

**LITURGIES FOR THE THIRTY-FIRST
WEEK IN ORDINARY TIME AND THE
THIRTY-SECOND SUNDAY IN
ORDINARY TIME**

NOVEMBER 6 - 12, 2023

Monday, 11/6 † Weekday

6pm: Jamieson (Birthday)

Tuesday, 11/7 † Weekday

8am: Nate

11am: A.S.- Living Members of All Saints Sodality

Wednesday, 11/8 † Weekday

9am: A.S. Peggy Daly by Sister, Mary

6pm: Annette

**Thursday, 11/9 † The Dedication of the Lateran
Basilica**

8am: Liz

9am: A.S.

**Friday, 11/10 † Saint Leo the Great, Pope and
Doctor of the Church**

8am: Roberta McKendry by Family

9am: A.S.

Saturday, 11/11 † Saint Martin of Tours, Bishop

8:30am: Aiden

**Saturday, 11/11 † Vigil, Thirty-Second Sunday in
Ordinary Time**

4:30pm: Bentley Richie (birthday) by Larry & Sharon
Richie

**Sunday, 11/12 † Thirty-Second Sunday in
Ordinary Time**

7:30am: John Okeley by Family

9am: A. S. Erik (Birthday) by Great Grandma

11am: Sherry Jorzak by Thomas Jorzak Family

This week at SS. C & M & All Saints

Tues., Nov. 7 – 11am – All Saints Mass followed by
Ladies Sodality Meeting

Wed., Nov 8 – 6:30pm – Parish Council, Rectory

Thurs., Nov. 9– 2:15pm – Legion of Mary

Thurs., Nov. 9– 4pm – Our Lady of Perpetual Help

Thurs., Nov. 9 – 7pm – Mens Group, All Saints

Sun., Nov. 12 – 9:30am – Religious Education

Don't forget the Knights of Columbus Turkey dinner this Sunday, November 5th. The dinner will take place from 11am until sold out. Tickets \$15.00 and will be carry out only from the church parlor.

CSA UPDATE: The 2023 CSA campaign is winding down. For those who have chosen to make payments, the final payment is due by the end of the year. So far, we have collected \$16,180 of the \$16,680 pledged. We are on track to receive a rebate of nearly \$4,000. Thank you, thank you, thank you to our generous parishioners! We can always count on you!

Veterans Day originated as "Armistice Day" on Nov. 11, 1919, the first anniversary of the end of World War I. Congress passed a resolution in 1926 making it an annual observance, and it became a national holiday in 1938. Sixteen years later, then-President Dwight D. Eisenhower signed legislation changing the name to Veterans Day to honor all those who served their country during war or peacetime. On this day, the nation honors military veterans — living and dead — with parades and other observances across the country and a ceremony at the Tomb of the Unknown Soldier at Arlington National Cemetery in Virginia. Veteran's Day celebration 11/10.23.

Dear Padre

November 5, 2023

I would like to do more spiritual reading, but everything I've tried is either over my head or too sweet and pious for me. Do you have suggestions for any down-to-earth authors?

You might try reading shorter works. More is not necessarily better. Consider several publications available at Liguori.org. *In My Own Words* is a series of books that gathers excerpts from different authors: Dorothy Day, Sr. Thea Bowman, Pope St. John Paul II, and others. Also consider the *Wisdom* series for Advent and Christmas or Lent and Easter. These include the writings of ancients and a few more current authors like Pope Francis, Henri Nouwen, and Thomas Merton. *Daybreaks* for Advent and Lent are booklets of short meditations for each day of each season. *Catholic Update*, a four-page newsletter from Liguori, features in-depth articles on contemporary topics written by expert authors.

C. S. Lewis was a prolific and popular Christian author. His *Mere Christianity* is practical and informative. *A Grief Observed* is a beautiful meditation for those who have lost someone dear to them, as is Henri Nouwen's *In Memoriam*. Merton's *New Seeds of Contemplation* has inspired readers since it was first published in 1949.

Finally, the best place to start might be the Gospel of Mark—not to study or analyze. Rather, read it just to get to know Jesus a little better. ●

The Redemptorists / DearPadre.org

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Good News!

November 5, 2023

Thirty-first Sunday in Ordinary Time (A)

Malachi 1:14b-2:2b, 8-10 /

1 Thessalonians 2:7b-9, 13 / Matthew 23:1-12

FR. JOSEPH JUKNIALIS

In July 2013, as part of a visit to Brazil, Pope Francis met with the Latin American conference of bishops. Speaking informally, bishop to bishops, he said, "At times we lose people because they don't understand what we are saying, because we have forgotten the language of simplicity and import an intellectualism foreign to our people."

I thought about how his words could be applied in my parish, so one Sunday I asked the people in the pews what they looked for from the Church. I was impressed and touched by their answers: wisdom to make their way through life; where and how to find God; a desire to be treated like adults; compassion for themselves and for others; guidance to reach out to the needy in society; a link between faith and life; a place to find some peace and quiet; wisdom for the political process. It was a list by which we who lead need to examine our consciences.

The charge from Pope Francis is to be a Church that speaks to people where they are with the words of everyday life. We look for wisdom that enables us to become our best selves. And that is what healthy religion is about: to guide rather than to control; to inspire rather than to shame; to participate fully rather than to simply "pray, pay, and obey." ●

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In the Gospel today, we hear the good news that when we keep our focus on God and serve one another, God exalts us!

As you place your gift with the Society of St. Vincent de Paul, please say a special prayer for the poor who have no one to pray for them.

The world celebrates people in the spotlight and those who have the most of everything. We think celebrity, money and possessions is the key to happiness. Yet, our world is filled with more loneliness, anxiety and depression than ever before. The key to a happy life is relationship. Relationship with God and each other. Trust is the foundation of any good relationship and humility is the seed of trust.

SS. CYRIL & METHODIUS CATHOLIC CHURCH ALL SOULS MASS REMEMBRANCE 2023

In Loving Memory

By

Dziura Family, Trzop Family, Polak Family, Lukaszczyk Family,
Buzek Family

Christopher & Violetta Trzop

Deceased members of the Kida, Zysk and Eby Families

Donna Kida

Deceased members of the Fula family

Mr. & Mrs. M.E. Fula

Deceased of Mosher & Materna Families

Shirley Mosher

Deceased members of the Pletka & Kaminski Families,
Joyce & Cecilia Bowman

Donald & Mary Bowman

Joseph M. Healy, Louise Ann Garbaciak & Jennie Healy.

Mary Healy

Opal & Mitchell Mann, Thomas Roe & Roger Runk

Bob & Kim Alva

Mr. Neftalie Alva, Sr., Mr. & Mrs. Selso Guterrez, Thomas Roe

Mrs. Guadalupe Alva

Deceased of Okeley & Franscoviak Families, John Johnson

Bob & Peg Okeley

Cyril, Alice & Chris Dolezal

Ken & Sue Dolezal

Deceased of Lippelt & Skronski Families

Frank & Evelyn Skronski

David Vessely, Deceased of Vessely Family

Laura Vessely

Deceased of the Beatty, Fary, Haugh & Scherer Families Families

Ed & Joan Beatty

Venture Pacilio & Patricia Miller

Marilyn Pacilio

Katherine & Frank Landato, Jack, Helen & Fred Bertucci

Janet Landato

Deceased of Jachim & James Families

Sharon James

Eberhart & Endro Families

Pat Eberhart

Deceased of the Skronski Family

Norbert Skronski

Albina, Jan, Katakyna Partyka, Bolestawa, Jan & Henry Koc,
Anna & Thomas Sokal

Mr. & Mrs. Jesse Koc

ALL SAINTS CATHOLIC CHURCH ALL SOULS MASS REMEMBRANCE 2023

In Loving Memory

By

Rocha, Mozzi & Brown Families	Allen & Soleda Brown
John & Emma Bobek, Joseph & Agnes Pojeta, Joseph Vlach Family, Anna Laga, Zdenka Tillotson	John & Vera Bobek
The Roper Family, Stacy Deem	Jim & Lori Roper
Harry Owen, Kelley Bybee, Jerry Wade & Emil Krampen	Mike & Cindy Owen
Thomas, Jr. Linda, Lillian Potempa & Lottie Johnson	Chester & Peg Potempa
Stalbaum Family	Dave Stalbaum
For the Benson, Sickler, Sebasky, Swiontek & Boyd Families	Joan Sickler
Robert & Rita Rozhon, Jim, Catherine & Burnell Kersting & Emily Rajczyk	Phyllis Rozhon
The Torsell & McCulley Families	M/M Tom Torsell
Deceased members of the Cushing Family, Gerald Cushing, Jr.	Gerald Cushing
James & Arlene Nevroske, Al & Pat Goin & Father Spranger	Kevin & Pat Goin
John & Agnes Lukac	John & Claudia Lukac
Edward Sienkowski, Sr., Mary, Josephine & Albert Sienkowski, Joseph & James Zolenka, Sherry Katchel	Edward Sienkowski
Joseph E. Smolek, Richard L. Smolek	Betty Travis

Msgr. Robert J. Batule

Russell Shaw and David Byers, *Revitalizing Catholicism in America* (Our Sunday Visitor, 2023)

Authors Russell Shaw and David Byers in their new book *Revitalizing Catholicism in America* (Our Sunday Visitor, 2023) present evidence for the nation's largest religious body to be in a decline. To revitalize Catholicism in America, they say, we must start with what is true (doctrinally and otherwise) and also to examine Catholicism's relation to the broader culture. How does this impact the Church too? Telling the truth about Catholicism in America involves admitting that things have not gone well in large sectors of ecclesial life from one end of our country to the other. Take, for example, the Sacrament of Baptism. Shaw and Byers cite the statistics on infant baptism, comparing 1970 with 2019. During that nearly fifty-year stretch, infant baptisms dropped from 1.089 million to 582,331—a decline of fifty percent! The decline was even greater for the Sacrament of Holy Matrimony. In 1970, there were 426,309 Catholic marriages; in 2019, there were but 137,885—a fall-off of more than seventy-five percent! Meanwhile, the total Catholic population in the United States grew from 54.1 million to 72.4 million in that same period of comparison.

Along with statistics on Baptism and Marriage, Shaw and Byers offer statistics on Mass attendance, priestly ordinations, enrollment in Catholic schools and a few other indices or barometers of Catholic life. In every area, the Church has lost ground (in the 1970s and 80s not that much but with faster and faster acceleration after that). The cause of so much ground being lost? Without a doubt it is secularism. To put a finer point on it though, Shaw and Byers maintain that the decline has occurred because instead of evangelizing the secular culture, Catholics were instead evangelized by the secular culture. (p. 33)

Secularization also obviously raises the issue of assimilation. How much assimilation can there be for Catholics before the faith is chiseled away partly or wholly? We can begin to answer that question by saying a fair amount or even a large amount provided the Catholic subculture remains intact. And for a while it did in America. The Catholic subculture acted as a kind of cellular membrane—allowing in to the body or organism things judged not detrimental to Catholicism and holding at bay other things considered threatening to the faith. This approach of selective permeability worked well when immigration levels from Europe were high and religious solidarity helped to buffet Catholics against any isolation stemming from prejudice and discrimination. The massive influence of American culture however and its ability to confer or withhold prestige and status according to *alma mater* (the Ivy League colleges and a handful of other schools), its promotion of enviable professional accomplishments (especially in law, the professoriate and in business) and the ambition of having a home address in suburbia (not far from cities like New York, Washington, D.C. and some other urban areas) have proven too much for the plausibility of the Catholic subculture. Shaw and Byers put it this way: "[T]he failure—or inability—of Church institutions to offer sufficiently persuasive grounds for remaining attached to Catholicism in the face of serious inducements to disaffiliate" (p. 38) helped bring about a collapse of the Catholic subculture.

Serious inducements to disaffiliate, as Shaw and Byers note above, and hostility. "Except for the abuse of Blacks and Indians," Shaw and Byers write, "there is little if anything in American history to compare with the outpouring of hostility and contempt lately directed at Catholics and other Christians by Hollywood, major news organiza-

tions, and even secular academic institutions." (p. 48) And what is behind this hostility? Shaw and Byers cite Mary Eberstadt whose books include *Adam and Eve after the Pill* (2012), *It's Dangerous to Believe* (2016) and *Adam and Eve after the Pill, Revisited* (2023). She, among a host of commentators, holds the position that opposition to the Sexual Revolution has engendered the hostility being directed at Catholics and some other Christians. It is good to recall here that Catholics and other Christians who oppose the Sexual Revolution are *minorities themselves* among the baptized. And, further, they *practice the faith* with an ardor not usually observed in other adherents. Important too is that the Catholic Church has not officially abandoned pre-Sexual Revolution positions in exchange for "better press" and more favorable treatment from the ruling elites.

The question is always going to be then: What are believing and practicing Catholics supposed to do? Shaw and Byers identify three stances (or "versions" as Shaw and Byers call them) which can be adopted. The first is basically not to do anything because at some unknown point in the future the decline will level off. The second is known in some circles as the Benedict Option, keeping in mind the title of Rod Dreher's book (2017) and obviously before that, Saint Benedict (480 – 547). This second stance is effectively a retreat or withdrawal from the culture. The third stance is what the authors call new communities for a new Catholic subculture. The emphasis with the third stance is on evangelization, what our authors consider "an irreplaceable element of Catholic identity." (p. 59) The third stance, by the way, is what Shaw and Byers favor. H. Richard Niebuhr (1894 – 1962) offered something akin to these stances or versions in his landmark book *Christ and Culture* (1951), wherein

the American Protestant theologian discussed various typologies in relation to the interaction of faith and culture.

The last major part of the book is the authors setting forth a way for the revitalization of the Church in America to happen. It consists of nine "action points" or recommendations to implement. For the record, I mention each one here: (1) heed the universal call to holiness; (2) discern, accept and live out your personal vocation; (3) rid yourself of ways of thinking and acting that smack of clericalism; (4) do your bit to build the new Catholic subculture; (5) encourage and contribute to a new apologetics; (6) do apostolate; (7) be an evangelizer; (8) do your part in promoting and practicing shared responsibility; (9) insist on accountability, and practice it yourself.

Let me say that all nine "action points" or recommendations are consistent with what Shaw and Byers present throughout their short volume. Next, I want to add that it is unlike some other offerings on the market which call for the Church to change her doctrine and discipline. Faithful Catholics will be pleased with a book by two authors who want only for the Church to breathe again with the fresh air of faith. For that to happen, we cannot continue to ingest the toxic fumes of a culture turned in on itself, and with more and more antipathy for Catholicism.

The effort to breathe again with the fresh air of faith will take enormous resolve and an extraordinary amount of work by clergy and lay people alike. This review referenced statistics at the start; I wish to offer a few more words about how to read pastoral statistics. Having gone through a period in the 1970s and 80s when many were heard to say, "We're not concerned about numbers," now we are deeply concerned about them. And for good reason. Without numbers and substantiated data, we are unable to exercise a necessary and sustained stewardship for the future. At some point, then, the Catholic Church may hardly be recognizable as the Church of the

Acts of the Apostles wherein growth and holiness are real and evident to the eye. Indeed, it is growth through holiness that puts to the lie the wry observation of Ralph Martin quoted by Shaw and Byers: "Business as usual [is] going out of business." (p. 36) If the Church were a business, her numbers now would be on par with Bud Light's after its recent disastrous marketing campaign using Dylan Mulvaney.

"Faithful Catholics will be pleased with a book by two authors who want only for the Church to breathe again with the fresh air of faith."

Statistics are important to the Church for they give us a first look at what is happening to life in the Spirit. They obviously don't tell us the whole story. But they begin to give us snapshots of whether or not the Catholic faith is being passed on generationally. Shaw and Byers are convinced that the Catholic faith is not being transmitted even by the once vaunted Catholic school system. They write that "[l]arge numbers of American Catholic children and young people now receive little or no formation in the Faith, with the predictable result of ignorance of what the Church teaches and carelessness in religious practice—supposing that these kids practice at all, as many do not." (p. 63) On this point of religious illiteracy leading to non-practice of the Catholic faith, Shaw and Byers cite the published work of Christian Smith and Amy Adamczyk in a volume entitled *Handing Down the Faith* (2021). Smith and Adamczyk place the blame on parents for raising their own children to be so intellectually ignorant of the Faith and to be so unserious about practicing it. As a way of attempting to remedy this grave pastoral problem, Smith and Adamczyk advise that parents who have "clear and implemented life standards and expectations for their children" and express these "with expressive emotional warmth and relational bonding" (p. 65) are in the best position to see that an "effective religious transmission" (p. 66)

takes place.

Well, is there any good news the horizon, you might be wondering. Yes, there is—but in the form of small seeds. Homeschooling, classical academies do not have long histories on the American scene but already have demonstrated that they are a kind of leaver the world. There are also those educational institutions which make grade and make it into the Cardinal Newman Guide. Making that list authentically Catholic schools is institutional equivalent of what Christian Smith and Adamczyk counsel parents at home. Schools that have "clear and implemented life standards and expectations" for their students are the best environment for the Faith to take root and grow in the lives of young Catholics.

As a country, we seem to be having a lot of trouble right now with "clear and implemented life standards and expectations." This traceable, I think, to the increasingly widespread denial of truth and norms for living and loving in our culture. We see too the hideousness of wanting to quash the "emotional warmth and relational bonding," trust, that is, that ought to exist between parents and their children by third parties who fancy themselves as enlightened educators.

As we learned during the pandemic, live streaming Masses is the way to encounter the Lord in His Church as we ought—much more can it revitalize Catholicism in America. What it comes down to is what Shaw and Byers say about maintaining a Catholic subculture. It's a matter of existential faith. Do you believe? Do you believe that Catholicism is true? If so, embrace the Faith. For hearing and understanding the word, you will bear fruit and yield a hundred or sixty thirtyfold. (cf. Matt 13:23)

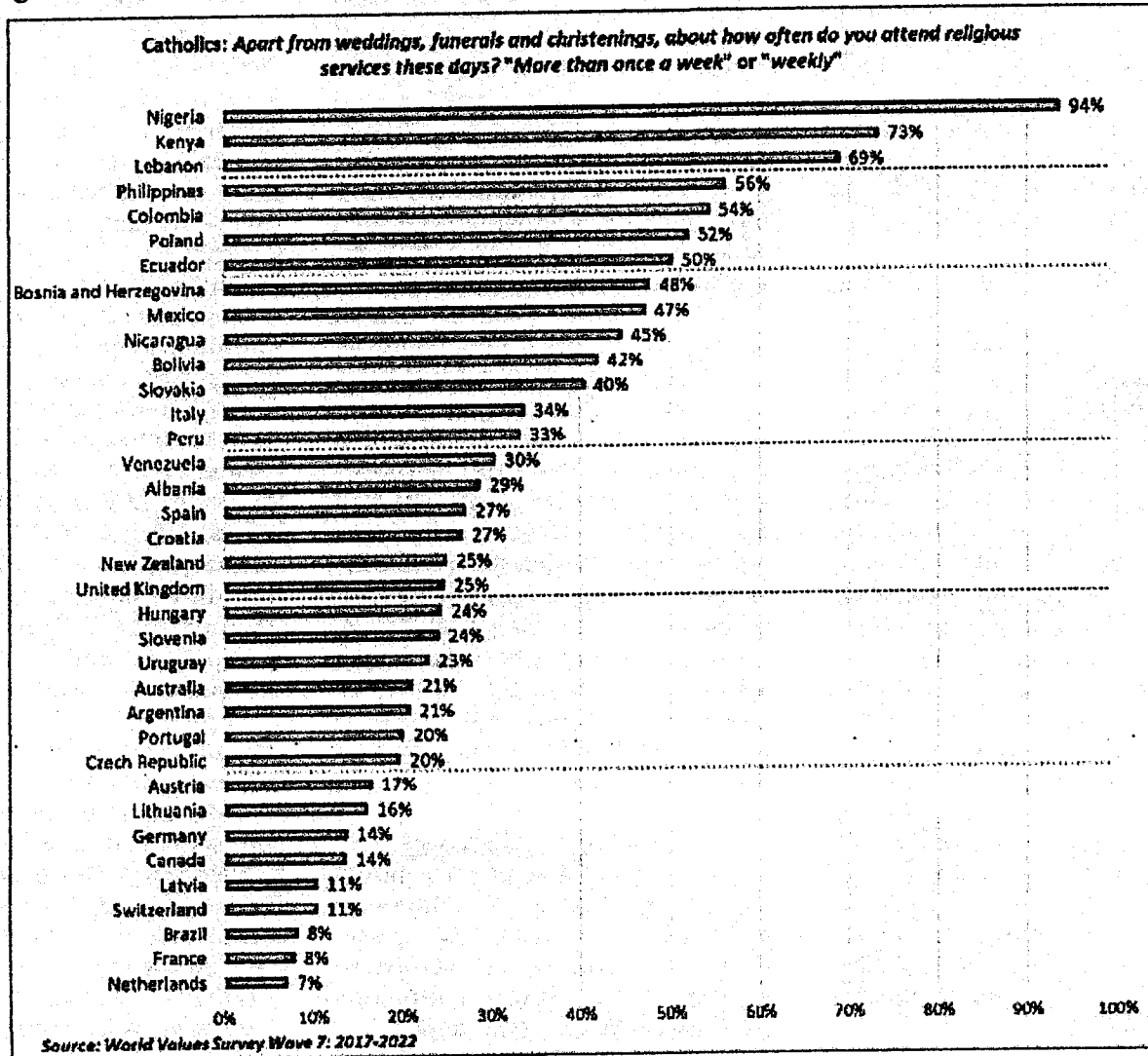
Msr. Robert J. Batule is a priest of the Diocese of Rockville Centre. He is the Pastor of Saint Margaret Selden, New York. He is a member of the Board of Directors of the Catholic League.

ORTHODOX V. HETERODOX REPORT

Time and again, commentators have observed that Catholic communities that adhere to the orthodoxies of the faith tend to flourish while those that embrace heterodoxies usually diminish. Below are several examples that highlight this trend.

Mass Attendance Globally

As seen on the chart below from the Center for Applied Research in the Apostolate (CARA), major discrepancies exist between how well Catholics attend Mass in different nations. A common explanation for this is more affluent societies tend to decline in religiosity. However, it should be noted that nations closer to the top of the list do better at observing orthodoxy, while those near the bottom are more inclined to embrace heterodoxy. In the following sections, select country profiles will demonstrate this point.



Nigeria

Catholics in Nigeria face significant hardships that most Westerners can barely comprehend. Last year more Catholics were martyred for their faith in Nigeria than anywhere else in the world. Islamist militants, such as Boko Haram, the Islamic State's West African Province, and al-Qaeda in the Islamic Maghreb, prey on Nigeria's Catholic population.

Yet, despite these grave conditions, the Catholic Church in Nigeria remains strong. While approximately 20 million people (roughly 13 percent of the population) are Catholic, church attendance among Catholics in Nigeria is 94 percent. This is the highest rate of Mass attendance in the world. The Catholic Bishops' Conference of Nigeria is noted for its adherence to Catholic orthodoxy, and the

Priestly Fraternity of St. Peter, a more traditional Catholic society, flourishes in the African nation, as well. In the face of tremendous human suffering, the Church in Nigeria remains strong thanks to its faithfulness to Catholic teachings.

Germany

In many ways the Catholic Church in Germany is the polar opposite of the Church in Nigeria.

For instance, the Archdiocese of Cologne is the wealthiest Catholic diocese in the world not only because of its historic importance but also because of the German church taxes that provide a portion of people's income taxes to recognized religions with significant subsidies. For that matter, many German dioceses have significant wealth due to these subsidies.

Yet even with this strong financial base, the Catholic Church in Germany has rapidly declined. While CARA averages Mass attendance for German Catholics between 2017 to 2022 to be approximately 14 percent, local statistics indicate that in 2022 only 5.7 percent of Catholics were weekly in the pews.

In 2019, the Central Committee of German Catholics and the German bishops' conference began a collaborative effort known as "The Synodal Way." This provided a forum for activists with more heterodox views to promote making substantive changes to Church teachings. Throughout the process the heterodox advocates dominated the proceedings and called for more and more significant departures from Catholic traditions.

Ultimately, when the process concluded in March of 2023, "The Synodal Way" overwhelmingly endorsed measures changing Catholic practices on transgender ideology, accepting the ordination of women to the sacramental diaconate, approving the blessing of same-sex relationships, normalizing lay preaching, and asking Rome to reexamine the discipline of priestly celibacy.

Brazil

Following Vatican II, Latin America became a hotbed for liberation theology. As its name would suggest, liberation theology is a Christian theological approach emphasizing the liberation of the oppressed and downtrodden.

In practice, though, liberation theology replaces Catholic orthodoxy with strong Marxist overtones. As Friar Clodovis Boff, brother of renowned liberation the-

ologian and former Catholic priest Leonardo Boff, warns in his new book, *The Crisis in the Catholic Church and Liberation Theology*, that adherents to this heterodoxy fall "into utilitarianism or functionalism in relation to the Word of God and to theology in general." In other words, political and socio-economic concerns trump spiritual ones under a liberation theology interpretation.

For this reason, under St. John Paul II, the Vatican's doctrinal office feared that the spread of liberation theology would cause irrevocable damage to the Church. Prior to becoming Pope Benedict XVI, Cardinal Joseph Ratzinger regarded liberation theology as a "singular heresy" and a "fundamental threat" to Catholicism.

Like many other Latin American countries, the Church in Brazil embraced liberation theology. In the 1960s, it began to make major inroads among the Brazilian population. At the time, approximately 90 percent of the country was Catholic. However, after several decades of liberation theology, Catholic Brazilians now count for 51 percent of the total population. Further, less than one in ten (eight percent) of Brazil's Catholics attend Mass weekly. This is one of the lowest levels of Mass attendance in the world.

American Seminaries

As a general rule, the more orthodox an institution is the more seminarians it attracts. Conversely, the more heterodox an institution has become the fewer candidates for the priesthood will attend.

For instance, the Jesuit School of Theology of Santa Clara University and the Boston College School of Theology and Ministry are two prominent seminaries that are more heterodox in their nature. Respectively, in the 2022-2023 academic year, their enrollments were 34 and 32 seminarians. Out of all 39 seminaries in the country, these are the 29th and 30th highest attended.

However, more orthodox seminaries attract significantly more

seminarians. Institutions such as Mount St. Mary's Seminary in Maryland, Notre Dame Seminary in Louisiana, St. John Vianney Theological Seminary in Colorado St. Vincent de Paul Seminary in Florida, and St. Meinrad School of Theology in Indiana are all orthodox and in the 2022-2023 academic year all had over 100 seminarians in attendance.

Sisters of Charity

Founded by St. Elizabeth Ann Seton in New York City, the Sisters of Charity were once a prominent order of nuns that worked to help the poor and promote the Catholic faith. However over the last two centuries, the Sisters of Charity began to embrace heterodoxy.

Ultimately, this led to their numbers dwindling. According to the current congregation president Sister Donna Dodge, "in 21 years no one entered and stayed." The median age of the sisters today is 83 years old, and there are 154 members left in the community. Demographic statistics indicate that they may have approximately 35 members left in the next 15 years. As a result, in April of 2023 the Sisters of Charity voted to stop accepting new members and embark on a "path to completion" of their mission.

This decline appears linked to the Sisters of Charity embracing heterodoxy. Several traditional orders of nuns have thrived while maintaining Catholic orthodoxy. For instance, the Dominican Sisters of Mary, Mother of the Eucharist was founded in 1997. Yet in just over a quarter of a century, these more traditional sisters have grown to 150 members with an average age of 35 and the average age of women joining the order is 21. Similarly, the Franciscan Sisters of Renewal and the Sisters of Life, founded in 1988 and 1991 respectively, continue to grow and thrive attracting new, younger members while remaining steadfast in upholding the orthodoxy of the Catholic Church.