

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

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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 allot 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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National Right to Life



Pope John Paul II affirms obligation to feed patients in the "vegetative" state

By Richard Doerflinger

On March 20, speaking to participants in an international congress on the "vegetative" state, Pope John Paul II profoundly changed the worldwide debate on how to respond to this condition. He issued the first clear and explicit papal statement on the obligation to provide food and water for patients in a "persistent vegetative state" (PVS).

With the Pope's statement, the Church's teaching authority has rejected each aspect of the theory that opposes assisted feeding for patients in a PVS. The Pope's speech marks a new chapter in the Catholic contribution to efforts against euthanasia by omission

For many years, and through many battles in courts and legislatures, pro-life groups have tried to ensure that these patients receive the food and fluids they need to survive. (Patients in the "vegetative" state have sleep/wake cycles and so are not comatose, but by definition they show no sign that they are aware of themselves or their surroundings.)

Leading the other side of the debate, of course, have been "right-to-die" groups who see such patients as better off dead (or sometimes see their families as better off if the patients are dead). Bioethicist Daniel Callahan warned in the Hastings Center Report in October 1983 that many of his colleagues favored broad policies for withdrawing feeding tubes 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."

With the U.S. Supreme Court's unanimous rejection of a constitutional "right" to assisted suicide in 1997, and the refusal of any state except Oregon to legalize that practice, the euthanasia debate has focused even more squarely on the removal of food and fluids.

That debate has become a painful and complicated one for several reasons. One is the intense

involvement of family members on both sides of the ideological discussion - often with members of the same family taking opposite sides. Another is confusion about the "vegetative state" itself, which is less a well-defined condition than a set of symptoms in search of an explanation.

But for Catholics, the most painful complication has been the lack of clear and unambiguous guidance at the level of Church teaching. The Catholic Church has long had a complex and nuanced moral tradition on life-sustaining treatment.

Catholic teaching opposes all intentional killing of patients, even when that is carried out not by overt action but by omitting basic means of survival (euthanasia by omission). But this teaching also holds that patients may validly refuse "extraordinary" or "disproportionate" means for sustaining life -- and it warns against a "therapeutic obstinacy" that may only impose undue suffering and other burdens on dying patients in an effort to keep them alive as long as possible. For Catholic theologians, then, the question has been: On which side of this divide does medically assisted feeding for the PVS patient fall?

Some Catholic documents have argued strongly that these patients should generally receive food and fluids, even if this may require medical assistance. 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," which recommended a strong presumption in favor of assisted feeding for patients in a PVS.

The paper strongly opposed any removal of these means designed to hasten the patient's death from dehydration or starvation; and it 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."

However, a very different approach had also emerged in Catholic theological circles. That theory held that PVS is best seen as a "terminal" illness, in which the patient is dying naturally of his or her underlying condition (which includes a partial or complete inability to swallow food the ordinary way). Intervening to stop this natural dying process requires special justification, such as the prospect of reversing the condition, the argument went.

By this account, simply sustaining life in a state of unawareness is not beneficial, because it maintains only a "biological existence" that cannot pursue the higher "spiritual purposes" to which earthly life is directed. Once a vegetative state is diagnosed as "persistent" and therefore unlikely to change, says this theory, there should be a presumption against assisted feeding. The ensuing death by dehydration is not euthanasia but only a natural death, resulting from the patient's inability to take food normally.

Even documents which found it argument unconvincing, like the U.S. bishops' 1992 paper, had to admit that it had not explicitly been rejected by the Church's highest teaching authority.

As of March 20 this is no longer the case. In his speech the Holy Father rejected each aspect of the theory that opposes assisted feeding for patients in a PVS. He said:

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 - and in principle, food and fluids (even if medically assisted) are part of that normal care. Such feeding is "a natural means of preserving life, not a medical act" -- meaning, among other things, that the key question is simply whether this means effectively provides nourishment and preserves life, not whether it can reverse the illness.
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 removal of such means to produce a premature death can indeed be 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. In accord with the traditional teaching against imposing undue burdens on patients, the obligation to provide assisted feeding lasts only as long as such feeding meets its goals of providing nourishment and alleviating suffering. But as a counter-balance to arguments for withdrawing such feeding as burdensome, "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."

This last statement emphasizes another aspect of the Pope's address: He showed a thorough familiarity with the latest medical and scientific findings on the "vegetative state," which were highlighted by medical experts during the previous three days of the international congress.

Though co-sponsored by the Pontifical Academy for Life and the International Federation of Catholic Medical Associations, that congress featured presentations by world-renowned medical experts of

various religious and moral views, including some who clearly did not agree with Catholic moral teaching. Yet the dominant medical consensus among these experts was that we know less about the "vegetative state" than we did twenty years ago - or rather, we know that our old certainties were premature.

There is no clear agreement on what this state is; on how it can reliably be distinguished from other states such as certain forms of "locked-in syndrome" (where patients are aware but cannot communicate with others); on how long such a state must last before it can be judged permanent; or on how much brain activity or even perception of stimuli may occur in patients diagnosed as being in the "vegetative" state.

These new findings clearly made it even easier for the Pope to insist that in such matters of life and death, we must give these patients the benefit of any doubt. As he pointed out, "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."

Finally, the Pope devoted the closing section of his address to the needs of families caring for a loved one in a "vegetative" state. The rest of us must not abandon these families, he said, but must 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 he urged society to provide.

The Pope's March 20 address does not answer all questions about extreme circumstances, nor does it specifically address all questions about handling "advance directives," or the conflicts that may arise between doctors and families when one party proposes a course of action the other finds morally objectionable.

But he could not be clearer on the main point at issue: When it comes to providing basic means to nourish the most helpless of patients--including those who cannot visibly respond to our care--the Catholic Church is on the side of life.

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

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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 berdcaux@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:

http://www.vatican.va/holy_father/john_paul_ii/speeches/2004/march/documents/hf_jp-ii_spe_20040320_congress-fiamc_en.html

The Dignity of Dying People. Pontifical Academy for Life, 1999. Reprinted in *Origins*, Vol. 28, No. 41 (\$2.95 to download).

The Gospel of Life. Pope John Paul II, 1995. Washington, D.C.: USCCB. Also in Spanish (\$7.95).

Declaration on Euthanasia. Sacred Congregation for the Doctrine of the Faith, 1980. Available from Secretariat for Pro-Life Activities (50 cents).

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

In the Service of Life. Pontifical Council for the Family, 1992. Washington, D.C.: USCCB (\$1.25).

Nutrition and Hydration: Moral and Pastoral Reflections. NCCB Committee for Pro-Life Activities, 1992. Secretariat for Pro-Life Activities (\$1.95). Can also be found at <http://www.usccb.org/prolife/issues/euthanas/nutindex.htm>.

On the Christian Meaning of Human Suffering. Pope John Paul II, 1984. Washington, D.C.: USCCB (\$3.95).

Statement on Euthanasia. NCCB Administrative Committee, 1991. Secretariat for Pro-Life

Activities (\$7/100; \$65/1,000).

Print

A Catholic Guide to End-of-Life Decisions. Brighton, Mass.: The National Catholic Bioethics Center, 1998 (\$2; quantity discounts).

The Case against Assisted Suicide: For the Right to End-of-Life Care. Kathleen Foley, M.D. and Herbert Hendin, M.D. (eds). Baltimore: The Johns Hopkins University Press, 2002 (\$49.95)

Euthanasia and Physician Assisted Suicide: Killing or Caring? Rev. Michael Manning, M.D. Mahwah, N.J.: Paulist Press, 1998 (\$8.95).

Handbook for Mortals: Guidance for People Facing Serious Illness. Joanne Lynn, M.D. and Joan Harrold, M.D. New York: Oxford University Press, 1999 (\$25).

Last Rites: Assisted Suicide and Euthanasia Debated. Michael M. Uhlmann (ed). Grand Rapids, Mich.: Wm. B. Eerdmans, 1998 (\$35).

Lessons from the School of Suffering: A Young Priest with Cancer Teaches us how to Live. Rev. Jim Willig and Tammy Bundy. Cincinnati, Ohio: St. Anthony Messenger Press, 2001 (\$6.95).

Life's Worth: The Case against Assisted Suicide. Arthur J. Dyck. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 2002 (\$20.00).

Moral Issues in Catholic Health Care. Kevin T. McMahon, S.T.D. (ed.), Wynnewood, Penn.: Saint Charles Borromeo Seminary, 2004.

Power over Pain: How to get the pain control you need. Eric M. Chevlen, M.D. and Wesley J. Smith. Steubenville, Ohio: International Task Force in Euthanasia, 2002 (\$12.95).

Right to Die versus Sacredness of Life. Kalman J. Kaplan (ed.). Amityville, N.Y.: Baywood Publishing Co., 2000 (\$31.95).

Stations of the Cross for the Sick. Catalina Ryan McDonough. Bloomington, Ind.: Our Sunday Visitor, Inc. (\$4.95) May be ordered from www.osv.com.

When Death Is Sought: Assisted Suicide and Euthanasia in the Medical Context. Report of the New York State Task Force on Life and the Law (updated, 1999). Albany, NY: Health Education Services (\$10).

Newsletters, Pamphlets, Reprints

A Catholic Guide to Medical Ethics: Catholic Principles in Clinical Practice. Eugene F. Diamond, M.D., Palos Park, Illinois: The Linacre Institute, 2001. Visit www.cathmed.org.

Explaining Catholic Teaching: Euthanasia. Philip Robinson, London: The Incorporated Catholic Truth Society & The Linacre Centre, 2003. Visit www.linacre.org.

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

Hope for the Journey: Meaningful Support for the Terminally Ill. Kathy Kalina, RN, CRNH. Secretariat for Pro-Life Activities, reprint, 2001 (#0101-KAL; 40 cents; 10-49 copies, 30 cents ea.; 50+ copies, 25 cents ea.).

Killing the Pain, Not the Patient: Palliative Care vs. Assisted Suicide. Richard M. Doerflinger & Carlos Gomez, M.D. Secretariat for Pro-Life Activities, reprint, 1998 (#9801-DOE; 40 cents; 10-49 copies, 30 cents ea., 50+ copies, 25 cents ea).

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

Oregon's Assisted Suicide Experience: Safeguards Don't Work. Oregon Right to Life. Salem, Ore.: Omega Publications (25 cents; quantity discounts).

Audiovisual

Euthanasia: False Light. Steubenville, OH: Intl. Anti-Euthanasia Task Force, 1995. Excellent discussion featuring physician, hospice nurse, and three patients who survived "terminal illness" (\$24.95).

Final Blessing. Washington, D.C.: USCCB, 1997. Thought-provoking documentary on the spiritual dimensions of the lives of terminally ill persons (\$29.95).

Life at Risk: A Closer 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.).

Physician Assisted Suicide: Not Worth Living? Colorado Springs: Focus on the Family/ Gospel Light (\$20.00).

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.ama-assn.org/ama/pub/category/8288.html (American Medical Assoc. Code of Ethics)

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.nrlc.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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**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.

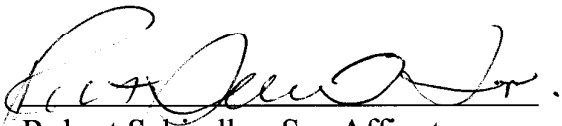
4. The day before Terri's collapse, which would have been Saturday, February 24, 1990, Terry, my wife and I all went to the early Mass at St. John's and then went to a friend's house for dinner. Coincidentally, while we were there, the friend's boss dropped by while he was out on his evening jog. Terri 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

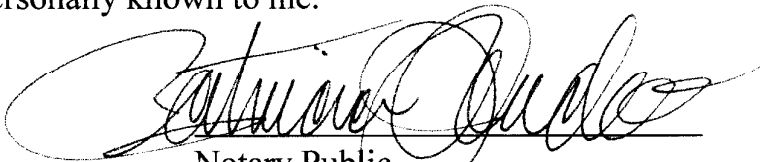
forth in its catechism. The Pope's statement is a clear message to Terri and to Terri's caregivers, and there simply is no way that Terri would ask to have her feeding tube removed, in the face of the Pope's message. If she were to say otherwise, it would be an act of defiance and disobedience completely 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.

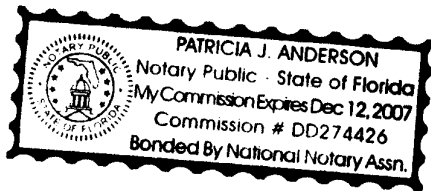
FURTHER AFFIANT SAYETH NAUGHT.


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:


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 B to this affidavit

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.

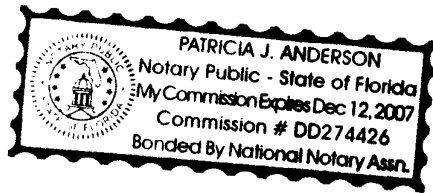
FURTHER AFFIANT SAYETH NAUGHT.


Mary Schindler, Affiant

Sworn to and subscribed before me this 11 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 Tamara

born in Philadelphia, Penna.

on the 31st 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 P. Lepleiter

the Sponsors being James Davis
Lorraine Davis

as appears from the Baptismal Register of this Church.

Dated May 16, 1969



Rev. Robert P. Lepleiter
PASTOR
ASSISTANT





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

Therese M. Schickel

received
the Blessed Eucharist
for the first time

in Our Lady of Good Counsel

May 13, 1972

To William B. Hoover

EXHIBIT
B

NAME Theresa Schindler 1972-1973

SCHOOL Our Lady of Good Counsel TEACHER Mrs. Linda DeBernardis

PRINCIPAL Sister Mary Eleanor ROOM 10B

(✓) INDICATES PRESENT LEVEL

Levels	7 ()	8 ()	9 (✓)	10 (✓)	11 ()	12 ()	13 ()	14 ()	15 ()	16 ()	17 ()	18 ()	19	20
Course of Study	3A	3B	Transition	4A	4B	5A	5B	6A	6B	7A	7B	8A	8B	Advanced

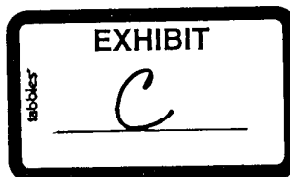
Levels	7 ()	8 ()	9 ()	10 (✓)	11 (✓)	12 ()	13 ()	14 ()	15 ()	16 ()	17 ()	18 ()	19	20
Reading Program	Book 3 ¹	Book 3 ²	Transition	Book 4 ¹	Book 4 ²	Book 5		Book 6		Book 7		Book 8		Advanced

SCHOLASTIC RECORD	FIRST QUARTER	FIRST TERM	THIRD QUARTER	SECOND TERM	FINAL
KNOWLEDGE OF RELIGION	89	86	86	86	86
MATHEMATICS CONCEPTS	93	86	88	82	87
MATHEMATICS APPLICATIONS	93	82	88	82	86
READING	79	84	85	83	82
ENGLISH	88	84	80	84	84
LITERATURE-COMPOSITION	84	85	80	84	83
SPELLING	90	90	97	95	93
HISTORY	83	88	80	85	84
GEOGRAPHY	83	88	80	85	84
SCIENCE-HEALTH	89	80	80	80	80

ADDED HERE					
GENERAL AVERAGE	87.1	85.3	84.4	84.6	85.3
ART	85	85	80	85	83
MUSIC	80	92	90	90	90
HANDWRITING	84	84	84	84	84
FOREIGN LANGUAGE					
PHYSICAL EDUCATION	85	85	85	85	85
EFFORT	83	83	85	85	84
CONDUCT	85	90	90	90	89

ATTENDANCE RECORD	FIRST QUARTER	SECOND QUARTER	TERM TOTAL	THIRD QUARTER	FOURTH QUARTER	TERM TOTAL
SESSIONS* PRESENT	86	74	160	80	78	318
SESSIONS* ABSENT	6	8	14	16	15	59
TIMES LATE	0	0	0	0	0	0

* THERE ARE TWO SESSIONS, MORNING AND AFTERNOON, EACH DAY.



ARCHDIOCESE OF PHILADELPHIA

REPORT CARD

Grades 4 - 8

To the Parents or Guardian:

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 Schindler

First Term Mrs Robert Schindler

Third Quarter Mrs Robert Schindler

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 19 73 — Grade 5

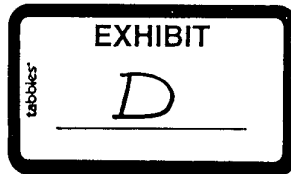
Theresa Scindles

8th Grade

GRADUATION MASS



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



GRADUATION MASS

June 15, 1977

Celebrant:

Rt. Rev. Msgr. Francis P. McNellis

Principal: Sr. Mary Angela

8th Grade Teachers:

Mrs. Jacqueline Rizzo
Sr. Mary Auguste
Miss Maureen Dwyer

EUCCHARISTIC ACOLAMATION: "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.81

DISTRIBUTION OF DIPLOMAS

MEDITATION: Reflections of a Student
(Colette Campellone)

CLOSING: 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, Monsignor McNeilis, our Principal, Sr. Mary Angelina and to Fr. Kchler, 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"

PROCESSIONAL: Pomp and Circumstance

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

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

RESPONSORIAL 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 Campellone)

Holy Bible	Julie Shortall
School Books	Judi Georgescu
Sports Jersey	Patricia Greisser
Banner	Ray Nardelli
Diploma	Marie McGinley
Constitutions	Cathy Burns
Friendship	John Barbour
Chain	Joette Adams
	Grace LoMonaco

Eucharistic Vessels	Mrs. Hallman
	Mrs. Reilly
	Mrs. Potalivo
	Mrs. Brown
	Mrs. Dubak
	Mrs. Bloh

OFFERTORY: Come Holy Ghost p42-N.12

SECONDARY SCHOOL SYSTEM OF THE ARCHDIOCESE OF PHILADELPHIA

REPORT CARD

SCHINDLER THERESA M
816 REDWING LA
HUNTINGDON VLG PA 19008

ARCH WOOD HIGH GIRLS
1978/79

812770

C06

OLG009661

STUDENT NUM.

NAME

HOME ROOM

PARISH

SUBJECT	TEACHER	FIRST		SECOND		SEM.	THIRD		FOURTH		SEM.	FINAL
		GRADE	COM.	GRADE	COM.	GRADE	GRADE	COM.	GRADE	COM.	GRADE	GRADE
PHYS ED	D TRAINER											
ENGLISH 2	J MAYER	89										
W CULT 2	R LUIS	82										
GEOMETRY	M STEIN	72										
BIOLOGY	E SMITH	75										
SPANISH 2	N SMITH	82										
THE CHURCH	B ROBERT E	67	6									
CONDUCT		100				TOTAL					TOTAL	TOTAL
ATTENDANCE		ABS. LATE	0	ABS. LATE	0		ABS. LATE	ABS. LATE				
QUAL PTS 111												

PARENT'S SIGNATURE

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)	77-84 AVERAGE (C)	70-76 PASSING (D)	BELOW 70 FAILING (F)	S SATISFACTORY	U UNSATISFACTORY
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SECONDARY SCHOOL SYSTEM OF THE ARCHDIOCESE OF PHILADELPHIA

REPORT CARD **SCHINDLER THERESA M**

**ARCH WOOD HIGH GIRLS
1979/80**

812770

**816 REDWING LA
HUNTINGDON VL, PA 19006**

B05

DL60C9661

STUDENT NUM.	NAME	TEACHER	HOME ROOM			PARISH					FINAL GRADE			
			FIRST		SECOND		SEM.	THIRD		FOURTH		SEM.		
			GRADE	COM.	GRADE	COM.	GRADE	GRADE	COM.	GRADE		COM.	GRADE	
		D TRAINER			S			S						
		C RILEY	85		93			85	92					
		W COLLINS	67		65	6		67	60	4, 6				
		J BYRNE	82		88			85	84					
		M WELSH	75		80	3		81	60					
		D HART	90		85			80	88					
		D DOMBERIO	76		71			73	77					
CONDUCT			98		92		TOTAL	90		TOTAL		TOTAL		
QUAL PTS 111			ATTENDANCE	ABS. 3 LATE 1	ABS. 13 LATE 3	16 4		ABS. 9 LATE 1	ABS. LATE					

CURR 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

93-100 EXCELLENT (A)	85-92 SUPERIOR (B)	77-84 AVERAGE (C)	70-76 PASSING (D)	BELOW 70 FAILING (F)	S SATISFACTORY	U UNSATISFACTORY
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PARENT'S SIGNATURE

SECONDARY SCHOOL SYSTEM OF THE ARCHDIOCESE OF PHILADELPHIA

REPORT CARD SCHINDLER THERESA M

ARCH WOOD HIGH GIRLS
1980/81

816 REDWING LA
HUNTINGDON VL, PA 19006

A05

DLG009661

812770

STUDENT NUM.

NAME

HOME ROOM

PARISH

SUBJECT		TEACHER	FIRST		SECOND		SEM.	THIRD		FOURTH		SEM.	FINAL
			GRADE	COM.	GRADE	COM.	GRADE	GRADE	COM.	GRADE	COM.	GRADE	GRADE
PHYS ED	0	M FITZGIBB			S		S			S		S	S
ENGLISH 4	2	S CHARLOTT	84	4	70	4,3	77	76	3	81		79	78
INT ACC	3	B BOER	86	2	70	1	78	78		78	2,5	75	77
OFF PRAC	3	S JOHN	89		90		87	90		79		85	86
TYP 2	3	S JOHN	91		85		88	89		91		90	89
NUTRI-CLO	2	D HART	85		88		85	85		91		84	85
FAITH/MARRIAGE	2	S CLARE	75		84		78	83		72		77	78
CONDUCT			99		98		TOTAL	95		94		TOTAL	TOTAL
ATTENDANCE			ABS. LATE	3	ABS. LATE	5	8	ABS. LATE	4	ABS. LATE	3	7	15
QUAL PTS	139		0	0	0	0	0	3	3	1	4	4	4

PARENT'S SIGNATURE

CURR RANK 224 OF 302

CUMM RANK 234 OF 302

EXPLANATION OF COMMENTS

- 1. CONDUCT ONLY FAIR
- 2. CONDUCT UNSATISFACTORY
- 3. ATTENDANCE IRREGULAR

- 4. APPLICATION INCONSISTENT
- 5. ASSIGNMENT INCOMPLETE OR CARELESSLY PREPARED
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- 7. CLASS PARTICIPATION UNSATISFACTORY
- 8. INDIFFERENT ATTITUDE
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93-100 EXCELLENT (A)	85-92 SUPERIOR (B)	77-84 AVERAGE (C)	70-76 PASSING (D)	BELOW 70 FAILING (F)	S SATISFACTORY	U UNSATISFACTORY
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ARCHBISHOP WOOD
HIGH SCHOOL
FEB GIRLS
Warminster, Pa.

COURSE HANDBOOK

1978 - 1979

EXHIBIT

F

RELIGION

FRESHMEN

IDENTITY

Theme: Development of a mature Christian personality
 This course looks at the individual in relation to self, to others and to God. Special attention is paid to the acceptance and utilization of positive and negative character traits. In regard to others, stress is placed on social differences and respect for sexual differences. In regard to relationship to God, faith is studied as a personal surrender and commitment to the person of God.

THE BIBLE:

Theme: The Bible as the written record of God's self-revelation to Man.

In this course stress is placed upon viewing history as a relationship between God and man. The Bible is a personal call of God to the student which invites a response. Facts about the Bible will include: formation of the Bible, sources of the Bible, divisions of the Old and New Testaments, and reflections on the development of the Israelite community.

SOPHOMORE

JESUS THE CENTER:

Theme: Jesus is the center of God's saving plan.
 This course will show the experiences of Jesus with His contemporaries, the dimensions of Jesus in the early Church, and a detailed presentation of the Eucharist.

THE CHURCH:

Theme: The Catholic Church lives the life of Christ.
 Topics to be covered will be: God's Kingdom in Person, the Nature of the Church, liturgy in the life of the Church and ecumenism.

JUNIOR

CHRISTIAN MORALITY:

Theme: Christian morality as a personal response to the Person of Christ.

This course examines the basic elements of morality and treats certain moral problems that the student must face today and seeks to reveal Christian understanding of the response to these problems. The goals will be to increase in knowledge of basic aspects of morality and will treat of conscience, law, sin, guilt. To increase in awareness of basic Christian principles of morality and to become aware of the forces acting within our culture that affect morality.

CHRISTIAN PERSONALITY:

Theme: To develop a sense of self-development
 This course will be a study of the person's inner needs and drives

ARCHDIOCESE OF PHILADELPHIA

* QUALITY POINT TABLE *

GRADE	5-AP	1	2	3	4
100	50	46	42	40	36
99	49	45	41	39	35
98	48	44	40	38	34
97	47	43	39	37	33
96	46	42	38	36	32
95	45	41	37	35	31
94	44	40	36	34	30
93	43	39	35	33	29
92	42	38	34	32	28
91	41	37	33	31	27
90	40	36	32	30	26
89	39	35	31	29	25
88	38	34	30	28	24
87	37	33	29	27	23
86	36	32	28	26	22
85	35	31	27	25	21
84	34	30	26	24	20
83	33	29	25	23	19
82	32	28	24	22	18
81	31	27	23	21	17
80	30	26	22	20	16
79	29	25	21	19	15
78	28	24	20	18	14
77	27	23	19	17	13
76	26	22	18	16	12
75	25	21	17	15	11
74	24	20	16	14	10
73	23	19	15	13	9
72	22	18	14	12	8
71	21	17	13	11	7
70	20	16	12	10	6
69	19	15	11	9	5
68	18	14	10	8	4
67	17	13	9	7	3
66	16	12	8	6	2
65	15	11	7	5	1
64	14	10	6	4	0
63	13	9	5	3	0
62	12	8	4	2	0
61	11	7	3	1	0
60	10	6	2	0	0

toward self-development. The obstacles to personal, social growth will be stressed, also the limitless possibilities of growth and a look at the experiences of Christ in living with His disciples which helped them to mature and grow.

SENIORS

FAITH - GOD

Theme: Faith in God is the root and foundation of a meaningful life.

This course will show that the individual lives in a community of persons and shows his duties and responsibilities in regard to this community. God will be studied in His Existence and Nature and how He reveals Himself to us.

MARRIAGE AND THE FAMILY

Theme: Marriage is a response to God's call to bring about His Kingdom of love in a special way.

Marriage will be presented as a natural institution deduced from the nature and experience of man and as a holy institution blessed by God. Married life will be studied as a sign by which God continually shows His work in the world and to understand the value and place of sex in marriage. Marriage and the Christian community will be stressed.

ART DEPARTMENT

**FRESHMAN ART Grade 9 REQUIRED - ONE SEMESTER
2 PERIODS PER WEEK**

This course is designed in view of introducing the students to the great masterpieces of the world and to develop in them a greater appreciation of the Art in general. Definite references will be made to Color, Color Harmonies, Texture and Design.

ART I

Grades 10, 11, 12

TRACK 1

5 PERIODS PER WEEK

This course provides an introduction to basic fundamentals. There is a development of visual perception, awareness and sensitivity to color and line. There are experiences in the use of pencil, charcoal, pastels, water color and possible development of graphics. Art History of the Prehistoric, Egyptian and Greek periods is also included.

Sketch Book and homework are required.

ART II

Grades 11, 12

TRACK 1

6 PERIODS PER WEEK

PREREQUISITE - ART I

This course continues in the exploration of processes and materials. Opportunities are presented for creative interpretation of subject matter. Work develops in design, lettering, posters, ceramics and paper mache. Introduction to figure drawing in

charcoal, pastels and water color. Art History includes the Etruscan and Roman periods, Early Christian, and Byzantine Art, Medieval, Renaissance and Gothic Architecture.
Sketch Book and homework are required.

ART III Grade 12

6 PERIODS PER WEEK

TRACK 1
PREREQUISITE - ART II

In this course there is a development of the individual approach in the following: portraits, interpretative painting, plaster and ceramic sculpture. Experimentation is encouraged in the use of pencil, charcoal, ink, water color, acrylics, and other media. Opportunity is given in independent projects in graphics. Art History includes Renaissance, Baroque, Modern European and U.S. Art.
Sketch Book and homework are required.

BUSINESS DEPARTMENT

TYPING I Grade 11 and Academic Seniors

TRACK 2

Open to tracks 1, 2, and 3

The first part of the course consists of a thorough training in basic touch typing skills with emphasis on proper techniques. Students learn the keyboard and use of machine parts. Later in the course, these basic skills are used for typing tabulation problems, letters, envelopes, outlines, manuscripts, and various business forms.

STENOGRAPHY I

Grades 11, 12

TRACK 2

Open to tracks 1 & 2

Track 3 prerequisite: Approval of Business Dept.
The objectives of the first semester are: mastery of brief forms, mastery of symbols and rules for writing outlines, development of shorthand reading and writing skills, and development of ability to take dictation on practiced material. Aims for the second semester include: further development of reading and writing skills and the ability to take dictation from new material and transcribe it accurately.

ACCOUNTING I

Grades 11, 12

TRACK 2

Open to tracks 1 & 2

Track 3 prerequisite approval of Business Dept.
Accounting I presents the student with the basic principles, concepts, and procedures of the accounting field. The main purpose of the course is for the student to see how a given business keeps detailed records of its financial transactions so that the financial condition can be analyzed at various fiscal periods.



Archbishop Wood



Baccalaureate
Friday evening, June fifth
six-thirty o'clock
Our Lady of Mount Carmel Church
Doylestown, Pennsylvania

Theresa Marie 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*

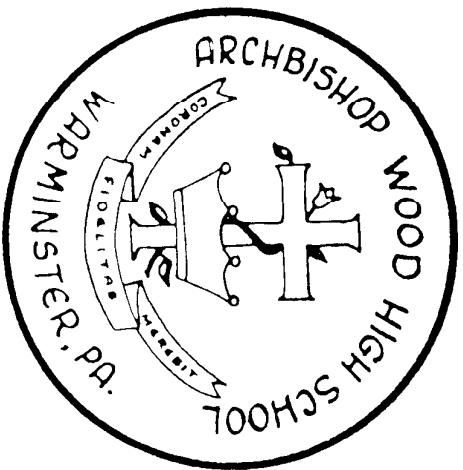


ARCHBISHOP WOOD HIGH SCHOOL
FOR GIRLS

Warminster, Pennsylvania

BACCALAUREATE MASS

Our Lady of Mt. Carmel Church
Doylestown, PA



June 5, 1981

MASS OF THE HOLY SPIRIT
INTRODUCTORY RITES

PROCESSIONAL: I Rejoiced (STAND)
- Instrumentalists and Choir

ENTRANCE SONG: Sing to the Mountains

Antiphon

Sing to the mountains, sing to the sea.
Raise your voices, lift your hearts.
This is the day the Lord has made.
Let all the earth rejoice.

I will give thanks to you, my Lord.
You have answered my plea.
You have saved my soul from death.
You are my strength and my song. (Ant.)

Holy, Holy, Holy, Lord,
Heaven and earth are full of your glory! (Ant.)

This is the day that the Lord has made.
Let us be glad and rejoice!
He has turned all death to life.
Sing of the glory of God. (Ant.)

GREETING:

Priest: In the name of the Father, and of the Son, and of
the Holy Spirit.

All: Amen.

Priest: The grace of our Lord Jesus Christ and the love of
God and the fellowship of the Holy Spirit be with
all of you.

All: And also with you.



give thanks

CELEBRANT

Rev. Victor F. Sharrett, Principal

CONCELEBRANTS

Rev. Richard J. McLoughlin, Director
School Ministry Program

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

HOMILIST

Rev. Joseph D. Bowen

1111 M1

...Rejoice and give thanks for this day is holy to the Lord, your God. Tonight is a special occasion for the graduates, parents, and faculty of Archbishop Wood Girls' High School. We are here to celebrate a special moment in our lives. For our parents and teachers, it is a time of happiness and pride, for the graduates, a realization of accomplishment. But on this day let us not forget our heavenly Father; He who has made us what we are and what we will become. Everything we have is from Him. He has been with us consistently throughout our lives, watching and protecting, loving and guiding us. He is our faithful Friend who not only walked with us in the past, but will be with us always in all of our future endeavors. Let us begin our celebration in thanksgiving, for "This is the day the Lord has made..."

PENITENTIAL RITE:

Cantor: In peace, let us pray to the Lord:
Lord, have mercy.

All: Lord, have mercy.

Cantor: For the forgiveness of our sins, and the salvation of all mankind: Christ, have mercy.

All: Christ, have mercy.

Cantor: For the peace of the world, and the unity of the Church: Lord, have mercy.

All: Lord, have mercy.

Priest: May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

All: Amen.

GLORIA:

Glory to God in the highest and peace to his people on earth. Lord, God, heavenly King, almighty God and Father: we worship You, we give You thanks, we praise You for Your glory. Lord, Jesus Christ, only Son of the Father; Lord God, Lamb of God, You take away the sins of the world: have mercy on us. You are seated at the right hand of the Father: receive our prayer. For You alone are the Holy One, You alone are the Lord, You alone are the Most High, Jesus Christ; with the Holy Spirit, in the glory of God, the Father. Amen.

OPENING PRAYER:

Priest: Lord, May the Helper, the Spirit who comes from You, fill our hearts with light and lead us to all truth as Your Son promised, for he lives and reigns with you and the Holy Spirit, one God, forever and ever.

All: Amen.

LITURGY OF THE WORD

FIRST READING: Eccl. 3: 1-8 (SIT)

RESPONSE: (Congregation repeat refrain between each verse.)

Refrain

I have loved you with an everlasting love,
I have called you and you are Mine;
I have loved you with an everlasting love,
I have loved you and you are Mine.

SECOND READING: Phil. 1: 3-6, 8-11

GOSPEL ACCLAMATION: (Sing) (STAND)

Alleluia, alleluia, alleluia!
Alleluia, alleluia, alleluia!

As the Father has loved me, so I have loved you;
Live on in my love.

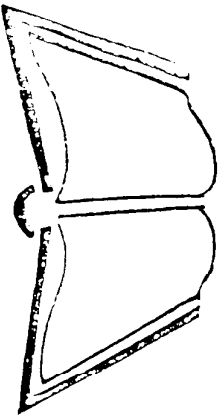
Alleluia, alleluia, alleluia!

GOSPEL: John 15: 9-17

HOMILY (SIT)

GENERAL INTERCESSIONS: (STAND)

Response Lord, in you we trust.



LITURGY OF THE EUCHARIST

OFFERTORY PROCESSION (SIT)

Gifts will be brought to the altar representing the school life of the graduates. These gifts will be presented to the Lord by members of the graduating class, parents and faculty.

OFFERTORY SONG: *Play Before the Lord*
— Instrumentalists and Choir

PRAYER OVER THE GIFTS:

Priest: Father, look with kindness on the gifts we bring to your altar. May we worship you in spirit and truth; give us the humility and faith to make our offering pleasing to you. We ask this through Christ our Lord.

All: Amen.

HOLY, HOLY, HOLY: (Sing) (STAND)

Holy, holy, holy Lord, God of power and might,
Heaven and earth are filled with your glory!
Hosanna, hosanna on high!
Blessed is he who comes in the name of the Lord;
Hosanna in the highest! Hosanna in the highest!
Hosanna, hosanna on high!

HOLY
HOLY, HOLY,
LORD, MIGHTY
GOD

MEMORIAL ACCCLAMATION (Sing)

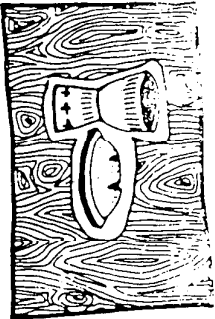
Christ has died, Christ is risen,
Christ will come again.

GREAT AMEN: (Sing)

Amen, Amen, Amen!

OUR FATHER: (Sing) (STAND)

LAMB OF GOD: (Sing)



COMMUNION SONG: *Gift of Finest Wheat*

Refrain

You satisfy the hungry heart
With gift of finest wheat;
Come give to us, O saving Lord,
The bread of life to eat.

With joyful lips we sing to you
Our praise and gratitude,
That you should count us worthy, Lord,
To share this heavenly food. (Refrain)

Is not the cup we bless and share
The blood of Christ outpoured?
Do not one cup, one loaf, declare
Our oneness with the Lord? (Refrain)

The mystery of your presence, Lord,
No mortal tongue can tell;
Whom all the world cannot contain
Comes in our hearts to dwell. (Refrain)

You give yourself to us, O Lord,
Then selfless let us be,
To serve each other in your name
In truth and charity. (Refrain)

THIS IS MY BODY

This is my Body which shall be given up for you
This is the cup of the new covenant in my Blood
As often as you do this, remember Me,
And the life that I give to the world.

This is my Body which shall be given up for you;
Take of the Blood that is shed in the new covenant;
As often as you do this, remember Me,
And the life that I give to the world.

Glorify God in the Body given up for you;
Glorify God in the new covenant in my Blood;
As often as you do this, remember Me,
And the life that I give to the world.

COMMUNION MEDITATION: *Paul's Prayer* (Choir)

REFLECTION: A reading and reflection by Louise Ruitick, '81 (SIT)



PRAYER AFTER COMMUNION

(STAND)

Priest Lord, our God, you renew us with food from heaven, fill our hearts with the gentle love of your Spirit. May the gifts we have received in this life lead us to the gift of eternal joy. We ask this through Christ our Lord.

All: Amen.

GRADUATES' PRAYER
Valiant Woman

*Make me, O God, a valiant woman:
a woman of principle
a woman of prudence
a woman of prayer.*

*Mold my life into that of the valiant woman:
a life of calm
a life of peace
a life of sacrifice
a life of service.*

*Make me a prudent woman:
a woman of silence
sensible and practical
broad and charitable in my outlook on life
and in my treatment of others.*

*Make my service the service of love:
Keep from it anything that would be small
when viewed in the light of eternity.*

*Make me a woman of faith:
a faith that is neither shortsighted nor colorblind
a faith that sees God in all the happenings of daily life
a faith that becomes a habit.*

*Above all, Divine searcher of hearts,
eternal magnet of souls,
Above all, make me intensely devoted to you.*

Amen

SOLEMN BLESSING

(STAND)

Priest Bow your heads and pray for God's blessing

The Father of light has enlightened the minds of the disciples by the outpouring of the Holy Spirit. May he bless you and give you the gifts of the Spirit for ever.

All: Amen.

Priest: May that fire which hovered over the disciples as tongues of flame burn out all evil from your hearts and make them glow with pure light.

All: Amen.

Priest: God inspired speech in different tongues to proclaim one faith. May He strengthen your faith and fulfill your hope of seeing him face to face.

All: Amen.

Priest: May almighty God bless you, the Father, The Son, and the holy Spirit.

All: Amen.

PROFESSORIAL SONG. *Be Glad, O People*

I will never forget you, O my people,
On the day of anguish I will answer you
As you join in celebration,
My joy will move among you.

Refrain

Be glad, O people of the earth!
Lift us your heart with song and dance;
For I am with you, yes, within you forever;
You are the heart of my hearts.

I will make your faith burn brightly,
So that others may find life's fullness:
Freedom for all captives
And justice for all nations. (Refrain)

No longer will the circle
of your life, its pain and goodness
be just for yourself;
your gift to share will flower. (Refrain)

(c) Gregory Norbet, O.S.B., The Benedictine Foundation of the
State of Vermont, Inc., *Go Up To The Mountain*, 1978).

PLEASE

IS MY FAREWELL
TO YOU

IS MY GIFT
TO YOU

That woman is a success . . .

*who loves life
and lives it to the fullest;
who has discovered and shared
the strengths and talents
that are uniquely her own;
who puts her best into each task
and leaves each situation
better than she found it;
who seeks and finds
that which is beautiful
in all people and all things;
whose heart is full of love
and warm with compassion;
who has found joy in living
and peace within herself*

Barbara J. Burrow

ACKNOWLEDGEMENTS

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

North American Liturgy Resources
10802 North 23 Avenue
Phoenix, Arizona 85029

I REJOICED, John Foley, S.J.

SING TO THE MOUNTAINS, Bob Dufford, S.J.

I HAVE LOVED YOU, Michael Joncas

PLAY BEFORE THE LORD, Bob Dufford, S.J.

HOLY, Bob Dufford, S.J.
Dan Schutte, S.J.

THIS IS MY BODY, John Foley, S.J.

PAUL'S PRAYER, Bob Fabing, S.J.

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

The Benedictine Foundation
of the State of Vermont, Inc.

PENITENTIAL RITE, Gregory Norbet, O.S.B.

BE GLAD, O PEOPLE, Gregory Norbet, O.S.B.

IN GRATITUDE

A very special expression of thanks (and love) to the following
graduates who served on the Liturgy Committee:

Renee Dobson
Doré Gross
Mary Hollingsworth
Lisa Penn
Kathy Reilly
Louise Rudick

and to the STUDENTS and FACULTY who sang and
played in the BACCALAUREATE CHOIR.

BOYS

Bour	Gregory Lauer
Bloh	Joseph Lichteig
Brown	Mark Lohr
Re	Francis Ludovici
Campbell	Kevin Lynch
Hase	John McCarthy
ooke	Michael McDevitt
ooley	Thomas McDevitt
Dooling	Brian McNulty
ak	Vincent Mandes
nigan	James Mengel
wyer	David Miller
mslander	Salvatore Moscarriello
Feeley	Raymond Nardelli
oley	Michael Oniskey
Malagher	Daniel Orford
Gallagher	Kenneth Philipp
hetzel	Stephen Pico, Jr.
forger	Jack Regenhart
Hudock	Thomas Reilly
annarelli	Thomas Reynolds
annotta	Michael Rowan
Jervis	Gerrard Schuck
anson	Stephen Schlussel
Kelly	John Siess
Kerrigan	Robert Siess
Kestel	James Snyder
Kettelberger	Joseph Snyder
Koenig	Richard Teklits
now	James Thorrick

Kenneth Weber

GIRLS

Joette Adams	Nancy Ludovici
Patricia Arrow	Julie Lydon
Catherine Burns	Beth McDermott
Kerry Callahan	Marie McGinley
Colette Campellone	Elaïne Maye
Theresa Centicola	Gall Miller
Jacqueline Chicano	Kathleen Molczan
Theresa Churchill	Michelle Morris
Maryann Delarso	Kathleen Narr
Michelle Detrick	Suzanne O'Connor
Lisa DiGuglielmo	Diana Pietrzak
Catherine Dougherty	Lisa Potalivo
Mary Theresa Dougherty	Christine Prajzner
Christina Edwards	Michele Provence
Christine Fanelle	Jacqueline Schilling
Dimitria Gangl	Theresa Schindler
Judi Georgescu	Joan Schuselbauer
Denise Giffroy	Donna Schoenewald
Eileen Golden	Andrea Schwarz
Regina Golensky	Julia Shortall
Joanne Gregin	Diane Steele
Patricia Greisser	Stacey Stroman
Alice Hallman	Joyce Sweeney
Patricia Haney	Sandra Szpanka
Karen Hojlo	Regina Taylor
Germaine Hornig	Mary Timmins
Mary Elizabeth Houk	Nancy Varvolls
Mareen Kerrigan	Mary Wagner
Susan Kolb	Agnes West
Grace LoMonaco	Karen Wyatt

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:

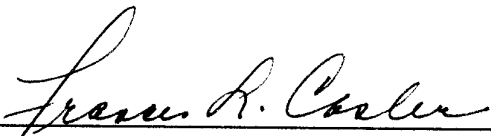
1. My name is Frances L. Casler, am over the age of 18 years, and make this statement on personal information.
2. Through mutual friends of her parents, I first met Terri Schiavo before her marriage, before she met Michael Schiavo, when she visited Florida in the company of her parents.
3. After the 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.

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.

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

