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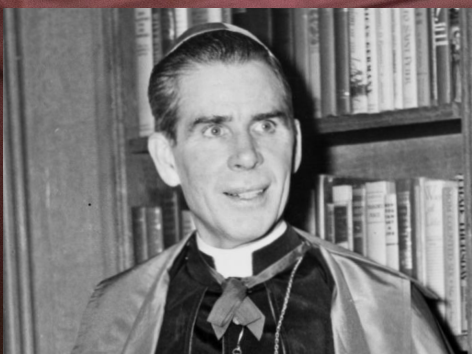
THE MAGAZINE

Applying Pope Leo XIV's Words on Technology

What does his first encyclical say and how do we live it?



Book Review:
Infertile But Fruitful



Learning from
Fulton Sheen



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ETP: The Magazine

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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.

Applying Pope Leo XIV's Words on Technology

By Thomas Griffin

Artificial intelligence has taken center stage in world news over the past months. Even the pope has entered the conversation with the publication of his first encyclical, *Magnifica Humanitas (On Safeguarding the Human Person in the Time of Artificial Intelligence)*. This work deals with much more than just AI but it contains helpful insights into how to navigate the issue while protecting human dignity.

Pope Leo's opening words frame the context for his entire message: "Humanity, created by God in all its grandeur, is today facing a pivotal choice: either to construct a new Tower of Babel or to build the city in which God and humanity dwell together" (MH #1).

The pope clearly sees AI as a grasp for power and an attempt to become equal to God. The most powerful technology we have ever seen has gloated of being smarter than the entire human race combined (and then some). The rise of artificial intelligence appears to be bringing about a time when work, leisure, education and intelligence in general will be shifted. Inside of this context, the Church does what it always has for every age: it has provoked an examination into what it means to be human and what it means to be fulfilled.

If those who use AI cling to Babel they will be consumed with their own pride. They will convince themselves that they don't need religion or philosophy or objective truth - all

they need is power. To combat this, every member of the contemporary age must deeply reflect on how they use AI in order to reject such a temptation. This is the first practical application from Leo's words: do we use AI in a way that attempts to make us indestructible and infallible, or do we use it in a way that builds up our dignity as humble creatures who desire to live in deeper communion with God and others?

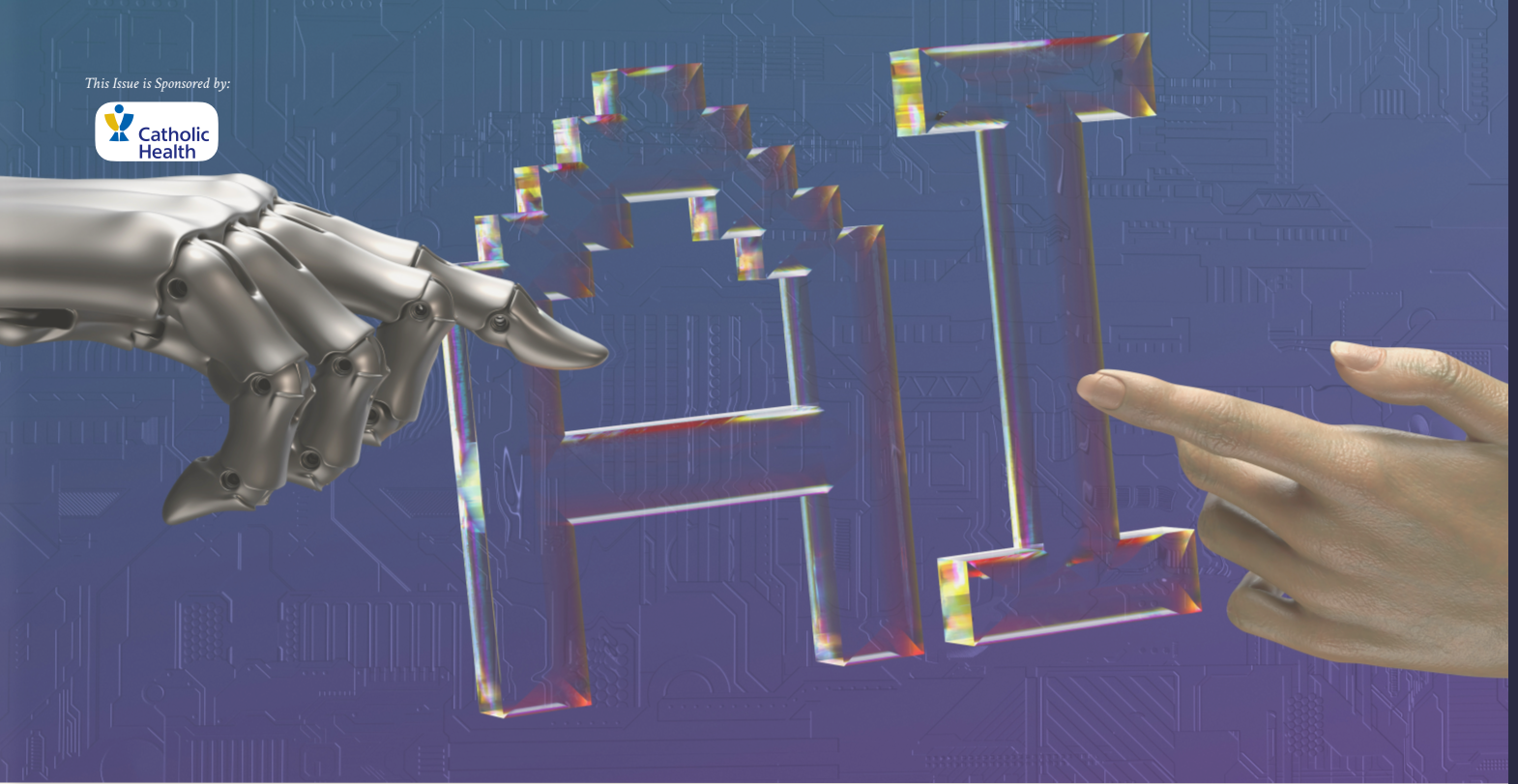


This means that the use of artificial intelligence should never replace our thinking nor should it ever tempt us to think that we are better than others because we are now more efficient or more fanciful in our appearances.

Second, Pope Leo uses stark contrasts for how technology ought to be used and applied. "Technology," he writes, "has the power to heal, connect, educate and protect our common home; but it can also divide, exclude and generate new forms of injustice. In the abstract, technology in and of itself is not a solution to humanity's problems, just as it is not inherently evil. In practice,

however, technology is never neutral, because it takes on the characteristics of those who devise, finance, regulate and use it" (MH #9).

AI can be used. Like all advances in the tools that make life easier, it is not intrinsically evil. However, those who create AI can utilize it in a way that attempts to morph what people believe is true or what they hold reality to be. It is not neutral because its creators are formed by biases that come about in their programming. This is



the reason why chatbots don't take objective positions on challenging topics concerning religion or philosophy.

The creators of AI are moral relativists, so is the technology they gave rise to. Therefore, we must make use of AI in a sober manner. Truth is the mind's conformity to reality. Simply because a computer can retain much knowledge does not mean it is more intelligent than a human being. In fact, it is impossible for a computer to have knowledge.

The pope challenges us to make a decision: "There is the Tower of Babel, where collective effort follows a plan that dominates and ultimately dehumanizes (cf. *Gen 11:1-9*). On the other hand, there are the ruins of Jerusalem, which under Nehemiah's direction are rebuilt piece by piece as a project of shared responsibility (cf. *Neh 2-6*). We are called to reflect on the great 'construction sites' of our era and ask: What are we building?"

As we move deeper into the age of AI, we must remain focused on seeing how what we use contributes to the greater culture or takes away from it. Does our work and our normal daily routine build a dignified world or a mindset that glorifies utility over dignity?

The pope continues, "As technological development rapidly transforms languages, relationships, institutions and forms of power, we believers must and can choose which projects to work on and in what manner, so as to safeguard and value the grandeur of humanity that has been given to us as a gift" (MH #90).

For, all technology ought to be at the service of mankind. It ought to never control us or demean our humanity. So, are we addicted to using AI or being on our screens or are we in control of how we use it? Does it free us to be better sons, daughters, husbands, wives, fathers and mothers or does it weigh us down in its capacities?

May all of the words of the pope and the questions brought about from his conclusions bring us to more deeply consider how we live in the age of artificial intelligence. Neglecting to deeply reflect on it would be a detriment to our humanity - and our happiness.

Thomas Griffin is the Founder and President of Empty Tomb Project, Inc, a non-profit evangelization company. Thomas is the author of Let Us Begin: Saint Francis's Way of Becoming Like Christ and Renewing the World. He holds a master's degree in theology and a master's degree in philosophy.



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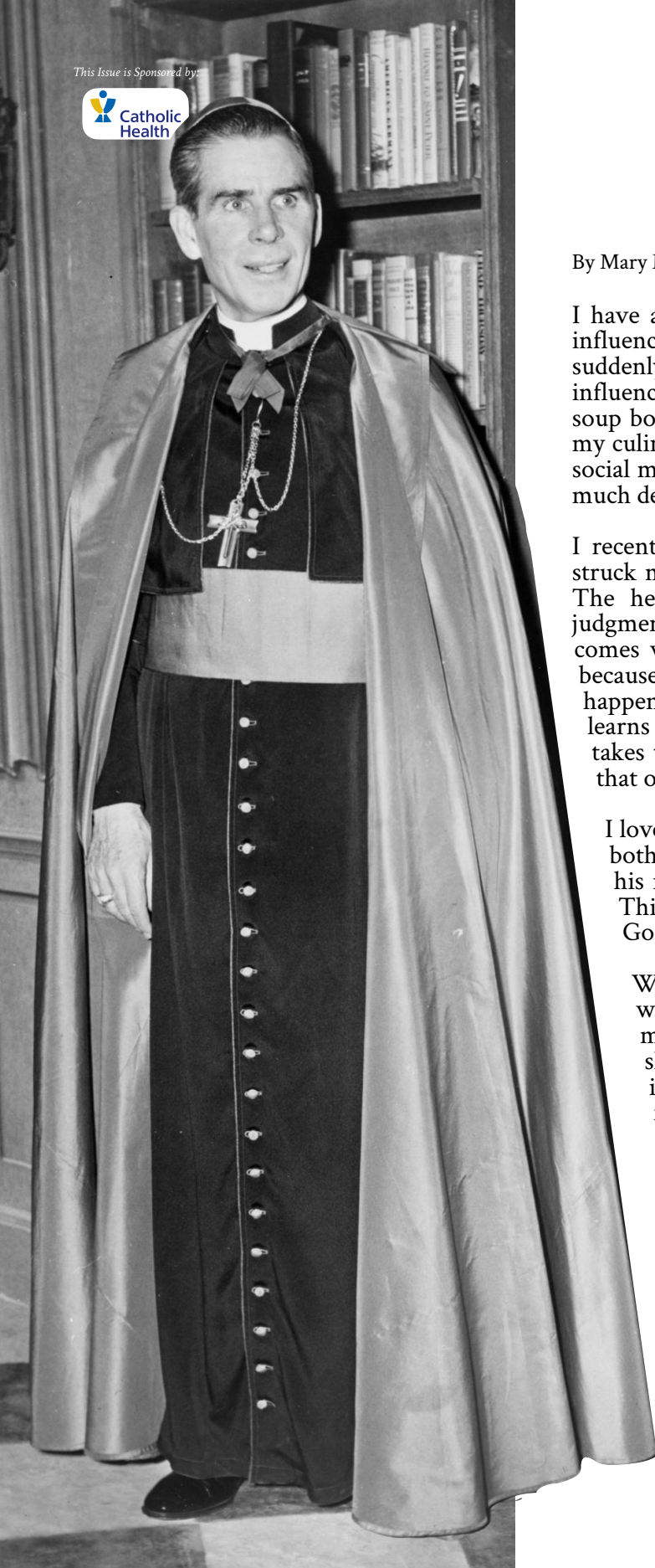
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Learning from Fulton Sheen

By Mary Molloy

I have always been fascinated by the whole concept of social media influencers. I am amazed at how a short video can convince me that I suddenly need something I never knew I needed. Recently, I was influenced to buy soup bowls. I was convinced that these particular soup bowls that looked like little crockpots were the missing piece to my culinary life! Soup bowls are superficial examples of influence, but social media and entertainment can influence our hearts and values in much deeper ways than consumerism.

I recently watched the new Spider-Man movie and loved it. What struck me was the heroic virtue portrayed in many of the characters. The hero himself makes great sacrifices for others and endures judgment, criticism, and skepticism because of the responsibility that comes with his gifts. Spider-Man is one of my favorite superheroes because of his humility. Peter Parker is simply a kid from Queens who happens to be bitten by a spider and given extraordinary powers. He learns that “with great power comes great responsibility,” and he takes that responsibility seriously. He sacrifices his own comfort so that others can live in freedom.

I love this because Spider-Man reminds me of Christ, who becomes both hero and victim. Those who love Spider-Man and join him in his mission can also suffer because of their association with him. This, in many ways, is what it means to be holy: to receive what God has given us and offer it back in love and total self sacrifice.

Watching Spider-Man had me pondering real life examples that we have for holiness in our own age of technology and social media. God has given us a number of modern witnesses who show us how to live faithfully in this world. Fulton Sheen immediately comes to mind. He was, in many ways, America’s first Catholic media influencer. Fulton Sheen, like Spider-Man, came from humble roots. His parents were farmers and hard workers who instilled in their children a love of wisdom, learning, faith, and perseverance. Sheen never lost that work ethic. His work as a teacher, bishop, radio host, and television personality was never ultimately about fame or success. His life revolved around Jesus Christ.

What makes Sheen especially compelling is that his path to influence and fame was not free from suffering. He experienced hurt and opposition both outside and inside the Church. He faced criticism from people who misunderstood him, opposition to his fearless preaching of truth, and painful tensions within the Church he loved and served. Yet Sheen did not allow these wounds to become the center of his life.



This is an important lesson today, when everyone can become a public voice through various means of modern technology. Influence can magnify gifts, truth, tension and wounds. Sheen knew that being seen and admired by millions did not make him untouchable. Rejection came from those who opposed the Gospel and even from people within the Church. His answer was not bitterness, self-promotion, or fear, but deeper union with Christ through the sacraments. This courage and radical intimacy with Jesus makes his witness especially relevant today.

For Sheen, evangelization was never about protecting his reputation or promoting himself and his many gifts. He did not care whether he was popular, successful, or understood. He cared about remaining close to Christ and opening the door for as many people as possible to know the love of God.

His autobiography, *Treasure in the Clay*, offers a beautiful image for understanding this. Sheen recognized that Christ is the treasure, while we are merely clay. The clay must remain malleable so that it can hold the treasure and allow its light to shine. Sheen made a daily Holy Hour before the Blessed Sacrament a priority in order that his weak clay self would always hold the real Treasure who is Christ. He understood that personal relationship with Christ was necessary for perseverance in every vocation and task.

What strikes me most is that, after accomplishing so much, Sheen still felt that he had not become enough like Christ. Fame, education, influence, and success could not satisfy him because they were never the treasure. His wounds, accomplishments, and even failures all had to be brought to Christ.

This challenges me because I often focus on doing things for the Lord rather than simply seeking to be in relationship with Him. Sheen reminds us that at the end of our lives, God will not measure us by our education, influence, popularity, or accomplishments. He will ask whether we became united to Jesus and allowed His Light to shine through us.

Fulton Sheen shows us that holiness is possible even in the noise of modern life. Whether we are admired or criticized, successful or misunderstood, wounded from outside the Church or hurt by those within it, Christ remains our cornerstone. May we imitate Sheen by placing our lives, gifts, wounds, and work before Jesus in the Eucharist, allowing Him to transform our clay into a vessel through which His light can reach the world.

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.



Book Review: *Infertile But Fruitful*

By Jonathan Mittiga

Leigh Snead had the perfect plan: to start a family with her husband after finishing her graduate degree in Philosophy. Her husband Carter's aspirations were similar—a law degree—and so he agreed to the conventional idea of “three babies and done by thirty.” And, like millions of other motivated modern women, Mrs. Snead's plan was working perfectly. After five years of marriage, and with the end of their studies in sight, she and her husband were ready to try and conceive.

A cradle Catholic and child of divorce, Mrs. Snead admits that, like so many Catholics today, she was not catechized correctly. She had “never given a thought to what a Catholic marriage or even a Catholic courtship looked like,” before dating her husband. Her husband, Carter, however, had had a “transformative summer” teaching English in Spain through a Catholic nonprofit. Similarly, a cradle Catholic and child of divorce, he returned to school a changed man. Approaching his faith with newfound seriousness, he wanted to continue the traditional lifestyle he had witnessed in Spain, by meeting a faithful Catholic girl and eventually marrying and starting a family. As Snead details in a new book, *Infertile but Fruitful* (Sophia Press), Carter gave her Pope St. John Paul II's book, *Love and Responsibility*, and the two began practicing their faith more seriously.

These days, modern culture sees children and families as inconveniences, to be delayed as long as possible. As Mrs. Snead tells it, she and her husband, armed with wisdom from the 264th Pope, were breaking that mold, outsmarting the secular culture and marrying each other after her college graduation. But they succumbed to what Mrs. Snead describes as a different lie of secular culture, one that prioritizes the accumulation of degrees, promotions, and merit over family formation. With doctoral programs and law degrees in progress, the Sneads decided that they were “too young to start having kids.” So, they waited.

After finals were completed, the couple scheduled a romantic vacation to a tropical resort to celebrate and finally try to conceive. They were perplexed when Leigh did not get pregnant. As the months passed and she was still not pregnant by the age of 27, she became superstitious and obsessive. She tried praying. She tried acupuncture. She tried anger. What she really needed was grace.

These days, modern women are flooded with choice: perhaps more than ever in history. They have a choice in career, who they date, who they marry, when they marry, etc. Mrs. Snead used her agency responsibly. Choosing chastity, monogamy, and a youthful marriage to a good Catholic man. These decisions traditionally serve as buffers from the most infamous interpretation that the word “choice” has come to mean—the termination of unwanted pregnancy.

But our science-oriented secular culture is not satisfied to leave such women untouched. It wants to infect the responsible, chaste, career-driven women like Mrs. Snead, for whom abortion is not an option, as well. So instead of abortion, it gives them IVF. Oftentimes, out of good intentions oriented toward achievement and hard work, such women will wait a little longer than they may otherwise have to pursue pregnancy, and they may find themselves struggling to conceive. Science has now provided the answer; they now have the “choice” to fertilize their eggs in a tube and implant the embryo into the uterus.

Mrs. Snead was offered the same temptation. The couple were eventually convinced to see a local and well-regarded reproductive endocrinologist who had a “high success rate” for getting women pregnant. But doctors are not theologians or philosophers, just like tractor salesmen are not financial advisors—they’re built to provide a service, sometimes regardless of fit.

What Mrs. Snead and her husband eventually learned after months of visits was that this doctor was very good at selling couples on IVF. The doctor didn’t know why she wasn’t becoming pregnant and didn’t try to know why a young, healthy woman with healthy eggs was not becoming pregnant; his only concern was enrolling her in his IVF program. Throughout the harrowing disappointment of trying and failing to become pregnant, Mrs. Snead’s Catholic faith deepened.

Infertile but Fruitful is not a simple polemic against in vitro fertilization; Mrs. Snead does not explain the process in grisly detail. Instead, she uses the concept of IVF to explain what the church teaches: that sex was designed by God to be unitive and procreative. “The child is a gift—not a product of the parent’s wills or the result of their rationally mastering the world of nature,” she explains. Only God is the author of life. The church still loves all children regardless of their conception, and Mrs. Snead does not blame parents who do not know better for choosing IVF. “They’re victims of poor—or non-existent—instruction in the culture of life,” she writes.

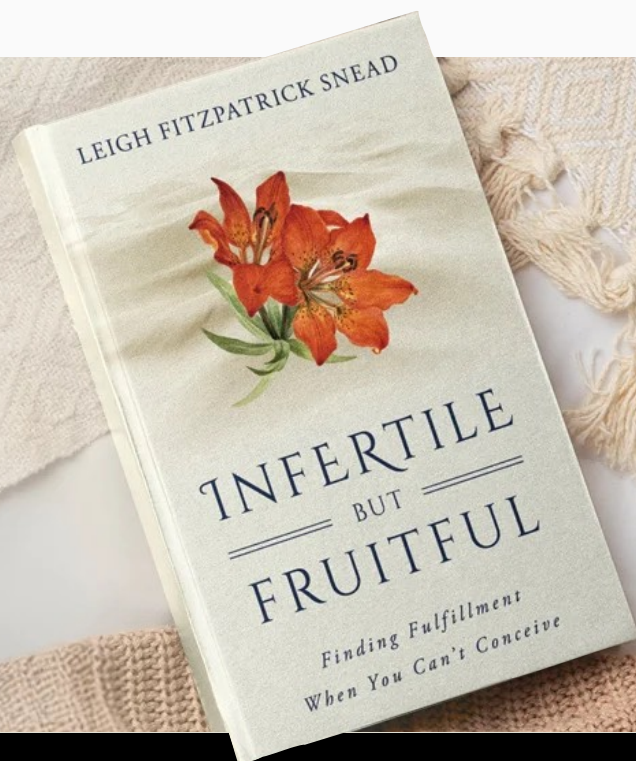
Mrs. Snead’s infertility remains an unsolved mystery. Over the course of the infertility journey, she slowly loses hope of ever conceiving her own children. But her thirst for raising children only intensifies. She and her husband continue to try and conceive—baffling a new, Catholic endocrinologist with her continued infertility—and in this process are given an opportunity to adopt. Mrs. Snead and her husband become parents almost overnight, not typical for a usually lengthy adoption process. God works in mysterious ways.

Infertile but Fruitful is a powerful book blending narrative and philosophical insight. Each chapter pairs a stage of Leigh’s infertility journey with a lesson distilled from her lived experience. The book is ultimately about the discovery of a heavy cross and the slow, faithful work of learning how to carry it well.

Mrs. Snead’s suffering does not make her bitter or self-sufficient—she remains a joyful, funny, sensible, and sympathetic narrator. It makes her more dependent on God, and therefore more open to His grace. *Infertile but Fruitful* tells the story of one couple’s cross and the grace given to them, not to escape it, but to endure it faithfully.

Jonathan Mittiga is a writer from New York.

Finding Joy Amid Sorrow



It is Not About Me

By Dr. John Habert

The culmination of my first year of training in the Marine Corps was the Infantry Officer Course. It was a school that had built a reputation as one of the toughest in the Marine Corps. After a grueling first day, during which we were dropped off in the middle of the woods and had to run fifteen miles while completing various tasks and obstacles, we were given two notebooks. On one, we wrote in large print: "It is not about me." It was meant as a reminder that the trials and difficulties awaiting us over the next ten weeks, and later in the Fleet Marine Force, were not ultimately about us. They were about the young, enlisted Marines whom we were preparing to lead. We were expected to put our Marines first. That meant being the last to eat, staying up the latest to plan missions, and waking up to walk the line in the middle of the night. We did this because we were entrusted with the lives of our nation's youth and it would be our orders that could ultimately put them in harm's way.

While I did not always live up to that ideal, something about it appealed deeply to my Catholic upbringing. I found that the servant leadership taught in the Marine Corps reminded me of what we are taught in the Gospels. It was a message I had heard from the pews growing up. In the Gospel of Mark, the Lord tells us, "Whoever wishes to come after me must deny himself, take up his cross, and follow me" (Mark 8:34).

Transitioning out of the Marine Corps and back into academia was quite a culture shock. In medicine, I expected to hear the same message about self-denial and sacrifice for those entrusted to our care. Instead, I often heard something quite different. The message was frequently about self-care and the importance of putting yourself first in order to be better at your job. More broadly, the message of avoiding suffering and hardship is echoed throughout much of modern culture. We are often told that suffering is something to be avoided at all costs, rather than something that can sometimes be willingly endured for the sake of another.

We see this message in many areas of life. Abortion advocates may argue that a child will prevent a woman from achieving her goals, while advocates of euthanasia can suggest that a life marked by illness, disability, or suffering is no longer worth living. We may remain silent at work rather than risk our careers by speaking up for what is right. In each case, the temptation is similar. To avoid the cost that may come with caring for or standing up for another person. Christianity offers a different message. Christ does not promise us a life free from suffering. Instead, he tells us to deny ourselves, take up our cross, and follow him. Sometimes loving another person requires us to sacrifice our comfort, our ambitions, our security, or even our lives.

I recently read about two priests who are on the path to sainthood and who truly exemplified the message of "taking up your cross". One, I first heard of while going through my training in Quantico. In the chapel at Quantico lies the Medal of Honor of Father Vincent Capodanno.

The book *The Grunt Padre* chronicles the life of Fr. Capodanno. He was a Navy chaplain who served alongside Marines in Vietnam. He earned the nickname "the Grunt Padre" because of his willingness to suffer alongside the infantry Marines he served. He lived with them in austere conditions - often dirty, hungry, and tired. He accompanied them on patrol, gave aid to the injured, and administered the Anointing of the Sick to the dying. He heard countless confessions and was constantly on the move, providing spiritual support and guidance to the Marines entrusted to his care. In the book there are countless stories of the small sacrifices Father Capodanno made on a day-to-day basis. Whenever he could, Fr. Capodanno constantly looked for ways to care for his Marines, sharing his rations and personal possessions and making sure they had small comforts, whether it was a book, a gift at Christmas, or even a cold soda. Towards the end of his life, he was so dedicated to caring for his Marines, that it seemed as if he barely slept.

In a time when service members counted down their days in Vietnam, Father Capodanno extended his deployment to Vietnam by six months and then attempted to extend it again. At Dong Son in

September 1967, he made the ultimate sacrifice. Already seriously wounded by a mortar blast, he gave his life by putting his body between an injured corpsman and enemy machine-gun fire. To the Marines and Sailors he served alongside, he truly exemplified Christ. He shared in their suffering and ultimately sacrificed his life for them.

While researching Father Capodanno, I learned about another priest who was awarded the Medal of Honor. The book *No Bullet Got Me Yet* details the life of Fr. Emil Kapaun, an Army chaplain who served in the Korean War. In many ways, his life of self-sacrifice mirrored that of Fr. Capodanno. Like Capodanno, Fr. Kapaun lived among the infantrymen he served, spending countless hours guiding them and administering the sacraments while enduring the same cold, hunger, exhaustion, and danger. During the Battle of Unsan, Father Kapaun's unit was overrun by Chinese communist forces. He chose to remain behind with wounded soldiers despite the danger and was eventually captured.

His captivity became perhaps the greatest test of his commitment to serving others. The communist forces restricted his ability to openly practice his faith and celebrate the sacraments. Yet even when he was unable to bring Christ to his fellow prisoners through the Eucharist, he did so through his presence. In the face of torture, executions, disease, and starvation, many of the prisoners understandably turned inward, focusing on their own survival. Fr. Kapaun continued to put others first. He carried injured men during the death marches, cared for the sick, cleaned the clothes of prisoners suffering from dysentery, and worked to obtain food for those who were starving. He gave to others despite having almost nothing himself.

Fr. Kapaun eventually succumbed to illness and was taken away by his captors to die in isolation. But before his death, he had inspired the men around him and helped many survive the terrible conditions of captivity. His sacrifice, like Fr. Capodanno's was not simply one heroic moment. It was the culmination of a life spent repeatedly choosing the needs of others over his own comfort and safety.

When I think back to that first day at Infantry Officer Course and the words we wrote on our notebooks, I realize that the Marine Corps was teaching me a principle I had already heard from Jesus: it is not about me.

True discipleship requires self-sacrifice. Fr. Capodanno and Fr. Kapaun understood this call in its fullest sense. Their sacrifices were not motivated by recognition or heroism, but by love for those entrusted to their care. As Catholics, we may not all be called to die as martyrs or heroes, but we are all called to serve as examples of Christ. Fr. Capodanno and Fr. Kapaun did not suddenly become selfless when they gave their lives; their final sacrifices were the culmination of countless smaller acts of love. Their lives remind me that self-sacrifice begins with a simple decision, made again and again, to place another person's needs before our own.

Dr. John Habert is an emergency medicine resident. 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.



*Navy Lt. Vincent
Capodanno conducts a
field prayer service for
the men of A Company,
1st Battalion, 7th
Marines.*



Thank God, For Suffering

By Matthew Chicavich

A few days after backpacking with my wife and kids in Glacier National Park, Montana, it became apparent that something was wrong. While trying to deal with Delta's virtual online customer service representative, I sensed something was off. And, it wasn't just our return flight seat assignments. My skin felt like it could fry an egg while I had a chill running down my spine. I remember lying in bed that night, unable to sleep. I tried to pray. The notion of offering up this small suffering as intercessory prayer came to mind.

Back on the east coast, our friend passed away last week after a yearlong battle with cancer. Her husband and four young children were in the grips of a sadness that I cannot begin to imagine. Another close friend was discerning a significant career decision and had asked for my prayers. My wife was also on my mind. My spiritual director invited me to fast for her a couple weeks prior. So far, I had only turned down dessert as a sacrifice. As I tossed and turned during the early morning hours, I told the Lord I wanted to offer up whatever I was experiencing as prayer for these intentions. Little did I know what the

next ten days would entail.

When we offer suffering as intercessory prayer, we consciously unite a real suffering to Jesus Christ and ask that God use it for the good of another person. The effectiveness of our prayer does not come through our own sacrifice but from Christ's Passion, which through a choice of our own, we join our suffering through faith and love. We are not adding anything to Christ's Redemptive Act on the Cross: Jesus alone is our Savior and Redeemer; however, Christ allows the members of His Body to participate in His saving work.

St. Paul explains in his letter to the Colossians: "In my flesh I am completing what is lacking in Christ's afflictions for the sake of his body, that is, the Church" (Col. 1:24). In his Apostolic Letter, *Salvifici Doloris*, Pope St. John Paul II writes: "In bringing about the Redemption through suffering, Christ has also raised human suffering to the level of Redemption. Thus, each man, in his suffering, can also become a sharer in the redemptive suffering of Christ" (#19).



Ten years later, at a Wednesday General Audience, he explained to those gathered: “Another fundamental principle of the Christian faith is the fruitfulness of suffering and therefore the call, of all those who suffer, to unite themselves to the redemptive offering of Christ. Suffering thus becomes an offering, a sacrifice: as has happened and happens in so many holy souls...In Christ they also find the courage to offer their pains for the salvation of all men, having learned from the offering of Calvary the mysterious fruitfulness of every sacrifice, according to the principle enunciated by Jesus: ‘Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit’ (Jn 12:24)” (Gen Audience of 27 April 1994).

St. Thérèse of Lisieux believed that even the smallest of sufferings could be offered to God with great love. In a letter to her sister Céline, she writes: “Together, my dear sister, let us enter the arena: let us offer our sufferings to Jesus to save souls” (Feb 28, 1889). In a book of the Holy Gospels, which St. Thérèse of Lisieux always kept on her, is a handwritten prayer we can assume she recited frequently. Though lengthy, portions of it give us insight into her theology of suffering:

“In order to live an act of perfect love, I offer myself as a victim of holocaust to your merciful love, begging you to consume me unceasingly.” In the same prayer, she goes as far as thanking the Lord for the opportunity to suffer: “I thank You, O my God, for all the graces You have given me, in particular for having made me pass through this crucible of suffering.” From this perspective, our suffering, when united to Christ, is so valuable. Our suffering can have purpose.

I tried my humble best to offer up my little suffering that sleepless night. I felt the Holy Spirit inviting me to accept the struggle and offer it up as prayer. At the time, I was content to consent. I did not anticipate what the next 10 days had in store. After two visits to separate doctors, eleven hours in the hospital, along with samples of my blood, urine, and stool, it was determined that I had an unwelcomed resident in my GI system: *Campylobacter*. I had picked up the bacteria at some point during our backpacking trip. Thankfully, neither my wife nor four kids were infected.

Though my experience was not full of joy, I am grateful for it. I did my pitiful best to offer up the physical pain, consistent fluid loss, lack of appetite, and sleepless nights to the Lord as intercessory prayer. I tried to spend the hours of seclusion in prayer, considering those who were suffering more. I was also given a timely opportunity to fast for my wife. Out of the experience grew a greater intimacy with my extended family and appreciation for my wife and kids.

Praise God for the gift of suffering.

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 master's degree in theology and a bachelor's degree in physics.

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February 5
March 12
April 23

holy hour | confessions | social



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