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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.

What are the Criteria for a Just War?

By Thomas Griffin

The war in Iran has become the centerpiece of American news since the end of February. Opinions have been fierce in defense of and in opposition to America's involvement with the foreign power. Like so many other examples, politics can become a driving force for gossip and violent speech towards one's enemies.

As followers of Christ, we are called upon to make our relationship with him the center of our lives while also becoming knowledgeable about the guidance of the Catholic Church. For when the Church officially speaks, Jesus himself speaks. Therefore, investigating what the Church says about the concept of a justified war can aid us knowing more about the truth and more about how to navigate such challenging times.

What makes for a just war?

The Catholic tradition, specifically outlined by St. Augustine and St. Thomas Aquinas provides insight. In his section on war in his groundbreaking work, the *Summa Theologiae* (Summary of Theology), Aquinas writes (based on the foundations from Augustine) that there are three criteria to be met for a war to be just.

First, the war must be called by the supreme authority. Whoever has the highest authority and whoever has been given the responsibility to be able to call a war must be the one to sanction it. This might seem obvious but this criterion serves as a reminder that those in power ought to be given respect, even by those who might disagree with their leadership or decision-making.

Second, St. Thomas says that a just cause is required. This is where most cases of consideration for a just war find ambiguity. What does it mean for there to be a just cause exactly? Justice is a human virtue and, as the Catechism of the Catholic Church notes, "the goal of the virtuous life is to become like God" (#1803). Knowing what justice is will more clearly aid us in determining what a just cause looks like:

"Justice is the moral virtue that consists in the constant and firm will to give their due to God and neighbor..Justice toward men disposes one to respect the rights of each and to establish in human relationships the harmony that promotes equity with regard to persons and to the common good. The just man, often mentioned in the Sacred Scriptures, is distinguished by habitual right thinking and the uprightness of his conduct toward his neighbor" (Catechism of the Catholic Church #1807).

To have a just cause for a war would have to mean that it promotes the common good, respects the dignity of the persons involved, and gives the oppressor their due.



The third criterion for a just war is that the one waging war “should have a rightful intention, so that they intend the advancement of good, or the avoidance of evil.” No nation should enter a war for reasons that are not clearly for the protection of or promotion of the good. Entrance into a war should be due to the belief that this will be for the good of those involved.

The Catechism also writes that in a just war, the harm inflicted is proportional to the harm that is to be prevented or extinguished and that there must be a serious possibility of success in winning the war. If the avenue of war will bring about a large amount more destruction and devastation to life than it is preventing or that it is getting rid of, then it is not proportional. If the war is waged against an enemy that is not clearly able to be defeated or if there is no real way that the oppressor can be defeated, then it is not a just war because the outcome is not possible.

Finally, the Church never condones attacks on innocents and non-assailants, even in war. Catholics are not pacifists. We do not believe that one can never commit any harm, even in the case of a just cause. If this were the case, then no one could act in a harmful way towards another - even in the case of self-defense. The actions of war, even those that are preventive measures, must be acted on towards the oppressor - not towards innocent men, women and children.

All of the above serves as food for thought when engaging in dialogue with others about the war in Iran. However, it also serves as a way to consider one’s own actions. For, none of us is able to start or end a war. But we are called upon to guard our words towards others and our actions towards our neighbors. Perhaps, the criteria above can be utilized in helpful ways when discerning how we talk to those we have issues with in our families or at our workplaces.

They ultimately serve as an invitation to consider how we live out justice and peace in our own lives so that we can serve God above everything else.

Thomas Griffin is founder and editor-in-chief of the Empty Tomb Project.





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Gaining Joy in the Ordinary

By Mary Molloy

As a person prone to worry, I find it difficult to remain present to my current circumstances. I am often pulled toward distractions of future plans, the unknown, hunger, the next thing, the right next choice, and countless other worries. In some ways, this tendency can make me proactive in work and planning ahead, but in prayer and relationships it often leads to a lack of presence in the here and now in meaningful ways. I notice this most when I try to pray. This past Lent, I attempted to pray the Rosary more often and would use my morning commute to play it in the car and pray along. Most mornings, by the end of the first Hail Mary, my mind was completely elsewhere, and I had missed nearly the entirety of the Rosary, caught up in my own thoughts and worries rather than being present to God or even to my own heart.

I recently shared this struggle with distractions in prayer with a priest. I rambled for some time about the different stresses and things that pull at my attention whenever I try to enter into prayer, and he said something to me that changed my perspective: "Live your life, the present moment, deeply." I had not been expecting that response, but as I sat with it, I began to realize that to live life deeply is to live with delight and true joy. Whether it is my daily tasks, prayer time, Adoration, coffee with a friend, or even a laborious task at work, all of it can become a moment to encounter Christ and be grateful for this moment.

The hidden life of Jesus, Mary, and Joseph while Jesus was growing up has always intrigued me. The more I have prayed with it and read different theologians' reflections on it, the more I have come to realize that the majority of Jesus' earthly life was spent delighting deeply in the ordinary. Love reveals itself through ordinary moments: being with a friend or family member in their anxiety, lulling babies to sleep, or listening patiently to stories from elderly friends and family members that we may be hearing for the fiftieth time, even though to them it feels like the very first. All of these seemingly "boring" moments are opportunities to delight in the presence of others and, most importantly, in the presence of God.

The Catechism of the Catholic Church (#2730), refers to this type of living as vigilance of heart:

"The battle against the possessive and dominating self requires vigilance, sobriety of heart. When Jesus insists on vigilance, he always relates it to himself, to his coming on the last day and every day: today. The bridegroom comes in the middle of the night; the light that must not be extinguished is that of faith: 'Come,' my heart says, 'seek his face!'"

Living life deeply with a vigilant heart means living from within the heart of Jesus and delighting in ordinary moments because it is there that God is present and dwelling within us. In our relationships with friends and family, it is often the ordinary moments where we truly rest in being known and loved. How many memories have been made simply through cooking and eating together, sharing the joys and sorrows of the day?

In a homily from May 2022, Pope Francis gives us this exhortation that to live deeply is to live a life of love: “In practice, what does it mean to live this love? Before giving us this commandment, Jesus had washed the disciples’ feet; then, after giving it, he gave himself up to the wood of the cross. To love means this: to serve and to give one’s life...”

Serving and giving one’s life is not primarily about the big moments; the proposal, the vacation, the promotion. It is about the daily acts of sacrifice and enjoyment taken in others. Jesus models this beautifully throughout the Gospels, first in the hidden life of the Holy Family and then in his encounters throughout Scripture. He delights to be with fishermen, to share meals with outcasts, and to stop for conversations with those longing to be seen along roadsides and at wells.

To live life deeply is to live with a heart immersed in love for God and neighbor, where my neighbor’s joys and sorrows enter into my own heart and I seek to serve them because Christ himself is present in them: “What you do to the least of these, you do unto me” (Matthew 25:40). When I enter deeply into the place within my heart where God dwells and keep my gaze fixed on Him, I begin to see the security and refuge that can never be shaken. From there, I can go out to my neighbor and invite them into that same peace found in living daily life from the heart.

At the end of his homily in May 2022, Pope Francis summed this up beautifully:

“To serve the Gospel and our brothers and sisters, to offer our lives without expecting anything in return, any worldly glory: this is our calling... The path of holiness is not barred; it is universal and it starts with Baptism. Let us strive to follow it, for each of us is called to holiness, to a form of holiness all our own. Holiness is always ‘original,’ as Blessed Carlo Acutis used to say: it is not a photocopy, but an ‘original,’ mine, yours, all of ours. It is uniquely our own. Truly, the Lord has a plan of love for everyone. He has a dream for your life, for my life, for the life of each of us. What else can I say? Pursue that dream with joy.”

So, let us live from the heart in every moment, living the Gospel in the boring times, the sad times, and the joyful times, so that we may come to know what it truly means to live deeply and to love well - to make God’s dream for our life, a reality

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.





Made for True Freedom

By JT Parker

"It is for freedom that Christ has set us free" (Gal 5:1)

If you asked this to me my sophomore year of high school, I probably would have responded with something like "What the heck does that really mean? I can't do what I want when I want. The Church tells me not to do a lot of things. How can this actually be true? Aren't these rules about controlling us, not setting us free?"

At this point in my life, I was deeply insecure, anxious, depressed, and wrestling with serious habitual sin. How could Jesus want freedom for me? If he did, why wasn't I becoming free?

Fast forward to my junior year of high school. I was on a weekend retreat out in the Pennsylvania mountains. No phone, no clock, no immediate responsibilities, just myself, my friends, our leaders, and God. Days of talks on God's love, the personal witness of mentors and friends, free time surrounded by beauty - all of it gave me the space to breathe. To be open to God's voice.

On Saturday night, the retreatants walked into a simple but beautiful, candlelit lodge. In the loft was an altar - it was time for adoration. I knew that the Eucharist was supposed to be Jesus. I sort of believed it. But I had never really personally encountered the love of God. Tonight would be different.

As the priest placed Jesus into the center of the shining monstrance, something new happened. Emanating from this small white host was a tangible, powerful, and personal love. I was overwhelmed with His Love. I felt that I was enough for God. That He really knew me. That He even knew my sins and all the pain that I had caused others. Yet, I was still loved by Him completely. It was a tender love. A love that says "I delight in you because you are you. Nothing you do could ever change that." I felt free. Free from insecurity. Free from the weight of carrying life's burdens on my own. Free to be myself.

This experience fundamentally changed who I am and has helped me to understand what type of freedom Jesus offers us. It is not the freedom to do whatever we want. It is not freedom from pain and suffering. It is the freedom that comes from being seen, known, loved, and secure. It is the freedom of being a beloved child. "See what love the Father has given us, that we should be called children of God; and so we are." (1 John 3:1)

Often when I pray, I beg God to change the circumstances of my life. "Please take away my suffering. The pain feels too much. Take away these heavy crosses." But slowly, over time, I am learning to see that God wants something more for us. He invites us to be the type of people that have true freedom, peace and joy even amidst suffering.

Which is better? To be a person who is always freed from suffering? Or to be a person who feels peace, joy, and love even within suffering? I want to be the second because I want to be capable of great things and great love. And God wants that same thing for us because it is choosing love within suffering that makes us like Christ.

So how do we grow in this interior freedom of heart? We must persevere in three things: Daily personal prayer, frequent reception of the Eucharist (Sundays at a minimum), and regular confession. You don't need to be a saint already to do these things. You can begin today. If we persevere, God will take care of the rest. Suffering will remain in your life. However, joy will grow, freedom will grow, and love will grow.

By persevering in these three things, over time you will experience for yourself the Goodness and Love of Jesus. We will begin to "Taste and see that the Lord is good" (Ps 34:8) that He Loves us, and that we can trust Him in everything. It is God's love that frees us! I invite you today to make three small resolutions for growing in prayer, reception of the Eucharist, and regular confession. Sit down right after reading this and make three goals. Tell a spouse or a friend your goals. You won't regret it!

Lord Jesus Christ, be our refuge. Lead us to the freedom of heart that we long for!

"For God alone my soul waits in silence, for my hope is from him. He only is my rock and my salvation, my fortress; I shall not be shaken. On God rests my deliverance and my honor; my mighty rock, my refuge is God" (Psalm 62:5-7)

JT Parker is a husband and father of 3. He received his MA in Moral Theology in 2021. JT lives on Long Island and is the founder of Five Loaves Ministries, a Catholic ministry that helps young people encounter, receive, and respond to the love of God.





Prayer and Proclamation

By David McWilliams

I have found that writing has truly aided me in more deeply understanding who God is and who He is calling me to be. My first written article was for the September '25 Empty Tomb Project issue. I am deeply grateful to Thomas Griffin, the founder and editor, for this amazing magazine which helps deliver God's message and power to so many people.

For more than two years, God has placed me on an incredible journey. The beginning of this journey had to do with me realizing my desperate desire for and need for God. That sprang me on a pilgrimage into the heart of God. Since then, I have spent thousands of hours reading and investigating Scripture and religious texts as well as listening to reflections on the faith through podcasts and other platforms. This was all rooted in a desire to find answers on my personal trek towards God.

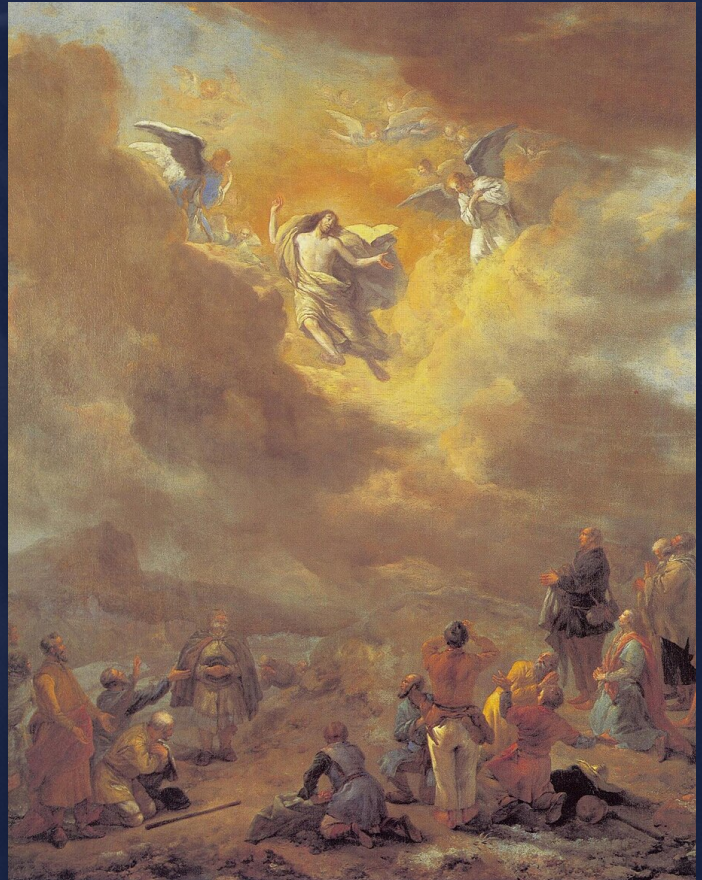
A major factor in the deepening of my relationship with God and my knowledge about the faith has been the Hallow app. Hallow is a prayer app that was created and launched by Alex Jones in 2018. It contains more than 10,000 audio-guided prayer meditations and resources. The goal of the app is to bring people into a deeper relationship with God by helping them build a daily prayer life. They appear to be accomplishing this lofty goal as they just eclipsed over 1 billion prayers completed over 150 countries.

Praying with Hallow and learning more about the Bible in particular and our faith in general, has led me to be convinced of several truths. First, Jesus is God. For me, the passages in Scripture that depict the relationship between Jesus and the Father provide depth to what it means to be in relationship with the living God today. He simply desires to be with His children.

Second, evil is real. Satan seeks to divide us and sow doubt about our belief and trust in Christ. This is something we must always be vigilant about. I am sure that it is the role of the disciple to tell everyone they possibly can (based on one's resources and talents) about the truth of Christ. That is something I continue to discern how to do in the best way possible. What I have found as critically important is to speak to others about one's faith and to gather together with people who are also seeking to spread the gospel. This has fortified my faith and strengthened my desire to proclaim that Jesus is God.

This group (IEP: Inherit Eternity Praying) has also been the springboard for a new initiative that we are beginning. More information is available in the ad in this month's issue. Our goal is to be rooted in prayer and bring people together to spread the message of the love of our God because nothing else is more important.

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.





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Being Formed by Time

By Mike Schramm

Perhaps it has become cliché to say “there is nothing ordinary about Ordinary Time!” While this is true, the statement itself must be coupled with the reason why this ordered, regular life of the Church is more than merely mundane. Part of this understanding requires a mindset change on our part. We can choose to see the everyday life of faith as infused with transforming grace. However, there must also be something inherent in the Catholic faith itself in order for this change to be authentic. This change is built into the way the Church understands time and how it incorporates its liturgy into our calendar.

Mystagogy

Mystagogy typically refers to the time period for newly baptized Christians just after Easter. Leading up to their baptism, they have been prevented from accessing the deeper mysteries of the faith, which we more commonly refer to today as the Sacraments. Before their baptism at Easter, catechumens would actually be ushered out of the worship space itself during the transition from the Liturgy of the Word and the Liturgy of the Eucharist. This was to protect the soon-to-be-consecrated sacred species as well as uphold their sanctity. It also followed from St. Paul’s admonition to avoid eating and drinking judgement upon oneself because one has not discerned the Body and Blood of Christ (1 Corinthians 11:27–29). The earliest, post-biblical Christian document of this practice is the *Didache*, which also called upon Christians to prevent anyone but “they who have been baptized” to participate in “your Thanksgiving” (chapter 9). After their baptism, these new Christians could now fully experience the mysteries of the faith in the liturgy. This called for a deeper participation in the life of the Church. This life would continue for the entire Easter season until Pentecost seven weeks later. As Christians, either newly sacramentalized or from the cradle, we are called to continue this deepening of the spiritual life even beyond the Easter season into Ordinary Time.

Time Is Not Ordinary

One of the distinctive elements of the “Christian view” of reality includes a unique view of history. The pagan view of history, and often the post-Christian, modern view, reflects a cyclical understanding with no progress. The Christian view of history recognizes the similarity that may occur between ages of human history, being that each era of human history is united by humans with the same human nature, but also sees that history both already has built, and continues to build, toward some defining event.

Christians understand the first defining event of history to be the Incarnation. Every moment of human existence, beginning with the Fall of Adam and Eve, was a preparation for the Incarnation of God the Son. This includes both biblical and secular history as all Creation is fulfilled in Christ. The second defining event of history for Christians is the return of Christ at the end of time. Like the build up to the Incarnation, now every moment in human history is

both a reaching back to draw from the living water of Christ and looking forward to his return. Like the prophets of the Old Testament would reach back to the covenant promises God made to Abraham and Moses in order to point Israel to the forthcoming Messiah, so now does the Church reach back to the Incarnation in order to prepare God's people for Christ's return.

"Ordinary" Feast Days

While every Mass is an opportunity to enter completely into the mystery of Christ because of the Eucharist, there are specific feast days that point one to the deepest recesses of the Christian faith. One finds many of these feasts during the liturgical season of Ordinary Time. The Sunday after Pentecost gives us the deepest mystery of the faith, the feast of the Most Holy Trinity. Here, we are called to contemplate God's nature beyond what we can know by reason, but what only He could have revealed.

From this, we also have the feast of the Most Holy Body and Blood of the Lord, which is the deepest mystery of our physical senses, that the substance of bread and wine become the Body and Blood of Christ (Corpus Christi). While the latter feast proceeds from the former, our experience of the Eucharist is meant to draw us more deeply into the mystery of the Trinity. Another feast of Ordinary Time that follows closely from Corpus Christi is the feast of the Most Sacred Heart of Jesus. Like Corpus Christi flows from the Trinity, so too does the Most Sacred Heart, a physical image that illustrates the reality of God's love offered in the Eucharist, flows from Corpus Christi.

Further Up and Further In

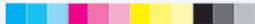
In contrast to the secular view of history, the Church reconciles its apparent repetition by posing that history is actually spiraling upward toward God. It repeats, but still moves forward. Because time was created by God and for God, it also moves toward its final cause upward. We, as made in God's image and likeness, are called to cooperate with this movement in our actions. This includes our moral actions, to imitate God's love for others, as well as our liturgical actions. The Church, in her wisdom, gives us many such opportunities for this movement. Following them intentionally will enable us to move further up to God in the process.

Mike Schramm is a theology and philosophy teacher living in southeastern Minnesota with his wife and seven children. He also is the managing editor of The Journal of Absolute Truth. You can also find his writing at Busted Halo, Deep Down Things, Catholic Insight, Catholic Exchange, and the Voyage Comics Blog.



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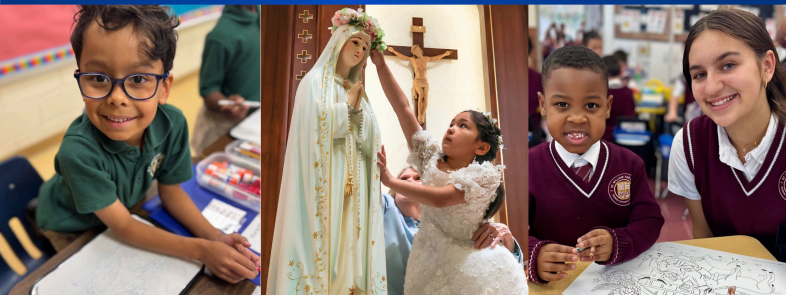
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