Brother of Terri Schiavo to speak at Pro-Life Breakfast

Bobby Schindler will be the keynote speaker at People for Life’s 28th Annual Pro-Life Prayer Breakfast on January 7. Bobby is the brother of Terri Schindler-Schiavo, who died in Florida on March 31 by way of court-ordered dehydration and starvation.

Bobby was the main spokesperson for his family during the Schindler’s long battle to save Terri’s life. He appeared on numerous TV and radio programs, did countless interviews, and successfully lobbied the U.S. Congress to pass special legislation that attempted to restore Terri’s food and water.

Bobby will tell the story behind the headlines and take you inside the Schindler family, sharing his own heart, the heart of a young man who fought with all his strength to save the life of a sister he dearly loved. You will get an inside look into the family’s struggle against many powerful forces, including the courts, the national media, the pro-euthanasia groups, and public indifference toward the disabled.

A graduate of LaSalle University (Philadelphia) and Florida State University, Bobby has become a passionate pro-life advocate, specifically in opposition to euthanasia and the doctors, lawyers, and activist judges who are working to impose their pro-euthanasia agenda on America. Bobby is also a staunch supporter of pro-life efforts to restore legal protection for unborn children.

Since his sister’s death, Bobby has left his high school teaching position and dedicated himself to protecting other people with disabilities and raising public awareness about the growing threat of euthanasia. “I don’t think people even realize,” says Bobby, “how easy it is to kill someone in Terri’s condition.”

Bobby and his family continue to work through the Terri Schindler-Schiavo Foundation, which they established in 2000.
1. INFORMED CONSENT  Should abortion providers be required to offer basic information to a woman who is considering an abortion to inform her about medical risks, alternatives to abortion, fetal development, the probable gestational age of her unborn child, and the availability of assistance benefits if the woman decides to continue her pregnancy? (Pennsylvania law currently requires these things.)

2. TIME FOR DELIBERATION  After initially consulting with a physician, should a woman who wants an abortion be given 24 hours to carefully consider her decision before an abortion is carried out?  (Pennsylvania law currently requires this.)

3. PARENTAL INVOLVEMENT  If someone who is seeking an abortion is less than 18 years old, should the consent of at least one parent be required unless a judge determines that extenuating circumstances are involved?  (Pennsylvania law currently requires this.)

4. LEGAL PROTECTION FOR THE UNBORN CHILD  If Roe v. Wade is overturned, would you favor the enactment a state law prohibiting abortion unless necessary to prevent the death of the mother, or prohibiting abortion with certain exceptions?  (Please specify what exceptions, if any.)

5. LATE TERM ABORTIONS  Should abortions be prohibited in all cases where the unborn child is mature enough to survive apart from his or her mother?

6. GOVERNMENT FUNDING  Should public funds be used to pay for abortions?

7. ASSISTED SUICIDE  Should physician-assisted suicide be prohibited?

8. PUBLIC DEMONSTRATIONS  Are you comfortable with peaceful, non-obstructive individuals using public sidewalks near abortion facilities to express opposition to abortion or to advocate alternatives to abortion?

9. SIDEWALK COUNSELING  Does the First Amendment in your opinion protect individuals who politely communicate with abortion facility customers by offering literature or suggesting alternatives to abortion to the same extent that other kinds of literature distribution and public discourse are protected?

ADDITIONAL COMMENTS

Cleaver #4 “Let state set exceptions.” (Does support exceptions for various cases.)

DiPaolo  “As you probably already know the Rules of Professional Conduct and Cannon Law does not permit the Judiciary from responding to such a survey.”

Garhart #4 (Exceptions?) “Rape and incest”

Gatlin “I do not believe it is appropriate for a candidate for the office of Erie City Council to take a position on this issue… I feel that any decision by the voters of the City of Erie respecting my qualifications and fitness for office should be based on factors other than my personal views regarding this issue.” (Gatlin recently characterized himself as “pro-choice” in a conversation with a People for Life member.)

McBrier #5 (Yes) “But I can imagine extraordinary physical handicap that would mean the child had no hope or consciousness that would suggest a cause for finality.”

McBrier #6 (No) “unless… (candidate refers back to his response to question 5.)”

McBrier #7 (Yes) “But this is harder. Does a person die with less dignity if assisted or more dignity.”

McBrier #8 “The right of public assembly is protected by the Constitution.”

Sinnott #4 “If the laws would be constitutional alternatives to federal law. Federal law generally supercedes state law.”

Thompson #4 “It is difficult to say under what exception other than to prevent the death of the mother, but somehow there will always be an exception, but who and how that is determined is beyond me.”
Editorial

FROM PAGE 4

“[The Schiavo] case goes beyond the character and the importance that the media have rightly attributed to it.... I must confirm the moral judgment which does not change: It is an illicit and grave act.”

In this country, the chairman of the U.S. Catholic Bishops’ Committee for Pro-Life Activities William Cardinal Keeler was sharply critical: “She deserves no less than ‘life support’.... She needs only basic care and assistance in obtaining food and water.”

Why the vast difference between these clear statements from such prominent church leaders and the misinformation and confusion I have witnessed locally? My guess is that those responsible for informing the people in the pews are not taking the time to properly inform themselves. And because they are not very familiar the human life issues and thus naïve about the contemporary culture of death, many are too easily satisfied with the input they get from second-rate experts who are themselves out of step with mainstream pro-life thinking. There is obviously an urgent need for accurate information.

It is imperative that we educate ourselves. These matters are too important to leave to “experts” or so-called experts, religious or secular.

If we as a society accept the proposition that life is only a privilege, for those who measure up, it will be a “brave new”—and terrifying—world for each and every one of us.

Memorials

Given by
Ann DiMarco
Ray & Peggy Fitzgerald
Ray & Peggy Fitzgerald
James & Delores Garvey
Jean & Ed Hammer
Mr. & Mrs. Michael Bednar
Ray & Peggy Fitzgerald
Charles & Mary Warner
Helen Przinski
Gail Smith
Jim & Rose Ann Yadeski
Rene Calabrese
Bob & Dolly Theiss
Anonymous
Jean & Ed Hammer
Mary C. Kujan
Dr. & Mrs. Michael Bednar
Ray & Peggy Fitzgerald
Dr. Frank & Mary Jane Episcopo

In Memory of
Mario Bagnoni
Emma McClintock Dignan
Tom Dudenhoefer
James Hayes
Madge Hymers
Richard Kinsel
Eleanor Lehr
Harvey Ringhand
Harvey Ringhand
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Jean & Ed Hammer
Ray & Peggy Fitzgerald
Dan & Tanya Fitzgerald
Patrick & Lera Fitzgerald
Michael & Inna Fitzgerald
John Fitzgerald
Amy & Matt Roach
Julia & Bob Whaling
Mary & Lee Simmons

In Memory of
William H. “Bill” Williams
William H. “Bill” Williams
William H. “Bill” Williams
William H. “Bill” Williams
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William H. “Bill” Williams

Given by
Dr. & Mrs. Stephen Scrimenti
Sue Weber
Marian Adelman
Cynthia Manna
Dave Wayman
Jane Levesque

In Memory of
Margaret Baronowski
Her Mother, Fran Bauer
Fr. D.G. Davis
Jean & Ed Hammer and all the Carnation Project volunteers
His Mother, Rosemary Wayman
Wayne H. Wayman’s Birthday

P eople for Life is an all-volunteer, non-profit, citizen’s organization committed to affirming the intrinsic value of human life. We are dedicated to advancing true justice by working for the protection of all innocent human lives, whatever the age, race, sex, physical condition, economic status, or place of residence (including the womb). We encourage local involvement through education and by fostering political awareness. We advocate loving alternatives to the primitive and violent “solutions” of abortion, infanticide, and euthanasia. Together, we can create a society in which all human lives are held sacred.

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Terri Schindler-Schiavo
EDITORIAL by Tim Broderick

The death of Terri Shindler-Schiavo last spring spawned a number of local church-sponsored presentations about “end of life issues.” Unfortunately, distortions and inaccuracies, especially about the Schiavo case, have been plentiful.

Somewhere in the midst of discussing brain death and the rights of dying patients to refuse excruciating medical treatments, the name Terri Schiavo is interjected.

Apples and oranges! The Terri Schiavo case was not an “end of life issue”—at least not until the woman was deliberately dragged to death’s door by court-mandated starvation and dehydration (no feeding tube and nothing by mouth, not even Holy Communion, as you might recall).

This was a disability rights issue rather than an end of life issue. That is why 25 disability rights organizations strongly opposed the removal of Terri Schiavo’s feeding tube.

I have heard at these presentations that “every case is unique” and that we have no business “passing judgment” on what was done in this or that particular instance.

Unfortunately, Terri’s case is not so unique. All across America patients considerably less cognitively disabled than Terri Schiavo have also been denied the right to receive food and water—not because they are on death’s doorstep but because someone has decided that their lives “are unworthy of life.”

My list of objections continues:
• Terri Schiavo was not “brain dead.” If she had been “brain dead” she might have been a candidate for a heart-lung transplant donation, but not starvation.
• The autopsy did not vindicate those who arranged Terri’s death nor did it prove that her supporters had it all wrong. The autopsy verified that Terri’s brain was extensively damaged and that she would never be “normal” again. That came as a surprise to no one! But since when is it okay to deny medical treatment, much less food and water, simply because it won’t restore the patient to perfect health and fitness?
• A “living will” is not always a good thing. “The vernacular of living wills—such phrases as ‘terminally ill,’ ‘no reasonable expectation of recovery,’ ‘heroic measures,’ and ‘life-prolonging procedures’—is so fuzzy and open to interpretation (U.S. News & World Report)” that signing the wrong living will can be like signing a blank check, to be placed at the disposal of people who might not have the signatory’s best interests at heart: hospital attorneys, insurance companies, or even life insurance beneficiaries and heirs. Living wills, by the way, were first introduced by organizations working to legalize euthanasia.

• The Terri Schiavo case was not about “patient autonomy” or respecting Terri’s wishes. Her wishes were never established. Terri’s guardian/husband never suggested that Terri had ever given a passing thought to health care options—not until years after Terri’s injury and after he had hired the nationally known euthanasia promoter George Felos as his personal attorney.

• True, the Catholic Bishops of Florida had remarkably little to say as this tragedy was unfolding, but the matter was addressed by the Vatican. In a Vatican Radio address, for instance, Bishop Elio Sgreccia, president of the Pontifical Academy for Life stated: