitent
27  Blessed Rudolfo Aquaviva, S.J., and Companion Martyrs of India
31  Feast of St. Ignatius Loyola, Founder of the Society of Jesus

August
2  Blessed Peter Faber, S.J.—Master of the Ignatian Exercises
18  St. Alberto Hurtado, S.J.—Chilean Social Activist and Scholar
26  St. David Lewis, S.J.—Martyr of Wales

September
7  Sts. Melchior Grodziecki and Sephan Pongrácz—Martyrs of Hungary
9  St. Peter Claver, S.J.—Apostle to the slaves
10  Blessed Francisco Garate, S.J.—Minister of Hospitality and Evangelization in Spain
17  St. Robert Bellarmine, S.J.—Doctor of the Church

October
10  St. Francis Borgia, S.J.—Visionary General Superior
14  St. John Ogilvie, S.J.—Martyr of Scotland
30  St. Alphonsus Rodriguez, S.J.—Porter and Evangelizer in Spain
31  Blessed Dominic Collins, S.J.—Martyr of Ireland

November
1  Solemnity of All Saints
3  Blessed Rupert Mayer, S.J.—Prophetic Advocate in Germany
5  Feast of All Saints and Blessed of the Society of Jesus
13  St. Stanislaus Kostka, S.J.—Novice
14  St. Joseph Pignatelli, S.J.—Shepherd of the Jesuits dispersed by the Suppression
16  St. Roch Gonzalez, S.J., and Companion Martyrs of South America
23  Blessed Miguel Pro, S.J.—Martyr of Mexico
26  St. John Berchmans, S.J.—Scholastic and Patron of Youth

December
1  St. Edmund Campion, S.J., and Companion Martyrs of England
3  Feast of St. Francis Xavier, S.J.—Apostle to the East
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Chapter 7
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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, 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.