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PATRONS OF PARISH CHURCHES IN THE DIOCESE OF ROCKVILLE CENTRE, NEW YORK*

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Abstract. From the very beginning of the Catholic Church, the intercession of saints has played an important role in Christian religious life. Each newly built church was dedicated to a mystery of faith or to a particular saint who was worshipped in that place. Over the years, the dedication of the church would also become the dedication of the parish. This article discusses names of the parishes of the Diocese of Rockville Centre, which was formed in 1957. The study covered 133 parishes. According to the scheme used in the literature, all the names are divided into Trinitarian, Christological, Marian, angelic, and hagiographical names. Double dedications are discussed separately, and the dedications of parishes established after the formation of the Diocese of Rockville Centre are shown.

Keywords: Diocese of Rockville Centre, parish, patron of the church, *patrocinium*.

Streszczenie. Patroni kościołów parafialnych w diecezji Rockville Centre w stanie Nowy Jork. Od samego początku istnienia Kościoła katolickiego wstawiennictwo świętych odgrywa istotną rolę w chrześcijańskim życiu religijnym. Każda nowo wybudowana świątynia była poświęcana określonej tajemnicy wiary lub osobie konkretnego świętego, który był czczony w danym miejscu. Z biegiem lat wezwanie kościoła stawało

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się również wezwaniem parafii. W artykule omówiono nazwy parafii znajdujących się na terenie utworzonej w 1957 roku diecezji Rockville Centre. Badanie objęło 133 parafie. Zgodnie z kryterium przyjętym w literaturze przedmiotu nazwy podzielono na trynitarnie, chrystologiczne, maryjne, anielskie i hagiograficzne. Osobno omówiono wezwania podwójne, a także wskazano wezwania parafii powstałych już po utworzeniu diecezji Rockville Centre.

Słowa kluczowe: diecezja Rockville Centre, parafia, patron kościoła, *patrocinium*.

The intercession of saints, faith in their help, and prayer through the intercession of the Blessed Mother and the angels have accompanied believers since the very beginning of the Catholic Church. People saw it as the protection and special care granted either by a particular saint or by graces bestowed during the memorial of a particular mystery of faith or event in the lives of Jesus and Mary. In the early years of Christianity, at a time of persecution, this was expressed in celebrating the liturgy on the graves of the martyrs and in the places where their relics were kept, dedicating the first churches to them, or gathering for prayer on the anniversaries of their martyrdom. Practicing these customs led to the creation of a permanent practice of dedicating churches, chapels, and places of worship to the saints of the Catholic Church, as well as to the Holy Trinity, Christ, or the Mother of God. This gave rise to the introduction of the practice of *patrocinium* (patronage), that is, the granting of patronage to churches, chapels, altars, towns, institutions, etc. Granting of patronage to churches, connected with relics placed in the altar, appeared as early as the fourth century, and the custom became widespread from the seventh century onwards. Churches that did not have relics were usually dedicated to events in the life of Christ or to the mysteries of faith.¹

The dedications for the churches have always been chosen with particular reverence and were motivated by many circumstances. They have often been connected with the founders who demanded that the churches founded by them should be dedicated to their patron saints, whose names they took during their baptism. A special occasion for using the name of

¹ *The Catholic Encyclopedia*, vol. 11 (New York: Robert Appleton Company, 1911), 562; Aleksander Gieysztor and Józef Szymański, "Patrocinia," in *Słownik Starożytności Słowiańskich*, vol. 4, ed. Gerard Labuda and Zdzisław Stieber (Wrocław: Zakład Narodowy im. Ossolińskich, 1970), 44.

a particular saint was, of course, his or her beatification or canonization. In the case of the Christological and Marian patronages, one can see their clear dependence on the emergence of new forms of worship and the promulgation of dogmas or liturgical feasts. The influence of pilgrimage shrines was also of great importance. The development of the cult of saints resulted in the rise of the custom of dedicating churches to additional patron saints. As a result, multi-part (compound) dedications were created. The extension of the dedication was often the cause of the creation of two categories of dedications: primary (*principalis*) and secondary (*secundaris*), which was often connected with organizing several indulgences in a given church.²

The issue of interest to us is synthetically defined by Fr. Antoni Nowowiejski in the *Encyklopedia kościelna* [Ecclesial Encyclopedia] published by Fr. Michał Nowodworski. There, we find a statement that the patron “cannot be anyone else but a saint or the Blessed Virgin Mary. The Lord God, being Himself the supreme judge, cannot be the intercessor, because the intercessor already assumes some relation to the judge, or someone else with higher authority, with whom the patron has to defend the client’s case or obtain some favor for him. . . . Nor should we conflate the concept of Patron with that of Title, since Title only gives a name to a church, while Patron is the protector and intercessor, not only of the church as a building, but of a larger or smaller area. The Title may be the Lord God or the various divine mysteries, while the Patron . . . may only be a Saint. Therefore, every Patron can be a Title, but not every Title can be a Patron. . . . The Patron of a church, as a saint who is to protect the place of worship, may also be the Title of the church. However, it often happens that a church has a Title separate from the Patron.”³

Until the seventeenth century, under the supervision of the ecclesiastical authority, the names of those men and women who were famous for miracles, the holiness of their lives, or their apostolic ministry were chosen as church titles. Pope Urban VIII (March 23, 1638) laid down the principles that should guide the faithful in the future choice of patron saints of churches, cities, and countries.⁴

² Gieysztor and Szymański, “Patrocinia,” 44.

³ Antoni Nowowiejski, “Patron (liturgiczny),” in *Encyklopedia kościelna*, ed. Michał Nowodworski, vol. 18 (Warsaw: Drukarnia Franciszka Czerwińskiego, 1892), 372–373.

⁴ *Catholic Encyclopedia*, 562.

A church was given its title (*titulus ecclesiae*) during the allocution, that is, the solemn ceremony performed by the bishop during the consecration (dedication) ceremony. The naming of a church was of great sacral significance and also had legal consequences.⁵ This is reflected in the provisions of canon law. The *Codex Iuris Canonici* (CIC) of 1917 clarified this issue as follows: “Every consecrated or dedicated church must have a title.”⁶ According to the canons of this Code, the title is the name (dedication) given to a church at consecration or dedication, like the name given at baptism. The title of the church, according to these provisions, could refer to the Trinity or any other mystery of faith, the Blessed Virgin Mary, the Angels, or the saints of the New Testament. It could not, without a special privilege being granted, refer to the blessed and the saints of the Old Testament (CIC 1168, §3).⁷

The *titulus ecclesiae* was chosen by the bishop of the given area at the consecration of the foundation stone and established at the consecration or dedication. Usually, one title was given, although multiple titles could also be granted. If this was the case, the titles were all equal and had the same importance and rights. According to canon 1167, §1, once a church was consecrated or dedicated, the title could not be changed.⁸

The principle of dedicating a church to a specific patron saint is also reflected in the current 1983 Code of Canon Law (CCL). According to canon 1218, “each church is to have its own title which cannot be changed after the church has been dedicated.”⁹ The existing legal provisions concerning patrons are summarized in the “Notification on the title of a church” issued by the Congregation for Divine Worship and the Discipline of the Sacraments on February 10, 1999.¹⁰

⁵ Paul Turner, *New Church, New Altar: A Commentary on the Order of Dedication of a Church and an Altar* (Collegeville, MN: Liturgical Press, 2021), 21–26.

⁶ “Unaquaeque ecclesia consecrata vel benedicta suum habeat titulum,” see *Codex Iuris Canonici*, can. 1168, §1.

⁷ Franciszek Bączkowiec, *Prawo Kanoniczne. Podręcznik dla duchowieństwa*, vol. 2 (Kraków: Wydawnictwo Diecezjalne Św. Krzyża, 1933), 194.

⁸ Bączkowiec, *Prawo Kanoniczne*, 194.

⁹ *Code of Canon Law*, Vatican website, January 25, 1983, https://www.vatican.va/archive/cod-iuris-canonici/eng/documents/cic_lib2-cann460-572_en.html#TITLE_III, can. 1218.

¹⁰ 1. Every church should have a title that is assigned during the liturgical rite of dedication or blessing.

Historians have been interested in this issue since the turn of the twentieth century. At that time, it was noticed that an analysis of church dedications could support a better understanding of various manifestations of religious and social life. In addition, such research contributes significantly to the reconstruction of the religious mentality of specific social groups, rural and urban centers, and the cult of saints. It provides data on missionary centers, pilgrimage routes, and international contacts. Furthermore, it explains folk customs and the ideological content of art and makes

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2. Churches may have as their title the Blessed Trinity, our Lord Jesus Christ invoked according to a mystery of his life or a title already accepted in the liturgy, the Holy Spirit, the Blessed Virgin Mary, likewise invoked under a name already accepted in the liturgy, the Holy Angels, or a saint or blessed inscribed in the Roman Martyrology.
 3. A church should have only one title, except where saints are entered together in the Church's own Calendar.
 4. It is not permissible, without the consent of the Holy See, to give a church the title of a blessed whose celebration is not yet legally registered in the Diocesan Calendar.
 5. Once the rite of dedication of a church has been performed, the title may not be changed (canon 1218) unless the express permission of the Holy See is given for serious reasons.
 6. However, if the title was assigned during the blessing of the church, according to the Rites of Dedication of a church, in this case it may be changed by the diocesan bishop (cf. canon 381 §1) after careful consideration of all the reasons and due to a serious cause.
 7. The name of the parish is to be broadly consistent with the title of the parish church.
 8. The patron, i.e. the intercessor and defender with God, should be a created person, that is, the Blessed Virgin Mary, the Holy Angels, a saint, or a blessed. Therefore, the Blessed Trinity and the Divine Persons are always excluded.
 9. The patron is to be chosen by the clergy and the congregation, and the choice is to be approved by the competent ecclesiastical authority. For the selection and approval to have liturgical effect, they require the confirmation of the Congregation for Divine Worship and the Discipline of the Sacraments, which grants permission by decree of that dicastery.
 10. There is a difference between the patrons of a place and the title of a church; they may be the same, but not necessarily.
 11. If a new parish is created in the place of several suppressed parishes, it shall have its own parish church which, unless it is a newly erected building, may retain its former title. Also, churches of suppressed parishes which are considered "co-parish churches" shall retain their own titles.
 12. If several parishes are merged in such a way as to form a new one, it is permitted, for pastoral reasons, to give it a new dedication that is different from that of the parish church.

See Congregation for Divine Worship and the Discipline of the Sacraments, "Notificatio de titulo ecclesiae," *Notitiae* 35 (1999), secs. 3–4.

it possible to analyze more fully the influence of and cultural links between the different church centers as well as other issues characteristic of social life. It can therefore be concluded that it provides source material that is worthy of attention and offers a wide range of research opportunities.

It should be noted that analyzing the dedications of churches and drawing synthetic conclusions from them is not an easy task. One of the reasons for this is that it is often impossible to trace the entire history of the dedications, especially when it comes to their origins, which are poorly documented in the case of medieval churches. Moreover, in many cases, it is difficult to find out why a particular patron was chosen. For quite a number of sites, patronage was related to the founder or group of founders, their religiosity, or local traditions, but not all of them are sufficiently recognized.

This study concerns all the dedications of parish churches in the Diocese of Rockville Centre, New York. The study area is the Diocese of Rockville Centre, NY, separated from the Diocese of Brooklyn on April 6, 1957,¹¹ currently part of the Archdiocese of New York. It is one of 194 Catholic archdioceses and dioceses in the USA. The area of this diocese covers 1,198 square miles in two counties: Nassau and Suffolk on Long Island.¹² At the time of its creation, *Dioecesis Petropolitana in Insula Longa* (which is the Latin name for the Diocese of Rockville Centre) had nearly half a million (482,716) Catholics, compared with the total Long Island population of 1,778,000 at the time. The Catholics belonged to 112 parishes separated from the Diocese of Brooklyn.¹³ The first bishop of the newly created diocese was Bishop Walter P. Kellenberg.¹⁴ The new shep-

¹¹ The Diocese of Brooklyn, created in 1853, covered the four counties of Kings, Queens, Nassau, and Suffolk until its division. In 1944, the Diocese of Brooklyn consisted of 291 parishes. Between 1944 and 1957, 23 new parishes were established in the area of interest: 14 in Nassau County and 9 in Suffolk County. See *Priests and Parishes of the Diocese of Brooklyn 1820–1972*, compiled by John Kean Sharp (New York: Roman Catholic Diocese of Brooklyn, 1972), 251; *Building, Past, Present, Future: Diocese of Brooklyn*, vol. 3 (Brooklyn: Diocesan Building Commission, 1940), 6–7.

¹² *The Official Catholic Directory Anno Domini 2021* (New York: P. J. Kenedy & Sons, 2021), 1152; <https://www.drvc.org/history> (accessed February 5, 2022).

¹³ Joan de Lourdes Leonard, *Richly Blessed: The Diocese of Rockville Centre 1957–1990* (Rockville Centre, NY: Diocese of Rockville Centre, 1991), 7, 11.

¹⁴ Walter P. Kellenberg was born on June 3, 1901 in lower Manhattan. He was ordained a priest on June 2, 1928 by Patrick Cardinal Hayes in St. Patrick's Cathedral. Appointed titular bishop of Ioannina and auxiliary bishop of the Archdiocese of New

herd of the local Church faced many challenges, including the reorganization of the parish network. This was due to, among other things, the high birth rate (the so-called “baby boom”), with around 75 million children being born in the USA between 1946 and 1964. This increase was largely the result of the restoration of a sense of security following the economic hardship and crisis caused by the Second World War.¹⁵ It also posed a challenge for the Church, as the increase in the number of Catholics determined the growth of the parish network. Accordingly, Bishop Kellenberg established 17 new parishes (including one university campus with parish rights for universities on Long Island). The next Bishop of Rockville Centre, Bishop John R. McGann,¹⁶ continued the process and created four more parishes. At the same time, in 1988, the last (21st) parish in the history of the Diocese of Rockville Centre was established.

York on August 25, 1953, he was ordained on October 5, 1953. Less than six months later, on January 19, 1954, he was appointed the sixth bishop of the Diocese of Ogdensburg and was installed on May 27, 1954. Three years later, on April 16, 1957, Bishop Kellenberg learned that he was appointed the founding bishop of a new diocese, the Diocese of Rockville Centre. Bishop Kellenberg was installed as the first bishop of the Diocese of Rockville Centre on May 27, 1957 in St. Agnes Cathedral. Upon receipt of the Holy See’s acceptance of his resignation in 1976 at the age of 75, Bishop Kellenberg retired. Bishop Kellenberg died on January 11, 1986. See <https://www.drvc.org/wp-content/uploads/2019/05/Kellenberg-Bio.pdf> (accessed February 5, 2021).

¹⁵ Landon Y. Jones, *Great Expectations: America and the Baby Boom Generation* (New York: Ballantine Books, 1980); Doug Owsram, *Born at the Right Time: A History of the Baby-Boom Generation* (Toronto: University of Toronto Press, 1996); François Ricard, *The Lyric Generation: The Life and Times of the Baby Boomers* (Toronto: Stoddart, 1992); Catherine Bonvalet, Céline Clément, and Jim Ogg, *Renewing the Family: A History of the Baby Boomers* (New York: Springer, 2015).

¹⁶ John Raymond McGann was born on December 2, 1924 in Brooklyn, NY. Ordained to the priesthood on June 3, 1950, by the Most Reverend Thomas E. Molloy, Father McGann was assigned to St. Anne’s Parish, Brentwood, New York, where he served as assistant pastor from 1950 to 1957. On November 12, 1970, Pope Paul VI appointed Monsignor McGann Titular Bishop of Morosbisidus and Auxiliary to Bishop Walter B. Kellenberg. He was ordained bishop on January 7, 1971 and in November of that year was appointed vicar general of the diocese and episcopal vicar of Suffolk County. Subsequently, in 1976, he was named Ordinary of the Rockville Centre Diocese in succession to Bishop Walter P. Kellenberg, the founding bishop, who had retired on May 3, 1976. Bishop McGann was installed on June 24, 1976. Upon receipt of the Holy See’s acceptance of his resignation on January 4, 2000, Bishop McGann retired. He died on January 29, 2002. See <https://www.drvc.org/wp-content/uploads/2019/05/McGann-Bio.pdf> (accessed February 5, 2022).

James T. McHugh¹⁷ (Msgr. John Alesandro – administrator¹⁸), William Murphy,¹⁹ and John O. Barres²⁰ were appointed as the next bish-

¹⁷ James Thomas McHugh was born in Orange, New Jersey on January 3, 1932. He was ordained a priest for the Archdiocese of Newark at Sacred Heart Cathedral on May 25, 1957. Appointed Titular Bishop of Morosbisus and Auxiliary Bishop of the Archdiocese of Newark on November 20, 1987, he was ordained January 25, 1988. A little over a year later, on May 13, 1989, Bishop McHugh was appointed Bishop of Camden and installed on June 20, 1989. On December 7, 1998, Bishop McHugh was appointed coadjutor bishop of the Diocese of Rockville Centre. He took canonical possession of that office on February 22, 1999. Shortly after, he was appointed Apostolic Administrator of the Camden Diocese, overseeing that diocese until July 1999, when Bishop Nicholas DiMarzio became that diocese's sixth bishop. On January 4, 2000, upon the acceptance by the Holy See of Bishop John R. McGann's resignation, Bishop McHugh became the third bishop of Rockville Centre; he was welcomed into his cathedral on January 21, 2000. See <https://www.drvc.org/wp-content/uploads/2019/05/McHugh-Bio-.pdf> (accessed February 5, 2022).

¹⁸ Msgr. John Alesandro was appointed administrator of the Rockville Center Diocese in the years 2000–2001. He was born on August 25, 1941. He was ordained a priest in St. Peter's Basilica, Rome, on December 17, 1966. He served in the Diocese of Rockville Centre in many capacities, including Vice-Chancellor and Chancellor, Vicar General, Episcopal Vicar, Moderator of the Curia and Vicar for Administration. He was pastor of St. Dominic's, Oyster Bay, from 2002 to 2008. As an educator, Msgr. Alesandro has served as an Adjunct Professor and Distinguished Lecturer, The Catholic University of America, Adjunct Professor, Fordham Law School, an Adjunct Professor at both St. John's University Law School and Molloy College, Rockville Centre. He held a doctorate in Canon Law from the Gregorian University, Rome, and a J.D. from St. John's University Law School. He died on December 27, 2020. See <https://www.stthomasapostle.org/Resources/News/articleType/ArticleView/articleId/113217/Msgr-Alesandro-Receives-Diocesan-Award> (accessed February 26, 2022).

¹⁹ William Francis Murphy was born on May 14, 1940 in West Roxbury, Massachusetts. He was ordained a priest of the Archdiocese of Boston at Saint Peter's Basilica, Vatican City, on December 16, 1964. He was appointed Auxiliary Bishop of Boston and Titular Bishop of Saia Maggiore on November 21, 1995 and consecrated a month later on December 27, 1995. Pope John Paul II appointed Bishop Murphy to succeed the late Bishop James T. McHugh to head the Diocese of Rockville Centre on June 26, 2001. He was installed as the Fourth Bishop of Rockville Centre on September 5, 2001. Bishop Murphy served as the fourth Bishop of the Diocese of Rockville Centre until his retirement was accepted by Pope Francis on December 9, 2016. See <https://www.drvc.org/bishop-murphy> (accessed February 5, 2022).

²⁰ John Oliver Barres was born on September 20, 1960, and raised in Larchmont, New York. He was ordained to the priesthood for the Diocese of Wilmington on October 21, 1989 by Bishop Robert Mulvey. After serving the Diocese of Wilmington for almost 20 years, Bishop Barres was named the fourth Bishop for the Diocese of Allentown, Pennsylvania by Pope Benedict XVI on May 27, 2009. He was ordained and installed as Bishop of Allentown on July 30, 2009. On December 9, 2016, Pope Francis named Most

ops of this diocese. Auxiliary bishops were also appointed for ministry in the diocese.²¹ The diocese currently consists of 133 parishes (plus one university campus with parish rights). The diocese is divided into three vicariates: Nassau, Western Suffolk, and Eastern Suffolk. All the parishes are part of 14 deaneries: Rockville Centre,²² North Hempstead,²³ Oyster Bay,²⁴ Belmont,²⁵ Hicksville,²⁶ Five Towns,²⁷ Seaford,²⁸

Reverend John Oliver Barres the fifth bishop of Rockville Centre. See https://www.drvc.org/wp-content/uploads/2019/03/Bishop_John_Barres_bio_approved1_07_23_18.pdf (accessed February 5, 2022).

²¹ Vincent John Baldwin (1962–1979); John R. McGann (1970–1976); Gerald Augustine John Ryan (1977–1985); James Joseph Daly (1977–1996); Alfred John Markiewicz (1986–1994); Emil Aloysius Wcela (1988–2007); John Charles Dunne (1988–2013); Paul Henry Walsh (2003–2012); Peter Anthony Libasci (2007–2011); Nelson J. Perez (2012–2017); Robert J. Brennan (2012–2019); Andrzej Jerzy Zglejszewski (2014–present); Robert J. Coyle (2018–present); Richard Garth Henning (2018–present); Luis Miguel Romero Fernández (2020–present). See *The Official Catholic Directory*, 1152.

²² St. Christopher, Baldwin; Our Holy Redeemer, Freeport; St. Joseph, Garden City; Our Lady of Loretto, Hempstead; St. Ladislaus, Hempstead; St. Agnes, Rockville Centre; Queen of the Most Holy Rosary, Roosevelt; St. Martha, Uniondale; St. Thomas the Apostle, West Hempstead.

²³ St. Aloysius, Great Neck; St. Mary, Manhasset; Our Lady of Fatima, Manorhaven; Corpus Christi, Mineola; Holy Spirit, New Hyde Park; Notre Dame, New Hyde Park; St. Peter of Alcantara, Port Washington; St. Aidan, Williston Park.

²⁴ St. Gertrude, Bayville; St. Patrick, Glen Cove; St. Rocco, Glen Cove; St. Hyacinth, Glen Head; St. Paul the Apostle, Brookville; St. Dominic, Oyster Bay; St. Mary, Roslyn; St. Boniface Martyr, Sea Cliff; St. Edward the Confessor, Syosset; Holy Name of Jesus, Woodbury.

²⁵ St. Boniface, Elmont; St. Vincent de Paul, Elmont; Our Lady of Victory, Floral Park; St. Hedwig, Floral Park; St. Catherine of Sienna, Franklin Square; St. Anne, Garden City; Our Lady of Peace, Lynbrook; Our Lady of Lourdes, Malverne; Blessed Sacrament, Valley Stream; Holy Name of Mary, Valley Stream.

²⁶ St. Martin of Tours, Bethpage; Our Lady of Hope, Carle Place; St. Raphael, East Meadow; St. Kilian, Farmingdale; Holy Family, Hicksville; Our Lady of Mercy, Hicksville; St. Ignatius Loyola, Hicksville; St. Bernard, Levittown; St. Pius X, Plainview; St. James, Seaford; St. Brigid, Westbury.

²⁷ St. Joachim, Cedarhurst; St. Raymond, East Rockaway; St. Joseph, Hewlett; Our Lady of Good Counsel, Inwood; Sacred Heart, Island Park; St. Ignatius Martyr, Long Beach; St. Mary of the Isle, Long Beach; St. Anthony, Oceanside; Our Lady Miraculous Medal, Point Lookout.

²⁸ St. Barnabas the Apostle, Bellmore; St. Rose of Lima, Massapequa; Our Lady of Lourdes, Massapequa Park; Curé of Ars, Merrick; Sacred Heart, North Merrick; Maria Regina, Seaford; St. William the Abbot, Seaford; St. Frances de Chantal, Wantagh.

Huntington,²⁹ Babylon,³⁰ Islip,³¹ Smithhaven,³² North Brookhaven,³³ South Brookhaven,³⁴ and Peconic.³⁵

There are 1,428,296 Catholics living in the diocese, and the total population of Long Island is 3,004,336 people. A total of 392 priests work in the diocese: 223 diocesan priests, 107 foreign priests, and 62 religious. In addition, there are 801 consecrated women, 34 brothers, and 285 permanent deacons.³⁶

After analyzing the source material, the focus was given to the 133 Catholic parishes under the jurisdiction of the Bishop of Rockville

²⁹ Our Lady Queen of Martyrs, Centerport; Christ the King, Commack; St. Matthew, Dix Hills; St. Anthony of Padua, East Northport; St. Francis of Assisi, Greenlawn; St. Patrick, Huntington; St. Hugh of Lincoln, Huntington Station; St. Joseph, Kings Park; St. Elizabeth, Melville; St. Philip Neri, Northport.

³⁰ St. Martin of Tours, Amityville; St. Joseph, Babylon; Our Lady of the Assumption, Copiague; SS. Cyril & Methodius, Deer Park; Our Lady of Perpetual Help, Lindenhurst; Our Lady of Grace, West Babylon; Our Lady of Lourdes, West Islip; Our Lady Miraculous Medal, Wyandanch.

³¹ St. Patrick, Bay Shore; St. John Nepomucene, Bohemia; St. Anne, Brentwood; St. Luke, Brentwood; St. John of God, Central Islip; St. Mary, East Islip; St. Peter the Apostle, Islip Terrace; St. Lawrence the Martyr, Sayville.

³² Assumption of the BVM, Centereach; St. Thomas More, Hauppauge; Holy Cross, Nesconset; St. Elizabeth Ann Seton, L. Ronkonkoma; St. Joseph, Ronkonkoma; SS. Philip & James, St. James; St. James, Setauket; St. Patrick, Smithtown.

³³ St. Frances Cabrini, Coram; Infant Jesus, Port Jefferson; St. Gerard Majella, Port Jefferson Station; St. Anthony of Padua, Rocky Point; St. Margaret of Scotland, Selden; St. Mark, Shoreham; St. Louis de Montfort, Sound Beach; St. John the Baptist, Wading River.

³⁴ Mary Immaculate, Bellport; Our Lady of the Snow, Blue Point; St. John the Evangelist, Center Moriches; St. Joseph the Worker, East Patchogue; Resurrection, Farmingville; Good Shepherd, Holbrook; St. Jude, Mastic Beach; St. Sylvester, Medford; Our Lady of Mount Carmel, Patchogue; St. Francis de Sales, Patchogue.

³⁵ Queen Most Holy Rosary, Bridgehampton; Our Lady of Ostrabrama, Cutchogue; Sacred Heart, Cutchogue; Most Holy Trinity, East Hampton; St. Agnes, Greenport; St. Rosalie, Hampton Bays; SS. Peter & Paul, Manorville; St. Therese of Lisieux, Montauk; St. John the Evangelist, Riverhead; St. Isidore, Riverhead; St. Andrew, Sag Harbor; Our Lady of the Isle, Shelter Island Heights; Our Lady of Poland, Southampton; Sacred Hearts of Jesus & Mary, Southampton; St. Patrick, Southold; Immaculate Conception, Westhampton Beach.

³⁶ See <https://www.drvc.org/history> (accessed February 5, 2022).

Centre. Hence, Syro-Malankara³⁷ and Syro-Malabara³⁸ parishes are not included in this study. The university campus, which does not have a dedication, is also excluded. The patronage of a church is the same as the patronage of a parish and will be considered as such and used interchangeably at times. The material collected needed to be organized according to type and kind.

For the purposes of this study, a division has been adopted based on the object of worship, taking into account five basic types: Trinitarian (referring to the Most Holy Trinity or an attribute of God), Christological, Marian (referring to the figure of the Mother of God in a title or a biblical event), angelic (referring to angels), and hagiographical (referring to saints and blessed). According to the criterion adopted in the existing literature, personal, dogmatic, and evangelical dedications were distinguished from the Christological dedications.³⁹ Double dedications are presented separately.

³⁷ In the Diocese of Rockville Centre, NY, Elmont is home to the Syro-Malankara Catholic Eparchy of St. Mary, Queen of Peace, of the United States of America and Canada. The eparchy was officially inaugurated on January 23, 2016. Bishop Dr. Thomas Mar Eusebius became the first bishop of the eparchy with the seat at St. Vincent de Paul Syro-Malankara Catholic Cathedral, Elmont. On October 28, 2017, Bishop Dr. Philipos Mar Stephanos was installed as the second Bishop of the eparchy. The parish in Elmont is one of the 25 parishes of this eparchy. See <https://mccna.org/content/about-eparchy> (accessed February 26, 2022).

³⁸ In the Diocese of Rockville Centre, there is the parish of St. Mary's belonging to the Syro-Malabar Catholic Church, with the seat of the bishop of the eparchy of St. Thomas in Chicago. On January 4, 2004, the first Syro-Malabar parish was officially opened on Long Island in West Hempstead at St. Thomas the Apostle Chapel. In July 2014, a synagogue at 926 Round Swamp Road in Old Bethpage, NY, was purchased and adapted for the Syro-Malabar liturgy. On March 28, 2015, the renovated church was consecrated. See <https://www.stmaryssyromalabar.org/StaticPage/History> (accessed February 26, 2022).

³⁹ Andrzej Szymański, "Patrocinia Krzyża Świętego w Polsce," *Studia Teologiczno-Historyczne Śląska Opolskiego* 27 (2007): 140.

Table 1. Number of types and dedications

No.	Type of dedication	Number of churches
1	Trinitarian	2
2	Christological	13
3	Marian	33
4	angelic	1
5	hagiographical	83
6	double dedications	1
	Total:	133

The above table shows that hagiographical patronage is the most frequent, followed by Marian, Christological, Trinitarian, and angelic patronages. This seems to be the rule in all Catholic dioceses. Double dedications involving two different types of dedications are difficult to classify here and will therefore be discussed separately and tabulated.

1. TRINITARIAN PATRONAGES

Trinitarian patronages can be divided into theocentric patronages (focused on the first Divine Person, namely God the Father), Christocentric patronages (which point to the second Divine Person, namely Jesus Christ), and pneumatocentric patronages (referring to the third Divine Person, namely the Holy Spirit). In this study, Christological dedications, which undoubtedly belong to the Trinitarian type, are discussed separately. This is due to the fact that at the beginning of the research on church dedications, they were discussed within the framework of Trinitarian dedications, but with the development of academic reflection in this area and the increase in the number of churches with such dedications, they began to be discussed separately.

Moving on to a detailed analysis of the types of dedications listed, it should be noted that among the Trinitarian dedications in the Diocese of Rockville Centre, the following can be noted:

Table 2. Types of Trinitarian dedications

No.	Dedication	Number of churches
1	Most Holy Trinity	1
2	Holy Spirit	1
	Total	2

As the table indicates, there are two Trinitarian dedications in the diocese in question. One is the patronage of the Holy Trinity, which refers to a parish in East Hampton established in the early twentieth century. The second Trinitarian patronage is found in the village of New Hyde Park, where the parish of the Holy Spirit was established at the end of the nineteenth century.

The list of dedications of individual parishes in the dioceses with Trinitarian patronage is presented in alphabetical order in the following table:

Table 3. Trinitarian dedications in the Diocese of Rockville Centre

No.	Town	Dedication	Year established
1	East Hampton	Most Holy Trinity	1907
2	New Hyde Park	Holy Spirit	1897

2. CHRISTOLOGICAL PATRONAGE

Another type of dedication identified for the purposes of this study is Christological patronage. In the literature on the subject, it is divided into personal, dogmatic, and evangelical dedications. This division is also applied in this study. There are 13 dedications in the area in question which can be described as Christological. Among the personal Christological dedications, the following can be distinguished:

**Table 4. Personal Christological dedications
in the Diocese of Rockville Centre**

No.	Dedication	Number of churches
1	Christ the King	1
2	Good Shepherd	1
3	Holy Family	1
4	Holy Name of Jesus	1
5	Infant Jesus	1
6	Our Holy Redeemer	1
	Total	6

Of all the dedications, as can be seen in the table, each occurs once. Among the oldest ones are the dedications to Our Holy Redeemer and Infant Jesus (1903). The other four appeared in the second half of the twentieth century, between 1951 and 1970.

Personal Christological patronage applies to the following parishes:

**Table 5. Personal Christological dedications
in the Diocese of Rockville Centre**

No.	Town	Dedication	Year established
1	Commack	Christ the King	1959
2	Freeport	Our Holy Redeemer	1903
3	Hicksville	Holy Family	1951
4	Holbrook	Good Shepherd	1970
5	Port Jefferson	Infant Jesus	1903
6	Woodbury	Holy Name of Jesus	1962

Regarding dogmatic Christological dedications, we can distinguish the following:

**Table 6. Dogmatic Christological dedications
in the Diocese of Rockville Centre**

No.	Dedication	Number of churches
1	Blessed Sacrament	1
2	Corpus Christi	1
3	Resurrection	1
4	Sacred Heart	3
	Total	6

As the table shows, the number of parishes with a dogmatic Christological dedication is the same as the number of those with a personal dedication, although the Sacred Heart dedication appears in the case of three churches. This patronage began to be given in the Catholic Church at the turn of the twentieth century. The first such patronage in the diocese in question was given in 1901 in Cutchogue, another in 1938 in Island Park, and the last in 1952 in North Merrick.

**Table 7. Dogmatic Christological dedications
in the Diocese of Rockville Centre**

No.	Town	Dedication	Year established
1	Cutchogue	Sacred Heart	1901
2	Farmingville	Resurrection	1988
3	Island Park	Sacred Heart	1938
4	Mineola	Corpus Christi	1901
5	North Merrick	Sacred Heart	1952
6	Valley Stream	Blessed Sacrament	1950

As regards evangelical Christological dedications, only one was noted.

**Table 8. Evangelical Christological dedications
in the Diocese of Rockville Centre**

No.	Dedication	Number of churches
1	Holy Cross	1
	Total	1

Dedications related to the mysteries of the life of Jesus Christ are also relatively few and varied in relation to other Catholic dioceses. Among these dedications, one may also distinguish such examples as the Transfiguration of the Lord, the Ascension of the Lord, the Finding of the Holy Cross, and the Exaltation of the Holy Cross. In the case of this diocese, there are no such dedications.

**Table 9. Evangelical Christological dedications
in the Diocese of Rockville Centre**

No.	Parish	Dedication	Year established
1	Nesconset	Holy Cross	1988

3. MARIAN PATRONAGE

The veneration of Mary in the Church began with the Council of Ephesus (431). In the course of time, many churches were dedicated to Her. Until the fourteenth century, churches were given personal titles, without a separate Marian mystery. The Mother of God also plays an important role in the patronage of the churches and parishes of the Diocese of Rockville Centre. Of all the dedications discussed in this study, 33 are dedications to Her. Most of them appear only once. Just under 2.5% of all the names of the parishes under Her patronage are repeated two (4) or three times (2).

Table 10. Marian dedications in the Diocese of Rockville Centre

No.	Dedication	Number of churches
1	Assumption of the BVM	1
2	Holy Name of Mary	1
3	Maria Regina	1
4	Mary Immaculate (Immaculate Conception)	2
5	Notre Dame	1
6	Our Lady of the Miraculous Medal	2
7	Our Lady of Fatima	1
8	Our Lady of Good Counsel	1
9	Our Lady of Grace	1
10	Our Lady of Hope	1
11	Our Lady of Loretto	1
12	Our Lady of Lourdes	3
13	Our Lady of Mercy	1
14	Our Lady of Mount Carmel	1
15	Our Lady of Ostrabrama	1
16	Our Lady of Peace	1
17	Our Lady of Perpetual Help	1
18	Our Lady of Poland	1
19	Our Lady of the Assumption	1
20	Our Lady of the Snow	1
21	Our Lady of Victory	1
22	Our Lady Queen of Martyrs	1
23	Queen of the Most Holy Rosary	2
24	St. Mary	3
25	St. Mary of the Isle	2
	Total	33

In the diocese in question, there are three churches dedicated to St. Mary and to Our Lady of Lourdes. In the case of the St. Mary patronage, they are at the same time among the oldest Marian dedications on Long Island. The dedication to Our Lady of Lourdes, which appears three times, was given to parishes in 1926, 1955, and 1956. As in the case of the dedication to St. Mary, this took place even before the diocese was founded. Churches began to be dedicated to Our Lady of Lourdes in the Catholic Church after the official approval of the apparitions by the Bishop of Tarbes in France in 1862. Undoubtedly, the popularization of this dedication came as a result of the beatification (1925) and canonization (1933) of Bernadette Soubirous (1844–1879), who was the one to whom Our Lady appeared in the Massabielle Grotto in Lourdes, France. These apparitions were also an occasion for the introduction of the dedication of Our Lady of the Immaculate Conception, which occurs twice in the area. They officially began to be used after the dogma of the Immaculate Conception was proclaimed in the Catholic Church in 1854. In the case of the then Diocese of Brooklyn, the first such dedication on Long Island was made relatively late, in 1907, and the next one in the Diocese of Rockville Centre came in 1984.

The dedication to Our Lady of the Miraculous Medal, which also appears twice, came into use in the Church following the beatification (1933) and canonization (1947) of Catherine Labouré (1806–1846). Earlier, on July 23, 1894, the Holy See approved the name “Miraculous Medal” and, at the same time, Pope Leo XIII authorized the annual celebration of the feast of the “Apparition of the Miraculous Medal.” In this case, the dedications to Our Lady of the Miraculous Medal in the present Diocese of Rockville Centre, formerly Diocese of Brooklyn, were used in 1936 and 1937.

The dedication to the Queen of the Holy Rosary also appears twice and was given to parishes in 1919 and 1922. It seems reasonable to suppose that this dedication was used as a result of the activity of Bartholomew Longo (1841–1926), the Apostle of the Rosary.

The last dedication that appears twice is the patronage of Our Lady of the Isle. This is a direct reference to the geographical location of the diocese, which is on an island. The title of Our Lady of the Isle was given by the Bishop of Brooklyn in 1911 and 1918. It is worth noting at this point that the Diocese of Rockville Centre also has a Shrine to Our Lady of the

Island.⁴⁰ However, it is not an independent parish and is therefore not included in this study.⁴¹

The remaining 19 churches have unique dedications. Patronage can be divided according to the criterion of content, which takes into account the various Marian categories: dogmatic dedications, such as the Immaculate Conception of the BVM; evangelical dedications, such as the Visitation of the BVM; devotional dedications, such as Our Lady of the Rosary; dedications associated with Marian privileges, such as the Mother of Mercy; dedications referring to places of worship, such as Our Lady of Lourdes; and dedications associated with special intercessions, such as Our Lady of Poland.

Table 11. Marian dedications in the Diocese of Rockville Centre

No.	Town	Dedication	Year established
1	Bellport	Mary Immaculate	1907
2	Blue Point	Our Lady of the Snow	1920
3	Bridgehampton	Queen Most Holy Rosary	1922
4	Carle Place	Our Lady of Hope	1987
5	Centereach	Assumption of the BVM	1955
6	Centerport	Our Lady Queen of Martyrs	1966
7	Copiague	Our Lady of the Assumption	1929
8	Cutchogue	Our Lady of Ostrabrama	1912

⁴⁰ Diane Ketcham, "About Long Island; A Hilltop for Inspiration," *New York Times*, April 21, 1996, sec. LI, p. 13.

⁴¹ In 1953, Crescenzo and Angelina Vigliotta donated 70 acres of land in Eastport, Long Island, to the Montfort missionaries for a shrine in honor of Holy Mother of God. Then, in 1957, Mr. and Mrs. John Harrison of East Moriches donated "The Rock" and the surrounding land overlooking Moriches Bay. The Shrine of Our Lady of the Isle was founded by the Missionaries of the Company of Mary (Montfort Missionaries) as a center of Marian spirituality and devotion and as a source of renewal of Catholic life in the Diocese of Rockville Centre. The originators of the shrine were Rev. Roger Mary Charest SMM and Rev. Francis Tomai SMM, who in their efforts to promote the rich spirituality of St. Louis de Montfort proposed the original plan for the Shrine of Our Lady Queen of All Hearts, located in East Long Island (Suffolk County). See <https://www.ourladyoftheisland.com/about-2> (accessed February 11, 2022).

Table 11 (continuation)

No.	Town	Dedication	Year established
9	East Islip	St. Mary	1898
10	Floral Park	Our Lady of Victory	1921
11	Hempstead	Our Lady of Loretto	1871
12	Hicksville	Our Lady of Mercy	1953
13	Inwood	Our Lady of Good Counsel	1910
14	Lindenhurst	Our Lady of Perpetual Help	1894
15	Long Beach	St. Mary of the Isle	1918
16	Lynbrook	Our Lady of Peace	1940
17	Malverne	Our Lady of Lourdes	1926
18	Manhasset	St. Mary	1912
19	Manorhaven	Our Lady of Fatima	1948
20	Massapequa Park	Our Lady of Lourdes	1955
21	New Hyde Park	Notre Dame	1941
22	Patchogue	Our Lady of Mount Carmel	1918
23	Point Lookout	Our Lady of the Miraculous Medal	1937
24	Roosevelt	Queen of the Most Holy Rosary	1919
25	Roslyn	St. Mary	1871
26	Seaford	Maria Regina	1955
27	Shelter Island Heights	Our Lady of the Isle	1911
28	Southampton	Our Lady of Poland	1918
29	Valley Stream	Holy Name of Mary	1902
30	West Babylon	Our Lady of Grace	1962
31	West Islip	Our Lady of Lourdes	1956
32	Westhampton Beach	Immaculate Conception	1984
33	Wyandanch	Our Lady of the Miraculous Medal	1936

4. PATRONAGE OF ANGELS

Among the angel patrons, only one type was recorded in the diocese: that of the Archangel Raphael.

Table 12. Dedication to angel patrons in the Diocese of Rockville Centre

No.	Town	Dedication	Year established
1	East Meadow	St. Raphael	1941

5. HAGIOGRAPHICAL PATRONAGE

The most numerous group of patronages are those of saints. Of all the churches in the diocese, 83 are dedicated to the saints and blessed of the Catholic Church. This represents over 62% of all dedications.

Table 13. Types of dedications to the saints of the Catholic Church

No.	Dedication	Number of churches
1	Curé of Ars	1
2	SS. Cyril & Methodius	1
3	SS. Peter & Paul	1
4	SS. Philip & James	1
5	St. Agnes	2
6	St. Aidan	1
7	St. Aloysius	1
8	St. Andrew	1
9	St. Anne	2
10	St. Anthony of Padua	3
11	St. Barnabas the Apostle	1
12	St. Bernard	1
13	St. Boniface Martyr	2

Table 13 (continuation)

No.	Dedication	Number of churches
14	St. Brigid	1
15	St. Catherine of Sienna	1
16	St. Christopher	1
17	St. Dominic	1
18	St. Edward the Confessor	1
19	St. Elizabeth (of Hungary)	1
20	St. Elizabeth Ann Seton	1
21	St. Frances Cabrini	1
22	St. Frances de Chantal	1
23	St. Francis de Sales	1
24	St. Francis of Assisi	1
25	St. Gerard Majella	1
26	St. Gertrude	1
27	St. Hedwig	1
28	St. Hugh of Lincoln	1
29	St. Hyacinth	1
30	St. Ignatius Loyola	1
31	St. Ignatius Martyr	1
32	St. Isidore	1
33	St. James	2
34	St. Joachim	1
35	St. John Nepomucene	1
36	St. John of God	1
37	St. John the Baptist	1
38	St. John the Evangelist	2
39	St. Joseph	6
40	St. Jude	1

Table 13 (continuation)

No.	Dedication	Number of churches
41	St. Kilian	1
42	St. Ladislaus	1
43	St. Lawrence the Martyr	1
44	St. Louis de Montfort	1
45	St. Luke	1
46	St. Margaret of Scotland	1
47	St. Mark	1
48	St. Martha	1
49	St. Martin of Tours	2
50	St. Matthew	1
51	St. Patrick	5
52	St. Paul the Apostle	1
53	St. Peter of Alcantara	1
54	St. Peter the Apostle	1
55	St. Philip Neri	1
56	St. Pius X	1
57	St. Raymond	1
58	St. Rocco	1
59	St. Rosalie	1
60	St. Rose of Lima	1
61	St. Sylvester	1
62	St. Therese of Lisieux	1
63	St. Thomas More	1
64	St. Thomas the Apostle	1
65	St. Vincent de Paul	1
66	St. William the Abbot	1
	Total	83

The most frequently chosen patron saint was St. Joseph. This is not an isolated case: as the Patron Saint of the Church, he is a popular patron of parishes and churches. Three churches under his patronage were built at the end of the nineteenth century (1872, 1877, 1892), two in the early twentieth century (1905, 1910), and one in 1955. The last of the aforementioned churches is also the only one with the attribute of the Worker.

St. Patrick's patronage has been chosen for five churches, motivated by the large population of Irish origin residing on Long Island. It should also be mentioned that St. Patrick's Church in Glen Cove is the oldest church in the present Diocese of Rockville Centre (1856). In the nineteenth century, three more parishes dedicated to St. Patrick were established (1860, 1865, 1883). One was erected in 1952, at the time when it was part of the Diocese of Brooklyn.

St. Anthony of Padua was chosen as patron for three churches. This was in the first half of the twentieth century (1927, 1948, 1951). Each of the following saints has two churches dedicated to them: St. Martin (1898, 1923), St. John the Evangelist (1869, 1903), St. James (1949, 1951), St. Boniface (1858, 1898), St. Anne (1895, 1929), and St. Agnes (1886, 1894). The last of these saints is also the patron of the Cathedral Church in Rockville Centre. Each of the remaining dedications was used for just one church, which makes it possible to note that more than 90% of all hagiographical dedications are used in this way.

Table 14. Detailed list of parishes dedicated to the Saints of the Universal Church

No.	Town	Dedication	Year established
1	Amityville	St. Martin of Tours	1898
2	Babylon	St. Joseph	1877
3	Baldwin	St. Christopher	1915
4	Bay Shore	St. Patrick	1883
5	Bayville	St. Gertrude	1959
6	Bellmore	St. Barnabas the Apostle	1912
7	Bethpage	St. Martin of Tours	1923

Table 14 (continuation)

No.	Town	Dedication	Year established
8	Bohemia	St. John Nepomucene	1919
9	Brentwood	St. Anne	1895
10	Brentwood	St. Luke	1965
11	Brookville	St. Paul the Apostle	1962
12	Cedarhurst	St. Joachim	1894
13	Center Moriches	St. John the Evangelist	1903
14	Central Islip	St. John of God	1904
15	Coram	St. Frances Cabrini	1953
16	Deer Park	SS. Cyril & Methodius	1956
17	Dix Hills	St. Matthew	1965
18	East Northport	St. Anthony of Padua	1951
19	East Patchogue	St. Joseph the Worker	1955
20	East Rockaway	St. Raymond	1909
21	Elmont	St. Boniface	1858
22	Elmont	St. Vincent de Paul	1951
23	Farmingdale	St. Kilian	1896
24	Floral Park	St. Hedwig	1902
25	Franklin Square	St. Catherine of Sienna	1913
26	Garden City	St. Joseph	1905
27	Garden City	St. Anne	1929
28	Glen Cove	St. Patrick	1856
29	Glen Cove	St. Rocco	1937
30	Glen Head	St. Hyacinth	1909
31	Great Neck	St. Aloysius	1876
32	Greenlawn	St. Francis of Assisi	1966
33	Greenport	St. Agnes	1886

Table 14 (continuation)

No.	Town	Dedication	Year established
34	Hampton Bays	St. Rosalie	1904
35	Hauppauge	St. Thomas More	1967
36	Hempstead	St. Ladislaus	1915
37	Hewlett	St. Joseph	1872
38	Hicksville	St. Ignatius Loyola	1872
39	Huntington	St. Patrick	1860
40	Huntington Station	St. Hugh of Lincoln	1913
41	Islip Terrace	St. Peter the Apostle	1962
42	Kings Park	St. Joseph	1892
43	Lake Ronkonkoma	St. Elizabeth Ann Seton	1988
44	Levittown	St. Bernard	1948
45	Long Beach	St. Ignatius Martyr	1926
46	Manorville	SS. Peter & Paul	1912
47	Massapequa	St. Rose of Lima	1952
48	Mastic Beach	St. Jude	1949
49	Medford	St. Sylvester	1948
50	Melville	St. Elizabeth	1962
51	Merrick	Curé of Ars	1926
52	Montauk	St. Therese of Lisieux	1950
53	Northport	St. Philip Neri	1893
54	Oceanside	St. Anthony	1927
55	Oyster Bay	St. Dominic	1895
56	Patchogue	St. Francis de Sales	1879
57	Plainview	St. Pius X	1955
58	Port Jefferson Station	St. Gerard Majella	1968

Table 14 (continuation)

No.	Town	Dedication	Year established
59	Port Washington	St. Peter of Alcantara	1901
60	Riverhead	St. John the Evangelist	1869
61	Riverhead	St. Isidore	1903
62	Rockville Centre	St. Agnes (cathedral)	1894
63	Rocky Point	St. Anthony of Padua	1948
64	Ronkonkoma	St. Joseph	1910
65	Sag Harbor	St. Andrew	1859
66	Sayville	St. Lawrence the Martyr	1895
67	Sea Cliff	St. Boniface Martyr	1898
68	Seaford	St. James	1951
69	Seaford	St. William the Abbot	1928
70	Selden	St. Margaret of Scotland	1948
71	Setauket	St. James	1949
72	Shoreham	St. Mark	1973
73	Smithtown	St. Patrick	1952
74	Sound Beach	St. Louis de Montfort	1971
75	Southold	St. Patrick	1865
76	St. James	SS. Philip & James	1907
77	Syosset	St. Edward the Confessor	1952
78	Uniondale	St. Martha	1949
79	Wading River	St. John the Baptist	1922
80	Wantagh	St. Frances de Chantal	1952
81	West Hempstead	St. Thomas the Apostle	1931
82	Westbury	St. Brigid	1892
83	Williston Park	St. Aidan	1928

6. COLLECTIVE PATRONAGE

Some difficulty in classifying patronage is encountered with regard to parishes with double dedications. There is no rule for giving a double dedication to churches; this often happens due to the existence of earlier historic patrons or churches. Sometimes, they are associated with a locally established worship practice.

Table 15. List of churches dedicated to more than one patron

No.	Town	Dedication	Year established
1	Southampton	Sacred Hearts of Jesus & Mary	1896

As regards such dedications in the diocese of interest, a dogmatic Christological dedication was combined with a Marian one. These patronage names also appear separately as Sacred Heart of Jesus and Sacred Heart of Mary. Of these, only the dedication to the Sacred Heart of Jesus is recorded within the Diocese of Rockville Centre.

7. PATRONS OF PARISHES ESTABLISHED AFTER 1957

It also seems reasonable to list separately the patronages assigned after the foundation of the Diocese of Rockville Centre. As already noted, 21 new parishes were brought into existence between 1957 and 2022, including one university campus with parish rights, which includes 4 universities located within the diocese: Adelphi University (One South Avenue, Garden City, NY 11530-0701), Hofstra University (100 Hofstra University, Hempstead, NY 11549), Long Island University, LIU Post (720 Northern Blvd., Brookville, NY 11548), and Stony Brook University (Frank Melville Jr. Memorial Library, Stony Brook, NY 11794).⁴²

⁴² See <https://www.drvc.org/campus-ministry-directory> (accessed February 4, 2022).

Table 16. Patronage of parishes established in 1957–2022

No.	Parish	Date erected	Patronage
1	Commack	1959	Christ the King
2	Bayville	1959	St. Gertrude
3	Jericho	1962	St. Paul the Apostle
4	Melville	1962	St. Elizabeth
5	North Great River	1962	St. Peter the Apostle
6	West Babylon	1962	Our Lady of Grace
7	Woodbury	1962	Holy Name of Jesus
8	Brentwood	1965	St. Luke
9	Dix Hills	1965	St. Matthew
10	Centerport	1966	Our Lady Queen of Martyrs
11	Greenlawn	1966	St. Francis of Assisi
12	Hauppauge	1967	St. Thomas More
13	Terryville	1968	St. Gerard Majella
14	Holbrook	1970	Good Shepherd
15	Sound Beach	1971	St. Louis de Montfort
16	Campus Parish	1972	<i>No Patron</i>
17	Shoreham	1973	St. Mark
18	Carle Place	1987	Our Lady of Hope
19	Farmingville	1988	Resurrection
20	Lake Ronkonkoma	1988	St. Elizabeth Anne Seton
21	Nesconset	1988	Holy Cross

The most frequently chosen type of patronage was hagiographical patronage (12). There are also three parishes dedicated to Our Lady. Among the newly founded parishes, a Christological invocation occurs five times.

When discussing the names of the churches in the Diocese of Rockville Centre, one can conclude that utmost care was taken in the selection of patrons for the churches both when they were part of the Diocese of Brooklyn and after the separate Diocese of Long Island was established. Consideration was given to the national origin of parishioners⁴³ and to the diversity of dedications.

The material collated and tentatively arranged in the article does not permit far-reaching conclusions regarding the present Diocese of Rockville Centre, which is an heir to the tradition of the Diocese of Brooklyn. It only indicates the types of dedications and their numbers. This study may be an initial step towards further research for the Diocese of Rockville Centre and the Diocese of Brooklyn or other dioceses in the USA.

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⁴³ It is worth mentioning that there are seven "Polish" churches in this diocese. Five of them are dedicated to patrons associated with Poland: Our Lady of Ostrabrama, Our Lady Queen of Poland, St. Hedwig of Silesia, St. Ladislaus, and St. Hyacinth. Currently, due to a decreasing population of Polish origin, several parishes are managed by a neighboring pastor (Cutchogue, Glen Head, Hempstead).

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