

## **REVIEW**

## Practical Dignity: Reflections on Traumatic Brain Injury and the Catholic Gospel of Life

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"The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts."

Although I always admired Dr. Mark Ylvisaker, his teaching success, and his research production unmatched by the Saint Rose faculty, we rarely spoke. When we did, the conversation never covered the Christian theological material I will discuss shortly. I never knew anything about his religious faith—or perhaps lack thereof. What follows seeks to uncover and illuminate parallels between Mark's extensive work with traumatic brain injury (TBI) and the Catholic social tradition (CST), especially the "Gospel of Life" enunciated by Pope John Paul II. In doing so I do not purport to reflect, endorse, or capture whatever Dr. Ylvisaker himself thought about "religion." It is quite possible that in what follows Mark's friends and colleagues might not recognize him and his values at all. That said, in all his work Mark Ylvisaker certainly seemed genuinely human and that, as the Catholic bishops declared forty-five years ago, the Church never fails to recognize and celebrate.

Alongside Alzheimer's Disease, perhaps no other affliction robs patients of their identity and dignity like traumatic brain injury. Families of the injured know this intimately. Their loved one now simply cannot respond as she or he once did, either in conversation or thought. Physical ailments are painful enough, but TBI (as well as Alzheimer's) involves and affects the mind. Mark's own textbooks enumerated potential damage TBI brought: loss of cognition, rational understanding, and/or

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temperament modulation. Some might conclude, experientially at least, the soul itself is wounded, too. This debilitating combination of wounded body, mind, and soul has appeared in veterans returning from Iraq and Afghanistan. Caregivers at Walter Reed Medical Center acknowledge that rehabilitation among TBI patients proceeds more slowly than among those with "merely" physical wounds.<sup>3</sup>

Mark Ylvisaker's distinguished career stemmed from his commitment to serve precisely those marred by such a damaging-and damninginjury. He recognized that TBI rehabilitation required a new approach, one simultaneously more humane and more practical. As Tim Feeney, one of Mark's long-time collaborators, remarked during memorial service at Saint Rose, Mark started his career as a philosopher before turning to speech disorders therapy. As will be shown below, I think this turn from idealism (philosophy) to realism (therapy) actually substantiates the connections I draw between Mark's career and the Catholic Gospel of Life. Over thirty-five years Mark assisted therapists in all fifty states and fifteen countries. Throughout it all, Mark's success rested equally on expertise and personality.

> "He was known and respected throughout the world for his boundless optimism and his passionate commitment to his work, to the people he supported, and for his unique ability to help individuals with disabilities, families, and professionals overcome barriers and achieve success in life."

Ylvisaker's career thrived through this enjoining of therapeutic skill and pedagogical excellence. Modeling the best sort of teacher, Mark practiced his craft with excellence and helped others achieve the same level of performance. Even the briefest sampling of his work reveals the breadth of his collaborative efforts and the depth of his desire to improve the lives of TBI patients, their families, and their therapists.<sup>5</sup>

Later I will return to Mark's contributions to TBI therapy, specifically his paradigm of therapy as apprenticeship. Before that, some attention should be paid to Catholic social teaching and its foundational principles. The "Catholic social tradition" covers a wide variety of Church perspectives-official statements, papal declarations, and theological writings--committed to a unified vision of improving earthly life. While the sources run as deep as Scripture itself, the CST emerged with Pope Leo XIII's 1891 encyclical, Rerum Novarum, a commentary on property and work. Pius XI and John XXIII made significant contributions, too, in 1931 and 1961 respectively. However, few popes could match the length and productivity of John Paul II's pontificate (1978-2005). Most of this assessment of Mark Ylvisaker's work comes from John Paul II's work, not the earlier popes.<sup>6</sup> From my perspective in Catholic theology and ethics, Mark's teaching and therapeutic career reaped such great rewards due to its grounding in intrinsic human dignity. Humanity possesses the irreducible value because God not only made us, but made us in His image. Our createdness means two things: extrinsically no human can reconfigure or diminish someone else's worth or dignity. God has already done so for all of us, regardless of appearance, status, or intellectual capacity. Intrinsically our createdness means we are free, moral agents able to contribute to our own moral and spiritual growth.

This freedom and dignity are neither autonomous nor merely secular; they point all people toward a far greater reality which we can experience—however partially—here and now. In 1995 Pope John Paul II wrote "Man is called to a fullness of life which far exceeds the dimensions of his earthly existence, because it consists in sharing the very life of God."8 In its own way Ylvisaker's work reflects a similar awareness albeit focused on a different reality. The Catholic Church views "vocation" - one's calling in life—as part of the Church's apostolate, that "being sent out" part of life that flows from faith in Christ. The Church recognizes that, being part of the real world, its apostolate will emerge in a most diverse array of fields. Hence the "practical dignity" of both the Church's work and Ylvisaker's. Both recognize the intrinsic human dignity of TBI patients. A 1999 Vatican conference stated:

> A disabled person's dignity, founded as it is on his nature as a human person desired by

God, is neither diminished by the gravity of his handicap nor conditioned by his difficulty in communicating with others. This dignity cannot be rejected, nor can it be lost; no one's dignity can be taken away; it remains the same to the last moment of one's life. Man has a transcendent vocation that goes beyond history and time. <sup>10</sup>

Mark simply followed his vocation towards the very practical, "real world" reconstruction of their cognitive faculties. In doing so his work embodied the Church's own vision.

However, introducing Catholicism to almost any discussion these days often receives groans and raised eyebrows, if not outright rejections. Catholic theologian and essayist George Weigel has written: "From the outside, The Catholic Church can seem like an irascible, arbitrary nanny, constantly dunning her charges with impossible proscriptions."11 Weigel thinks this presumption misses what Catholicism is really all about. He writes that "the moral life is fundamentally a question of goodness, of becoming a good person. 12 In this view Catholic morality is not some extrinsic force hell-bent on coercive social conformity and outdated moral codes. Instead the Church's moral compass point towards goodness, a self-sacrificing goodness, in fact. All Christians recognize this, but Catholic Christians also believe that all humans, Christian and non-Christian alike, are called to this goodness. Obviously nobody achieves this goal perfectly every day, but we are called toward it nonetheless. "Morality is not limited to commands and duties, although morality involves commands and duties", Weigel writes. "Viewed from inside, morality is about happiness and the virtues that make for happiness. Love is the center of the moral life for Catholics—love that disposes of itself as gift, making us the kind of givers who can live for eternity with radically self-giving Love,"13 Mark Ylvisaker's career addressing TBI rehabilitation certainly falls within the moral imagination Weigel sketches. Recognizing the (perhaps necessary?) gap between ideals and reality, Mark sought new therapeutic paradigms based upon and dedicated to the inherent goodness and dignity of TBI patients.

Ylvisaker often discussed how rehabilitation involved reconfiguring decision-making and value-affirming processes. However, both his work and CST go much deeper. The latter espouses a set of principles that guide and shape Catholic moral thinking. These include "human life and dignity," "community and participation," and a conscientious choice to live in solidarity with those more vulnerable than ourselves. Catholic bishops in the United States have commented: "We believe that every person is precious, that people are more

important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person." Choosing to live more vulnerably—with the poor or in Mark's case the traumatically injured—used to be described as a "preferential option for the poor." The bishops actually intensify the call to solidarity, simultaneously making it broader, more inclusive, and deeper.

We are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers' and sisters' keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. <sup>14</sup>

It probably bears mentioning that this "justice and peace" are not merely secular goals. True justice and peace, in the Catholic world view, come about when they are pursued freely through lives dedicated to the Gospel and the Church. This cannot be coerced, nor can it be confused with a "peace" that actually sacrifices true human dignity. Therefore the Church sees all people—regardless of faith—as potential coworkers for, and recipients of, justice.

The emphasis on community—an earthly community of peoples and the spiritual community that is the Church—is a uniquely Catholic perspective. Obviously all sorts of people harboring all sorts of faiths work with the poor, marginalized, and vulnerable. Evangelical Christians view salvation as an individual matter—something worked out between a single believer and God alone. The Catholic economy of salvation presumes instead a communal basis. David Hollenbach writes:

Liberation is <u>from</u> bondage <u>into</u> community. To be sure, freedom from oppression demands that persons' dignity and rights be protected from infringement by other people, by society, or by the state. Freedom in its most basic form is freedom from oppression. But freedom will be understood in a truncated way if its meaning is understood only as the negative immunity that protects one from interference by others. Individualistic isolation is finally a prison, not a liberation. <sup>15</sup>

Stated baldly, Mark Ylvisaker's distinguished career reflected a certain Catholic character. If not conscientiously, then in his care for TBI patients and their families he sought to work in solidarity with them and thus uphold their dignity as persons. The freedom he gave TBI patients comes close to Hollenbach's description. With his many

collaborators Mark also sought the betterment of the TBI therapeutic community.

These values and community form the core of what Pope John Paul II called "the Gospel of Life." Known for his long pontificate (26+ years) and expansive yet trenchant writing, the pope codified the Church's moral vision in two encyclicals: 1993's Veritatis Splendor ("The Splendor of Truth") and 1995's Evangelium Vitae ("The Gospel of Life"). 16 The earlier encyclical (a papal document addressed to the entire church and all people of good will), painstakingly outlined the foundations of Catholic morality. While Christians certainly use the Scriptures to guide their moral thoughts and actions, John Paul II recognized that modern life often imposed significant questions about human freedom. If pursued to its logical conclusion, individual freedom would, the pope argued, ultimately deny any notion of truth or human goodness. Therefore, moral norms, especially the negative ones, protect the inviolable dignity that each human person, and humanity as a whole, possesses. Following moral norms, though, requires all humans, not just Catholics, to use the freedom with which God created them.<sup>17</sup> In Evangelium Vitae John Paul II addressed several provocative moral issues: abortion. euthanasia, capital punishment, etc. He did reiterate traditional Catholic morality, but he did so less on traditional authoritarian grounds ("do 'x' and don't do 'y' because I said so") in exchange for a rediscovered awareness of what this earthly life means. "After all, life on earth is not an 'ultimate' but a 'penultimate' reality; even so, it remains a sacred reality entrusted to us, to be preserved with a sense of responsibility and brought to perfection in love and in the gift of ourselves to God and to our brothers and sisters." Willfully rejecting this reality and/or jealously withholding ourselves leaves susceptible to the "gospel of death."

"Life is indelibly marked by a truth of its own. By accepting God's gift, man is obliged to maintain life in this truth which is essential to it. To detach oneself from this truth is to condemn oneself to meaning-lessness and unhappiness, and possibly to become a threat to the existence of others, since the barriers guaranteeing respect for life and the defense of life, in every circumstance, have been broken down." 19

One should not overlook the responsibility John Paul II subtly lays at the individual's feet. Defending the Gospel of Life requires an affirmation, a choice of will. This choice thus also includes a community—the Church—set apart from the world's values to remind that very world of the dignity of all human life. <sup>20</sup> This includes the unborn, to be sure, but also

the marginalized . . . such as the TBI patients and families attended by Mark Ylvisaker and his colleagues. In his memorial for Mark, Tim Feeney commented that Mark's career began in Philosophy. In like fashion, the Polish priest Karol Wojtyla (the future John Paul II) studied philosophy extensively before ecclesiastical demands drew him away from the university. Both men apparently recognized the need to move beyond idealistic conceptions to the hard realities of life lived in solidarity with the vulnerable.

For example, Ylvisaker established a similar set of dignity-based principles for TBI rehabilitation. Traumatic Brain Injury Rehabilitation: Children and Adolescents (1998) opens with "10 Rules for People who work with Children and Adults with TBI."21 The first rule states bluntly: "Treat people with respect." This clearly resembles the CST's emphasis on intrinsic human dignity. The fourth rule—"Listen to people and what they really are saying."-recalls the Thomistic dictum "Seldom affirm, rarely deny, always distinguish." Ylvisaker's rules exude a realistic yet irrepressible optimism in the face of the demoralization TBI can bring. The rules do not offer saccharine, feel-good bromides. Ylvisaker grasped the need to maintain, much like the Gospel of Life, a celebratory, joyful embrace of the gift of life. Mark's tenth rule "Help people to find something meaningful to do in their lives" recalls John Paul II's admonition that "human life is sacred and inviolable at every stage and in every situation; it is an indivisible good. We need then to 'show care' for all life and for the life of everyone."22 The lives of TBI patients deserve as much meaningful purpose as our own lives do; since they cannot help themselves completely, we must, Mark recognized, help them re-learn the process.

For almost two centuries critics have assailed Catholic morality for its impracticality and rigidity. In this view morality should be at most merely suggestive, and certainly more flexible to the needs and spirit of the age. The pontificate of Pius IX (1846-78), the longest in church history, was consumed by precisely this conflict. John Paul II believed that these circumstances, e.g. current attitudes favoring euthanasia and abortion out of convenience, represented precisely the time when the Gospel of Life needed its strongest defense. This would recapture the original sense of "martyrdom" witnessing to Christian truth and human dignity in the face of (apparent) overwhelming opposition.<sup>23</sup> Again, in his own field Mark Ylvisaker made similar insights about facing difficulties rehabilitating TBI patients few therapists wanted to help. His whimsically titled article concerning poodles and Dobermannns set out the particular challenges

therapists faced with TBI patients exhibiting aggression and/or depression. These "Dobermannns" - most often young men who acquired their traumatic brain injury through reckless lifestyle choices—frequently struggle the most with their new medical conditions. So named for their occasionally fierce demeanor and resistance to traditional rehabilitation methods (the "poodle" side of therapy), Dobermanns represent the strongest challenge to TBI therapists. Ylvisaker does appeal to pragmatic concerns for addressing this TBI population. In 2000 he estimated that supporting TBI Dobermannns alone cost New York state \$30 million annually for rehabilitation-related expenses.<sup>24</sup> However, the overriding sense comes much closer to John Paul II's Gospel of Life and the intrinsically social element Hollenbach illuminates. The toughest TBI patients are precisely those whose dignity must be protected since their aggressive behavior masks, but does not eradicate it. Furthermore, unworthiness of life does not follow from difficulty therapy; instead, commitment to the patients' post-TBI life should be intensified. As Hollenbach and John Paul II both recognize, human freedom achieves its apogee, not its negation, through integration in the human community.

On this point Ylvisaker contributed two invaluable rehabilitation practices: the apprenticeship model and an insistence on "everyday" people and routines. In 1998's Collaborative Brain Injury Intervention Ylvisaker and Feeney tackled headfirst a thorny dilemma in TBI therapy. Everyday routines are rooted in both cognitive and behavioral theory. "High reason" enables successful decision making through deliberate thought, memory, and planning. Traumatic brain injury problematizes decision making by impairing reason and memory while increasing impulsiveness and the tendency to dissociate thinking from acting. On the other hand, learning through consequences creates another sort of successful decision making through learned associations and past rewards and punishments. After TBI, though, patients experience punishment as only immediate (and thus do not learn anything from it) and emotionally effective, but no connection is made punishment and altering between behavior. Ylvisaker and Feeney sought to transcend this conundrum through "everyday routines" which involved real-world contexts, the creation of positive routines, both involuntary and deliberative memory tasks, and perhaps most importantly, "everyday people."25 While Ylvisaker and Feeney recognized that occasionally some TBI patients required external control-i.e., somebody else to make decisions for them-rehabilitation should move towards the goal of achieving greater internal control.<sup>26</sup> Influenced by

the pioneering Soviet psychologist Lev S. Vygotsky (1896-1934), Ylvisaker and Feeney advanced an apprenticeship model of rehabilitation. Apprenticeship emphasized "collaboration, support, and meaningful tasks and settings." Built on the aforementioned everyday routines and people, apprenticeship avoids more traditional models like "physician-patient," which emphasizes external treatments in specialized settings, and "animal trainer" which emphasizes "mastery of discrete behaviors" through repetitive learning modes.

Ylvisaker returned to the "everyday" emphasis frequently. The apprenticeship model immersed TBI patients in practical, everyday routines. This process upholds the dignity of TBI patients, whereas the other therapeutic paradigms tend to view patients as objects to be changed. At the same time, he noted that TBI therapists needed to assist these everyday people in adapting and modulating their response to working with TBI patients.<sup>28</sup> School children required special attention. Beyond the family itself, school staff and peers need TBI myths dispelled. Ylvisaker believed the TBI child played a critical role in this demythologization. "The returning child can be presented as a hero who has defied death and has extraordinary knowledge and experience far beyond that of any of his or her peers, rather than as an invalid crawling back to school pleading for mercy and charity from peers."<sup>29</sup> Throughout all the technical discussions of rehabilitating practice resonates Ylvisaker's first rule: treat people with respect. This resonance brings into the results-oriented world of clinical practice the same insistence on dignity and life that vivifies the Catholic Gospel of Life. Furthermore, in his insistence on dignity and respect Ylvisaker captured the necessity of embodying such values. John Paul II made the same point frequently in both Veritatis Splendor and Evangelium Vitae. 30

One point of shared interest illuminates the common ground these perspectives share: the central, essential role played by family. Mark realized that families of TBI patients faced a bewildering array of new challenges: the TBI patient's own new reality, their own coping mechanisms, school and state bureaucracies, and the cold reality of mounting financial pressure.31 In like fashion John Paul II anchored the Gospel of Life upon the family. The family's love for each other "is the love that becomes selflessness, receptiveness and gift. Within the family each member is accepted, respected and honored precisely because he or she is a person; and if any family member is in greater need, the care which he or she receives is all the more intense and attentive."32 John Paul II even captured some of Mark's "everyday routine and people" paradigm. The pope recognized that it is precisely in "the family's actual daily life together" that its prayer and self-giving love become most evident.<sup>33</sup> In other words, much like Mark's vision of TBI rehabilitation, none of the theories matter much if they remain unused or, perhaps worse, implemented without regard for dignity and respect. The family remains the primary location where God's love appears first and thus where the healing should begin.

These visions of life and rehabilitation might first appear to require supererogatory acts of psychological and spiritual strength carrying such burdens. The "everyday" might seem frequently quite extraordinary, and thus out of reach and beyond hope. On the other hand, the Christian tradition possesses several examples when a small band of Christians exerted influence far beyond their numbers. Since Vatican II the Catholic Church has extolled the family as a "domestic church," the primary location for faith and moral development.<sup>34</sup> This history clearly shaped John Paul's reflections on the Christian family's daily struggles. In addition, the Catholic tradition takes great strength from the teeming anonymous witnesses who live their faith loyally—and quietly. Robert Dodaro reminds us that the Christian tradition, even in its formative centuries, concluded that only Christ remained free of fear of death. The rest of us, hampered by original sin, never escape the nagging fear of death nor the moral weakness and susceptibility that fear engenders.<sup>35</sup> Still, the calls from across the Christian centuries reiterate Moses' offer to the Israelites in the Sinai wilderness: Choose life! (Deuteronomy 30:19) Therefore, while never achieving it perfectly, Christians remain called to pursue the Gospel of Life. This world is all we have, and since God made both it and us, it is precisely here that we find opportunities to promote and defend life. Perhaps because of his philosophical background, Mark likewise remained optimistic even when working with the most despairing TBI cases. He also realized that optimism, even if learned or acquired, helped immensely both patients and families confronting TBI rehabilitation. Choosing life here might take on a far grittier appearance, but the principle remains unchanged.<sup>36</sup>

The Catholic social tradition, especially following the work of John Paul II, provides the spiritual and philosophical foundations for an ethic that consistently upholds the intrinsic dignity of all, especially the weakest and most vulnerable among us. Mark Ylvisaker's career in TBI therapy—developed quite independently of the Church's Gospel of Life—produced an astounding amount of research framed in both language and philosophy resembling the Church's own moral vision. Both faith and philosophical reflection suggest that these

similarities might not be so contingent as they first appear.

### Author's Notes

Jeffrey Marlett is Associate Professor of Religious Studies and the author of Saving the Heartland: Catholic Missionaries in Rural America, 1920-1960 (Northern Illinois University Press, 2002). He earned his PhD in Historical Theology from Saint Louis University in 1997. After a year teaching in Arkansas, he joined the College of Saint Rose faculty in 1998. Soon thereafter he became inspired by Dr. Ylvisaker's prodigious research produced amidst a heavy teaching load. Currently Marlett is completing a study of cultural Catholic influences on professional sports figures Leo Durocher and Vince Lombardi.

## Footnotes

<sup>1</sup>My gratitude goes to Robert Flint for inviting me to write this essay, work-study student Lindsey Boulerice for her assistance, and Reverend Matt Marlow (CSR, 2005) for his technological expertise.

<sup>2</sup>Second Vatican Council, <u>Gaudium et Spes</u> 1.

<sup>3</sup>Susan Okie, "Traumatic Brain Injury in the War Zone," <u>New England Journal of Medicine</u> 352 (#20): May 19, 2005, p. 2047.

<sup>4</sup>Tim Feeney, Memorial Service for Mark Ylvisaker, August 15, 2009, Albany, New York: <a href="http://www.biausa.org/ylvisaker.htm">http://www.biausa.org/ylvisaker.htm</a>

<sup>5</sup>Mark Ylvisaker, et al. "Topics in Cognitive Rehabilitation Therapy" in <u>Community Re-Entry for Head Injured Adults</u> edited by Mark Ylvisaker and Eva Marie R. Gobble (Boston, MA: College-Hill, Little, Brown, & Co., 1987), p. 137-220.

<sup>6</sup>On the Catholic social tradition, see Michael Schuck, <u>That They May Be One: The Social Teaching of the Papal Encyclicals</u>, 1740-1989 (Washington DC: Georgetown University Press, 1991); for John Paul II's career, see George Weigel, <u>Witness to Hope: The Biography of Pope John Paul II</u> (New York: Harper Perennial, 2005).

<sup>7</sup>Catechism of the Catholic Church, #1700 (New York: Doubleday, 1995), p. 474.

<sup>8</sup>Pope John Paul II, *Evangelium Vitae* 2:1.

<sup>9</sup>Catechism of the Catholic Church, #863-4, p. 249.

<sup>10</sup>"Vatican Conference on the Family and Integration of the Disabled, December 2-4, 1999" in Pontifical Council for the Family, Enchiridion on the Family: A Compendium of Church Teaching on Family and Life Issues from Vatican II to the Present (Boston, MA: Pauline Books & Media, 2004), p. 1229.

<sup>11</sup>Geoge Weigel, <u>The Truth of Catholicism: Ten Controversies Explored</u> (New York: Cliff Street Books, HarperCollins, 2001), p. 72.

<sup>12</sup>Weigel, p. 73.

<sup>13</sup>Weigel, p. 73.

<sup>14</sup>The United States Conference of Catholic Bishops' statement on the principles of Catholic social teaching may be found at: <a href="http://www.usccb.org/sdwp/projects/socialteaching/excerpt.shtml">http://www.usccb.org/sdwp/projects/socialteaching/excerpt.shtml</a>.

http://www.usccb.org/sdwp/projects/socialteaching/excerpt.shtml.

15 David Hollenbach, "Is Tolerance Enough? The Catholic University and the Common Good," in <u>Vision and Values: Ethical Viewpoints in the Catholic Tradition</u> edited by Judith A. Dwyer (Washington, DC: Georgetown University Press, 1999), p. 185.

16 In addition to his extensive papal writings, John Paul II also

<sup>10</sup>In addition to his extensive papal writings, John Paul II also published two influential philosophical studies of ethics and human dignity: <u>The Acting Person</u> translated by Anna-Teresa

Tymieniecka (Boston: D. Reidel, 1979), and <u>Love and Responsibility</u> (New York: Farrar, Straus, and Giroux, 1981).

<sup>17</sup>Pope John Paul II, <u>Veritatis Splendor</u> 24, 32, 34, 97, 54.

<sup>18</sup>Evangelium Vitae 2:2.

<sup>19</sup>Evangelium Vitae 48:1. Emphasis in original

<sup>20</sup>Evangelium Vitae 82-83.

<sup>21</sup>Mark Ylvisaker et al., <u>Traumatic Brain Injury Rehabilitation:</u> <u>Children and Adolescents</u> 2<sup>nd</sup> edition (Boston, MA: Butterworth-Heinemann, 1998), p. 10.

<sup>22</sup>Evangelium Vitae 87.

<sup>23</sup>Evangelium Vitae, 87; Veritatis Splendor, 90.

<sup>24</sup>Mark Ylvisaker and Timothy Feeney, "Reflections on Dobermanns, poodles, and social rehabilitation for difficult-toserve individuals with traumatic brain injury," <u>Aphasiology</u> 14 (2000, #4): 408.

<sup>25</sup>Mark Ylvisaker and Timothy J. Feeney, <u>Collaborative Brain Injury Intervention</u> (San Diego, CA: Singular Publishing, 1998), p. 2-3.

<sup>26</sup>Ylvisaker and Feeney, <u>Collaborative Brain Injury Intervention</u>, p. 6

<sup>27</sup>Ylvisaker and Feeney, <u>Collaborative Brain Injury Intervention</u>, p. 17; Ylvisaker and Feeney cite <u>Traumatic Brain Injury Rehabilitation: Children and Adolescents</u>, p. 448, 449, 451.

<sup>28</sup>Mark Ylvisaker and Timothy Feeney, "Executive functions, self-regulation, and learned optimism in paediatric rehabilitation: a review and implications for intervention," <u>Pediatric Rehabilitation</u> 5 (2002, #2): 51-70.

<sup>29</sup>Ylvisaker, <u>Traumatic Brain Injury Rehabilitation: Children and Adolescents</u>, p. 377.

<sup>30</sup>Veritatis Splendor 48-49; Evangelium Vitae 23.

<sup>31</sup>Ylvisaker and Feeney, <u>Traumatic Brain Injury Rehabilitation:</u> <u>Children and Adolescents.</u> p. 375-7. Ylvisaker and Feeney, "Executive functions, self-regulation, and learned optimism," p. 63. Ylvisaker, Mark, et al. "Topics in Cognitive Rehabilitation Therapy" in <u>Community Re-Entry for Head Injured Adults</u> edited by Mark Ylvisaker and Eva Marie R. Gobble (Boston, MA: College-Hill, Little, Brown, & Co., 1987), p. 205-7.

<sup>32</sup>Evangelium Vitae 92.

Evangelium Vitae 93.

<sup>34</sup>Second Vatican Council, <u>Lumen Gentium</u> 11.

<sup>35</sup>Robert Dodaro, <u>Christ and the Just Society in the Thought of Augustine</u> (Cambridge, UK: Cambridge University Press, 2008), p. 80

<sup>36</sup>Ylvisaker and Feeney, "Executive functions, self-regulation, and learned optimism," p. 63.