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SEPTEMBER 2025 ISSUE

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T H E M A G A Z I N E

Navigating the Storms of Unbelief

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Cradle Catholics Leave the Church*



A New Chapter



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Teresa



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What is The Empty Tomb Project?

Empty Tomb Project: The Magazine is a non-profit that exists to bring the reality and power of the empty tomb to as many people as possible. We are convinced that if men and women encounter Jesus as a real living person their lives will be radically changed.

We are an evangelization company that desires to bring relevant cultural and spiritual topics to our readers in an honest and fresh manner. We dive into topics that truly matter to people, themes that are brought up in people's homes as well as in church circles. We desire to bring uniformity in message and an increase in inspiration to Catholics across Long Island (and beyond).

Along with providing the most dynamic content we are committed to producing a product that is beautifully captivating to the eye. To do so we rely on the faithful designers at Startup Catholic so that the content can be amplified by the aesthetics of the magazine.

In order to reach as many people as possible with the critically important message of Christ we rely on donors in order to grow the mission and impact of our magazine. This will allow us to remain free and ensure that anyone who desires to meet Jesus today will have that opportunity. If you feel called to support us, please reach out via email: EmptyTombProject@gmail.com and join us in the mission! You can also mail us a check using the envelope inside of the issue. All donations are tax deductible.

Navigating the Storms of Unbelief

By Thomas Griffin

Storms are scary, and yet, even before Jesus calmed the storm in Matthew's Gospel he said to his disciples: "Why are you terrified, O you of little faith?" (Matthew 8:26). The Catholic Church is in the midst of its own storm - the storm of a mass exit of practicing Catholics. Many are waiting for Christ to calm it, but is it possible?

For years, faithful Catholics have known that there has been a massive decline in religious observance among their brothers and sisters. Now, we have concrete evidence for our assumptions about the decline of faith in the Catholic Church. The *Church Life Journal* from Notre Dame recently published statistics from the General Social Survey (GSS). The GSS has asked a wide range of questions to Americans for decades. The data concerning the religious practice of American Catholics is alarming.

The analysis of the GSS stats and the proposed solutions for evangelization were written by Michael Rota and Stephen Bullivant. Rota is Professor of Philosophy at the University of St. Thomas (MN) and Bullivant is Professor of Theology and the Sociology of Religion at St Mary's University (UK). Clearly, their goal is to aid the American Church in grappling with these facts and creating a response to the inevitable consequences that will come from this ongoing loss of faith.

They begin by noting the following: "In 1973, 84% of all those raised Catholic still identified as Catholic when surveyed as adults. In 2002, that figure was 74%. By 2022, it had dropped to 62%." If these numbers continue there will be close to half of Catholics leaving the faith by their adulthood. "For every one Catholic convert, about nine or ten Catholics leave. That translates to roughly 15 million Catholics gone from the Church."

The numbers regarding religious practice are even more alarming than the numbers about those who become religiously unaffiliated. Eleven percent of Catholics who are born and raised in the faith attend weekly Mass as adults. "In 1973, about 34% of all those raised Catholic were attending Mass weekly (or more often) when they were surveyed as adults. By 2002, the number had fallen to 20%. By 2022, it had plummeted to 11%. We are losing nine out of ten cradle Catholics." Clearly, the numbers among "cradle Catholics" has continued to decrease dramatically and is in trouble of dipping below 10% weekly attendance.

"If these trends continue," claims Rota and Bullivant, "the size of the American Church will shrink dramatically in the decades to come. Simply put, no realistic amount of evangelizing new people, or bringing back those 'prodigals' who have left—mission-critical as both those apostolates are—can make up for these kinds of losses."

The best pathway forward is to invest in the proven ways for parents to successfully hand on the faith to their children. Rota and Bullivant cite the work of other sociologists in crafting their outline for the proper response. They note that consensus, certainty and credibility are the key ingredients.

Children need their parents and close relationships to be grounded in people who love Christ (consensus), are confident about the faith as truth, and live their faith in their actions (credibility). Other factors include praying at home, speaking about religion in a casual manner, parenting in a strong and merciful manner as well as having peer-supported friendships of faith.

Ultimately, the data from the survey and the response of Rota and Bullivant are clear: families are the foundation for future faith. If parents are not living discipleship, their children will not either. In fact, the stats show that if parents do not live their faith their children will have less faith than they do.

This would have to impact the number of children in Catholic schools, the number of vocations to the priesthood and religious life and the number of Catholics involved at their parish. It seems to me that the parish is the crux of the solution. If the Church does not empower parish clergy and evangelization leaders with practical ways to reach parents, evangelize them, and show them how to catechize their kids - the numbers will continue to decline.

Rota and Bullivant label this as "parish-based discipleship formation." These are events that provide children with formation and fun along with an opportunity for parents to investigate important topics and be fed with the fuel and advice for bringing Christ more into their homes. Prayer, catechesis and community have been the three main tenets of parish life since the beginning of the Catholic Church. If we desire to see more Catholics live in deep daily relation with Jesus, we must provide powerful encounters with Christ in the Eucharist, inspirational methods of teaching the faith and exciting ways to form deep friendships with fellow parishioners.

If we spend our prayer and energy on creating such ministries, we can begin to change the tide of these alarming facts. So, let's place Jesus at the center of the raging storm which is a loss of faith. And, let us watch him calm it and renew our faith in him as the answer to every situation that seems unfixable.

Thomas Griffin is the chairperson of the Religion Department at a Catholic High School on Long Island where he lives with his wife and three children. He is the founder and editor-in-chief of Empty Tomb Project: The Magazine. He is the author of Let Us Begin: Saint Francis's Way of Becoming Like Christ and Renewing the World.



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Be Inspired by Mother Teresa

By Matthew Chicavich

It's not often that secular society in America recognizes a future saint for their good works. Recently, Saints Carlo Acutis and Pier Giorgio Frassati were canonized. Though both are now famous in Catholic circles, the average person may not recognize the names of these two young men who devoted their lives to God. Many saints that we encounter through feast days, spiritual reading, and personal devotions lived holy, interior lives typically hidden from those around them.

Almost none of the sisters that lived with St. Therese of Lisieux in the Carmelite convent knew the depths of her mystical prayer life. It was not until St. Therese was encouraged to write her autobiography, *Story of a Soul*, by the convent's Prioress that the truth of her holiness was revealed. The Prioress, Mother Agnes, was St. Therese's older sister, Pauline. After her death and thanks to the encouragement of Pauline, the inner workings of St. Therese's intimate relationship with God has now been printed over 500 million times and translated into 50 languages.



At first glance, this was not the case with St. Teresa of Calcutta. The world knew of her saintliness. By the time I was born, she had already been awarded the Nobel Peace Prize. Growing up, I knew her only as Mother Teresa, a short nun who wore white and blue. She was always helping poor people, mostly in a country far away. She came to New York City sometimes to help the people here. I would see her on the news. Everyone wanted to shake her hand. Even as a kid, I knew she was special - different. She was famous for helping those who no one wanted to help: the extremely poor, those with contagious diseases, the destitute and dying.

Little did I know that Mother Teresa's work in the slums of Calcutta inspired former students and others to literally join her living with the poor. As the group grew, her little society was given permission by the bishop of Calcutta and eventually Pope Pius XII to officially establish a religious order named the Missionaries of Charity. Today, a website for the Mother Teresa Center contains this quote as part of their mission statement: "A Missionary of Charity is a carrier of God's love especially to the poorest of the poor, setting all on fire with love for Him and one another, a healing touch of God that cures all diseases; a soothing smile of God that warms all hearts; God's own language of love that all hearts understand."

We do not need to go searching for hidden memoirs or stories of Mother Teresa's holiness from people closest to her in order to accept that she was a living saint. With modern day media coverage and eventually the internet, she was canonized by secular society before she died in 1997. The Church has a more thorough process. Still, Pope John Paul II waived the traditional five year waiting period in order for the case for canonization to be opened. Her case was opened in 1998. She was beatified in 2003 and canonized in 2016 after two miracles were attributed to her intercession. Mother Teresa continued to help those in need from heaven. In a letter to her spiritual director in 1962, she writes: "If I ever become a saint, I will surely be one of darkness. I will continually be absent from Heaven to light the light of those in darkness on earth".



Although Mother Teresa was on fire with love for Christ and devoted her life to spreading Christ's love, she was asked to carry a heavy burden. In *Come Be My Light: The Private Writings of the Saint of Calcutta*, we learn of the deep trust Mother Teresa kept in Jesus. After a powerful and mystical encounter with Jesus on the Cross, Mother Teresa was inspired to live with the poorest of the poor and answer Jesus' plea of "I Thirst." In a letter to her community in 1993, Mother Theresa writes: "I thirst' is something much deeper than Jesus just saying 'I love you.' Until you know deep inside that Jesus thirsts for you - you can't begin to know who He wants to be for you. Or who He wants you to be for Him. The heart and soul of [Missionaries of Charity] is only this - the thirst of Jesus' Heart, hidden in the poor..." "I thirst" and "You did it to me" - remember to always connect the two."

One would assume these are the words of a person who felt the love of Jesus' warm embrace from the moment she woke up until she fell asleep. The reality is that Mother Teresa entered a "dark night of the soul" soon after her mystical call to seek out the poorest of the poor. God called her to trust and keep faith in the face of feeling abandoned and alone. For decades, she never felt consoled in prayer, and yet, she remained steadfast in her service to God and neighbor.

Eventually, Mother Teresa understood this as a gift from God, one which enabled her to identify more completely with those to whom she ministered. She shared in the sufferings of Christ on the Cross. The woman who wrote the letter quoted above had been suffering in darkness for almost 50 years. Although the world saw Christ's love pouring from Mother Teresa's heart, she could not feel that love interiorly. Mother Teresa's faith in Christ motivated her. She trusted Him. "The Lord is faithful to all his promises" (Psalm 145:13).

Today, I encourage you to accept a reality we often forget. Before reacting to another's actions or words, before criticizing and blaming, in the midst of frustration and anger with a fellow human being, consider the reality of their interior struggles. Sometimes only God knows what they are struggling with. Pray for that person. Make it an inspiration from Mother Teresa.

Matthew Chicavich teaches religion and physics at a Catholic high school on Long Island where he lives with his wife and four children. He has a masters degree in theology and a bachelor's degree in physics.

Empty Tomb Interview: David McWilliams - “A New Chapter”



Note: David McWilliams is the founding partner and former CEO of a construction management firm in New York City. He is a man of deep faith and has played a large role in supporting the Empty Tomb Project's capacity to print, distribute and grow its reach over the course of these last 4 years. Most importantly, he is a disciple who seeks to grow in his relationship with God each day. The following article is the result of an interview with Dave and begins a new series of interviews that we plan to publish for our readers.

What was it like growing up as a Catholic in your family?

Almost all of the memories I have of attending Sunday Mass as a child were with my mother, brother and sisters. My father passed away when I was nine years old. He got sick when I was seven years old and spent the following two years in the hospital as they attempted to remove many of his tumors. For that reason, I did not see him very often. As a family, we were not very religious. We probably attended Mass once or twice a month. I attended Catholic grammar school, was an altar boy and attended Catholic high school but my experience of the priests of my time was, admittedly, strict and often tough.

When did you begin to take your faith more seriously?

My faith changed when I began to view it as it is truly meant to be viewed: a relationship. My belief is that most people are good intentioned and many desire to be righteous and act well towards others. The challenge for our world today is a combination of the misuse of our God-given freedom and the work of the Devil. We can choose whatever we desire - even if that means that we choose to seek earthly rewards over growing in the spiritual life.

What changed for me was the realization that every single person on the planet, every single person to ever live (scholars estimate it over 100 billion), was created intentionally and purposefully by God and given unique gifts in order to act according to His will. Things changed when I became more aware of the fact that God has intimate knowledge of every single person's heart, including my own.

This means that every aspect of one's life is intended to be sacred according to God's will. Then when we make a choice which causes us to veer from righteousness we are also choosing a path which disappoints Jesus and draws us away from God and toward evil. I know that this may sound harsh but Satan attempts to succeed in defeating Christ with 1000 cuts. None of us would blatantly choose evil over good. Our minds and bodies belong to God and are called to align with what God desires. Trusting in that is what will bring ultimate satisfaction, even if it is difficult.

What are some spiritual practices that have most impacted your spiritual growth?

*Three things jump out as most significantly impacting my faith: attending Mass as often as I can (on top of Sunday's), daily prayer, and the series on Jesus' life called *The Chosen*.*

I attempt to attend Mass every single day of the week. With my schedule, most week's I am able to attend about four days outside of Sunday. In my daily prayer, I ask for God's guidance to be the man I am being called to be and I ask for the grace to live for Him. I also heard about the Hallow app and recently began listening to the Bible on the platform. For me, I have received so much from the "Bible In a Year" Podcast with Fr. Mike Schmitz. Hearing the Word of God as well as his reflections has been amazing. Finally, I love The Chosen. I have watched all five seasons several times and find it to be inspiring and faith-filled.

In the midst of all that is going on in society and in the Church, what is the message you find to be most important to relay to the faithful today?

When I walk through the streets of Manhattan each week, I mostly see people like myself. They are trying to live good lives and do the right thing. My heart truly goes out to them as I look at their faces. I often don't receive an impression of contentment but rather I sense their loss of not knowing their Creator, a loss they do not even comprehend. I confess that this was me the vast majority of my life.

The best way, and likely the only initial path available, is to pray regularly. Even if it's one Hail Mary & one Our Father each and every day. Really try and ponder the words you are saying out loud and think about whether or not you believe that God exists. So many of us don't truly believe He is there for us and so we don't have any fear of losing Him.

I'm confident if these simple prayers are said in earnest, then those who lack faith will slowly begin to feel the grace of God reaching their hearts.

Now that your faith has expanded, how do you seek to live differently?

During my reading of the Bible it became very apparent to me (via numerous books and verses of the Bible) that it is incumbent upon every Catholic and Christian to evangelize and spread the Word of God to the best of their own abilities.

So this article truly serves as the beginning of the next chapter of my life. That doesn't mean I intend to abandon worldly things, on the contrary. It does mean, however, that the worldly things that I'm focusing on will be exclusively for the advancement of God's kingdom, the holy gospel and the expansion of the Catholic faith.



New Book on the Life and Power of St. Francis

Let Us Begin

Saint Francis's Way of Becoming
Like Christ and Renewing
the World

Thomas Griffin

Foreword by Fr. Mark-Mary Ames, CFR

SCAN HERE TO PURCHASE



BOOK DESCRIPTION

Our culture is broken. The remedy is not a program or a worldwide initiative. The answer is found in personal renewal.



To Pray Every Moment, Pray the Hours

By Antonio Tufano

As the summer has come to a close, I've done a lot of reflecting on how I can further devote my days towards the Lord. As a student at a Catholic university, I've found it fairly easy to attend Mass multiple days a week, make my way to one of three weekly holy hours, and receive God's mercy in the confessional regularly. However, when I graduate in a few years, these wonderful things won't be accessible.

Soon, I'll be moving on from university life, getting a full-time job, and taking on many more responsibilities. This has driven me to prayer, asking God what I can start doing now so that I may be firm in keeping my faith when I move on.

This past summer, I had the opportunity to work as an intern at Saint Meinrad Seminary and School of Theology for their "One Bread, One Cup" Summer Liturgical Leadership Conferences for high school-aged youth. As an intern, I spent six weeks praying, working, and living with nineteen other like-minded and Christ-loving college students. We strove to bring our youth closer to the Mass. Our time was framed entirely by the Liturgy. We attended Mass daily and, greatly to my benefit, we were introduced to the Liturgy of the Hours. Every morning, evening, and night, we gathered together as a community to offer worship to the Lord and devote our ministry and every phase of the day to Him. This was exactly what I had been looking for.

What exactly is the Liturgy of the Hours? This Liturgy has its roots in the early church and has been fully developed through the progression of monasticism and religious life. The Liturgy of the Hours is a compilation of Psalms, prayers, and Scripture, with the intention of offering that hour, that time, completely to God. The Liturgy of the Hours splits the day into seven hours in which one stops and offers prayer and petitions to the Lord. This is the response to St. Paul's exhortation to pray unceasingly (1 Thessalonians 5:17).

We get the tradition of seven hours from the Scripture saying, "Seven times a day I praise thee" (Psalm 119:164). Praying throughout the day gives us the opportunity to praise God constantly, Praise Him in our highest of highs and even in our lowest of lows. The Liturgy of the Hours offers us the opportunity to reflect on the movements of the day, as we think about all of our successes and all of our failures. We simply praise.

The Psalms and the readings are the prayers of those who came before us, and they offer us words in moments when we cannot come up with our own. With my newfound familiarity with the Scriptures, I frequently find myself praying with the words that were given to me during the Liturgy of the Hours. This comes straight from the lives of the saints as well. For example, St. Francis of Assisi lived his life, "ad litteram", to the letter of the Scriptures. He prayed with the Scriptures so often that they became his own words. Frequently throughout his writing, we see that the Scriptures seeped into his work and ministry.



If you look at anything he wrote, there is a large quantity of footnotes noting the passages he is drawing his words from. St. Francis is following Christ Himself, who referenced the Word of God throughout many of his sermons. We see in Matthew 4:1-11 that Jesus quotes Scripture to ward off Satan. During his temptation, He says, "And the tempter came and said to him, 'If you are the Son of God, command these stones to become loaves of bread.' But he answered, 'It is written, 'man shall not live by bread alone, but by every word that proceeds from the mouth of God.'"

The more I prayed with the Liturgy of the Hours, the more convinced I have become that praying with Scripture can aid me in growing closer to Christ but it can also aid us in avoiding sin. It becomes a tool against evil.

Ultimately, I found it exceptionally beautiful to wake up every morning and give the first fifteen minutes of my day to God, using the words that He has given us. The same is true before I go to bed every night. To start and end my day with the Lord and His words has been one of the best things I have ever done for my faith.

Every morning and every night, I renew my hope in the Lord that He is sanctifying me. I urge you to at least try some form of it - the result will undoubtedly be a deepening of your relationship with the God of every hour and moment.

Antonio Tufano is currently a junior at The Catholic University of America. At CUA, Antonio is studying Theology and History, as well as pursuing a Certificate in Pastoral Ministry. He hails from Mineola, New York. Antonio also pitches for CUA's varsity baseball team. After college, Antonio plans to teach high school theology and history, as well as pursue a Master's Degree in Theology.



The Only Path to Becoming “Successful”

By Thomas Griffin

A new poll from NBC News Decision Desk asked young people (between the ages of 13 and 28) to rank a list of statements in order of importance. The question these statements were proposing to answer was: “Which of the following is important to your personal definition of success?” The possible 14-item list that respondents could select and rank from included some of the following: Having no debt, being married, having children, having a job you find fulfilling, being spiritually grounded, making your family and community proud, being able to retire early, fame and influence, and others.

Both men and women ranked the same phrases in first and last place. Having “fame and influence” came in last. However, in first place was “having a career or job you find fulfilling.” Ranking in second and third place for both men and women were “having enough money to do the things you want to do” and “achieving financial independence.” “Being spiritually grounded” came in 8th place for women and 11th place for men.

This story of this poll is concerning but not new. In the 13th century, St. Thomas Aquinas, wrote about the false causes of happiness. He focused on fame, glory, honor, pleasure and wealth. In short, he noted that all of these realities we seek, not as ends in themselves but for some other proposed good that we desire.

We seek fame because we desire to be known and to be known as good. We seek pleasure for the feeling it brings but it is so temporary that we have to fill our lives with constant pleasures. We seek money because we desire earthly goods that we think can satisfy us but ultimately don’t.

It is the idol of money that continues to be the greatest pursuit of human beings. We think it will bring true happiness and contentment. We think that once we attain a certain salary or are able to purchase a certain product or renovate our homes that we will finally be content. Then we achieve what our financial goal was, and we want more. We find ourselves in a never-ending cycle of pursuing things that bring fleeting happiness.

St. Thomas implores us to halt this pursuit and turn towards the only One that can truly satisfy.. “It is impossible,” Aquinas wrote, “for any created good to constitute man's happiness. For happiness is the perfect good.” God is the only perfect good. So, if you are seeking more from life, practice your faith more. Pray daily, attend Mass each Sunday, and grow in your relationship with the God of the universe - nothing else will bring about a more “successful” life than that.

Thomas Griffin is the chairperson of the Religion Department at a Catholic High School on Long Island where he lives with his wife and three children. He is the founder and editor-in-chief of Empty Tomb Project: The Magazine. He is the author of Let Us Begin: Saint Francis’s Way of Becoming Like Christ and Renewing the World.

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