

## **EXHIBIT "B"**

### **LIMITATIONS**

The Property shall not be used for general public access. The Property shall be used for education and research by individuals or small groups affiliated with the University of Nebraska at Omaha or others at the invitation of or with the consent of the Dean, College of Arts & Sciences, University of Nebraska at Omaha, or his or her representative, and the TCOC in conformity with the Directives (Exhibit "C") and Limitations (Exhibit "B"). Specifically prohibited on the Property are: hunting, guns, bows and arrows, training of hunting dogs, fishing, fishing poles, jet skis, motor boats, pontoon boats, and related activities. Dogs and horses are not to be permitted on the Property, except for the Donor's and the Turkey Creek Property Manager's personal pets. It is understood that dogs should not interfere with wildlife on the Property.

## **EXHIBIT “C”**

### **DIRECTIVES**

Donee shall use and improve the Property in accordance with the following: Preserve, protect, and restore the land and Wildlife to their natural state during the time that Native Americans roamed the area. All decisions made regarding the Property shall be in the best interest of the Elements, Plants and Animals, with human interests and desires being secondary.

A. Donee shall hold and maintain the Property on the following terms and conditions:

**A-1 Definitions: All of the following are considered part of the “Property” being protected.**

Element **Earth**—soil and rocks

Element **Water**—Water table, lakes, ponds, streams, rivers

Element **Air**—atmosphere of the Earth

Element **Fire**—process of combustion

**Plant(s)**—any organism that creates energy by photosynthesis

**Animal(s)**—any organism that creates energy by respiration

**Wildlife**—undomesticated Animals living in the wild

**Ecosystem**—a system formed by the interaction of a community of organisms with its environment

**Healthy Ecosystem**—an Ecosystem that is disease free and in balance as it would be without the negative influence of people

**Depredation Killing**—the killing of Animals, with little chance of escape: usually carried out by driving Animals toward armed people

**Canned Hunting**—the killing of Animals in an enclosed area, giving them little chance of escape: usually carried out on Animals that have been raised by humans in cages or pastures

**A-2 EARTH:** The Earth shall be treated with reverence and respect. No motorized vehicles shall be allowed on the Property except on the designated roads and parking areas and/or as necessary to maintain the Property. Specifically, no recreational vehicles such as all-terrain

vehicles and snowmobiles shall be allowed on the Property except in connection with the maintenance thereof. No killing of Plants, insects, arachnids, birds, coyotes, deer or any other Animal shall be permitted from a vehicle. No new roads shall be constructed by the Donee unless required by governmental authority. Up to five (5) new trails may be constructed. No additional structures or buildings shall be constructed on the Property except up to four (4) out buildings if needed for equipment and supplies necessary to maintain and operate the Property as a natural habitat for Wildlife. Existing structures may be torn or burned down or replaced as necessary. Human impact shall be minimized on the Earth using practices such as recycling (paper, glass, hard and soft plastic, styrofoam, organic matter) and erosion control.

**A-3 WATER:** The Water on the Property shall be treated with reverence and respect. No motorized vehicles, except for those with low speed trolling motors, shall be allowed on/under the Water except as necessary to maintain the Water. Specifically, no recreational vehicles shall be allowed on the Water. No killing of fish, crawfish, frogs, turtles, birds, mink, beavers or other Animals shall be permitted from such vehicles. Human impact shall be minimized on the Water using practices such as pollution/erosion control, recycling (paper, glass, hard and soft plastic, styrofoam, organic matter, etc.), and limited public access. Access shall be allowed for educational and research programs.

**A-4 AIR:** The Air shall be treated with reverence and respect. No motorized vehicle, with the exception of commercial or other aircraft flying over 5,000 feet (or such other elevation as permitted by law) shall be allowed to fly over the Property except as necessary to maintain it or in cases of emergency. Specifically, light planes, gliders or helicopters shall not be allowed over the property except in connection with the maintenance thereof. No killing of Plants or Animals shall be permitted from an aircraft by spraying, shooting or any other means (except in the case of removal of noxious weeds ordered to be sprayed by state or local authorities). Human impact shall be minimized on the Air, especially in regard to pollution of any kind.

**A-5 FIRE:** Fire, including prescribed burns, shall be used with reverence and respect to maintain native Plants. Standard Fire safety practices shall be employed to avoid unintended damage to the Earth, Water, Air, Plants and Animals. Specifically, no recreational Fires such as campfires shall be allowed.

**A-6 PLANTS:** All Plants shall be treated with compassion and respect. Non-invasive Native Plants shall be protected and restored to the Property to maintain native biodiversity. Specimen collecting shall be allowed only as it enhances the overall knowledge of and well-being of the Ecosystem. In the event the Donee, with recommendations from the

Turkey Creek Oversight Committee (referred to in Section 3. B. of the Turkey Creek Property Preservation Agreement) in collaboration with the Turkey Creek Property Manager and using scientific counts or surveys, determines that the population of any plant taxa is detrimental to the overall health of the Ecosystem, an adaptive management plan shall be developed to address the problem. When killing of native or non-native Plants is necessary, care should be taken to do this in autumn or winter if possible, rather than in spring or summer.

**A-7 ANIMALS:** All Animals shall be treated with compassion and respect. Native Animals shall be protected and restored to the Property to maintain native biodiversity. Specimen collecting shall be allowed only as it might enhance the overall knowledge of and well-being of the Ecosystem. Only live traps for relocation of Animals shall be permitted if necessary. Leg hold traps are never to be used. No hunting or fishing, of any kind shall be allowed on the Property except as provided herein. No feeding of Animals shall be allowed, except as it enhances native biodiversity. Every effort shall be made to maintain a healthy population of predators, such as foxes and coyotes on the Property in order to naturally control prey populations. In the event the Donee, with recommendations from the Turkey Creek Oversight Committee in collaboration with the Turkey Creek Property Manager, and using scientific counts or surveys, determines that the population of any animal taxa is detrimental to the overall well-being of the Ecosystem, then selective controlled hunting, fishing or spraying shall be allowed. This shall be done only when there is an unavoidable necessity. When killing of native or non-native Animals is necessary, care should be taken to do this in autumn or winter if possible, rather than in spring or summer when young are being born and raised. Care should be taken during the culling/killing process to maintain a healthy gene pool by removing sick or deformed Animals first, rather than those whose genes will strengthen the population. No fish, birds or mammals under one year of age shall be killed. Selective, controlled Animal killing shall be allowed only after determining its necessity and then only for a period of time as necessary to remedy the imbalance of the population. When killing Animals is necessary, the Native American custom of taking life with sadness and gratitude to the Animal's spirit shall be followed. Out of respect for the Animals killed there will be no photographs taken during or after death. Their bodies will be buried respectfully on the Property. People will not be photographed killing or posing with dead or dying Animals. Under no circumstances shall Depredation Killing/Canned Hunting be allowed. The suffering or death of Animals on the Property shall never be an occasion for mockery, joking or celebration.

**A-8** The Property is not to be sold, divided or developed in any manner and shall be retained as one contiguous parcel in perpetuity.

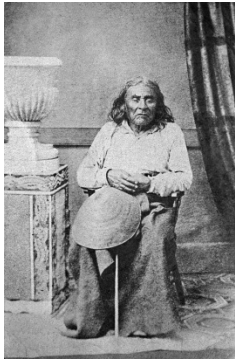
**EXHIBIT “D”**

**PRELIMINARY PROJECTED SITE USE PLANS  
FOR THE TURKEY CREEK PRESERVE**

Native American activities are encouraged, along with multidisciplinary programming such as Creative Writing and Poetry, so long as uses conform to the Directives and Limitations. As much land as possible must be restored to native habitat including any subsequently acquired property purchased in accordance with the Turkey Creek Property Acquisition Agreement.

## **EXHIBIT “E”**

### **DOCUMENTS RELATING TO CHIEF SEATTLE**



## **Chief Seattle**

A chief to the Duwamish people, his native name is closer to Si'ahl. The city found in the state of Washington is named after him. He is famous for having made a speech that was generally in favor of being responsible to the environment and to have respect of the land rights of his people.

It is said he was born on the Black River near what is now the city of Kent. He was just a young man when he earned the reputation of being both a warrior and a leader because of the many defeating ambushes that he led. He and his group primarily attached to the S'Klallam and the Chimakum along the Green River up from the foothills of the Cascades.

At just about six feet, he was considered both broad and tall for a Puget Sound native and, therefore, given the nickname, “LeGros” (or The Big One) by the traders with the Hudson Bay Company. He also became known as an orator because of his articulate address regarding relations between the Native Americans and the Europeans.

He was baptized Noah in the Roman Catholic Church. In March of 1854, he gave a speech to a great number of people just outside of Seattle in regards to Native lands. He spoke while resting his hand on the Governor and it has been translated several times. He reportedly thanked the Europeans for their generosity and also asked to have guaranteed access to the Native American burial grounds.

### **Ted Perry version – Chief Seattle Speech**

How can you buy or sell the sky, the warmth of the land? The idea is strange to us. If we do not own the freshness of the air and the sparkle of the water, how can you buy them?

Every part of the Earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods, every clear and humming insect is holy in the memory and experience of my people. The sap which courses through the trees carries

the memory and experience of my people. The sap which courses through the trees carries the memories of the red man.

The white man's dead forget the country of their birth when they go to walk among the stars. Our dead never forget this beautiful Earth, for it is the mother of the red man. We are part of the Earth and it is part of us. The perfumed flowers are our sisters, the deer, the horse, the great eagle, these are our brothers. The rocky crests, the juices in the meadows, the body heat of the pony, and the man, all belong to the same family.

So, when the Great Chief in Washington sends word that he wishes to buy our land, he asks much of us. The Great White Chief sends word he will reserve us a place so that we can live comfortably to ourselves. He will be our father and we will be his children. So we will consider your offer to buy land. But it will not be easy. For this land is sacred to us.

This shining water that moves in streams and rivers is not just water but the blood of our ancestors. If we sell you land, you must remember that it is sacred blood of our ancestors. If we sell you land, you must remember that it is sacred, and you must teach your children that it is sacred and that each ghostly reflection in the clear water of the lakes tells of events in the life of my people. The waters murmur is the voice of my father's father.

The rivers of our brothers they quench our thirst. The rivers carry our canoes and feed our children. If we sell you our land, you must remember to teach your children that the rivers are our brothers, and yours, and you must henceforth give the rivers the kindness that you would give my brother. We know that the white man does not understand our ways. One portion of land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The Earth is not his brother, but his enemy and when he has conquered it, he moves on. He leaves his father's graves behind, and he does not care. He kidnaps the Earth from his children, and he does not care.

## BIRTHRIGHT

His father's grave, and his children's birthright are forgotten. He treats his mother, the Earth, and his brother, the same, as things to be bought, plundered, sold like sheep or bright beads. His appetite will devour the Earth and leave behind only a desert.

I do not know. Our ways are different from yours ways. The sight of your cities pains the eyes of the red man. But perhaps it is because the red man is a savage and does not understand.

There is no quiet place in the white man's cities. No place to hear the unfurling of leaves in spring, or the rustle of an insect's wings. But perhaps it is because I am a savage and do not understand. The clatter only seems to insult the ears. And what is there to life if a man cannot hear the lonely cry of a whippoorwill or the arguments of the frogs around a pond at night. I am a red man and do not understand. The Indian prefers the soft sound

of the wind darting over the face of the pond, and the smell of the wind itself, cleansed by a midday rain, or scented with the pinon pine.

## PRECIOUS

The air is precious to the red man, for all things share the same breath - the beast, the tree, the man, they all share the same breath. The white man does not seem to notice the air he breathes. Like a man dying for many days, he is numb to the stench. But if we sell you our land, you must remember that the air is precious to us, that the air shares its spirit with all the life it supports. The wind that gave our grandfather his first breath also receives his last sigh. And if we sell you our land, you must keep it apart and sacred, as a place where even the white man can go to taste the wind that is sweetened by the meadow's flowers.

So we will consider your offer to buy our land. If we decide to accept, I will make one condition - the white man must treat the beasts of this land as his brothers.

I am a savage and do not understand any other way. I have seen a thousand rotting buffaloes on the prairie, left by the white man who shot them from a passing train. I am a savage and do not understand how the smoking iron horse can be made more important than the buffalo that we kill only to stay alive.

What is man without the beasts? If all the beasts were gone, man would die from a great loneliness of the spirit. For whatever happens to the beasts, soon happens to man. All things are connected.

## RESPECT

You must teach your children that the ground beneath their feet is the ashes of our grandfathers. So that they will respect the land, tell your children that the Earth is rich with the lives of our kin. Teach your children what we have taught our children, that the Earth is our mother. Whatever befalls the Earth befalls the sons of the Earth. If men spit upon the ground, they spit upon themselves.

This we know - the Earth does not belong to man - man belongs to the Earth. This we know. All things are connected like the blood which unites one family. All things are connected.

Whatever befalls the Earth - befalls the sons of the Earth. Man did not weave the web of life - he is merely a strand in it. Whatever he does to the web, he does to himself.

Even the white man, whose God walks and talks with him as friend to friend, cannot be exempt from the common destiny. We may be brothers after all. We shall see. One thing we know, which the white man may one day discover - Our God is the same God. You may think now that you own Him as you wish to own our land, but you cannot. He is the God of man, and His compassion is equal for red man and the white. The Earth is

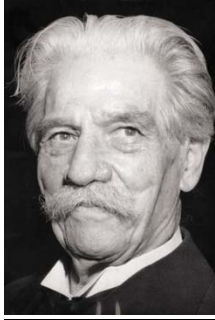


precious to Him, and to harm the Earth is to heap contempt on its creator. The whites too shall pass, perhaps sooner than all other tribes.

But in your perishing you will shine brightly, fired by the strength of the God who brought you to this land and for some special purpose gave you dominion over this land and over the red man. That destiny is a mystery to us, for we do not understand when the buffalo are slaughtered, the wild horses tamed, the secret corners of the forest heavy with scent of many men, and the view of the ripe hills blotted by talking wires. Where is the thicket? Gone. Where is the Eagle? Gone. The end of living and the beginning of survival.

## EXHIBIT "F"

### DOCUMENTS RELATING TO ALBERT SCHWEITZER



**Albert Schweitzer**  
**Doctor, Theologian, Philosopher, Scholar, Missionary, Preacher, Journalist**  
**(1875-1965)**

Albert Schweitzer was Alsatian-German theologian, philosopher, organist and mission doctor in equatorial Africa, whose goal was the Brotherhood of Nations.

#### **Synopsis**

Albert Schweitzer was born Jan. 14, 1875, in Kaisersberg, Germany. His book *The Quest of the Historical Jesus* established him as a world figure in theological studies. During these years, he also became an accomplished musician. In 1913, he became a mission doctor in Gabon. Interned there briefly as an enemy alien, and later to France as a P.O.W., he turned his attention towards world problems.

#### ***The Ethic of Reverence for Life***

**Albert Schweitzer**

Descartes tells us that philosophizing is based on the judgment: "I think, therefore I am." From this meagre and arbitrarily selected beginning it is inevitable that it should wander into the path of the abstract. It does not find the entrance to the ethical realm, and remains held fast in a dead view of the world and of life. True philosophy must commence with the most immediate and comprehensive facts of consciousness. And

this may be formulated as follows: "I am life which wills to live, and I exist in the midst of life which wills to live." This is no mere excogitated subtlety. Day after day and hour after hour I proceed on my way invested in it. In every moment of reflection it forces itself on me anew. A living world- and life-view, informing all the facts of life, gushes forth from it continually, as from an eternal spring. A mystically ethical oneness with existence grows forth from it unceasingly.

Just as in my own will-to-live there is a yearning for more life, and for that mysterious exaltation of the will-to-live which is called pleasure, and terror in face of annihilation and that injury to the will-to-live which is called pain; so the same obtains in all the will-to-live around me, equally whether it can express itself to my comprehension or whether it remains unvoiced.

Ethics thus consists in this, that I experience the necessity of practising the same reverence for life toward all will-to-live, as toward my own. Therein I have already the needed fundamental principle of morality. It is *good* to maintain and cherish life; it is *evil* to destroy and to check life.

As a matter of fact, everything which in the usual ethical valuation of inter-human relations is looked upon as good can be traced back to the material and spiritual maintenance or enhancement of human life and to the effort to raise it to its highest level of value. And contrariwise everything in human relations which is considered as evil, is in the final analysis found to be material or spiritual destruction or checking of human life and slackening of the effort to raise it to its highest value. Individual concepts of good and evil which are widely divergent and apparently unconnected fit into one another like pieces which belong together, the moment they are comprehended and their essential nature is grasped in this general notion.

The fundamental principle of morality which we seek as a necessity for thought is not, however, a matter only of arranging and deepening current views of good and evil, but also of expanding and extending these. A man is really ethical only when he obeys the constraint laid on him to help all life which he is able to succour, and when he goes out of his way to avoid injuring anything living. He does not ask how far this or that life deserves sympathy as valuable in itself, nor how far it is capable of feeling. To him life as such is sacred. He shatters no ice crystal that sparkles in the sun, tears no leaf from its tree, breaks off no flower, and is careful not to crush any insect as he walks. If he works by lamplight on a summer evening, he prefers to keep the window shut and to breathe stifling air, rather than to see insect after insect fall on his table with singed and sinking wings.

If he goes out into the street after a rainstorm and sees a worm which has strayed there, he reflects that it will certainly dry up in the sunshine, if it does not quickly regain the damp soil into which it can creep, and so he helps it back from the deadly paving stones into the lush grass. Should he pass by an insect which has fallen into a pool, he spares the time to reach it a leaf or stalk on which it may clamber and save itself.

He is not afraid of being laughed at as sentimental. It is indeed the fate of every truth to be an object of ridicule when it is first acclaimed. It was once considered foolish to suppose that coloured men were really human beings and ought to be treated as such. What was once foolishness has now become a recognized truth. Today it is considered as exaggeration to proclaim constant respect for every form of life as being the serious demand of a rational ethic. But the time is coming when people will be amazed that the human race was so long before it recognized thoughtless injury to life as incompatible with real ethics. Ethics is in its unqualified form extended responsibility with regard to everything that has life.

The general idea of ethics as a partaking of the mental atmosphere of reverence for life is not perhaps attractive. But it is the only complete notion possible. Mere sympathy is too narrow a concept to serve as the intellectual expression of the ethical element. It denotes, indeed, only a sharing of the suffering of the will-to-live. But to be ethical is to share the whole experience of all the circumstances and aspirations of the will-to-live, to live with it in its pleasures, in its yearnings, in its struggles toward perfection.

Love is a more inclusive term, since it signifies fellowship in suffering, in joy, and in effort. But it describes the ethical element only as it were by a simile, however natural and profound that simile may be. It places the solidarity created by ethics in analogy to that which nature has caused to come into being in a more or less superficial physical manner, and with a view to the fulfilment of their destiny, between two sexually attracted existences, or between these and their offspring.

Thought must strive to find a formula for the essential nature of the ethical. In so doing it is led to characterize ethics as self-devotion for the sake of life, motivated by reverence for life. Although the phrase "reverence for life" may perhaps sound a trifle unreal, yet that which it denotes is something which never lets go its hold of the man in whose thought it has once found a place. Sympathy, love, and, in general, all enthusiastic feeling of real value are summed up in it. It works with restless vitality on the mental nature in which it has found a footing and flings this into the restless activity of a responsibility which never ceases and stops nowhere. Reverence for life drives a man on as the whirling thrashing screw forces a ship through the water.

The ethic of reverence for life, arising as it does out of an inward necessity, is not dependent on the question as to how far or how little it is capable of development into a satisfactory view of life. It does not need to prove that the action of ethical men, as directed to maintaining, enhancing and exalting life, has any significance for the total course of the world-process. Nor is it disturbed by the consideration that the Preservation and enhancement of life which it practises are of almost no account at all beside the mighty destruction of life which takes place every moment as the result of natural forces. Determined as it is to act, it is yet able to ignore all the problems raised as to the result of its action. The fact that in the man who has become ethical a will informed by reverence for life and self-sacrifice for the sake of life exists in the world, is itself significant for the world.

The universal will-to-live experiences itself in my personal will-to-live otherwise than it does in other phenomena. For here it enters on an individualization, which, so far as I am able to gather in trying to view it from the outside, struggles only to live itself out, and not at all to become one with will-to-live external to itself. The world is indeed the grisly drama of will-to-live at variance with itself. One existence survives at the expense of another of which it yet knows nothing. But in me the will-to-live has become cognizant of the existence of other will-to-live. There is in it a yearning for unity with itself, a longing to become universal.

Why is it that the will-to-live has this experience only in myself? Is it a result of my having become capable of reflection about the totality of existence? Whither will the evolution lead which has thus begun in me?

There is no answer to these questions. It remains a painful enigma how I am to live by the rule of reverence for life in a world ruled by creative will which is at the same time destructive will, and by destructive will which is also creative.

I can do no other than hold on to the fact that the will-to-live appears in me as will-to-live which aims at becoming one with other will-to-live. This fact is the light which shines for me in the darkness. My ignorance regarding the real nature of the objective world no longer troubles me. I am set free from the world. I have been cast by my reverence for life into a state of unrest foreign to the world. By this, too, I am placed in a state of beatitude which the world cannot give. If in the happiness induced by our independence of the world I and another afford each other mutual help in understanding and in forgiveness, when otherwise will would harass other will, then the will-to-live is no longer at variance with itself. If I rescue an insect from a pool of water, then life has given itself for life, and again the self-contradiction of the will-to-live has been removed. Whenever my life has given itself out in any way for other life, my eternal will-to-live experiences union with the eternal, since all life is one. I possess a cordial which secures me from dying of thirst in the desert of life.

Therefore I recognize it as the destiny of my existence to be obedient to the higher revelation of the will-to-live which I find in myself. I choose as my activity the removal of the self-contradiction of the will-to-live, as far as the influence of my own existence extends. Knowing as I do the one thing needful, I am content to offer no opinion about the enigma of the objective world and my own being.

Thought becomes religious when it thinks itself out to the end. The ethic of reverence for life is the ethic of Jesus brought to philosophical expression, extended into cosmical form, and conceived as intellectually necessary.

The surmising and longing of all deeply religious personalities is comprehended and contained in the ethic of reverence for life. This, however, does not build up a world-view as a completed system, but resigns itself to leave the cathedral perforce incomplete. It is only able to finish the choir. Yet in this true piety celebrates a living and continuous divine service. . . .

What does reverence for life teach us about the relations of man and the nonhuman animals?

Whenever I injure life of any kind I must be quite clear as to whether this is necessary or not. I ought never to pass the limits of the unavoidable, even in apparently insignificant cases. The countryman who has mowed down a thousand blossoms in his meadow as fodder for his cows should take care that on the way home he does not, in wanton pastime, switch off the head of a single flower growing on the edge of the road, for in so doing he injures life without being forced to do so by necessity.

Those who test operations or drugs on animals, or who inoculate them with diseases so that they may be able to help human beings by means of the results thus obtained, ought never to rest satisfied with the general idea that their dreadful doings are performed in pursuit of a worthy aim. It is their duty to ponder in every separate case whether it is really and truly necessary thus to sacrifice an animal for humanity. They ought to be filled with anxious care to alleviate as much as possible the pain which they cause. How many outrages are committed in this way in scientific institutions where narcotics are often omitted to save time and trouble! How many also when animals are made to suffer agonizing tortures, only in order to demonstrate to students scientific truths which are perfectly well known. The very fact that the animal, as a victim of research, has in his pain rendered such services to suffering men, has itself created a new and unique relation of solidarity between him and ourselves. The result is that a fresh obligation is laid on each of us to do as much good as we possibly can to all creatures in all sorts of circumstances. When I help an insect out of his troubles all that I do is to attempt to remove some of the guilt contracted through these crimes against animals.

Wherever any animal is forced into the service of man, the sufferings which it has to bear on that account are the concern of every one of us. No one ought to permit, in so far as he can prevent it, pain or suffering for which he will not take the responsibility. No one ought to rest at ease in the thought that in so doing he would mix himself up in affairs which are not his business. Let no one shirk the burden of his responsibility. When there is so much maltreatment of animals, when the cries of thirsting creatures go up unnoticed from the railway trucks, when there is so much roughness in our slaughter-houses, when in our kitchens so many animals suffer horrible deaths from unskilful hands, when animals endure unheard-of agonies from heartless men, or are delivered to the dreadful play of children, then we are all guilty and must bear the blame.

We are afraid of shocking or offending by showing too plainly how deeply we are moved by the sufferings which man causes to the non-human creatures. We tend to reflect that others are more "rational" than we are, and would consider that which so disturbs us as customary and as a matter of course. And then, suddenly, they let fall some expression which shows us that they, too, are not really satisfied with the situation. Strangers to us hitherto, they are now quite near our own position. The masks, in which we had each concealed ourselves from the other, fall off. We now know that neither of us can cut ourselves free from the horrible necessity which plays ceaselessly around us. What a wonderful thing it is thus to get to know each other! The ethic of reverence for life

forbids any of us to deduce from the silence of our contemporaries that they, or in their case we, have ceased to feel what as thinking men we all cannot but feel. It prompts us to keep a mutual watch in this atmosphere of suffering and endurance, and to speak and act without panic according to the responsibility which we feel. It inspires us to join in a search for opportunities to afford help of some kind or other to the animals, to make up for the great amount of misery which they endure at our hands, and thus to escape for a moment from the inconceivable horrors of existence.

**EXHIBIT "G"**  
**ANTHONY BERNARD CHAPEK MEMORIAL**



**CAPTAIN ANTHONY B. CHAPEK**  
**Branch: U.S. Army Corps of Engineers**  
**Years of Service: 1941-1944**  
**Conflict Served: World War II**

In April 1941, Captain Anthony B. Chapek entered the Army and served under Maj. Michael McNamara in the European Front. In July 1944, his battalion joined Task Force A under Gen. George Patton. On 21 December 1944, while defending a strategic hill as part of the Battle of the Bulge, his unit encountered an overwhelming number of Germans. After repulsing several attacks, he was ordered to withdraw under a barrage of fire. With complete disregard for his own life, he stayed behind covering all of his men. His great desire to protect his unit cost him his own life without him ever meeting his only child. He was awarded the Distinguished Service Cross, the British Military Cross and the Purple Heart. Captain Chapek is buried in the American Military Cemetery near Hamm, Luxembourg.



# **EXHIBIT “H”**

## **HELEN AGNES CHAPEK MEMORIAL**

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### **REMEMBERING HELEN**

Helen Agnes Napravnik was born November 1, 1918, in Omaha Nebraska, the youngest of five children in the Mary and Joseph Martinec family. Her parents were immigrants from Bohemia/Moravia and throughout her life she remained close to her roots and family in Europe.

During her younger years, Helen was active in Sokol gymnastics. She had many friends and enjoyed attending Czech dances in the South Omaha neighborhood. In 1942, Helen married Anthony Bernard Chapek, a Captain in the U.S. Army Corps of Engineers. They were stationed in Burlington, Vermont for several months before Tony’s unit was sent to Luxembourg to defend against a possible Nazi invasion. He died heroically in December of 1944 during the Battle of the Bulge and is buried at a military cemetery in Luxembourg City. Their infant daughter, Mary Lou, whom he would never see, was only six months old. Helen became an active member of the Gold Star Wives, a group for war widows and orphans. She and Mary Lou lived with Helen’s parents next door to St. Philomena’s/Cabrini’s Church during the 10 years that Helen was a widow. She earned their livelihood at Gate City Steel, where she was employed as a comptometer operator.

In June of 1954, Mary Lou selected a wonderful new father, Wesley Napravnik, who had lost his first wife and daughter in a tragic boating accident. Helen and Wes were married at St. Philomena’s/Cabrini’s Church. Soon afterwards, Helen adopted Wes’ son, Ed, and raised him as her own. The couple always provided an excellent, loving home and family life for their two children. In their 45 years of marriage, Helen and Wes had many good times attending Czech dances with their friends. They also enjoyed camping and traveling. When Wes retired, they visited Hawaii and relatives in Czechoslovakia. Helen pursued her hobbies of reading and gardening. She had an interest in turtles and other reptiles, which has been continued by her family. Her love for cooking and baking was endless and her children enjoyed the “care packages” she often sent home with them. She always did what she felt was best for Mary Lou and Ed and was a wonderful mother.

During the past 25 years, Helen was gradually taken from her family due to Alzheimer’s Disease. She never complained. Wes remained her faithful companion and caregiver during her 12 years of illness at home. The saddest part of her memory loss has been that it deprived Helen of knowing her long-awaited grandchildren Kim, Chris and Megan.

At Helen’s deathbed, her dear friend and caregiver, Barbara Stolp, said to the family, “Be sure to tell everyone what a good soldier she was and how bravely she fought through so many years. And remind them that after such a difficult struggle, even death is a victory.”

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## **EXHIBIT “I”**

### **MARY ETHEL FLANNIGAN MEMORIAL**

When Mary Flannigan stepped off a streetcar in 1943 and walked toward the Christ Child Center for her first day of work, she hesitated.

“I thought, ‘Well, I’m really not so sure I want to be here.’” She recalled in a 1986 interview, “ but it’s only going to be a year or so.”

Little did Flannigan know that day that she would fall in love with the place and spend the next 43 years there tending to the needs of children and the community.

Flannigan – inspired programs and the woman herself touched thousands of lives. Even after her 1986 retirement as executive director, she continued to live in an apartment on top of its main center at 1248 S. 10<sup>th</sup> St. and teach children who came to the center.

Flannigan, just three weeks shy of her 86<sup>th</sup> birthday, died Tuesday in that same apartment of a heart attack, said her sister, Ethel Flannigan, who lived with her.

“This was truly her home.” said Tim Connor, who succeeded Flannigan as director. “When people thought of Christ Child, they thought of Mary Flannigan.”

Flannigan was born in 1917 in Stuart, Neb. She attended St. Boniface Elementary School, graduated from Stuart High School and came to Omaha to attend Creighton University.

She earned a bachelor’s degree in education and philosophy from Creighton in 1946 and master’s degrees in psychology and sociology from the Municipal University of Omaha in 1952 and 1957, respectively.

During her tenure, the Christ Child Society purchased a 65 – acre campsite near Blair, built two centers and established day-care programs for children and senior citizens.

Connor said Flannigan met regularly with elementary school principals so she could keep abreast of children’s needs. When people began moving west, she took programs on the road.

Flannigan served as a member of the Omaha Planning Board, Southwest Civic Club, Near South Neighborhood Planning Committee and many other organizations.

She received many honors, including the Pro Ecclesia et Pontifice medal from Pope John II in 1983 and the Mary Virginia Merrick Award from the Christ Child Society in 1995. Merrick founded the national society in 1887.

Children, however, remained her focus

“She was a very kind, caring and compassionate woman,” Connor said. “She loved children, and she was highly interested in their health and welfare.”