

This Issue is Sponsored by:



DECEMBER 2025 ISSUE

EMPTY TOMB PROJECT

T H E M A G A Z I N E

How Christmas Reveals Everything

The Details of His Birth Show Who He is and Who We Are

PLEASE DONATE
USING THE
ENVELOPE INSIDE
TO SUPPORT OUR
ONGOING MISSION.



Pray like Mary



An End of Year
Examination



Keeping Catholic
Values Alive

p r e s e n t e d b y S T A R T U P C A T H O L I C P R E S S



Katie Ledecky. **Champion Swimmer.** **Health Ambassador.**

Introducing the official ambassador for health and wellness, here at Catholic Health.

Staying healthy is about keeping the right mindset. That's something that Katie Ledecky and Catholic Health have in common. From wellness and prevention, to staying positive and proactive, together we're making health care more personal for all Long Islanders – because getting great care should never be a competition. **Long Live You, and Long Live Long Island.**



Learn more at
catholichealthli.org/katieledecky



Catholic Health

LONG LIVE LONG ISLAND™

ETP: The Magazine

INSIDE THIS ISSUE

How Christmas Reveals Everything — Page 4-5

(By Thomas Griffin)

Learning to Pray with a Mary-Style Heart — Page 7-8

(By Mary Molloy)

Michael Bublé at the Vatican — Page 9-10

(By Thomas Griffin)

Keeping Catholic Values Alive — Page 11-12

(By John Habert)

Humbly Placing God Above All — Page 13

(By David McWilliams)

An End of Year Examination — Page 14

(By Thomas Griffin)

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.

How Christmas Reveals Everything

By Thomas Griffin

This is a defining moment.

The birth of Jesus truly shines a spotlight on all we need to know about our God. The richness of what we celebrate on this day is abundant. Carefully dissecting the characters and details of this historical moment from 2,000 years ago can embolden our faith and allow us to literally meet the living God so that we don't overlook His coming at Christmas.

First, we know that when Jesus is born many reject him and ignore him.



He was born among animals because no one was willing to make room for him (Luke 2:7), Mary and Joseph on their arrival in Bethlehem. When Jesus was born in a stable, most of the town of Bethlehem was also sleeping. We know that it is evening because the shepherds receive the message during their night watch (Luke 2:8). This was the middle of the night where robbers and animals were more prone to attack the flock.

Our God was born of a woman, and humanity made the decision to turn Him away and to be indifferent towards His arrival. As we approach Christmas morning, our challenge is to learn from their indifference. How can we make more room for God in our own lives? How can we give Him more attention each day? One simple offering is to give Him more of our time. To carve out more minutes to meet Christ in prayer each morning or evening. In this way, we can become more like the shepherds who show radical vigilance and decisive action in the appearance of the angels.

Christmas also reveals that we need God.

He was born because we could not save ourselves. Sin separates us from God. It is a lack of trust in God's goodness and a choice of disobedience to His loving commands. Jesus is born as God's final strategy to win our hearts back from sin by taking on a human heart himself - to renew us from the inside out.

He was born so that he might redeem us from sin through his death (see John 12:27 & Hebrews 2:14-15). We see this truth in the manger Jesus is placed in and in the swaddling clothes that keep him warm. The wood of the manger is foreshadowing the wood of the cross and the swaddling infant cloth is foreshadowing the burial cloths that would be wrapped around his lifeless body on Good Friday.



The manger was also the feeding trough for animals, foreshadowing that the new manger of the altar would become the feeding ground for mankind to be united to the life of Christ in the Eucharist. Therefore, at every Mass and on every altar we are given the opportunity to adore the same God-child who was placed in the manger by Mary and Joseph. The same God-child that would one day be killed for our sins but break free from the power of the grave by rising from the swaddling burial cloths of his tomb.

Thirdly, Christmas perfectly reveals that faith is personal.

Our God has a face. Jesus Christ was a real living person that people could look at in the eyes. He had a way that he walked and talked. He had a sense of humor and an ability to communicate his personhood with others just like we do. Christmas communicates that our God does not seek to remain on the sidelines of history. He enters time and becomes one of us so that we can know, beyond a doubt, that our God desperately desires for us to know Him as a real living person who was born among us and is literally alive today.

Finally, the birth of Jesus shows humanity that God is in our circumstances.

Mary, Joseph, the shepherds and the magi. The innkeepers who turned the Holy Family away and the townspeople of Bethlehem. These were all real historical people that God came near to - and He does the same today. The circumstances of our lives are where God meets us. He is in the mess of our schedules. He is in the illnesses we bear or that our loved ones endure. He is with us in our financial or emotional struggles.

Christmas reveals that God is present to us in everything. That He seeks to draw near to us, to love us and to show us that making Him the center of our lives - like the way the manger figures huddle around the newborn King - is the most important goal worth pursuing. May the Christmas details we adore make us more convicted —scenes we adore make us more convicted of God's love and more willing to serve that love in everything that we do and in everything that we are.

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.



“One of my favorite sayings is, “Nothing on this earth is standing still. It’s either growing, or it’s dying.” Since 2001, the Ave Maria Mutual Funds have been at the forefront of Morally Responsible Investing – a growing movement to persuade corporate America to show respect for the sanctity of human life. These are Pro-LIFE/Pro-FAMILY mutual funds, prudently managed by a team of experts that is doing excellent work.

I have personally made a lot of money through the Ave Maria Mutual Funds, and I know such gains have been achieved in a morally responsible way.”

Lou Holtz

COACH LOU HOLTZ
Former Head Coach
University of Notre Dame

1-866-AVE-MARIA

AVE MARIA
MUTUAL FUNDS

avemariafunds.com

This testimonial may not be representative of the experience of other customers.

“As a member of the Ave Maria Mutual Funds Catholic Advisory Board, I receive compensation from the Funds of approximately \$6,000 per year, which I do not believe affects my objectivity. Such compensation for my time and advice is not payment for this endorsement. I truly believe in the mission of the Ave Maria Mutual Funds.” – Lou Holtz

Past performance does not guarantee future results.

Schwartz Investment Counsel, Inc., a registered investment adviser established in 1980, serves as investment adviser for Ave Maria Mutual Funds and invests only in securities that meet the Funds’ investment and religious requirements. The returns may be lower or higher than if decisions were based solely on investment considerations. The method of security selection may or may not be successful and the Funds may underperform or outperform the stock market as a whole. All mutual funds are subject to market risk, including possible loss of principal.

Request a prospectus, which includes investment objectives, risks, fees, charges and expenses and other information that you should read and consider carefully before investing. The prospectus can be obtained by calling 1-866-283-6274 or it can be viewed at www.avemariafunds.com. Distributed by Ultimus Fund Distributors, LLC.

200-174-011526 | 20250121-4171800

Learning to Pray with a Mary-Style Heart

By Mary Molloy

Growing up, I was always captivated by a certain phrase used to describe the Blessed Mother in the Gospel whenever something miraculous unfolded: “She kept all these things, pondering them in her heart” (Luke 2:19, 51).

Even as a young child, something about that line felt mysterious and deeply attractive, it almost felt like an invitation to dwell in the hidden place of my own heart with Mary. As I’ve grown older, I’ve come to understand more clearly that true prayer really does come from entering the depths of the heart. The Catechism of the Catholic Church, in paragraph 2563, expresses this beautifully:

“The heart is the dwelling place where I am, where I live... the place to which I withdraw... our hidden center... the place of decision... of truth... of encounter.”

Five years ago, during a very difficult season of my life, right in the middle of the Covid pandemic, this teaching about the heart being a place of encounter struck me in a new way. Before Covid, I had become an expert at distraction, buzzing around like a mindless bee from project to project, event to event, doing anything to avoid the painful places within my heart. When the world shut down, my ability to outrun myself finally collapsed.

During that time, I met a religious hermit who has a deep love of contemplation and silence. He challenged me bluntly, telling me that he believed I was running from God. I felt offended—after all, most of my busyness was *for God*. How could I be running from Him?

But the wise hermit saw through me. As I began to allow myself to slow down and enter into silence, I began the uncomfortable work of withdrawing into my heart, like Mary. In that withdrawal, I realized the hermit was right. I had been avoiding all the places where God wanted to encounter me—especially the areas where I felt afraid, out of control, or unsure of how to follow Jesus and remain attached to what I wanted.

As I tried to grow in this new desire to meet God in the depths of my heart, I found myself drawn again to the Blessed Mother—especially to her tenderness and her steady interior life. Pope Benedict XVI once described the Blessed Mother in a General Audience in 2012 in a way that put words to the attraction I felt to this contemplative way of life:

“She is the woman who opened her whole being to God, who lived entirely from her relationship with Him, who listened, recognized His signs, and wove her life out of faith and hope. She surrendered freely to His will in the obedience of faith.”





Praying the Rosary, sitting with Scripture, and entering silence with Mary beside me has slowly taught me that true joy flows only from encountering God and dwelling with Him in my heart. It means that no matter what is happening externally, I keep an interior stillness—a space where I remain aware of Jesus, holding Him as my center and gazing upon His face. Whenever something happened in her life, Mary did not rush into fear, analysis, or flight. She gazed upon God. She listened. She followed. She didn't understand everything all at once, she even expressed fear at the Annunciation, but she stayed honest with God, trusted Him, and kept her eyes fixed on Him.

To be contemplative like Our Lady doesn't mean we must all become hermits living in the literal desert or woods. It means intentionally orienting our hearts toward God throughout the day, whether through short moments of prayer, quietly chewing on a line from the daily Gospel, or praying a decade of the Rosary between tasks. It means making my heart a dwelling place for God, whether I'm in solitude or living in the busiest corners of New York with three jobs. The call is the same: to contemplate the face of Christ present in the small and large moments of daily life.

St. John Paul II expresses this vocation to the contemplative life beautifully and powerfully:

“To look upon the face of Christ, to recognize its mystery amid the daily events and sufferings of his human life, and then to grasp the divine splendor revealed in the Risen Lord... this is the task of every follower of Christ.” (*Rosarium Virginis Mariae*)

This, ultimately, is the journey into the heart—the place where God waits for us, where Mary leads us, and where true encounter and true joy are found. I must gaze upon Christ in the depths of my heart- in all my shame, fear, joy and sorrow- I must find Christ and follow Him.

Mary Molloy teaches Religion at a Catholic high school on Long Island. She received her BA & MA in Catechetics and Theology from Franciscan University of Steubenville. She has spent the last 15 years in ministry both internationally and domestically. Her favorite thing is to serve the poor and spend quality time with her loved ones.



Michael Bublé at the Vatican

By Thomas Griffin

Pope Leo XIV hosted a “Concert for the Poor” on December 6 in the Vatican's Paul VI Audience Hall. The event gathered 3,000 people along with the charity office of the Vatican and other charitable organizations to create an opportunity for the least to have some time for joy in their lives.

In a meeting in the days beforehand, the pope told the artists who would be performing: “This is not a matter of mere human kindness but a revelation: contact with those who are lowly and powerless is a fundamental way of encountering the Lord of history. In the poor, he continues to speak to us.”

“The dignity of men and women is not measured by what they possess,” the pope reminded those present. “We are not our goods and belongings, but rather children loved by God; and this same love must be the measure of our actions toward our neighbor.”

A major performer at the concert was the famous Christmas songwriter and singer, Michael Bublé. He described himself as a lifelong Catholic and opened up about his faith to the Vatican media on more than one occasion. In an interview he said that his faith is a beautiful part of his life and that he feels blessed that it was the way that he was raised. Having four children of his own, Bublé and his wife try to translate that faith to them as well.

In a one-on-one interview the Canadian performer noted that when he is driving around with his kids and they pass a person who is clearly homeless he uses it as a way to speak about Jesus. Bublé admitted that the sight of some who are homeless can visibly be seen in the face of his children as a negative vision. When this happens he reminds his kids: “Jesus was a king of all kings...imagine would you go to that man on the street and would you wash his feet?”



His children admit that they wouldn't, so Bubl  challenges them: "Imagine that the king of all kings washed the feet of the poor." His concert with the poor is just his small gesture to validate the dignity of those who have less than others.

In a press conference at the Vatican in the days before the concert, Bubl  was given special focus. He further explained the importance of his faith to his own life:

"When you say you have strong faith, this is shocking to people. Which, sometimes, for me, it's hard to understand. I just very much want to be able to do these things. But with the platform I have, my hope is that people see me and that there's a young person who might listen to me today and who might be afraid to share their faith--to be open about it. And they look at me, and they say, 'Wow, look at Bubl .' He's not afraid to share it. And maybe it will give them the strength to do the same."

The Concert for the Poor and the words of Bubl  shine a light on the very purpose of this time of year. First, we are called to see the small ways that God invites us to love like He loves. We are invited to consider how we overlook God in our lives and to show love to those that need it the most. That will not be the result of hosting a concert by famous musicians but by reflecting on how we can help those who are less fortunate in our communities.

Because when Jesus was born, there was no room for him in the inn (Luke 2:7). The King of Kings was born to poor parents in a humble abode because people were more concerned about themselves rather than seeing the ways that God was coming to them. As Christmas approaches we are challenged to not overlook God as they did.

Second, Bubl 's words challenge us to speak about our faith in a vocal manner. We don't have his platform. We don't have his financial means. But that does not mean that we are excused from speaking about our relationship with God in vocal ways. We can practice our faith by speaking about the spiritual ways that we are preparing for Christmas and by sharing our Christian belief with anyone that will listen in our families and at our workplaces.

Doing so will enable us to be a witness to others. It will allow us to have a vision for the manger scene where the King of Kings is born - the One for whom we are called to live for.

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.

Keeping Catholic Values Alive

By John Habert

A couple of weeks ago, I came across the headline: “Historically Catholic University Drops Catholic Mission from Staff Values for More ‘Global’ Identity.” It reported that the University of Notre Dame had removed explicit acceptance and support of its Catholic mission from its core staff values. My shock and disappointment were clearly felt and expressed by many because a few days later, the decision was reversed.



Sadly, this was not the first time I had witnessed the washing of Catholic values from an institution that claimed to be just that. During my master's program at a Jesuit University, I was asked by a professor in a mock medical school interview to describe how I would live out the “Jesuit values” of the school. As a Catholic and a Marine veteran, I was excited to speak about the order nicknamed “God's Marines.” I spoke about how the order had a long history of serving individuals most in need and used the example of the Jesuit Martyrs of North America.

I related this to how, as a doctor, I hoped to follow their example of courage and service. I noticed a puzzled look on my professor's face as she interjected “Oh no, not those Jesuit values...” and she advised that a more secular answer would hold a better standing.

Reflecting on the Notre Dame headline and my own personal experience, I found myself wondering “How do we keep Catholic values alive in our secular world?” Perhaps the first step towards answering this question, is to look inward and remember how Jesus called us to live. The Catechism of the Catholic Church devotes an entire section, called “Life in Christ,” to this topic. While reviewing it, one of the themes that stood out to me was its emphasis on the Sermon on the Mount as a blueprint for Christian living. This is captured beautifully in a quote from St. Augustine:

“If anyone should meditate with devotion and perspicacity on the sermon our Lord gave on the mount, as we read in the Gospel of Saint Matthew, he will doubtless find there ... the perfect way of the Christian life. ... This sermon contains ... all the precepts needed to shape one's life.”

Growing up, I often felt confused when hearing passages from the Sermon on the Mount at Mass or reading it in school. It begins with the Beatitudes, which the Catechism wisely describes as “paradoxical promises.” They all start with the word “blessed,” which can also be translated as happy or lucky, and then go on to describe characteristics that the world might think of as weak or impractical.

I recall thinking “Why is it good to be poor in spirit, meek, or even persecuted?” It's because they are describing the path that leads to heaven. The Ignatius Study Bible sheds some light on the topic by describing the poor in spirit as those who “find their security in the Lord, and rely his mercy

rather than their merits or material worth.” The meek are then described as those who “appear powerless and insignificant... the meek contain an inner strength to restrain anger and discouragement in the midst of adversity.” The Beatitudes are a powerful reminder that true happiness does not come from earthly rewards such as wealth, fame, or power.

After describing the path that leads to happiness, Jesus then instructs us to share our faith with the world in the passage on salt and light. Bishop Barron, in the Word on Fire Bible, points out that salt and light do not exist for themselves. Salt is used to season and preserve food. Similarly, light illuminates, it exists to help us see. Bishop Barron speaks about how in this increasingly secular world we are often tempted to keep our religion to ourselves, but this is not what Jesus instructed us to do. As the salt of the earth, we are called to use our faith to enhance what is good in the world. As the light of the world, we are called to illuminate what is beautiful and expose what is wrong.

As I reflected on these teachings, one of my most vivid memories from medical school came to mind. During one of my rotations, a friend and I spent a month at a psychiatric hospital. Each day we would have a team meeting, where therapists, social workers, and providers discussed patient care. In one meeting, members of the team talked about how it was in the best interest of a patient to have an abortion because of her social situation. Up to that point, I had planned to keep my head down and simply get through the rotation. But after that meeting, I was furious. I told my friend I was going to ask the school to transfer me to another site. My friend, however – a quiet but committed young Christian – responded differently. Rather than leaving, he said he planned to stay and advocate for the patient. He reviewed her chart, noticed no mention of counseling about the option of keeping the baby, and raised the issue at the next meeting. He then contacted the team to ensure she received proper follow-up. Months later, during another rotation, I saw this same patient again, healthy and well into her third trimester.

Looking back, I see clearly how my friend was living out the Sermon on the Mount, while I was not. I was afraid to speak out because I was worried about the worldly consequences and allowed anger to cloud my judgment. My friend on the other hand was poor in spirit, unafraid of any consequences that might come from speaking up. He was meek, restraining anger so he could advocate effectively and refused to let his status as “just a medical student” discourage him. He was salt and light, quietly improving the situation simply by living out God’s call.

As we prepare for the second coming of our Lord this Advent, I encourage all of us to meditate on His fatherly instruction in the Sermon on the Mount. Let Him reshape our hearts so that we may live out His plan with integrity and conviction. My friend’s example shows that when we do this, we not only grow in holiness ourselves, but we also become instruments of change, capable of transforming our institutions and the lives of those around us.

John Habert is a fourth year medical student and an aspiring emergency medicine doctor. Prior to this he served as an infantry officer in the United States Marine Corps. John lives on Long Island with his wife, Anna, and enjoys cooking, skiing, and spending time with family.



Humbly Placing God Above All

By David McWilliams

The most difficult aspect of my journey to deepen my love for God was my inability to love God and Jesus truly and fully above all else - with all my heart, all my soul, all my strength and all my mind. The birth of Jesus communicates that doing so must be the center of our lives. This is also the first commandment:

"The Lord is our God, the Lord alone! Therefore, you shall love the Lord, your God, with your whole heart, and with your whole being, and with your whole strength. Take to heart these words which I command you today. Keep repeating them to your children. Recite them when you are at home and when you are away, when you lie down and when you get up (Deuteronomy 6:4-7).

We are reminded of the need to place God above all other things in our lives so many times throughout the Bible, not just at the Incarnation. I struggled with this challenging teaching because it seemed to be contrary to God's teachings, at first. God's word states often that humility is the most valuable virtue which one must have. Jesus demands that we do not exalt ourselves (Matthew 23:12) and that we should follow his example of washing feet rather than seeking to be served (John 13:14-17).

God's command to be the center of everything was confusing for me because it was almost as though the word of God was teaching us something contrary to his first commandment. The Bible says numerous times that we should above all else be humble, when God himself, to me, had no apparent humility.

Through prayerful reflection it was revealed to me that God challenges each of us with these seemingly conflicting decrees precisely because He loves us each so deeply. He desires us to grapple with the Truth so that we can come to meet Him and live totally for Him. God is the truly humble One; the One who gives us freedom and the opportunity to know Him each day by making Himself present to us. Striving towards meeting Him, even though He demands everything of us, is what will truly make us most alive.

Our efforts and struggles to grow in our love of God, (assuming our hearts are not too hardened against God), will keep us focused on His commandments. It is for this reason alone that God understands that we need to feel desperate at times to keep our spiritual souls focused on striving to place God above everyone and everything else. The desperation and feeling of hopelessness come from our fear of never being able to achieve the mandate of His first commandment (on our own).

Many of us feel as though we don't have the time to focus on growing our relationship with God. We are more motivated by confronting the multitude of challenges we have in dealing with worldly things and these become the sole focus of our attention. With the baby born in Bethlehem in mind, may our commitment be to placing God in His rightful place - as the most important One in our lives, so that we may humbly know Him, love Him and serve Him.

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.

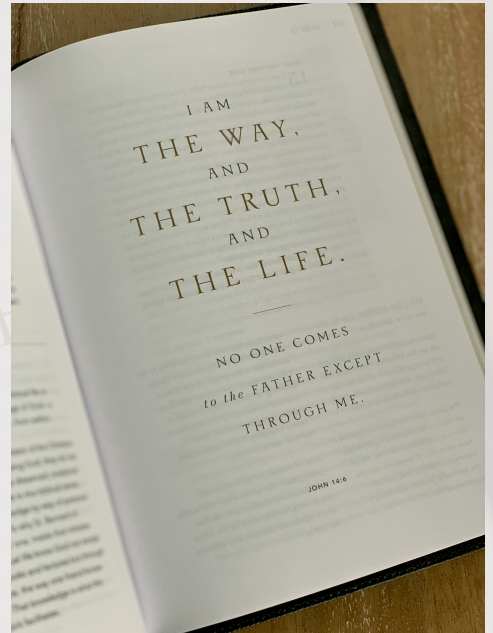
An End of Year Examination

By Thomas Griffin

I have been fortunate enough to get to know Fr. Mark-Mary Ames, CFR over the years. He is a great man and holy priest who seeks to serve God each and every day. He is the host of the Poco a Poco Podcast with other Franciscan Friars of the Renewal as well as the leader of the Rosary in a Year Podcast with Ascension Press and author of several books.

In listening to one of his talks last year, I stumbled upon a practice that has truly been one of the most fruitful spiritual exercises of my year. It is called an end of year examination of conscience.

For centuries, the Catholic Church has recommended and encouraged the practice of a daily examination of conscience. This can be done, in prayer, at the end of one's day. It is tailored from the manner in which someone can prepare to receive the Sacrament of Reconciliation. The difference between preparing for the sacrament and the daily examination is that the nightly exercise also includes reflecting on what one is grateful for first, then leads into the ways in which we have fallen into sin.



The end of year examination seeks to take the daily practice of the examen and bring it to the entirety of one's previous calendar year. It can be done by those who pray a nightly examination or those that don't. It can be accomplished over the course of two evenings (December 30 and 31). On the 30th, you can focus on what you are most grateful for from this year and on the 31st you can focus on the ways that you fell short this year.

The best practical way to accomplish the examination is to sit in a quiet place and enter into silence. Then ask God for the vision to see this past year with His eyes. Writing bullet points down in a journal or notebook is also helpful and allows you to prayerfully reflect on the highs and lows from the year.

I'll be completely honest. At first, I was reluctant about the practice and thought that there was no reason to re-live my sins from the year. However, I was completely wrong. This practice has made me more thankful for all the gifts in my life but also more aware of how God is challenging me to grant Him access to all aspects of my life. Leading into the new year, I become more joyful and excited about the blessings of life and more attuned to how God is calling me to move away from sin and towards Him.

So far, I have found no greater way to wrap up one year and enter another - hopefully more ready to serve God and live life to the full.

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.

PRINTERS³

next generation in printing & copying

YOUR
DIGITAL
OFFSET
DESIGN
FINISHING
SOLUTION IN
NEW YORK



OFFSET & DIGITAL PRINTING

BINDERY & FULFILLMENT

GRAPHIC DESIGN

🏠 43 Corporate Drive, Hauppauge, NY 11788

☎ 631.351.1331 | 631.351.1384 Fax

🌐 info@printers3.net | www.printers3.net

• monthly holy hour | confessions | social

Nightwatch

2026 dates

FRIDAYS | DOORS 7PM | STARTS 7:30PM

Save
the
dates

January 16
February 27
March 20
April 17
May 15



our lady of the miraculous medal church
point lookout, new york

drvvc vocations.com

Merry Christmas

*May the birth of our Savior fill your homes with joy,
light, and the peace of the newborn king.*



**The Catholic Schools on Long Island
are beacons of His light!**



Scan the QR code to visit our
website for more information about
our schools, including **Open House
dates** and **enrollment details**.



CATHOLIC
SCHOOLS
OF LONG ISLAND

www.drvcschools.org

Empty Tomb Project: The Magazine

*39 Churches
Over 29,000 Copies Printed
Over 13,000 Copies Downloaded Online*

Serving the Following Parishes:

Our Lady of the Miraculous Medal (Point Lookout) |
St. Mary of the Isle (Long Beach) | St. Ignatius Martyr (Long Beach) |
St. Barnabas the Apostle (Bellmore) | St. Dominic's (Oyster Bay) |
Holy Family (Hicksville) | Our Lady of Victory (Floral Park) |
Curé of Ars (Merrick) | St. Rose of Lima (Massapequa) |
St. Therese of Lisieux (Montauk) | St. Gerard Majella (Port Jefferson Station) |
St. Anne's (Garden City) | St. Joseph's (Babylon) | Corpus Christi (Mineola) |
Notre Dame (New Hyde Park) | Good Shepherd (Holbrook) |
St. Ignatius Loyola (Hicksville) | St. Mel's (Flushing) | St. Mary's (East Islip) |
St. Peter the Apostle (Islip Terrace) | St. Patrick's (Huntington) |
St. Raphael's (East Meadow) | Maria Regina (Seaford) |
St. Aidan's (Williston Park) | St. Martin of Tours (Amityville) |
Our Lady of Lourdes (Massapequa) | Our Holy Redeemer (Freeport) |
Our Lady of Hope (Carle Place) | Our Lady of Grace (West Babylon) |
St. Martin's (Bethpage) | Church of St. Joseph (Ronkonkoma) |
Our Lady of Lourdes (Malverne) | St. Frances de Chantal (Wantagh) |
Blessed Sacrament (Valley Stream) | Our Lady of Mt. Carmel (Patchogue) |
St. Francis de Sales (Patchogue) | St. Joseph's (Garden City) |
St. Mary's (Manhasset) | St. Rosalie's (Hampton Bays)

View Our Online Content and Subscribe to Our Email List:
EmptyTombProject.org