



36TH ANNUAL FALL EVENT · NIGHT ONE · KEYNOTE PANEL

Catholics for the Common Good

What Is Ours to Do?

Transcript · Thursday, October 22, 2026 · Via Zoom

Speakers

SPEAKER	ROLE	AFFILIATION
Daryl Grigsby	Moderator	FutureChurch board member; author, <i>Catholics for the Common Good: An Eternal Offering</i>
Angela Howard McParland	Panelist	Justice Team, Sisters of Mercy of the Americas; co-founder, Nuns Against Gun Violence
Bishop John Stowe, OFM Conv.	Panelist	Bishop of Lexington, Kentucky; Bishop-President, Pax Christi USA
Gabriel Lara	Panelist	Co-founder, Coalition for Spiritual and Public Leadership
Russ Petrus	Host	Executive Director, FutureChurch
Angela Nevitt-Meyer	Opening prayer; question	FutureChurch board member
Rita Houlihan	Question; closing prayer	FutureChurch board member
Sister Christine Schenk, CSJ	Question	Congregation of St. Joseph, Cleveland
Pat Ball	Question	Baltimore

This transcript has been lightly edited for readability. Filler words, false starts and repetitions have been removed; the substance of each speaker's remarks is unchanged.

Welcome

RUSS PETRUS Well, good evening, everyone. My name is Russ Petrus, and I am Executive Director of FutureChurch. On behalf of our board and staff, welcome, and thank you for being here for our 36th Annual Fall Event, *Catholics for the Common Good: What Is Ours to Do?*

In this time of division, of violence and war, of ginned-up fear and cruelty, and of real anxiety and real sadness, it can be tempting to tune it all out, to look away, to give up.

But here you are. Here we are. Compelled to show up — for ourselves, for each other, for our world, and for those most vulnerable among us. Compelled to show up by a deep and resistant and faithful hope: hope that the Gospel's simple call to love our neighbor still has power. Power to move us, to move our Church, and to move our world toward justice and mercy.

The common good is not some distant abstraction. It is the Gospel lived out — lived out in our neighborhoods, our parishes, our families, faith communities, public life, and our daily care for those we encounter.

And the question before us tonight, *what is ours to do?*, is not one that any of us answers alone. We are the Body of Christ, with many gifts, each called to do our own part of the work. And that's why this year, instead of a keynote speaker, we are grateful for a keynote panel gathered with us tonight.

I want to thank Daryl Grigsby, our board member and author of *Catholics for the Common Good: An Eternal Offering*, for moderating, and Gabriel Lara, Angela Howard McParland, and Bishop John Stowe for sharing their time, their witness, and their insights with us.

As you listen to their conversation, I invite you to carry the question: *What is mine to do?*

Again, welcome, and thank you for being here. Thank you for being a part of this community. And now I'd like to turn things over to a FutureChurch board member, Angela Nevitt-Meyer, who will lead us in an opening prayer. Thank you, Angela.

Opening Prayer

ANGELA NEVITT-MEYER Let us pray.

God of mercy and justice, we gather tonight from many places, with many gifts and many questions. We carry the weight of a wounded world: the suffering we cannot ignore, the divisions that wear us down, the violence and war that break our hearts, and the cruelty and oppression that diminish your children.

Awaken us to the lives of our neighbors. Draw us close to their stories and their struggles. Strengthen us in the courage that comes only from you.

Bless our panelists — Daryl, Angela, Bishop Stowe, and Gabriel. May their words and witness stir us, steady us, and send us out.

As we listen, Spirit of God, help us discern what is ours to do, and to remember that we do not do it alone. Make us a people who do justice, love kindness, and walk humbly with you, for the common good of all.

We ask this in the name of Jesus, who came that all might have life. Amen.

Moderator's Introduction

DARYL GRIGSBY Thank you, Angela, for leading us in prayer. My name is Daryl Grigsby, and as Russ mentioned, I have the extraordinary privilege of moderating tonight's panel of these incredible folks, who will help us discern what is ours to do.

So before we begin our conversation — and this is a conversation with them and all of you — I'd like to briefly introduce each of them. Each of them has their own unique ministry, and they all have inspired me in different ways.

First, I'll introduce **Gabriel Lara**. He's co-founder of the Coalition for Spiritual and Public Leadership, a faith-driven community organizer with over 15 years' experience. He was born in Guanajuato, Mexico, and has lived in Chicago for more than 25 years.

Next, I'd like to introduce **Angela Howard McParland**. She serves on the Justice Team of the Sisters of Mercy of the Americas, working on issues from gun violence to immigration to racism and climate, and she's a co-founder of Nuns Against Gun Violence.

And third on our panel, **Bishop John Stowe**. He has served as the Bishop of Lexington, Kentucky, since 2015, and he's currently the Bishop-President of Pax Christi USA and Episcopal Moderator for the Catholic Committee of Appalachia.

Before we get into the panel discussion, I just wanted to put our discussion about what is ours to do in the context of what's happening in our world. Russ has already talked about it, and Angela alluded to it in her prayer. There's much that I can say about the state of the country and the world and the Church. Most of this — all of this — you probably know already, and more than I can recount. And if I recounted it all, we would probably be left in a state of defeated paralysis.

But I will just mention a couple of things that are really important to understand in terms of the context. One, in my view, of the most dramatic events in our nation right now is the subversion of truth and facts. Whether it's about the climate or health care or voting issues, immigration, disease, race, gender identity, education, or the economy, millions of people deny what are, in

my mind, obvious realities and facts. And a lot of that is done in the name of “America First” and “USA, USA.” That kind of thinking has led us to shred our social safety net, cast aside millions of people, and inflict pain on others.

So out of that subversion of truth, to me, arises a host of cruel, anti-human, homophobic, and racist policies and actions, which tragically cause harm to human beings. One of the things happening now that is, to me, one of the most heartbreaking is the arrest, detention, and deportation of thousands of people in our nation. The images of men in masks rounding up people with brown skin and accents at schools and workplaces and hospitals and churches and immigration courts is, frankly, an inhumane sight I thought we’d never see in our country again. Not that we’ve not done it before, but I didn’t think we’d see it again.

Alongside that is the normalization of racism, and racist comments, and racist actions. And the other thing that is just so infuriating is the highlighting of imagined enemies who hardly exist in terms of their size or impact on society: Antifa, Black Lives Matter, DEI, trans athletes, Marxism. In terms of the real picture of life, those are things that hardly make a dent in an average person’s life, yet they’re lifted up as the enemy.

So there are those things. But here, to me, is one of the more tragic things: the message they try to express is that we can’t do anything about it. That your vote doesn’t matter, your actions don’t matter, you can’t effect any change.

And so that’s what I feel this panel and this discussion is going to be about — with all the things happening in the world. And in the US — I mean, we focus on the US, but really we’re just 4 to 6% of the world’s population; there’s a whole big world out there — we’re a microcosm of the violence and the cruelty and the homophobia and the patriarchy. We’re a microcosm of what’s happening in the world. So we’re not alone. We do have a lot of influence. But it’s important to remember that we can make a difference, and that’s what I want to have this discussion focus on today: despite all those things that sometimes seem overwhelming and defeating, we are still here and not defeated. That’s what I’m hoping will come out of our discussion today.

So I’m looking forward to hearing from our panel. Again, we want to welcome them to this event, and welcome you all as well.

So, after hearing the state of the nation, the world, and the Church — all of which each of you are very familiar with — and living the Gospel in the midst of those realities, the general question is: What have you discerned is yours to do? And what would you say to people who are trying to discern what is theirs to do? That’s the overall theme, but I’m going to have a specific question for each of our panelists today.

Panel: First Round

DARYL GRIGSBY The first question is for **Angela**. Angela, when you look at the scale of gun violence in our country, what led you to co-found Nuns Against Gun Violence, and what do you see as the impact of your witness and the signs of hope within it?

ANGELA HOWARD MCPARLAND Thank you, Daryl, and thanks to Russ and the whole FutureChurch board and staff, and to all of you who are here tonight. It's really great to see so many folks come on Zoom to talk about some of these issues. I also feel incredibly humbled to be on a panel with Gabriel and Bishop John. I should say that I'm not a Sister of Mercy. I am also a mother of teenagers, who also keep you humbled, so I'm pretty practiced at that. But thank you all so much for having me and allowing me to be part of this.

So, thinking about gun violence and thinking about Nuns Against Gun Violence: I started to get involved in gun violence prevention when it was time to send my first child to elementary school. I mostly grew up in the pre-Columbine era, and I didn't have that experience that so many of our schoolchildren have now. They learn how to hide under desks; they learn to hide in closets. And we see so many mass shootings that we've mostly become numb to it, I think.

So far this year — and I had to look the number up right before I came on this call, because it changes constantly — in 2026 there have been 382 mass shootings in this country. Not even a third of those, not even a tiny percentage of those, make the headlines. We live in a country where there are more guns than people, and we've accepted the fact that the leading cause of death for our children and teens is firearms.

And in addition to the public health crisis of gun violence in this country, we're even exporting that crisis to other countries. We have weak gun laws that allow straw purchasing and gun trafficking, and so countries like Mexico and Haiti have the vast majority of the weapons used by the cartels and the gangs originating in the US. So it's not just a US problem; it's one we're forcing out all over the world.

So, like so many of the issues that Daryl was talking about, it's really easy to get lost in that and say, "Oh my gosh, it's so vast, it's so overwhelming." There are victims and survivors who need help and support today, and we have this systemic sickness that we're allowing to continue.

And so Nuns Against Gun Violence is a coalition of more than 50 congregations of women religious and a few Catholic groups, and we focus on three different areas to try to make this manageable and to try to name what is our specific thing to contribute to gun violence prevention.

So we do **prayer**. Once a month we have prayer where we name the names of victims of gun violence from the past month. It's really important to remember individual people whose lives mattered, whose families and communities are hurting. We pray for them, we pray for their families, and anyone can join that. We have liturgies that we've developed that are free for anyone to use during Gun Violence Awareness Month or otherwise.

We also do **education**. We'll hold webinars on specific state legislation, highlighting different community organizations. We have regular meetings where folks can come learn and share resources, especially during our Lenten fast that we hold.

And then we invite folks to **advocacy**. This is the heart of the work, where we remind our local and federal lawmakers that this legislation actually saves lives and supports the common good.

And I'd say the sign of hope for me amidst all of this, quite frankly, is that we're still going as a coalition. There are so many issues to work on right now, at any given moment, on any given day. And these are folks who really want to be in community together to work on gun violence prevention — the way it disproportionately harms women, people of color, the LGBTQ community — and to do so in that authentically Catholic way is really important. So we'll keep going. We'll work on all the other issues too, and we'll keep focused on this one.

DARYL GRIGSBY Thanks, Angela. That is such important work. You know, I went to school in the '60s and early '70s, and this was not an issue. I mean, our big issue was whether there was going to be a fight at the flagpole at three o'clock after school. But the mass shooting thing and the proliferation of guns is really, really tragic, so we really appreciate that work.

Our next question is for **Bishop Stowe**. Bishop Stowe, welcome. Looking back over your journey as a layperson, a priest, and now bishop, what encounters led you to do the work you do for peace and justice? And how has your understanding of vocation grown through them?

BISHOP JOHN STOWE Yeah, thank you, Daryl. It's a great question. It's good to be with the other panelists this evening as we dream of a future Church and try to answer the important question of what is ours to do at this moment.

I have to say, my awakening to the reality of peace and justice, and seeing that as a core component of the Gospel, came when I was in high school in the 1980s. It was in the midst of the Central American civil wars — especially the violence in El Salvador and Nicaragua — that was very present to us. I grew up in Cleveland; the Cleveland Diocese had missions in El Salvador. The '80s began with the assassination of Romero and the church women from there in December of 1980, and ended with the Jesuit killings in 1989. So that was really very important in my own personal formation and faith formation.

And it led me to pursue what the Gospel teaches. I was awakened to the plight of people in other parts of the world, had to give up my Boy Scout naïveté about the goodness of the United States, and recognize how much of the war we had funded in different places — and how, for the ideals we held up for ourselves as a nation, we didn't necessarily think that other people had rights to the same reality. Something that's ringing true now: even when people come to our soil, we don't think they have the rights to enjoy the same privileges that we have in the United States.

So seeing the heroic lives, and that it was the Gospel that motivated them; learning about the base communities in Central America; my own Franciscan province having a presence there in Central America, trying to create another province there — that allowed me to have real

relationships with people and opportunities to learn Spanish and to learn the cultures in those places. All of that was key to my awareness of justice and peace as a core component of living the faith.

When I graduated from Saint Louis University as a Franciscan in formation, a Jesuit scholastic and I had our graduation party at the home of a Guatemalan family that was part of the Sanctuary Movement. And it was a great joy to see my mother making tortillas with this Guatemalan woman. They didn't share any language, but had this ability to communicate as they were making food to share with people. So many joyous occasions in the midst of the struggle made me appreciate who Francis of Assisi was more and more — his outreach to the leper, his outreach to the marginalized and vulnerable in society, and how that was key to his understanding of his vocation to rebuild the Church, when he understood it as broader than rebuilding structures. He was talking about relationships and an entire institution.

So that tough initiation through Central America — also, the end of the decade of the '80s, ending with the Jesuits and the two women who worked with them, their killing in 1989 — I asked to be able to study theology at the Jesuit School of Theology in Berkeley, because of the importance given to the faith that does justice and to critical reflection on the faith. I think that was very, very formative for me and my ongoing life of faith.

And then, much more recently, seeing a Jesuit pope take the name of Francis and truly embrace so much of both the spirituality of the Ignatian tradition and the spirit of Franciscan poverty, and seeing all that the Latin American Church experienced brought to the center of the universal Church — and teaching us about synodality and the importance of listening, employing the See–Judge–Act method as a way to do theology and as a way to renew the Church. All of that was very helpful for me.

In the time when I was, surprisingly, made a bishop by Pope Francis and sent to an Appalachian diocese where the general population is 3% Catholic, I thought of Francis's ideal Church as being a poor Church of the poor, and a *Church en salida* — a Church that goes out of itself. And I said, "Well, then I've got the ideal assignment. We have lots of evangelization work to do and lots of poverty to address."

So I think those values — beginning with the Central American experience in the '80s and watching that change over the years, and 15 years living along the US–Mexico border, certainly where I learned to be a pastor, where I learned to be a priest, where I learned to connect with people whose lives were in transition at the border — all of that helped me to become the person and the minister that I am.

DARYL GRIGSBY Thank you, Bishop. Reflecting on your journey there just reminds me of the importance of the communion of saints. Your influences go to Latin America, to the saints who suffered, worked, and died there; to St. Francis; to the people on the border that you worked with; and to our most recent Pope Francis. It just is a vivid reminder that we are part of a communion, and certainly your journey has come out of that communion. So thanks for sharing.

Our next question is for **Gabriel**. Gabriel, what has your work with CSPL — that's the Coalition for Spiritual and Public Leadership — especially during the Midway Blitz, revealed to you about the moment our nation is in? And what has it taught you and your partners about organizing — quote, unquote — “holy resistance” that you'd like to share with our audience?

GABRIEL LARA Well, Daryl, first of all, you were part of that Congress, right? You were a speaker and a formator. So thank you so much. It's so good to be back with you, and I'm also very honored to be part of this panel with Angela and Bishop John.

Yeah, when we discerned “holy resistance” as the Congress theme earlier in the year, we believed that holy resistance is the truest form of our discipleship with Jesus — that we have to resist everything that is evil, everything that is unjust. We must do this work nonviolently, right? Just like Jesus did; just like he resisted, and just like he resisted peacefully, we also are called to do the same. And so for us, it was clear that this was the perfect theme: holy resistance.

And my work in CSPL — like you mentioned in the beginning — what it has revealed about where we are today is that it is very true that there is this battle between good and evil. There is a very strategic cruelty happening right now in our country, as a strategy, in the name of this false security, “keeping us safe.” You mentioned that one of the things in your heart is the separation of families. So in the name of keeping us safe, they're using this strategy of cruelty. And it's very true also that political leaders are using this narrative of scarcity — like there is not enough for everybody — to divide and harm our communities.

But at the same time, this work has also revealed to me that God continues to call — just like Angela said — those people who are most affected by the injustice, those people who are suffering the pain most acutely. They're also called to be the protagonists of the change, to be the ones who transform those communities. And so that's something that was also revealed to me in this work of CSPL.

And one story that comes to mind for me is the story of Irma. Irma Hernandez is somebody who goes to church at Our Lady of Mount Carmel. Irma, like many people in her parish and in her community, was terrorized. They felt very afraid for what could happen to their families, to their community, to their church. And very horrible things did happen. Many of their families were broken apart. Silverio Villegas was killed just a few blocks away from where Irma lives.

And in that fear and in that pain — it wasn't the fear and the pain that had Irma stand up and bring people to an action. It was really her deep hope and her deep faith that God was still with her. And so she went to church, and she would go every Thursday to sit in front of the Blessed Sacrament. And she told me that these images would come to her as she was praying. She would listen and pay attention to these images, and she would see the Church — her church, Our Lady of Mount Carmel, and the Church of Chicago, and the Pope, and the cardinals — speaking against this injustice, getting out in the streets with the rosaries, with songs, with the Eucharist. She painted it very clearly for us organizers: this is a vision that is prophetic.

And she knew that in her pain and in her struggle and in her fear, she couldn't wait until everything was perfect, until that pain was away — or, as she said in our Congress, "I cannot wait until my house is all in order to act." She mobilized and organized people in her church. And so in our first action, Irma had about three buses full of people for a public Mass outside of the naval base where we knew agents were going to be staging their work.

So this is what I think the work revealed to me: that God continues to call us, even in the hardest moments, where the pain is strong and there may be this moment of desperation. God continues to call those most affected to do this holy resistance — to be the protagonists of the holy resistance.

DARYL GRIGSBY Thank you, Gabriel. I love that you shared the story of Irma as a prime example of the embodiment of holy resistance. This is somebody who doesn't necessarily have a formal title in the government or the Church, but is just a person with a family who cares about others, and out of their faith has made a difference. So thanks for sharing that.

And I'll also say, being at their Congress — the CSPL Congress — was really an amazing gift for me: to see priests, religious, lay people — Black, white, Hispanic, Asian — all ages coming together to talk about what they had accomplished and what they were going to do the next year. So that's a really great effort.

Panel: Second Round

DARYL GRIGSBY So for our next set of questions, we're going to reverse the order: instead of ending with Gabriel, we're going to start with **Gabriel**.

Gabriel, CSPL joins liberation theology and formation with community organizing. So what have you learned about how faith, spirituality, and community sustain us in the long work of justice? And what do you want our audience to carry into their own efforts?

GABRIEL LARA Yes. I would say for this one — you know, I'm very much a visual learner. So there is an image that helps me to think about how CSPL does this work, and that's the image of the tree.

For us at CSPL, there are roots. At the roots of our work is the spirituality — what you mentioned, all of those things: liberation theology, spirituality, and community. And sometimes that work is very unseen. The growth of the roots may be more quiet and more slow, but it's so essential to sustain our work for the long run. So when we think of CSPL, that is at the heart of it: it is the spirituality that we learn from one another, from the rich traditions of our Church; it is the community that brings their lived experience together; and it is these community organizing tools — bringing that together.

Then we think of the trunk of the tree. And so we're very intentional in our training and formation, always asking: What is justice? Where is God calling us to bring justice forth? And so

we prepare people at the churches to be leaders — just like Irma and many others — to be part of this training and formation.

And also, I would say that for us, the branches, as we do this work, are building teams: strong teams at parishes, social justice teams, cutting issues, thinking about designing campaigns.

So for us, the fruit of all of that work that is sustaining us for the long run comes in having some important wins — like gaining access to the detention center. Those are fruits of many, many years of one-on-one sacred encounters, formation, and effective meetings with leaders.

And what I would like the audience to carry into their own efforts is that at CSPL we always stress community. We don't encourage Lone Rangers — people doing this by themselves. We really think that people should be doing this work in community: in their church, in their community. And we encourage people to continue nurturing their own spiritual and liberative practices. So that's what I would say: continue nurturing your faith and spiritual practices, and do this work with others.

DARYL GRIGSBY Amen. Thank you. Two things stand out in what you just mentioned. One, I love the image of the tree. There are so many biblical examples — like in Ezekiel, where the tree provides the healing medicine for the nation. So I love that. And I also love the community aspect: you're encouraging people to develop their own individual spirituality, but that spirituality enables them to not go it alone, but connect with others. So thank you for sharing that.

Our next question for our panel is to **Angela**. Angela, the Sisters of Mercy carry out the mission of mercy, guided by a prayerful consideration of the needs of our time. What is one value or charism of the Sisters of Mercy that sustains you? And what might you offer that could sustain our audience in their own work?

ANGELA HOWARD MCPARLAND Well, I'm not going to pick one, so we'll start there —

DARYL GRIGSBY You can break the rules if you want. That's okay. Go ahead.

ANGELA HOWARD MCPARLAND So that is one of the things, actually, that I love about the sisters — and that we all love about sisters — is their willingness to break those rules, right?

DARYL GRIGSBY I appreciate it. If we didn't break the rules, we'd be stuck somewhere.

ANGELA HOWARD MCPARLAND Yes. Thank you.

One thing that I love is that Mercy and the Sisters of Mercy are so willing and able to adapt and to really be nimble as to what the needs are right here and now. What community is suffering right here and now? Who are the most vulnerable in this context, in this place, at this time?

The foundress, Catherine McAuley, was very, very practical. She wanted to serve the needs of the poor who were in front of her, and she knew she had to pull on those levers of power of the rich around Dublin and situate herself right under their noses, so that they couldn't ignore her,

in order to have the resources for the work she wanted to do. So there's some real practical thinking there that we certainly see in our sisters today.

And so Mercies, I think, are really very concrete. They want to meet the direct needs of real people with food and water and shelter and legal services for immigrants and health care and on and on and on — all these direct needs. And, absolutely crucially, they're deeply committed to advocating at that heart of power to drive the systemic change that prevents all of the injustice in the first place. So we have to go up the river and ask: Why does our structure allow such poverty and suffering in the first place?

So Mercy works in five areas that we call our Critical Concerns. And when I name them, you're going to be like, "That's not five areas, that's everything" — which it is. The first one is **nonviolence**, which really undergirds everything that we do: not only advocating against violence in all its forms, but also doing so the way Gabriel was speaking of, in the Christ-like nonviolent way. We also work on **women, racism, immigration, and Earth**. So, all the things.

But the real work, and the key thing that stands out to me in doing this work, is the intersectionality of all of these things. It's challenging those structures that prop up white supremacy or xenophobia or the military-industrial complex. And we can't talk about each one of those things in a silo. We can't talk about immigration, for example, without talking about the root causes of why people migrate in the first place — things like climate change, things like violence and human rights offenses like Bishop John talked about, sometimes perpetuated by our own government. We have to talk about why Black and brown immigrants are treated differently than white immigrants, and how women can be disproportionately impacted.

So it's that intersectionality, and that focus on root causes, that really sustains me in this work. Because, like we've been saying, it's so easy to get bogged down by all of the awfulness and all the headlines that are happening right now, and to just get overwhelmed and check out — which is what we said at the beginning we don't want to do.

But I think the reality that it's all connected is actually hopeful, because that means it's all woven together. So if we each pull on our one tiny little thread, that really does tug at the whole fabric and make a difference. So what I would offer to help sustain people in this work is: you only need one thread. You don't need five Critical Concerns. You don't need every single area. You need one thread to pull on — that little piece. And because they're all connected, and because that focus is on the intersectionality, that will radically change systems that we thought were immovable in the first place.

DARYL GRIGSBY Thanks, Angela, and thanks for breaking the rule about just one thing. I love what you talked about. In a way, that's a perfect response to the theme of our event — what is ours to do — in terms of: find your one area where you can make a difference, and don't try to solve it all, because know that there's somebody else who's working on other aspects of this. So I appreciate you sharing that. Thank you.

Our next question is for **Bishop John**. Bishop John, many US Catholics, including some bishops — those are my words, not necessarily yours —

BISHOP JOHN STOWE Okay.

DARYL GRIGSBY — fall short of the Gospel and Catholic social teaching, whether through silence or through positions that contradict it. How do you carry the discouragement that comes with your calling, and what can your experience offer those who feel disappointed in their faith community or Church leadership?

BISHOP JOHN STOWE That's a very good question, and there's plenty to work on with that.

You know, I think one of the key problems is that for too long, the Church has seen its social teaching as kind of a specialization within theology. Seminaries offer it as an addendum course, not as part of the core curriculum. And I think one of the great things that happened when Pope Francis was elected was that he took that experience — especially as it was interpreted in the Latin American Church — and brought it to the center. But I don't think we in the United States are anywhere near getting that yet.

And so I think we've had the witness and the model, but we still see, somehow, things about sexual morality given a heavier weight than things about social morality — and personal sins weighing more heavily than social sins — when it really ought to be the other way around.

And the common language that we need to talk about — and I've heard it from everybody on this panel already — is human dignity. That is the basic piece that we have to affirm, and that's the most pro-life issue there is. If we have a right to life, we have a right to life with dignity, because we're made in the image and likeness of God. And those rights don't come from documents or our national status or anything like that. And the common good — which in the United States we should really understand, because supposedly we were founded on that principle and the importance of the common good. But we haven't really addressed that as well as we should as a Church. And so if we find people going against the very Gospel teachings, it's because we've let so many other things get in the way.

I remember — and you'll hear me quote Pope Francis a lot, but I think we still have to really savor what he gave us and what he taught the Church — when Pope Francis gave us *The Joy of the Gospel*, he said you don't go around starting with the issues that divide people, but with what it is that brings happiness, peace, joy, salvation to people. And then it's not a burden. "My yoke is easy, my burden light." It's not a burden to live the Gospel. It's not a series of things that we have to check off a list. It's a way of being in relationship with the world.

So when Angela talks about the intersectionality of all those things — that was so essential to *Fratelli Tutti*, that we're all brothers and sisters. It's so essential to understanding our faith.

I think what we need to do in our Church — and what I hope lay people will help do — is to call on your pastors to preach the social Gospel. Write to your bishops. I know you don't always get a response, but they still need to hear what you're saying.

And also recognize that the whole immigration question is something that has helped the US bishops come together and be on the same page, as we've been talking more and more about the importance of resisting the kind of behavior that we see from ICE, resisting policies that dehumanize people — all the kinds of things that are undermining our Gospel presence in the world. So it can be disheartening, or we can bond together with the people that we know are working to make a difference.

DARYL GRIGSBY Thank you, Bishop. I appreciate that you mentioned *The Joy of the Gospel*, and there are so many other positions and writings Pope Francis gave us that really can speak to everything this panel is about, in terms of being part of the human family, and human solidarity, and human dignity, and love and justice. So thank you for that.

Panel Interaction

DARYL GRIGSBY So next, we're going to take a few minutes and have a panel interaction. I have a few questions for our panelists that will help generate some interaction among the panel.

We'll start with **Angela**. Angela, our panel, as you see, includes two lay people and a bishop, and our audience includes lay people, women religious, deacons, priests. After your years with the Sisters of Mercy, what do you want us all to know about women religious, and how can we support them and those like you who work alongside them?

ANGELA HOWARD MCPARLAND Well, I'm always an evangelist for the sisters. I was going to answer this question and say that I wanted people to really know and be inspired by their fearlessness. And then what I realized is, I don't actually know that — they could be quite afraid and still be doing it anyway, which to me is even more inspiring. So I think what I'm going to say instead is their **boldness**.

One of my colleagues who's actually on this call — I surveyed my colleagues on the Justice Team about this question earlier today: What would you want people to know, and how do you reflect on this question? And she is always pointing out to us that in our work we have to be both public and prophetic. We've used that word a few times tonight. And women religious, I think, can often be more nimble than diocesan structures, than parishes. They can really bring that prophetic edge to the work — to kind of be on the edge of the institution, if you will.

And so I know folks on this call in Chicago know Sister Pat and Sister JoAnn, who were arrested for civil disobedience dozens of times. And they really combined this way of meeting those direct needs that I talked about a minute ago with protesting every week at the detention center — with Sister JoAnn's last act, on the day she died, being to sign her name to that lawsuit. Really, all the way up to the very end.

There are sisters on this call, as I look around, who are accompanying migrants to court dates, who've done decades of environmental activism — one who roped me into civil disobedience after, like, three weeks on the job. So that boldness is really omnipresent.

And Sister Pat and JoAnn had a mantra that they shared with us. They said that they were always polite and they were always respectful, but they never took no for an answer.

And so I think across all of the sisters I know, both Mercy and otherwise, it's that energy — that willingness to be bold, to use some of the privilege and cover that religious life can provide. I think that can inspire all of us to put a little more risk into our work, especially those of us with privilege. Sometimes statements and letters — words — aren't enough. We have to actually put our bodies on the line and make it really visible that we won't abide some of the things we're seeing go on in our country.

I don't know if you saw the Immaculate Heart sisters who were at the town hall with the Vice President. They did ask a very direct question that was right on point, that wasn't clearly answered. But even their presence — and knowing their history and their moral authority and the work they have put in over the years — is enough to disrupt. And so I think we can all learn something from that. We can all do it together.

The communal life of the sisters is the other piece, because community is really messy and it's really inconvenient. But if we do it together, then we're not alone, and that can actually keep us going.

So I would say, for people who want to support this work: you don't have to be a sister, obviously. You don't have to be affiliated with Mercy or any other religious community. We have action alerts you can sign up for, where we do the work and you click one button to email your Congressperson about an issue. You can see all of these different groups in your communities that are out there doing faith-based activism, and join them in your area. And if you find the Mercys, we'll even be sure to get you a fancy purple shirt that you can wear at your public events.

DARYL GRIGSBY Thank you, Angela. That was a beautiful description of the gift the religious sisters have been, and also of the practical ways we can be part of that journey. So thank you for that.

Our next question is for **Bishop Stowe** — the same question with a different focus. In case people don't know this already, you're one of the more outspoken bishops on causes of peace, racial justice, immigrant dignity, and other issues. How can lay persons, religious orders, and others support your important voice in these efforts, and perhaps encourage other bishops to be more vocal?

BISHOP JOHN STOWE Oh, I appreciate that question, and I really want to build on what Angela was just saying — especially when you talked about putting our bodies on the line. Because the verse that I go back to again and again in answering this question, *what is ours to do*, comes from chapter 12 of Paul's Letter to the Romans, where the first verse says, "I urge you, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God — your true and proper worship." And the second verse goes right along with it: "Do not conform to the pattern of this age, but be transformed by the renewing of your mind."

And I think that is, in essence, what we are to do at this time. But it means it's got to be our whole selves, and it's connected to our worship. It's not apart from our worship. We worship God by honoring our sisters and brothers, by standing with them in the trenches, by doing all the things that are important to affirm their dignity and their life.

And Daryl, the way you introduced this whole section — talking about powerlessness and the temptation to fall into that trap — reminded me of the work that Gabriel is doing right now in organizing. What I was taught by organizers is: we all know the phrase from Lord Acton that power corrupts, but powerlessness corrupts as well. When you think there's nothing you can do about it, it's so easy to give in and not have our minds renewed. It's so easy to conform to the age.

So the fact that we are here gathering like this; the fact that we can build personal relationships with people who share our values and realize that we're not alone; the fact that millions of people will march — the No Kings march just recently, once again; the fact that we can encourage people to go to the polls and make a difference and show that something is happening — all those things are important.

Now, I think Angie said it beautifully about religious life, and absolutely, the sisters are on the front lines of all of this. They always have been and always will be. I think men religious have the ability too, because we have one foot in the hierarchical structure and another foot on the peripheries. So before I was a bishop, I was one of these friars who would work inside and outside a diocese and move on somewhere else, and we felt it was part of our role and our responsibility to witness our charism and to bring a broader perspective to the Church. We can always forget about the bigger world or the bigger questions when we're focused on just what affects me and my own right now. But that can't be the primary thing in the world today. We have to be thinking on a much broader scale.

I have to say, I feel lots and lots of support. I get lots of criticism — that's all right, I'm okay with that — but I do feel lots of support. And I know when I go to different places, a lot of people make it a point to come up to me and say, "You know, I'm so glad you're saying what you're saying, because you represent a dimension of the Church. You represent leadership of the Church. And even if we're not hearing what we want to hear from every leader, we're glad that we have you there."

I think that's very akin to what the sisters have done forever. They are an official representation of the Church. They're with people where they are, and the people know that the Church is with them because the sisters are there. Lay people are doing it more and more as well, and that's why I'm so encouraged by the kinds of organizations that Gabriel represents, and the impact that community organizing can have. So I feel lots of support, even in these challenging times.

DARYL GRIGSBY Thank you for sharing that, Bishop. I appreciate you sharing that scripture from Romans, because that undergirds a lot of the work that we do. And I'm glad to hear that you do get lots of support, because it's important to be part of a community. And you may not remember this, but when you were at the National Black Catholic Congress, I got a quick selfie

with you, because I saw you as somebody I wanted to be around. It's in my phone bank of photos right now.

So the last question in this part of the panel is for **Gabriel**. Gabriel, Vatican II — which you all are living — describes lay persons as critical to taking the Gospel to workplaces, schools, neighborhoods, and the streets. If you had a message for religious sisters and the Church hierarchy, what would you want to say to them about supporting the role of lay persons?

GABRIEL LARA Well, I would say — first, I have to admit that I feel so lucky, because in CSPL we are organizing with sisters and priests who invest so much, and so truly, in the leadership of lay people. And we have had the honor to work with Sister JoAnn and Sister Pat, and the Sisters of Mercy are an anchor in our work.

So I would say, maybe for those who are not part of CSPL — I would probably say what a mentor and friend of mine said: a priest who is, for me, a community organizer as well, Father Clete Kiley, who is the chaplain for UNITE HERE Local 1. He said to me one day, as we were trying to get priests together: if a priest would just ask this simple question of the people in their church — “How was your day at work today?” — and really listen, he said that would change the opportunities that parish can have to organize around labor issues, and the understanding that priests can have of labor issues and the struggles that parishioners go through.

So I would kind of copy that from Father Clete and say: if priests and religious women can simply ask, and truly listen with their hearts — I think that's what organizers do as well.

DARYL GRIGSBY Thank you, Gabriel. That's practical advice, and I can see where that could gain so much solidarity between the hierarchy and religious sisters and lay people. Thank you for that.

Reflection

DARYL GRIGSBY So with that, I'm closing the formal part of the panel. You know, when I was asked by Russ to moderate this panel and he told me who was going to be on it, I knew it was going to be good. However, I have to say it was way more profound than I ever could have imagined. So I really appreciate the insights of Bishop John and Angela and Gabriel. I'm going to go back and listen to all these words of wisdom, and they really will be inspiration on my own path forward. So I want to thank you for that.

And for the rest of you all here: after hearing from our remarkable panel, I'd like you to take a minute to just reflect on this question: *What is mine to do?* We know that if you're here, each of you is likely already doing something, and has been for a long time. But consider still your own experience and what you've heard tonight from our three panelists. Consider how that sheds light on what is yours to do next. And if so moved, you can share your reflection in the chat. We'll just take a couple of minutes for that sharing to happen in the chat, and after that we'll open up the conversation for the audience to ask questions.

Pause for reflection in the chat.

Audience Questions

DARYL GRIGSBY There have been some beautiful things added to the chat, and I appreciate that, and the thought that's gone into them, and also the work that you all have already done and will continue to do. It's so important.

So the next part of our discussion will be audience questions. And if so moved, you can continue to put things in the chat and read what other people are writing, because it's really important to be connected with other people who are working on what is theirs to do in these times.

So now we're going to have questions from the audience for any of our panelists. We can do this a couple of ways — actually, three ways. You can raise your hand physically, but I may not see it on the screen. Or, if you're familiar with the whole Zoom world, you go down to the bottom, under the React button; there's a thing almost at the bottom that says "Raise Hand." When you click on that, it actually puts your picture in the top corner, so we know who you are. So raising your hand using the React and Raise Hand button is the best way. You could also just unmute and start speaking up, but that could get chaotic if we all do it at the same time. However, we're flexible — or, Russ is saying "no, no, no" to that. So I'd say raise your hand.

The first way to do it would be the React button and Raise Hand, because that's where you're guaranteed to be spotlighted. I have three panelists here, and if you raise your hand physically, I may not be able to see it. And this can be any question that was generated by the discussion, for any of our three panelists. You have among you Angela and Gabriel and Bishop Stowe.

DARYL GRIGSBY Yes — Angela, Angela Meyer, yes. You've raised your hand, and Christine is after her.

Question from Angela Nevitt-Meyer

ANGELA NEVITT-MEYER Awesome. I could ask so many questions, because I've been taking notes, but the first one that I noticed: **Bishop Stowe**, one of the things that you said that really struck me, when you were talking about your own awakening, was awakening to the plight of people in the marginalized places of the world, and how that's related to how you had to give up, or let go of, or find a way to relinquish that Boy Scout naïveté. Because we've all been raised with these ideas, and I find that that is an incredibly hard thing for everybody to process and do. So I would wonder what wisdom you would offer — not only to people who are struggling to do that themselves, but to those of us who are also trying to help other people move through that. Can you offer some wisdom?

BISHOP JOHN STOWE Yeah. I think one of our real challenges now is people not learning to discern what sources they use for information. I think that is the most important thing we can teach right now, because any study of history that is not very one-sided or completely biased is

going to show some of our complicity in some of the worst acts in history — and who the actors are today. Or to ask the simple question: Who benefits from a policy like this? Just something as simple as that, to get people to think for themselves. Because we do believe that our God-given gift of reason can help us see what's right and wrong. So, yeah, we have to let go of a lot of our background.

ANGELA NEVITT-MEYER Thank you so much. I appreciate that.

DARYL GRIGSBY Angela, thanks for the question, and Bishop, thanks for that answer. And next, with her hand up, is Christine Schenk.

Question from Sister Christine Schenk

SISTER CHRISTINE SCHENK First of all, thanks, everyone. This is a wonderful program, and so needed right now.

I have sort of a practical but community-organizing, intersectional question. In June, with a small group of sisters and associates from our local Congregation of St. Joseph in Cleveland, we organized a half-day educational session, just to connect people with what the local groups were doing around immigration support. We haven't had a big Metro Surge here, but certainly the Springfield thing is very close to our hearts. We thought if we had 30 or 40 people come, it would be great. A hundred people came. We've continued with the network.

And we are also working closely — Cleveland has the blessing of having one of the largest, sort of far-flung social justice networks sponsored by a diocese in the country. The trouble is that the lay people who are really passionate about immigration developed this incredible educational advocacy effort, designed to reach parishes, probably like 10 months ago, but it's been difficult to get the bishop to say go ahead. Some parishes have just gone ahead and implemented it.

So I would just like to hear from you if you have some practical suggestions for our group on how to move this forward. I think lately the bishop's been a little better — he did sign the all-Ohio letter — but he's just not a risk-taker type of guy. And anyway, I'm sort of babbling here, but I'd love to hear some practical advice in terms of organizing and how we go. Because I think, for myself, I couldn't live with myself if we weren't doing something like this. And I don't understand why other people don't feel the same way. So, anyway — and CSPL, two of our people went to your Congress. It was fabulous. So thank you.

GABRIEL LARA Wow. What I would say, from the experience in Chicago — and I know Bishop was sharing the story of El Salvador — is that it's not the bishop that transforms the people; it is the people that transform the bishop. And I'm not saying anything bad about any bishop, but for us it has really been the people who move their pastors, when they put their bodies on the front lines.

And for us, we had this experience on Ash Wednesday, where Cardinal Cupich came to celebrate with the people. But by then, the people had already been in the streets with the

Eucharist, praying. And so we are in great relationship with the pastors in the Church, but it is the people who organize one-on-one meetings with their pastor — parishioners who come to their pastors to say, “We want to build a social justice team in our parish.”

So I would say these one-on-one encounters, and these meetings with the pastors with some of the leaders from their own parish, are what has worked for us. And then the movement is what is going to transform, I think, the pastor, the bishop.

SISTER CHRISTINE SCHENK Thank you.

BISHOP JOHN STOWE And I would affirm what you said about not waiting for the bishop — that some parishes are doing that. You can’t wait.

SISTER CHRISTINE SCHENK You can’t wait. Thank you. Thank you all.

DARYL GRIGSBY Thanks, Christine, for that question. Thank you, and good luck on that organizing. Blessings on that organizing.

SISTER CHRISTINE SCHENK We’ll get there.

DARYL GRIGSBY Yes, yes. One thread at a time, one step at a time.

Question from Rita Houlihan

DARYL GRIGSBY So Rita has her hand up for a question, and we can go to Rita for her question of our panel.

RITA HOULIHAN Thank you. Thank you, everybody — Daryl and all of you — for showing up for us.

Bishop Stowe, I was looking at — I think it was a 2020 video — that you and Professor Cathleen Kaveny were on, discussing the urgent need to integrate Catholic social teaching into the way we vote. And Cathleen was introducing the concept of assessing the moral character of candidates — or of any leader, but in this case for voting. And I wept, in a way, because that was 2020, and — quote — “if only.” But we’re here.

So my question is — I’m in New York City; I’m in the New York Archdiocese. We do not have a legacy of social justice at a diocesan level here. We have a very active Catholic Charities, obviously. And so I have a two-pronged question.

One is on the social justice side: I’ve been working with the Dorothea Project — and Angela’s part of that too, which is fabulous — and we developed a Catholic social teaching voter guide, which I’m going to send to you. I think you’ll like it. We have a moral character assessment section in it. We have a formation of conscience section, which was derived from a paper that Christine Schenk wrote — thank you, Christine. But it’s very simple. It just takes the seven principles from the US bishops and lays out the scripture, lays out the saints, lays out the doctrinal tradition, and then has candidate assessment questions. And we have a personal examen version of it. So we’re doing education; we’re spreading it out; we’re rolling it out both

in some parishes and across the country. So that's good — yay! And please, everybody, put the links in; please use it. It's really a great tool, and I think we're going to expand it for the next voting cycle.

But now my big question is: How relentless should my letter writing be to my archbishop? He's new. New York is so complex. And I don't want to bring just a local thing here — I'm sure other people are dealing with this. So that's the question, and I'll take it from Gabriel, Angie, and Bishop John.

You know, we had — Catholics in Communion — we did a beautiful Corpus Christi procession for immigration. It was outstanding, and a number of our Jesuits blessed it. And we invited our archbishop just to send us a little video. I don't know... I don't want to blame anybody either. This is getting a little personal, but I just want to — I don't want to disconnect. I want to keep working, and I don't want to disconnect. So, suggestions — that's my request.

BISHOP JOHN STOWE I saw someone in the chat say, "Be the widow approaching the unjust judge" — just keep that presence consistent. And I affirm that very much.

I'm also glad you raised Cathleen Kaveny's suggestion, because that really highlighted for me the shortcoming of our *Forming Consciences* guide: we got so far away from — not being partisan, and therefore not endorsing candidates — that we forgot that it's a candidate that we elect, and that moral character is important. And I think everybody knows we've gotten so singularly issue-focused on abortion as being the only life issue that it took away so much oxygen from anything else, and it became very partisan. Now we're seeing the consequences of that.

And why don't Catholics understand our social teaching enough? It's because we don't give it enough priority. In El Paso, we had an immigration gathering, and somebody asked Cardinal Baggio from the Dicastery for Integral Human Development, who works on immigration, "Why is it that Catholics aren't understanding our own Church's teaching? Why do they disagree with the bishops?" And he said, "Ask somebody for the First Communion catechism book that's used, or the Confirmation catechism, because that's as far as most Catholics get in their faith formation. And what does it say about immigration? Not a word."

So unless we believe this is our teaching, and it's important to hand it on together with our doctrinal beliefs and see how they work together — again, those guiding principles of the dignity of the human person and the common good are so helpful — we find ourselves trapped in what has been created over the years.

The only thing I can suggest is perseverance. And with your new archbishop, build on his experience in Latin America and his familiarity with the plight of Hispanic people. I think he wants to be that presence. Now he's got to know that there's support behind him to be bolder.

RITA HOULIHAN Will do. Thanks so much.

DARYL GRIGSBY Thank you, Rita, and thanks, Bishop, for that answer.

Question from Pat Ball

DARYL GRIGSBY I think we have time for one more question, and I see one more hand, and that's my friend Pat Ball from Baltimore.

PAT BALL Hi, Daryl.

DARYL GRIGSBY Hey, hey, how are you?

PAT BALL Good, and thanks to everyone here. I have a question. Our parish has had a history, for many, many years, of being very socially conscious and mission-oriented, advocating for the principles of Catholic social teaching. But we now have a new pastor — a young pastor who's kind of under the thumb of our archbishop, who hasn't always been happy with our parish. And we're seeing a whole new generation of people come into the parish. What I'm seeing is younger people who come to church seemingly just to do their private prayer on Sunday mornings, and are not willing to actively engage in the social mission.

And I guess what I'd like is any ideas for how we can encourage them — bring them around to getting more involved in doing things outside of Mass on Sunday mornings. I understand that in this climate today a lot of people come to church because they want peace and quiet. But that's not the whole thing. And whoever answers this can put it in a book and become a millionaire.

BISHOP JOHN STOWE Well, you know, I think for too long we've allowed the Eucharist to be kind of a passive thing. We fulfill our obligation by showing up, not by taking the Eucharist with us into everything else that we do. So we've got great teachings from the Second Vatican Council, but we really haven't demonstrated how that connects.

We also have to be conscious of how many people, unfortunately, we've driven from the Church who would be on the front lines of so many of these issues, and are now doing it without the backing of the Church.

So how do we awaken in people a deeper faith in what the Eucharist means — not just as a theological reality, or something to nourish my own spiritual soul, but something that calls us to be bread for others? I wish I had the practical answer for your question, but I think we also have to encourage some of the people on the sidelines to take another look.

GABRIEL LARA The only thing I would add also is building the relationship with those you may think don't want to do anything about it. That one-on-one may seem not radical enough, but if you get to know this person's dreams, stories, struggles, they may be more willing to work with you. So I do think spending time in relationship building, and doing that as part of the culture of the church, would be great.

PAT BALL Thank you.

BISHOP JOHN STOWE Connecting some of these thoughts — what worked for me very well in the parish was connecting community organizing to the religious formation classes for the parents. Instead of just getting the parents in there to find out what kind of clothes the kids

should wear for First Communion, really talk about the challenges that parents face in raising kids, and find that common ground — and then, what can we do to better all their situations, and show that connection to faith. I think there are a lot of possibilities there.

PAT BALL Great. Thank you.

ANGELA HOWARD MCPARLAND I would say, too, just one other really practical thing could be: if you can't bring people out of the pews to do something, can you bring the action to them, right at the parish? So maybe your pastor isn't going to allow you to sign letters after Mass or something like that, but could immigrants come share their stories? Just their stories — you don't have to have the advocacy attached to it yet. But the more stories they hear — like to Gabriel's point — the more they're in relationship with people whose life experiences are different from theirs. That's going to be the starting point for any kind of action.

And stay faithful to what you're already doing. The more that they are seeing Catholics out there doing this — can Catholics get their picture in the media at some of these events? "Oh, that's a Catholic thing to do, too." So staying faithful and visible — and again, public and prophetic — in what you're already doing is going to eventually affect the other people as they continue to witness it.

PAT BALL Great. Thank you.

Closing Prayer and Farewell

DARYL GRIGSBY Thank you all. I want to thank the panel again, and thank the questioners, and I want to thank everyone who added their voices in the chat, and those who are already doing what is theirs to do. This was a great panel, a great evening. I thoroughly enjoyed it. I'm definitely going to have to go back and glean all this wisdom once again. But I will now turn it over to FutureChurch board member Rita Houlihan, who will lead us in our closing prayer tonight.

RITA HOULIHAN Thank you so much, everybody. What a wonderful, wonderful — I'm feeling like, what is ours to do? What is ours *not* to do? So thank you very much, everyone. It was inspiring.

Thank you, everyone, for being with us. We look forward to being with all of you again next Tuesday night at 7 p.m. ET for the conclusion of our Fall Event, where we will have our awards ceremony to present the Father Louis Trivison Award to Joanna Arellano-Gonzalez, and our Sister Christine Schenk Award for Young Catholic Leaders to Mollie Clark, AnnaMarie Pacione, and Laurny Sweeney. We look forward to hearing from them next Tuesday.

Until then, I leave you with this blessing by Sister Ruth Fox, OSB. It is a perennial FutureChurch favorite that seems particularly appropriate in this moment.

Let's gather our hearts, calm our spirits.

May God bless you with discontent with easy answers, half-truths, superficial relationships, so that you will live from deep within your heart.

May God bless you with anger at injustice, oppression, abuse, and exploitation of people, so that you will work for justice, equality, and peace.

May God bless you with tears to shed for those who suffer from pain, rejection, starvation, and war, so that you will reach out your hand to comfort them and to change their pain to joy.

May God bless you with the foolishness to think you can make a difference in this world, so that you will do the things which others tell you cannot be done.

If you have the courage to accept these blessings, then God will also bless you with: happiness, because you will know that you have made life better for others; inner peace, because you will have worked to secure an outer peace for others; laughter, because your heart will be light; faithful friends, because they will recognize your worth as a person.

These blessings are yours — not for the asking, but for the giving — from One who wants to be your companion, our God, who lives and reigns forever and ever. Amen.

RUSS PETRUS Amen. And thank you, everyone — especially to Daryl and our panel. That was just really extraordinary. Good to be with all of you tonight. Thank you, and have a blessed evening, a blessed weekend. We will see you next week.

End of recording.