APPENDIX TO
SCHINDLERS' MOTION FOR RELIEF FROM JUDGMENT
and MOTION TO RE-CONSIDER

EXHIBIT A  
*Life-Sustaining Treatments and Vegetative State: Scientific Advances and Ethical Dilemmas* (Pope John Paul II)

EXHIBIT B  
*Resolution on Euthanasia and Assisted Suicide* (Southern Baptist Convention)

EXHIBIT C  
*Pope John Paul II Affirms Obligation to Feed Patients in the 'Vegetative State'*(Richard M. Doerflinger)

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*Human Dignity in the 'Vegetative State'* (Richard M. Doerflinger)

EXHIBIT E  
Affidavit, Robert Schindler Sr., May 10, 2004

EXHIBIT F  
Affidavit, Mary Schindler, May 11, 2004

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Affidavit, Frances L. Casler, July 14, 2004

July, 2004
ADDRESS OF JOHN PAUL II
TO THE PARTICIPANTS IN THE INTERNATIONAL CONGRESS
ON "LIFE-SUSTAINING TREATMENTS AND VEGETATIVE STATE:
SCIENTIFIC ADVANCES AND ETHICAL DILEMMAS"

Saturday, 20 March 2004

Distinguished Ladies and Gentlemen.

1. I cordially greet all of you who took part in the International Congress: "Life-Sustaining Treatments and Vegetative State: Scientific Advances and Ethical Dilemmas". I wish to extend a special greeting to Bishop Elio Sgreccia, Vice-President of the Pontifical Academy for Life, and to Prof. Gian Luigi Gigli, President of the International Federation of Catholic Medical Associations and selfless champion of the fundamental value of life, who has kindly expressed your shared feelings.

This important Congress, organized jointly by the Pontifical Academy for Life and the International Federation of Catholic Medical Associations, is dealing with a very significant issue: the clinical condition called the "vegetative state". The complex scientific, ethical, social and pastoral implications of such a condition require in-depth reflections and a fruitful interdisciplinary dialogue, as evidenced by the intense and carefully structured programme of your work sessions.

2. With deep esteem and sincere hope, the Church encourages the efforts of men and women of science who, sometimes at great sacrifice, daily dedicate their task of study and research to the improvement of the diagnostic, therapeutic, prognostic and rehabilitative possibilities confronting those patients who rely completely on those who care for and assist them. The person in a vegetative state, in fact, shows no evident sign of self-awareness or of awareness of the environment, and seems unable to interact with others or to react to specific stimuli.

Scientists and researchers realize that one must, first of all, arrive at a correct diagnosis, which usually requires prolonged and careful observation in specialized centres, given also the high number of diagnostic errors reported in the literature. Moreover, not a few of these persons, with appropriate treatment and with specific rehabilitation programmes, have been able to emerge from a vegetative state. On the contrary, many others unfortunately remain prisoners of their condition even for long stretches of time and without needing technological support.

In particular, the term permanent vegetative state has been coined to indicate the condition of those patients whose "vegetative state" continues for over a year. Actually, there is no different diagnosis that corresponds to such a definition, but only a conventional prognostic judgment, relative to the fact that the recovery of patients, statistically speaking, is ever more difficult as the condition of vegetative state is prolonged in time.
However, we must neither forget nor underestimate that there are well documented cases of at least partial recovery even after many years; we can thus state that medical science, up until now, is still unable to predict with certainty who among patients in this condition will recover and who will not.

3. Faced with patients in similar clinical conditions, there are some who cast doubt on the persistence of the "human quality" itself, almost as if the adjective "vegetative" (whose use is now solidly established), which symbolically describes a clinical state, could or should be instead applied to the sick as such, actually demeaning their value and personal dignity. In this sense, it must be noted that this term, even when confined to the clinical context, is certainly not the most felicitous when applied to human beings.

In opposition to such trends of thought, I feel the duty to reaffirm strongly that the intrinsic value and personal dignity of every human being do not change, no matter what the concrete circumstances of his or her life. A man, even if seriously ill or disabled in the exercise of his highest functions, is and always will be a man, and he will never become a "vegetable" or an "animal". Even our brothers and sisters who find themselves in the clinical condition of a "vegetative state" retain their human dignity in all its fullness. The loving gaze of God the Father continues to fall upon them, acknowledging them as his sons and daughters, especially in need of help.

4. Medical doctors and health-care personnel, society and the Church have moral duties toward these persons from which they cannot exempt themselves without lessening the demands both of professional ethics and human and Christian solidarity.

The sick person in a vegetative state, awaiting recovery or a natural end, still has the right to basic health care (nutrition, hydration, cleanliness, warmth, etc.), and to the prevention of complications related to his confinement to bed. He also has the right to appropriate rehabilitative care and to be monitored for clinical signs of eventual recovery.

I should like particularly to underline how the administration of water and food, even when provided by artificial means, always represents a natural means of preserving life, not a medical act. Its use, furthermore, should be considered, in principle, ordinary and proportionate, and as such morally obligatory, insofar as and until it is seen to have attained its proper finality, which in the present case consists in providing nourishment to the patient and alleviation of his suffering.

The obligation to provide the "normal care due to the sick in such cases" (Congregation for the Doctrine of the Faith, *Iura et Bona*, p. IV) includes, in fact, the use of nutrition and hydration (cf. Pontifical Council "Cor Unum", *Dans le Cadre*, 2, 4, 4; Pontifical Council for Pastoral Assistance to Health Care Workers, *Charter of Health Care Workers*, n. 120). The evaluation of probabilities, founded on waning hopes for recovery when the vegetative state is prolonged beyond a year, cannot ethically justify the cessation or interruption of minimal care for the patient, including nutrition and hydration. Death by starvation or dehydration is, in fact, the only possible outcome as a result of their withdrawal. In this sense it ends up becoming, if done knowingly and willingly, true and proper euthanasia by omission.

In this regard, I recall what I wrote in the Encyclical *Evangelium Vitae*, making it clear that
"by euthanasia in the true and proper sense" must be understood an action or omission which
by its very nature and intention brings about death, with the purpose of eliminating all pain";
such an act is always "a serious violation of the law of God, since it is the deliberate and
morally unacceptable killing of a human person" (n. 65).

Besides, the moral principle is well known, according to which even the simple doubt of
being in the presence of a living person already imposes the obligation of full respect and of
abstaining from any act that aims at anticipating the person's death.

5. Considerations about the "quality of life", often actually dictated by psychological, social
and economic pressures, cannot take precedence over general principles.

First of all, no evaluation of costs can outweigh the value of the fundamental good which we
are trying to protect, that of human life. Moreover, to admit that decisions regarding man's
life can be based on the external acknowledgment of its quality, is the same as
acknowledging that increasing and decreasing levels of quality of life, and therefore of
human dignity, can be attributed from an external perspective to any subject, thus
introducing into social relations a discriminatory and eugenic principle.

Moreover, it is not possible to rule out a priori that the withdrawal of nutrition and
hydration, as reported by authoritative studies, is the source of considerable suffering for the
sick person, even if we can see only the reactions at the level of the autonomic nervous
system or of gestures. Modern clinical neurophysiology and neuro-imaging techniques, in
fact, seem to point to the lasting quality in these patients of elementary forms of
communication and analysis of stimuli.

6. However, it is not enough to reaffirm the general principle according to which the value of
a man's life cannot be made subordinate to any judgment of its quality expressed by other
men; it is necessary to promote the taking of positive actions as a stand against pressures to
withdraw hydration and nutrition as a way to put an end to the lives of these patients.

It is necessary, above all, to support those families who have had one of their loved ones
struck down by this terrible clinical condition. They cannot be left alone with their heavy
human, psychological and financial burden. Although the care for these patients is not, in
general, particularly costly, society must allocate sufficient resources for the care of this sort of
frailty, by way of bringing about appropriate, concrete initiatives such as, for example, the
creation of a network of awakening centres with specialized treatment and rehabilitation
programmes; financial support and home assistance for families when patients are moved
back home at the end of intensive rehabilitation programmes; the establishment of facilities
which can accommodate those cases in which there is no family able to deal with the
problem or to provide "breaks" for those families who are at risk of psychological and moral
burn-out.

Proper care for these patients and their families should, moreover, include the presence and
the witness of a medical doctor and an entire team, who are asked to help the family
understand that they are there as allies who are in this struggle with them. The participation
of volunteers represents a basic support to enable the family to break out of its isolation and
to help it to realize that it is a precious and not a forsaken part of the social fabric.

In these situations, then, spiritual counselling and pastoral aid are particularly important as
help for recovering the deepest meaning of an apparently desperate condition.

7. Distinguished Ladies and Gentlemen, in conclusion I exhort you, as men and women of science responsible for the dignity of the medical profession, to guard jealously the principle according to which the true task of medicine is "to cure if possible, always to care".

As a pledge and support of this, your authentic humanitarian mission to give comfort and support to your suffering brothers and sisters, I remind you of the words of Jesus: "Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me" (Mt 25: 40).

In this light, I invoke upon you the assistance of him, whom a meaningful saying of the Church Fathers describes as Christus medicus, and in entrusting your work to the protection of Mary, Consoler of the sick and Comforter of the dying, I lovingly bestow on all of you a special Apostolic Blessing.
RESOLUTION ON EUTHANASIA AND ASSISTED SUICIDE

June 1992

WHEREAS, The Bible teaches that God created all human life in His own image and declares human life to be sacred from conception until death; and

WHEREAS, Southern Baptists have historically affirmed biblical teaching regarding the sanctity of human life; and

WHEREAS, A growing "quality of life" ethic has led to increasing acceptance of euthanasia and assisted suicide in the United States.

Therefore, Be it RESOLVED, That we the messengers to the Southern Baptist Convention, meeting in Indianapolis, Indiana, June 9-11, 1992, affirm the biblical prohibition against the taking of innocent human life by another person, or oneself, through euthanasia or assisted suicide; and

Be it further RESOLVED, That in light of the fact that the end of life may be painful, we urge scientists and physicians to continue their research into more effective pain management; and

Be it further RESOLVED, That we encourage hospitals, nursing care facilities, and hospices to increase their efforts to keep dying persons as comfortable as possible and call on Christians to help provide companionship and appropriate physical and spiritual ministry to persons who are dying; and

Be it further RESOLVED, That we oppose efforts to designate food and water as "extraordinary treatment," and urge that nutrition and hydration continue to be viewed as compassionate and ordinary medical care and humane treatment; and

Be it further RESOLVED, That we reject as appropriate any action which, of itself or by intention, causes a person's death, and

Be it finally RESOLVED, That we call upon federal, state, and local governments to prosecute under the law physicians or others who practice euthanasia or assist patients to commit suicide.

Indianapolis, Indiana

http://www.sbc.net/resolutions/amResolution.asp?ID=493
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That debate has become a painful and complicated one for several reasons. One is the intense

increased scrutiny of the removal of food and fluids:

The U.S. Supreme Court’s unanimous rejection of a constitutional “right” to assisted suicide in

efficacy way to make certain that a large number of biologically terminally ill patients actually die.

more deeply into the, the issue of nutrition and hydration. In the case of a patient who is fully

involved in such decisions, but because a general protection may not be the only

Leading the other side of the debate, of course, have been “right-to-die” groups who see such

say that they are some of the best of the best, but in accordance with the law.

vegetarian” states have stepped wisely and so are not conservatives. But definition they show no

“A resonant vegetarian state.” (PSY:

Catholic contribution to efforts against euthanasia by commission

the Pope, the statement, the Church’s teaching authority has rejected each aspect of the theory

By Richard Doeringer

Pope John Paul II affirms obligation to feed patients in the “vegetarian” state

National Right to Life
it is not euthanasia but only a natural death. Resulting from the patient's inability to take food normally.

By this account, simply sustaining life in a state of unawareness is not pathological because it maintains

underlying condition, which includes partial or complete inactivity of the patient's own will, can thereby help

However, there is a different approach that is more prevalent in Catholic theologians' circles. That theory held

under suspension could be real and properly so-called euthanasia.

The paper strongly opposes any removal of these means desired to keep the patient's death from

Pope John Paul II affirms obligation to feed patients in a

reduction on life-sustaining treatment:

At the level of Christian teaching, the Catholic Church has long held that a complex and nuanced moral

less a well-thought condition than an act of supersession seen as an external intake.

Involvement of family members on both sides of the ecological discussion - often with members of the

Page 2 of 5
Medical associations that support palliative care are being challenged by the growing number of people opting for assisted suicide.

In an interview with the traditional reading against imposing undue burdens on patients, the obligation to ensure that medical care is provided assiduously and efficiently. (The letter's emphasis is on the importance of reading and understanding medical literature.)

This is an important consideration, as it ensures that patients are not subjected to unnecessary treatments. The traditional reading against imposing undue burdens on patients is not violated.
The Holy See is home to the Vatican City, the smallest independent state in the world. It is known for its rich history, religious significance, and cultural attractions. Pope John Paul II is one of the most influential figures in modern Catholicism, and his papacy has had a significant impact on both the church and global politics. His vision for the Catholic Church includes the promotion of peace, justice, and human dignity. The Vatican is a symbol of the universal Church, and its teachings and documents are studied and debated by scholars and theologians around the world.
Human Dignity in the 'Vegetative' State

By Richard M. Doerflinger

On Christmas Eve, 1999, the family of Patricia White Bull in Albuquerque, New Mexico received an unexpected gift. After 16 years in a supposedly irreversible "vegetative state," Mrs. White Bull began to speak.

"Don't do that," she blurted out when nurses were trying to fix her nursing home bed. Then she started speaking her children's names, catching up on family developments, and eating foods she had not been able to swallow for many years. Her mother says her sudden recovery is a Christmas miracle from God (The Washington Times, January 5, 2000, p. A3).

Mrs. White Bull's story is not unique. In recent years, a number of patients have unexpectedly recovered from the "vegetative" state - a dimly understood condition in which patients have sleep/wake cycles, but do not seem aware of themselves or their environment. And according to medical experts speaking at a March 2004 international congress on the "vegetative state" in Rome, medical science is only beginning to realize how little is understood about this condition.

The term "persistent vegetative state" was coined in 1972. Physicians said then that patients with this diagnosis had no consciousness or sensation, and could not recover once they had remained in this state for a certain number of months. The latest findings contradict all this. It turns out that patients diagnosed as being in a "vegetative" state may have significant brain waves, and substantial parts of the upper brain may be alive and functioning. This functioning may even change depending on whether a friend or relative is speaking nearby. The testimony of many families that their loved ones in this state seem to know when they are present can no longer be dismissed as simply wishful thinking. And medical experts are no longer so confident that they can name a number of months or years in this state that makes some degree of recovery impossible.

On March 20, 2004, near the end of the Rome conference on the "vegetative" state, Pope John Paul II delivered an important speech in an audience with the attendees. This speech clarified and reaffirmed our moral obligation to provide normal care to these patients, including the food and fluids they need to survive. Here the Holy Father made several points:

1. No living human being ever descends to the status of a "vegetable" or an animal.
"Even our brothers and sisters who find themselves in the clinical condition of a ‘vegetative state’ retain their human dignity in all its fullness," he said. "The loving gaze of God the Father continues to fall upon them, acknowledging them as his sons and daughters, especially in need of help." Against a "quality of life" ethic that makes discriminatory judgments about the worthiness of different people’s lives, the Church insists that "the value of a man’s life cannot be made subordinate to any judgment of its quality expressed by other men."

2. Because this life has inherent dignity, regardless of its visible "quality," it calls out to us for the normal care owed to all helpless patients. In principle, food and fluids (even if medically assisted, as in tube feeding) are part of that normal care. Such feeding, he said, is "a natural means of preserving life, not a medical act." This means, among other things, that the key question here is simply whether food and fluids effectively provide nourishment and preserve life, not whether they can reverse the patient’s illness. Even incurable patients have a right to basic care.

3. This judgment does not change when the "vegetative" state is diagnosed as "persistent" or unlikely to change: "The evaluation of probabilities, founded on waning hopes for recovery when the vegetative state is prolonged beyond a year, cannot ethically justify the cessation or interruption of minimal care for the patient, including nutrition and hydration."

4. Deliberate withdrawal of food and fluids to produce a premature death can be a form of euthanasia, that is, unjust killing. "Death by starvation or dehydration is, in fact, the only possible outcome as a result of their withdrawal. In this sense it ends up becoming, if done knowingly and willingly, true and proper euthanasia by omission."

5. The Church’s traditional teaching, that one is not obliged to impose useless or excessively burdensome treatments on patients, remains valid. The obligation to provide assisted feeding lasts only as long as such feeding meets its goals of providing nourishment and alleviating suffering. But to those who might too easily withdraw such feeding as overly burdensome, the Holy Father warns that "it is not possible to rule out a priori that the withdrawal of nutrition and hydration, as reported by authoritative studies, is the source of considerable suffering for the sick person." If a seemingly unresponsive patient might be able to feel the burdens of tube feeding, he or she may also be able to feel the suffering of being dehydrated to death.

6. We must not forget the needs of families caring for a loved one in a "vegetative" state. The rest of us must not abandon these families, but reach out to give them every possible assistance so they will not face their burdens alone. Respite care, financial support, the sympathetic cooperation of medical professionals and volunteers, and psychological and spiritual comfort were among the kinds of help the Holy Father urges society to provide.

The Pope’s speech responds to a serious moral and legal problem that has divided families, ethical advisors, and courts in the United States and elsewhere. For many years, "right-to-die" groups have promoted the withdrawal of assisted feeding from patients in a "vegetative" state. Sometimes they have admitted that they see such patients as better off dead (or at least see their families as better off if the patients are dead). Ethicist Daniel Callahan warned in the Hastings Center Report in October 1983 that many of his colleagues favored such policies not because of special burdens involved in such feeding, but because
"a denial of nutrition may in the long run become the only effective way to make certain that a large number of biologically tenacious patients actually die." In some of the "tube feeding" court cases that have divided families and sparked headlines, even some family members have declared that the patient is essentially already dead - an "empty shell" with no human dignity.

Church officials have warned against this trend in the past. In 1992, for example, the U.S. bishops' Committee for Pro-Life Activities issued a resource paper titled "Nutrition and Hydration: Moral and Pastoral Reflections," recommending a strong presumption in favor of assisted feeding for patients diagnosed as being in the "persistent vegetative state." The paper strongly opposed any removal of these means designed to hasten the patient's death from dehydration or starvation. It also found that assisted feeding is generally not "extraordinary means" - rather it is usually an effective way to sustain life that does not impose grave burdens on patients. Similarly, a 1995 "Charter for Health Care Workers" issued by the Pontifical Council for Pastoral Assistance to Health Care Workers stated: "The administration of food and liquids, even artificially, is part of the normal treatment always due to the patient when this is not burdensome for him: their undue suspension could be real and properly so-called euthanasia."

By reaffirming these principles, the Holy Father is reminding us that here, as on issues such as abortion, embryo research and capital punishment, the Church's voice must be raised to insist that every human being is a beloved child of God, that no one is worthless or beyond our loving concern. This does not mean that patients must accept tube feeding in cases where they would see it as an unwarranted intrusion that only increases their suffering. When discussing the burdens and benefits of medical procedures, the Church has always recognized that these judgments have a subjective element, and that patients' own assessments are to be given great weight. In the final analysis, as Pope Pius XII said in a 1952 address to the medical community, "the doctor has no other rights or power over the patient than those which the latter gives him."

At the same time, the obligation to respect human life in every condition is addressed to all of us, including patients. Catholics should beware of "advance directives" that reject assisted feeding across the board; rather, we should seek out more carefully worded documents that recognize the presumption in favor of such care when it does not impose undue burdens on the patient. Many state Catholic conferences have produced statements on this issue, or even sample forms allowing Catholics to specify their wishes in ways that reflect Catholic values and conform to any requirements of state law. Forms allowing the patient to name a trusted proxy decision maker, to make decisions when the patient can no longer do so, may be more helpful than a written declaration that tries to anticipate all future medical situations.

Hospitals and physicians, for their part, should not be obliged to comply with a request from patient or family that they believe is immoral. The Ethical and Religious Directives for Catholic Health Care Services state that a Catholic hospital "will not honor an advance directive that is contrary to Catholic teaching," and adds: "If the advance directive conflicts with Catholic teaching, an explanation should be provided as to why the directive cannot be honored" (Directive 24).

When would such a directive conflict with Catholic teaching? When it ignores the general obligation to support and care for human life, and treats a condition like the "vegetative" state, in and of itself, as a basis for withdrawing even the most basic measures for
preserving the patient's life and comfort. In an extreme case, it may be obvious that the
document is rejecting assisted feeding simply to ensure that the patient in such a condition
dies as soon as possible.

Patients and families, like others involved in medical decisions, need to understand that
while specific medical procedures may at times become useless or burdensome, this can
never be said of human persons themselves. Caring for loved ones who may never be able
to respond or thank us for our faithfulness could be the ultimate test of our commitment to a
culture of life.

Richard M. Doerflinger is Deputy Director of the Secretariat for Pro-Life Activities, U.S.
Conference of Catholic Bishops.

Program Models

Celebrating Life: Holding Sacred the Human Spirit is a faith-based program directed
toward
Pastoral Care Ministers and other professionals who minister to persons facing the end of
life as well as their loved ones. The presentation is designed in a "train the trainers" format
in hopes that the program will be replicated in parishes throughout the diocese. The
objectives of the program are to educate those who encounter end of life questions with
answers that follow Catholic teaching, specifically regarding nutrition and hydration, legal
issues, and family concerns. For more information on this program please contact the
Bonnie Seaver, Director of Diocese of St. Augustine's Respect Life Office at (904-262-3200
x.126) or Bill Tierney, Director of Catholic Charities (904-262-3200 x. 123).

Being With© is a charitable project which offers true compassion, wantedness, and love to
those
faced with physical suffering in hospitals, nursing facilities, hospices, and homes. A Being
With© volunteer spends their time quietly, by the side of the suffering person, listening,
smiling, singing, reading, laughing, watching television, listening to a ballgame, or even
just being present while a person falls asleep. When appropriate, we sometimes hold a
patient's hand, or caress someone's arm or forehead. Sometimes we cry. Always we love. In
the future, Being With© will train health care professionals and volunteers who wish to
create a real environment of peace, purpose, and dignity among those who suffer from
chronic, serious, or terminal illnesses or injuries. For more information about the Being
With© project, visit their website at www.beingwith.net or P.O. Box 1900, Snohomish, WA
98291, phone: 360-668-0333.

In 2002, the Arlington Diocese published an advanced medical directive which complies
with the laws of the Commonwealth of Virginia and the moral teachings of the Catholic
Church. Contained in a striking folder, the diocese provides a blank Advanced Directive
and a Supplement to the Directive which answers questions concerning the completion of
the document, the terminology used in the document, and the disposition of the document.
The Office for Family Life of the Diocese distributes these to individuals and parishes
throughout the diocese. Directives are available postpaid for $3.00 each by check to: Family
Life Office, 200 North Glebe Road, Suite 523, Arlington, VA 22203. For more information,
contact (703) 841-2550.

In Support of Life is a Power Point presentation developed to aid parishioners and medical
professionals in the Church's teaching on end-of-life issues, exposing the threats to patients

in this critical time and discussing living wills. Contact the Diocese of Venice at 941/441-1101 or by email bcrcdeaux@dioceseofvenice.org.

Family Support: Parish communities can pull their resources together to support families giving round-the-clock care to loved ones through volunteering their talents and providing outlets for a family who may feel isolated from society. Parishes can offer not only spiritual counseling and pastoral aid, but also nights out for the primary care-givers, a friendship and most importantly compassion.

Use All Souls Day, November 2nd, as a focal liturgical time of year to educate your parish about the importance of end-of-life issues. Have pamphlets available for parishioners to take as they leave Mass. Some suggestions are: Hope for the Journey: Meaningful Support for the Terminally Ill and The Gift of Life...in the Face of Death. Both are available from the USCCB by calling 866-582-0943.

The Nebraska Catholic Conference developed a pamphlet on Medical Treatment Decision Making which you can order from them (402/477-7517), or download the text at http://www.nebcathcon.org/press_releases.htm#Med.

Program Resources

Teaching Documents
Address to the Participants in the International Congress on "Life-Sustaining Treatments and Vegetative State: Scientific Advances and Ethical Dilemmas." Pope John Paul II, March 20, 2004. Available at:


Guidelines for Legislation on Life-Sustaining Treatment. NCCB Committee for Pro-Life Activities, 1984. Secretariat for Pro-Life Activities (60 cents).


Statement on Euthanasia. NCCB Administrative Committee, 1991. Secretariat for Pro-Life
Activities ($7/100; $65/1,000).
Print


Newsletters, Pamphlets, Reprints


The Gift of Life ...in the Face of Death. Secretariat for Pro-Life Activities, 1998, pamphlet ($9/100, $80/1,000).


In Support of Life: Comfort and Hope for the Dying. Brochure. Massachusetts Catholic Conference (50 cents; quantity discounts).


Audiovisual


Life at Risk. A Closet Look at Assisted Suicide. Twelve audiotapes of 1997 symposium of international experts at Catholic University of America, co-sponsored by the NCCB, The Catholic University of America and the Center for Jewish and Christian Values. Available from Donehey & Associates ($50 per set in an album; individual tapes available at $5 ea.).


Internet
Papers presented at the International Congress on Life-Sustaining Treatments and Vegetative State are available at www.vegetativestate.org.

www.acponline.org/journals/news/sept98/suicide.htm (American College of Physicians)


www.cathmed.org (Catholic Medical Assn.)

www.healthinaging.org/public_education/pain (American Geriatrics Society Foundation for Health in Aging)

www.iaetf.org (Intl. Anti-Euthanasia Task Force)

www.kofc.org/faith/cis/028/sacredlife.cfm (Knights of Columbus Catholic Information Service)

www.ncbcenter.org (Nat'l Catholic Bioethics Center)

www.ncpd.org (Nat'l Catholic Office for Persons with Disabilities)

www.nrle.org (Nat'l Right to Life Committee)

www.nursesforlife.org (Nat'l Assn. of Pro-Life Nurses)

www.seniorhealthcare.org (Senior Health Care Organization)

www.stemcellresearch.org (Coalition of Americans for Research Ethics)

www.usccb.org/prolife (USCCB Secretariat for Pro-Life Activities)

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Secretariat for Pro-Life Activities
United States Conference of Catholic Bishops
3211 4th Street, N.E., Washington, DC 20017-1194 (202) 541-3070

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http://www.usccb.org/prolife/programs/rlp/04doerflinger.htm
STATE OF FLORIDA
COUNTY OF PINELLAS

AFFIDAVIT

BEFORE ME THE UNDERSIGNED AUTHORITY personally appeared

ROBERT SCHINDLER, SR. who being first duly sworn deposes and says:

1. My name is Robert Schindler, Sr., I am over the age of 18 years, and make this statement on personal information.

2. When my family and I still lived in Philadelphia, we would all go to church as a family. Michael Schiavo never went with us, as he is not a Catholic, and sometimes even joked about our religious commitment as a family. After we moved to Florida, if all of my children were in town, we would all go to St. John's on St. Pete Beach as a family. We certainly tried to do that at least on major holidays such as Christmas and Easter. Many times, Terri and her sister Suzanne would go to Mass together on Saturday night. More often, Terri would go to a Saturday afternoon early Mass at St. John's with her mother and me, and then go out to dinner with us.

3. I can specifically remember one time at one of these early services at St. John's on the beach a few weeks before Terri’s collapse. After she received Holy Communion during the service, I told her that I hoped she had gone to confession before taking the sacrament. Terri responded with a giggle,
saying she had gone to confession the week before and had not committed any sins since then. My memory of this incident is quite vivid.

4. The day before Terri’s collapse, which would have been Saturday, February 24, 1990, Terry, my wife and I all went to the early Mass at St. John’s and then went to a friend’s house for dinner. Coincidentally, while we were there, the friend’s boss dropped by while he was out on his evening jog. Terri returned to our home with us and visited awhile, and then she went home. That was the last time I saw my daughter before her collapse.

5. Terri attended Catholic schools from first to twelfth grades, and there is no question that Terri was raised in the Catholic Church and was a practicing Catholic before she got sick. I am aware that somewhere along the way the Second District Court of Appeal said Terri was not a practicing Catholic, but that is not true. It is true that she was not a member of any parish here in St. Petersburg, but she did attend church regularly and was a practicing Catholic.

6. Terri and Michael Schiavo were married in a Catholic Church, but because he is not a Catholic and never has been a Catholic, special permission from the Church was required before the ceremony could occur. In fact, Terri and Michael were married at a nuptial Mass, and at the conclusion of the main
ceremony, Terri made a special gesture indicating that she had dedicated her
marriage to the Virgin Mother. This symbolic gesture, familiar to those of
the Catholic faith, indicates that Terri's faith had not changed, as she grew
into adulthood. Even after the marriage, Michael showed no interest in
Terri's faith, and, on occasion, made certain derogatory or condescending
comments about Terri's going to Mass. For this reason, she would go to
Mass on Saturday evenings with us, her parents, or her sister or friend, after
Michael had gone to work at his restaurant job.

7. I raised all three of my children to respect the Pope and the teachings of the
church, especially the church's position on the sanctity of life. Terri was
fully educated in these ideas during her schooling and was accepting of
them.

8. I have reviewed the Pope's speech given in Rome on March 20, 2004 about
the removal of feeding tubes from disabled patients being euthanasia. This
speech, which speaks so directly to Terri's situation, convinces me even
more that it would be morally wrong to remove Terri's feeding tube and
would violate her religious convictions.

9. There is not a doubt in my mind that Terri would accept the Pope's
 teachings about euthanasia, just as she accepted the church's teachings set
forth in its catechism. The Pope’s statement is a clear message to Terri and to Terri’s caregivers, and there simply is no way that Terri would ask to have her feeding tube removed, in the face of the Pope’s message. If she were to say otherwise, it would be an act of defiance and disobedience completely unlike Terri and completely at odds with her religious faith. Terri’s faith was important to her and I believe must be taken into account in deciding what she would want today, if she were able to tell us herself.

FURTHER AFFIANT SAYETH NAUGHT.

Robert Schindler, Sr., Affiant

SWORN TO AND SUBSCRIBED before me this 10th day of May, 2004, by Robert Schindler, Sr. who is personally known to me.

My commission expires: Patricia J. Anderson, Notary Public
STATE OF FLORIDA
COUNTY OF PINELLAS

AFFIDAVIT OF MARY SCHINDLER

BEFORE ME THE UNDERSIGNED AUTHORITY personally appeared

Mary Schindler who being first duly sworn deposes and says:

1. My name is Mary Schindler, and I am the mother of Theresa Marie
   Schindler Schiavo. I make this affidavit on personal information

2. Terri is the oldest of my three children, born on December 3, 1963.
   My husband and I were both raised in the Roman Catholic Church
   and were married in a Catholic ceremony. Our faith is important to
   us, and it was important to us that our children also be raised in the
   Church.

3. Shortly after her birth, Terri was baptized at St. Henry’s Church in
   Philadelphia on December 14, 1963. Attached as Exhibit A to this
   affidavit is a copy of the original Certificate of Baptism reflecting this
   fact. I have the original document in my possession.

4. As a family, we went to Mass every week at our parish church while
   our children were growing up. Attached as Exhibit D to this affidavit

Page 1 of 8

EXHIBIT F
is a copy of a certificate commemorating Terri’s first Holy Communion, which she received on May 13, 1972 when she was eight years old. I also have the original of this document in my possession. In addition, I have a small white “wallet,” given to Terri on this occasion, containing a rosary and a small hardback book entitled “The New First Mass Book.”

5. Terri went to Catholic elementary, middle school, and high schools. Among my mementoes of Terri’s childhood is her report card from the 1972-1973 school year at Our Lady of Good Counsel, which shows that she had religious instruction throughout the school year. A copy of this report card is attached to this affidavit as Exhibit C, and I have the original in my possession.

6. At the end of the school year in 1977, Terri finished her eighth grade year and graduated from Our Lady of Good Counsel. A copy of the booklet for the 8th Grade Graduation Mass held on June 15, 1977 is attached to this affidavit as Exhibit D, and lists Terri’s name as one of the graduating 8th graders.

7. I also have Terri’s report cards from her time at Archbishop Wood High School for Girls near Philadelphia, which she attended after
graduating from Our Lady of Good Counsel. Copies of these report cards are attached, as a composite exhibit, as Exhibit E. Each of these report cards shows that Terri received instruction throughout each school year on a different topic related to a typical Catholic education. These courses were entitled “Morality,” “Scripture,” “The Church,” and, in her senior year, “Faith & Marriage.”

8. I have a small booklet entitled “Course Handbook,” which describes each of the courses Terri took at Archbishop Wood. A copy of the cover and of the descriptions for the Religion courses is attached to this affidavit as composite Exhibit F.

9. In June, 1981 Terri graduated from Archbishop Wood. There were several activities celebrating that time, and I have saved some of the mementoes of the various events. Attached to this affidavit as Exhibit G is a copy of the announcement of the commencement exercises for Terri’s high school graduation on June 6, 1981, as well as Terri’s name card sent with the announcement.

10. Also attached to this affidavit as composite Exhibit H is a copy of the program for the Baccalaureate Mass celebrated on June 5, 1981, the day before Archbishop Wood’s commencement exercises, which our
entire family attended.

11. I have the originals of all of these documents in my possession.

12. After Terri’s high school graduation, she began attending Bucks County Community College, where she met Michael Schiavo.

13. Eventually, she and Michael were married. Because Michael was not a Roman Catholic, the two of them received prenuptial counseling from our parish priest. Once that was completed, Michael was given a dispensation to marry in our faith, and Terri married Michael in November, 1984 during the celebration of a nuptial Mass.

14. Throughout her life before she collapsed in 1990, my daughter Theresa Marie was a practicing Roman Catholic. The principles of our faith require that she continue to receive sustenance and hydration, even though she is disabled and her condition may never improve. Removing her feeding tube without any consideration for her religious beliefs is, in my opinion, grossly improper and is a denial of her religious liberty and her right to freely practice her religious beliefs.

15. Our family has always been exceptionally close. As far as I know, the entire time Terri and Michael lived in St. Petersburg before her
collapse, Terri went to church on a weekly basis. She may have missed a week here or there, but she definitely was a regular church-goer. On many occasions, Terri would go to an early Mass on Saturday evening with my husband and me, usually at St. John’s on St. Pete Beach, and then we would go out to dinner together. A couple of times we went to Blessed Trinity on 54th Avenue South in St. Petersburg. Sometimes, if she and her sister Suzanne were going to go out together to a movie or something on a Saturday night, just the two of them would go to Mass together, again, usually at St. John’s. I know that the two of them attended Mass at St. Raphael’s on Snell Isle together at least once. A couple of times, Terri went to Mass with her friend Jackie Rhodes from work. On a few occasions, Terri and Michael would attend Mass together on Sunday morning and then go out to breakfast. They went to a church somewhere off of Fourth Street North in St. Petersburg, whose name I can’t recall. Definitely, on major church holidays such as Christmas and Easter, we made an effort to go to church together as a family, and Terri joined us, although Michael did not. There is no question in my mind that Terri had not fallen away from her faith at the time of her
collapse.

16. In fact, Terri collapsed in the early morning hours of a Sunday morning in February, 1990. She and my husband and I had all gone to church the preceding afternoon about 4:30 p.m., and then the three of us went to a friend’s house for dinner. Afterward, Terri came home with us to our house. She went home to her apartment about 8 p.m. that evening, and that was the last time I saw her before her collapse.

17. I have read the statement of Pope John Paul II, which he made in Rome on March 20, 2004, regarding patients in a persistent vegetative state. Now that the Pope himself has said that even PVS patients are still human beings, deserving of food and water, and that removing a feeding tube from a patient in PVS would be euthanasia, I believe even more strongly that Terri, if she were able to tell us herself, would follow the Pope’s teachings and choose to remain alive. Given her upbringing and her instruction in the Church’s teachings about the sanctity of life, I cannot imagine that Terri would go against the Pope on this issue. Terri was a gentle spirit but firm in her Catholic faith.
FURTHER AFFIANT SAYETH NAUGHT.

Mary Schindler, Affiant
Sworn to and subscribed before me this 11th day of May, 2004, by Mary Schindler, who is personally known to me.

Notary Public

My commission expires:
Certificate of Baptism

St. Henry's Church
PHILADELPHIA, PA.

(This is to certify)

That Theresa Marie Schindler
Child of Robert Schindler
and Mary Lee Janaro
born in Philadelphia, Penna.
on the 3rd day of December 1963
was Baptized
on the 14th day of December 1963

According to the Rite of the Roman Catholic Church
by the Rev. Robert J. Laughlin
the Sponsors being James Davis
Vincenzo Davis

as appears from the Baptismal Register of this Church.
Dated May 16, 1967

EXHIBIT A
"My Jesus, give me the grace to receive You always with a pure and contrite heart."

Therese M. Schneppf

received the Blessed Eucharist for the first time

in Our Lady of Mount Carmel

May 13, 1921

Fr. William Sullivan

EXHIBIT B
### SCHOLASTIC RECORD

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<th>Third Quarter</th>
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### GENERAL AVERAGE

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### ATTENDANCE RECORD

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1. There are two sessions, morning and afternoon, each day.
ARCHDIOCESE OF PHILADELPHIA

REPORT CARD

Grades 4 - 8

To the Parents or Guardians:

This report will be issued four times during the school year. The purpose of the report is to keep you informed regarding your child's progress in school. We call your attention to the report of effort and conduct. The development of the habits and attitudes which build up character is of vital importance in the child's education. We need your cooperation if our efforts are to be successful.

Since abilities vary among pupils, the school attempts to estimate the accomplishments of the children in accordance with their respective abilities. A child who is doing all that may be expected and is clearly profiting by experience on the assigned level is accorded a satisfactory rating.

Please note that lateness and irregular attendance interfere greatly with a pupil's progress. It is important, therefore, for all pupils to be present and on time every day.

Please return this report after indicating by your signature that you have examined it.

Teacher's Comments

First Quarter

First Term

Third Quarter

Second Term

Signature of Parent or Guardian

First Quarter Mrs. Robert Schumilie

First Term Mrs. Robert Schumilie

Third Quarter Mrs. Robert Schumilie

Second Term

If, after examining this report, an interview with the teacher is desired, please check (✓) in the proper space and arrangements will be made for the interview.

Interview requested by Teacher

Interview requested by Parent

Student placement for September 1923 — Grade 5
8th Grade
GRADUATION MASS

HOLY BIBLE

June 15th, 1977
Our Lady of Good Counsel
7:30 P.M.
GRADUATION MASS

June 15, 1977

Celebrant:
Rt. Rev. Msgr. Francis P. McNelis

Principal: Sr. Mary Ang'na

8th Grade Teachers:
Mrs. Jacqueline Rizzo
Sr. Mary Auguste
Miss Maureen Dwyer
PROCESSIONAL: Pomp and Circumstance

ENTRANCE: God of Our Fathers p.D-N.82

FIRST READING: Zephaniah 3,14-15. (Tom Kerrigan)

RESPONSORY PSALM: "Lord, I thank You for your faithfulness and love."

SECOND READING: 1 Cor. 1,3-9 (Jim Snyder)

ALLELUIA VERSE: 1 Thess. 5,18

PRAYER OF THE FAITHFUL: (Mary Wagner)
"Father, we thank you."

OFFERTORY PROCESSION: Meanings (Colette Campollone)

<table>
<thead>
<tr>
<th>Holy Bible</th>
<th>Julie Shortall</th>
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<tr>
<td>School Books</td>
<td>Judi Georgescu</td>
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<tr>
<td>Sports Jersey</td>
<td>Patricia Greisser</td>
</tr>
<tr>
<td>Banne</td>
<td>Ray Nardelli</td>
</tr>
<tr>
<td>Diploma</td>
<td>Marie McGinley</td>
</tr>
<tr>
<td>Constitution</td>
<td>Cathy Burns</td>
</tr>
<tr>
<td>Friendship Chain</td>
<td>John Barbour</td>
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<tr>
<td>Eucharistic Vessels</td>
<td>Joette Adams</td>
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<td>Grace LeMonaco</td>
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OFFERTORY: Come Holy Ghost p.42-N.12

HELIARISTIC ACCLAMATION: "Christ has died, Christ is risen, Christ will come again."

COMMUNION HYMNS: Gift of Finest Wheat p.39-N.5
Receive in Your Heart p.54-N.35
Prayer for Peace -p.C-N.82

DISTRIBUTION OF DIPLOMAS

MEDITATION: Reflections of a Student
(Colette Campollese)

CLCSONG: America the Beautiful p.42-N.10

RECESSIONAL - Lady of Good Counsel
Lady of Good Counsel, Ave Maria
Mary Virgin Mother, Ave Maria
Our Lady of Good Counsel
Come help us, help us all.

Sing to Virgin Mary, Ave Maria
Love and praise her daily, Ave Maria
Our Lady of Good Counsel,
Come help us, help us all.

Mother of Lord Jesus, Ave Maria
Mother of all children, Ave Maria
Our Lady of Good Counsel,
Come help us, help us all.

We, the 1977 Graduating Class of Our Lady of Good Counsel would like to say "Thank You" to our Pastor, Mgr. Mr. Michael McNeilis, our Principal, Sr. Mary Angelina and to Fr. Kehler, Fr. Roebuck and Fr. Brady, the entire Faculty and our parents, for "being there" along the way and making our final year so pleasant.

We also wish to welcome Fr. Bowen.

We would like to say "so long" to the lower grades and hope that their years will be filled with as much happiness as our were.

"Graduates of '77"
**SECONDARY SCHOOL SYSTEM OF THE ARCHDIOCESE OF PHILADELPHIA**

**REPORT CARD**

**NAME:** SCHINDLER THERESA M

**ARCH WOOD HIGH GIRLS**

**STUDENT NUM.:** 812770

**HOME ROOM:** 816

**DATE:** 1977/78

<table>
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<th>SUBJECT</th>
<th>TEACHER</th>
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<th>SEM.</th>
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<td>89</td>
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| CONDUCT       | 100     | 100        | 100  | 100  | 100   | 100   |
| ATTENDANCE    | 100 %   | 100        | 100  | 100  | 100   | 100   |

**QUAL PTS:** 137

**EXPLANATION OF COMMENTS**

1. CONDUCT ONLY FAIR
2. CONDUCT UNSATISFACTORY
3. ATTENDANCE IRREGULAR
4. APPLICATION INCONSISTENT
5. ASSIGNMENT INCOMPLETE OR CARELESSLY PREPARED
6. LACK OF EFFECTIVE HOME STUDY
7. CLASS PARTICIPATION UNSATISFACTORY
8. INDIFFERENT ATTITUDE
9. PARENT INTERVIEW REQUESTED

93-100 EXCELLENT (A) 85-92 SUPERIOR (B) 70-84 AVERAGE (C) 60-79 PASSING (D) BELOW 70 FAILING (F) SS SATISFACTORY U UNSATISFACTORY

*EXHIBITE*
## Secondary School System of the Archdiocese of Philadelphia

**Report Card**

### Student Information
- Name: Schindler Theresa M
- Address: 816 Redwing LA
- School: Archwood High Girls
- Grade: 1978/79
- Student Number: 818770
- Home Room: 406
- Parish: 040029861

### Subject Grades

<table>
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<tr>
<th>Subject</th>
<th>Teacher</th>
<th>First SEM. Grade</th>
<th>Second SEM. Grade</th>
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<td>S Robert E</td>
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### Conduct
- Conduct: 100

### Qualifying Points
- Qual. PTs: 111

### Attendance
- Abs. Late: 0

---

### Explanation of Comments

1. Conduct Only Fair
2. Conduct Unsatisfactory
3. Attendance Irregular
4. Application Inconsistent
5. Assignment Incomplete or Carelessly Prepared
6. Lack of Effective Home Study
7. Class Participation Unsatisfactory
8. Indifferent Attitude
9. Parent Interview Requested

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<td>U</td>
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# Report Card

**Secondary School System of the Archdiocese of Philadelphia**

**Student Name:** Schindler Theresa M  
**Address:** 816 Redwing LA  
**City:** Huntington  
**State:** PA  
**Zip:** 19006  
**School:** Archwood High Girls  
**Year:** 1979/80

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<th>Second Grade</th>
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| Conduct         | 98           | 92          | Total 90    |              |             |            |            |             |

**Qual Points:** 111  
**Current Rank:** 287 of 311  

**Explanation of Comments**

1. Conduct Only Fair  
2. Conduct Unsatisfactory  
3. Attendance Irregular  
4. Application Inconsistent  
5. Assignment Incomplete or Carelessly Prepared  
6. Lack of Effective Home Study  
7. Class Participation Unsatisfactory  
8. Indifferent Attitude  
9. Parent Interview Requested

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**Attendance:**
- Abs. 5
- Late 1
- Abs. Late 3

**Total**
- Abs. 9
- Late 1
## Secondary School System of the Archdiocese of Philadelphia

### Report Card

**Schindler Theresa M**  
816 Redwing LA  
Huntingdon Vl, PA 19006  
A05  
OLGOC9661  
1980/81

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**Conduct**  
95 94 94

**Qual Points**  
139

**Cum Rank**  
224 of 302

**Explaination of Comments**

1. Conduct only fair  
2. Conduct unsatisfactory  
3. Attendance irregular  
4. Application inconsistent  
5. Assignment incomplete or carelessly prepared  
6. Lack of effective home study  
7. Class participation unsatisfactory  
8. Indifferent attitude  
9. Parent interview requested

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<td>85-82 Superior</td>
<td>A</td>
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<td>77-74 Average</td>
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<td>70-72 Passing</td>
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<td>Below 70 Failing</td>
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<td>B Satisfactory</td>
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<td>U Unsatisfactory</td>
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**Parent Signature**
Archbishop Wood
Baccalaureate
Friday evening, June fifth
six-thirty o'clock
Our Lady of Mount Carmel Church
Doylestown, Pennsylvania

Thorosa Maria Schindler

The Faculty and Senior Class
of
Archbishop Wood Girls' High School
announce the
Commencement Exercises
Saturday morning, June sixth
Nineteen hundred eighty-one
eleven o'clock
Our Lady of Czestochowa Shrine
Doylestown, Pennsylvania

This is not a ticket of admission
I have loved you...

Live on in my love.

Baccalaureate Mass
June 5, 1981
BACCALAUREATE MASS

FOR GIRLS
ARCHBISHOP WOOD HIGH SCHOOL

Our Lady of Mt. Carmel Church
Dayton, OH

June 8, 1981
GIVE THANKS

Rev. Joseph D. Bowen
HOMILIST

Parish Pastors
Rev. Cyril D. McManus, Chaplain
Rev. Joseph W. Dragon, Chaplain
Rev. Joseph D. Bowen, Chaplain

School Ministry Program
Rev. Frederick J. McLoughlin, Director

CONCELEBRANTS

Rev. Victor F. Sharratt, Principal

CÉLEBRANT

---

GREETING:
Sing the Glories of God, (Ant.)
The king is crowned in glory to live
Let us be glad and rejoice;
This is the day the Lord has made.
Heaven and earth are full of your glory, (Ant.)
Holy, Holy, Lord.
You are mighty and our song, (Ant.)
You have saved my soul from death.
You have answered my plea.
I will give thanks to you, my Lord.
Let all the earth rejoice.
This is the day the Lord has made.
Raise your voices, lift your hearts.
Sing the mountains, sing to the sea.

ENTRANCE SONG: Sing to the Mountains

PROCESSIONAL: I Resolve

INTEROCCATIONAL RAPIDS

MASS OF THE HOLY SPIRIT
OPENING PRAYER:

In the name of God, the Father, Amen.

Amen, and ever with you and the Holy Spirit, one God, forever.

PRAISE:

Lord, have mercy.

All: Christ, have mercy.

PRAISE:

Christ, have mercy.

All: For the peace of the world, and the unity of the church, we petition you, O Christ, have mercy.

PRAISE:

Lord, have mercy.

All: Christ, have mercy.

PRAISE:

Christ, have mercy.

All: Lord, have mercy.

PENITENTIAL RITE:

This is the sin that the Lord has made... Our Father, let us pray to the Lord: Glory to God in the highest and peace to his people of all time: Amen.

All:

Amen.

Gloria:

All:

Our Father...
Hosanna, Hosanna on High
Hosanna in the Highest, Hosanna on High!
Blessed is He, the One who comes in the name of the Lord!
Hosanna, Hosanna on High!

Hosanna and earth are filled with your glory!
Hosanna! hosanna on High! hosanna, hosanna on High!

Praise to you, Lord, in whom we trust.

HOLY, HOLY, HOLY! (Sing) (Stand)
All: Amen

The prayers of the sons of prayer are answered...
In every nation, in every tongue, in every heart.
May the Lord be praised.


cosNeslo: John 15:9-17
Almighty Lord, Father of the Father.
Live in my love.
As the Father has loved me, so I have loved you.

ALLEGRA, alleluia, alleluia.

ALLEGRA, alleluia, alleluia.

PRAISE OVER THE GOSPEL: (Sing)
(Stand)

SECOND READING: Phil 1:3-6, 8-11
I have loved you and you are mine.
I have loved you, which is an extraordinary love.
I have loved you, and you are mine.
I have loved you, which is an extraordinary love.

RESPONSE: (Connect for special refrain between
FIRST READING: Acts 3:18
(Stand)

LITURGY OF THE WORD

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LITURGY OF THE PRAISES
COMMUNION MEDITATION: Paul's Prayer (Ch. 11)

Reflection: A reading and reflection by Louise Rubel, 8/16

And the Bread of Life came to me...
A portion of you do this, remember me...
I am with you...
This is my Body which shall be given up for you...
And the Bread of Life came to me...
As often as you do this, remember me...
This is the cup of the new covenant in my Blood...
This is my Blood which shall be given up for you...

COMMUNION SONG: Gift of First Wheat

Lamb: Our Father (Sing) (STAND)
CREAT AMEN: (Sing)
Christ! Christ! Christ! Christ is risen.
Christ! Christ! Christ! Christ is risen.

MORAL ACCOLATION (STAND)

THE IS MY BODY...

THE BREAD OF LIFE...
Amen.
and the Holy Spirit.
Amen.
May Almighty God bless you, the Father, the Son, and the Holy Spirit.

Amen.
May God inspire faith in different tongues to proclaim Your truth and make them grow with pure light.

Amen.
May the word which prevails over the disasters of life be the witness of love.

Amen.
Pray for the church, and may the blessings of the Father, the Son, and the Holy Spirit be with you now and forever. Amen.

Amen.
Graduate's Prayer

Amen.
This is our Lord, Christ our Lord.

Amen.
SOLI-TUO-EM-PO-NONE-ND
To You
Is My Girl

To You
Is My Girl

Your life is a flower (Flower)
Be true for yourself!
Or your life, its pain and goodness
No longer will we hide
And justice for all nations (Retain)
Freedom for all captives
So that others may live their lives
I will make your faith burn brightly
You are the heart of my heart.
For I am with you, when you conquer
Lift up your heart with song and dance
Be glad! Peace to the earth!

I saw you in the garden
I saw you in the garden
I saw you in the garden
I saw you in the garden
I saw you in the garden

Bowlers, 1823
ECLAD'S PEOPLE, CRYING NOW, C'S.B.
PENTECOSTAL RITE, GREGORY NORMAL, S.B.
of the Saint of Vermont, Inc.
The Benedictine Foundation

Permission has been granted for the use of the following songs:

PENTACOSTAL RITE

Paul's Prayer: Bob Fabing, SJ.
This Is My Body, John Foley, SJ.
Dan Schutte, SJ.
Holy, Bob Duggan, SJ.

Ray Before the Lord, Bob Duggan, SJ.
I Have Loved You, Michael Joncas

Sing to the Mountains, Bob Duggan, SJ.
I rejoiced, John Foley, SJ.

Permission has been granted for the use of the following

Acknowledgements

IN GRATITUDE

played in the Baccalaureate Choir, and to the students and faculty who sang and

Louise Rubick
Mary Kelly
Louise Posin
Mary Holiman
Doree Gross
Renee Dronson

...Gratitude to those who served on the Liturgy Committee:

A very special expression of thanks (and love) to those who

From:

North American Liturgy Resources
P.O. Box 2080
Armona, CA 95222

To:

North American Liturgy Resources
STATE OF FLORIDA  
COUNTY OF PINELLAS 

AFFIDAVIT OF FRANCES L. CASLER 

BEFORE ME the undersigned authority personally appeared FRANCES L. CASLER, who being first duly sworn deposes and says: 

1. My name is Frances L. Casler, am over the age of 18 years, and make this statement on personal information. 

2. Through mutual friends of her parents, I first met Terri Schiavo before her marriage, before she met Michael Schiavo, when she visited Florida in the company of her parents. 

3. After the Schindlers and Terri and Michael moved permanently to St. Petersburg, we grew very close. Almost every weekend, Mr. and Mrs. Schindler and I were together on Saturday nights. Most times Terri was with us. 

4. It was the Schindlers’ practice to go to the 4:30 p.m. Saturday service at St. John’s on St. Pete Beach and then go out to dinner together. Sometimes I went to church with them. More often than not Terri was with us, while Michael was at work. Terri loved being out with us, because we all had such a good time. 

Page 1 of 4 

EXHIBIT G
5. Terri and I became quite close, and I was sort of like an aunt to her. She and I were close enough that we decided to take Italian lessons together at one of the adult education centers. We were at about the third weekly lesson when Terri collapsed. With some things she confided in me. She told me, for example, that Michael would check the mileage and gas levels in their family car, to make sure that she did not go too far from home. He used to balk at her even visiting her parents sometimes, but she was exceptionally close to the Schindlers and insisted on being able to spend time with them.

6. On the day before Terri’s collapse, on February 24, 1990, the Schindlers and Terri came to my home after going to church. That evening was memorable for two reasons. I had a house guest at the time who was an Italian chef and who had volunteered to prepare dinner for all of us, including Terri, for Saturday evening. Second, of course, that evening was the last time I saw Terri before her collapse just a few hours later.

7. After Terri’s collapse, there came a time in the spring of 1992 when the Schindlers, Michael, another friend of mine and other mutual friends and I all went to a pops concert on Pass A Grille Beach put on by the Florida Orchestra. This was before the medical malpractice case was tried at the end of that year.
8. On that occasion, Michael began talking to one of my woman friends about all the information he was being asked to provide to lawyers as part of the medical malpractice case he had filed about Terri’s care. I could hear what he was saying, as we were sitting in beach chairs, and I was only about three feet away from him. He was complaining that he did not know answers to questions he was being asked. I specifically remember Michael’s saying, “How should I know whether she wanted to die? How should I know what she wanted?” He was gesturing at the time in a somewhat grandiose way. He also mentioned that he and Terri were only 25 years old and you don’t think about things like that at that age.

9. That evening was not the first and not the last time I heard Michael make these kinds of statements. I would have to say at this time – before the medical malpractice trial – when Michael was living with Bob and Mary Schindler in their home, that Michael was like a broken record, complaining about the effect on his life of Terri’s collapse, about how could he possibly know what Terri would want to have done, and similar statements. His complaining became tiresome for those around him, me included. We all felt sorry for him, but he seemed to be wallowing in his own misery and wasn’t making any progress in facing the reality of the situation.

Page 3 of 4
10. I know from my friendship with this family that Terri’s religious faith was important to her and was an ingrained part of her. We all shared the same core beliefs. I never heard Terri make any statements about end of life attitudes or concerns, so Michael’s statements set out above were entirely consistent with my own experience with Terri. Terri was always laughing and joking and great fun to be around. I have no doubt that Terri never, ever considered the possibility that she would become incapacitated, much less expressed a desire to die a slow death by starvation.

FURTHER AFFIANT SAYETH NAUGHT.

FRANCES L. CASLER, Affiant

SWORN TO AND SUBSCRIBED BEFORE ME this 14th day of July, 2004.

My commission expires:

Notary Public

Page 4 of 4