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[1] Metallica. One. Recorded 1988. Track 4 on …And Justice For All. Elektra. Compact Disc.

[2] James Walter, “Termination of Medical Treatment: The Setting of Moral Limits from Infancy to Old Age.” Religious Studies Review 16, no. 4 (October 1990):302-7

[3] I do not mean to disparage the immense benefits these technologies have yielded, but it is clear new states of being have arisen as a consequence of their application.

[4] Richard Sparks, To Treat or Not To Treat? Bioethics and the Handicapped Newborn. (New York: Paulist Press, 1988) 294.

[5] For example, I will not take up medical indications theories.

[6] Michael Panicola, Quality of Life and the Critically Ill Newborn: Life and Death Decision Making In the Neontal Context. Ph.D. diss., Saint Louis University, 200

[7] United States President’s Commission for the Study of Ethical Problems in Medicine and Biomedical and Behavioral Research, “Seriously ill Newborns in,” in Deciding to Forgo Life-Sustaining Treatment Decisions. (Washington, D.C.: U.S. Government Printing Office, 1983). 198

[8] Panicola, Quality of Life, 10

[9] Michele Muz, “More babies going to the NICU, and more than half are normal weight study finds,” St. Louis Post-Dispatch, November 29, 2015, http://www.stltoday.com/.

[10] Panicola, Quality of Life, 141

[11] ibid., 142

[12] ibid., 142

[13] For an excellent overview on theories of moral status see, Beauchamp and Childress, Principle of Biomedical Ethics. 62-93

[14] Panicola, Quality of Life, 142.

[15] John Arras, “Toward an Ethic of Ambiguity,” The Hasting Center Report 14, no. 2 (1984): 25

[16] Ibid., 26.

[17] Ibid., 26.

[18] Tom Beauchamp and James Childress, Principles of Biomedical Ethics, 7th ed. (New York: Oxford University Press, 2013), 228.

[19] John Arras, Toward an Ethic, 28.

[20] John Arras, Toward an Ethics, 28.

[21] Panicola, Quality of Life, 148.

[22] ibid., 149.

[23] Ibid., 149

[24] Matt 22:35 (New Revised Standard Version)

[25] Panicola, Quality of Life, 150.

[26] Sparks, To Treat Or Not To Treat, 304.

[27] Ibid., 295.

[28] Ibid., 295

[29] Ibid., 304

[30] ibid., 304

[31] ibid., 304

[32] ibid., 304-305

[33] Embodied is used here because all aspects of best interest that Spark utilizes shares in being an embodied reality.

[34] Sparks, To Treat or Not To Treat, 305.

[35] Ibid., 306

[36] ibid., 307

[37] ibid., 308

[38] ibid., 308

[39] Charles Camosy, Too Expensive To Treat? Finitude, Tragedy, and the Neonatal ICU (Michigan: Wm. B. Eerdmans Publishing Co., 2010), 118.

[40] Camosy, Too Expensive to Treat?, 116.

[41] Ibid., 120

[42] Compendium of the Social Doctrine of the Church (Vatican City: Libreria Editrice Vaticana). 73

[43] ibid., 75

[44] Camosy, Too Finite To Treat?, 121.

[45] Ibid., 122

[46] ibid., 121

[47] Oxford American Dictionary, (Avon Books, 1980) s.v. “triage”

[48] Camosy, Too Finite To Treat, 129.

[49] Ibid., 130.

[50] Panicola, Quality of Life, 178.

[51] Ibid., 178.

[52] Ibid., 179.

[53] Ibid., 184.

[54] Ibid., 184.

[55] Ibid., 185.

[56] Ibid., 187.

[57] Ibid., 242.

[58] Ibid., 243.

[59] Ibid., 244.

[60] Ibid., 244.

[61] Ibid., 244.

[62] Ibid., 246.

[63] Ibid., 246.

[64] Ibid., 247

[65] Louis Janssens, “Artificial insemination: Ethical Considerations.” Louvain Studies 8, no. 3 (1980-1981) 4.

[66] Ibid., 6.

[67] Ibid., 6.

[68] Ibid., 7.

[69] Ibid., 8.

[70] Ibid., 8

[71] Ibid., 9.

[72] Ibid., 9.

[73] Ibid., 10.

[74] Ibid., 10.

[75] Ibid., 12.

[76] Christ Gastmans et al. “From Birth to Death? A Personalist Approach to End-of-Life Care of Severely Ill Newborns.” Christian Bioethics: Non-Ecumenical Studies IN Medical Morality 19, no. 1 (April 2013) 11.

[77] Ibid., 11.

[78] Ibid., 12.

[79] Ibid., 13.

[80] Ibid., 13.

[81] Ibid., 13.

[82] Ibid., 14.

[83] Ibid., 14.

[84] Ibid., 12.

[85] Ibid., 15-16.

[86] Gastmans, From Birth to Death?, 12.

[87] The Charlie Gard case comes to mind.

[88] Gastmans, From Birth to Death?, 14.

[89] Ibid., 14.

[90] Ibid., 14.