



TECHNIUM
SOCIAL SCIENCES JOURNAL

Vol. 14, 2020

**A new decade
for social changes**

www.techniumscience.com

ISSN 2668-7798



9 772668 779000

Family - a procreative institution and the Christian sociopsychological and religious perception of abortion traumas

Nina Stănescu

Ovidius University of Constanta, Faculty of Theology, Constanta, Romania

nieves_stavros@yahoo.com

Abstract. In the political and social life of the last centuries, almost every social aspect has been debated in a context of political influences and interests, of the opposition of different groups of more or less political nature. The family has always been the most favorable environment for the birth and perfection of the human being. The procreation, care, upbringing and preparation for life of a new creature have been and are a fundamental concern of any family. Children represent the "golden fund of a people" and maintain the natural human potential, give natural and spiritual strength to a people. One of the aspects that received special attention was the right of women to have a say in their own reproduction, namely the right of women to choose whether or not to keep a pregnancy. Immoral in terms of the Church, outlawed by the legislation of some states, the right to abortion has had a sinuous evolution on the social scene of many states. This issue has many political, moral and social connotations, being politically regulated differently by different states.

Keywords. abortion traumas, children, the procreation, political and social life

Analysis: According to the teaching of our Holy Church, "human life does not begin in the moment of birth, but of conception." [1] Saint Basil the Great, expressing a Christian tradition developed for three centuries, states that it does not matter whether the embryo is formed or not, he should not be killed, because he is the same person both when he is a few days old and when he is a few months old.

The embryo is alive, receives life from the initial moment of its conception and must be treated as a human person, with all the rights and especially the right to life. In this sense, in Canon 2, Saint Basil condemns abortion: "*He who kills the fetus by craft, is subject to the punishment of murder, and in our country it is not after the subtlety of the expression of a formed or unformed fetus, for here they are condemned not only the one who will be born, but also because he has endangered himself.*"

"Canon 91 of the Trullan Synod also presents abortion as a crime:" Women who give poisonous weeds and those who receive infant-killing poisons shall be submitted to the punishment of the murderer" [2] .

The canons of the Synod of Ancira, come to complete the decisions of those presented above. Thus, Canon 21 tells us: "*Women who are debauched and kill their fetus and engage in the preparation of abortion, the previous decision stopped them until they came out of life and*

this decision is usually held. But, finding something to treat them more gently, we decided that for 10 years they should serve in penance, according to the determined steps”.

Canon 22 of the Synod of Ancira: *“Concerning willful killings, the guilty should prostrate their whole lives, and should be worthy of the perfect ones only at the end of life”* [3].

St. John the Faster, Canon 33 *“Basil the Great in his 2nd and 8th Canons, says that women who corrupt the babies with crafts in their bellies and those who give and take drugs, in order to lose them and the fetuses ahead of time to fall out shall not be given the Eucharist for 10 years. But we decide that they should be given at most up to 5 years, or even three years”.*

St. John the Faster, Canon 36: *“A woman who does not take care of her fetus, but because of her negligence aborts, is given the punishment for premeditated murder”* [4].

Saint John Chrysostom, in the XXIV Homily, condemns the fornicators not only for this sin itself, but also for its consequences, among which the most serious is the situation of children who are conceived as a result of such sins. In most cases, children are killed while still in their mother's womb, a murder that St. John cannot even qualify, due to the seriousness of the fact. *“Why do you sow,” he asks, “where the land is ready to spoil the fruit, where there are many harmful medicines, and where the child is often killed before he is born?” So, you didn't let that whore remain just a whore, you also made her a murderer, you made her a man killer. Have you seen how fornication springs from drunkenness, then pre-debauchery comes out of debauchery, and murder from pre-debauchery? “Even more than murder, because I don't have enough words to call this a criminal act, since it not only kills the child born, but also prevents it from being born.”*

Having learned the holy lesson from these great stars of Orthodoxy, we now dwell on the exceptions in which abortion is tolerated. This can happen in cases where the medical choice has to be made between the life of the mother and that of the unborn child, it is morally permissible to give priority to the mother and this is not because she is an integral “person”, while the child is only a “potential life,” because they are both equally human. However, a mother who willingly gives her life in favor of the child commits the deepest act of Christian charity. Also, the Church must not accept abortion even in cases where the child is discovered, through genetic investigation, as abnormal and is destined to live with a severe disability for a lifetime. The gesture of the Church is given by the inherent holiness of every human life.

The church does not accept abortion even if the pregnancy occurs as a result of rape or incest [5].

A joyful and hopeful fact is the attitude of important scientists who support the teaching of the Holy Church. One of them is the American obstetrician Bernard Nathanson, who had performed thousands and thousands of abortions. He once wondered if what he was doing was right and researched this with the most modern means, finally saying that “the fetus is a full human person.” [6]. To substantiate his conclusions, the doctor filmed the abortion of a three-month-old fetus, making a videotape which he called “The Silent Shout”.

The famous French geneticist Jerome Lejeune, studying the chromosomes of the male and female gametes that make up the zygote and researching the successive divisions of the egg, concludes that “the fertilized egg is the most specialized cell under the sun. It contains all the information needed to produce human life.” [7].

Thus, recent discoveries in embryology and genetics have shown that the two-week period - pre-embryo - which “was considered a” window”, either to interrupt unwanted pregnancies or to allow experiments on embryos does not exist [8].

France's National Ethics Advisory Committee also said *“the embryo is a potential human being”* [9].

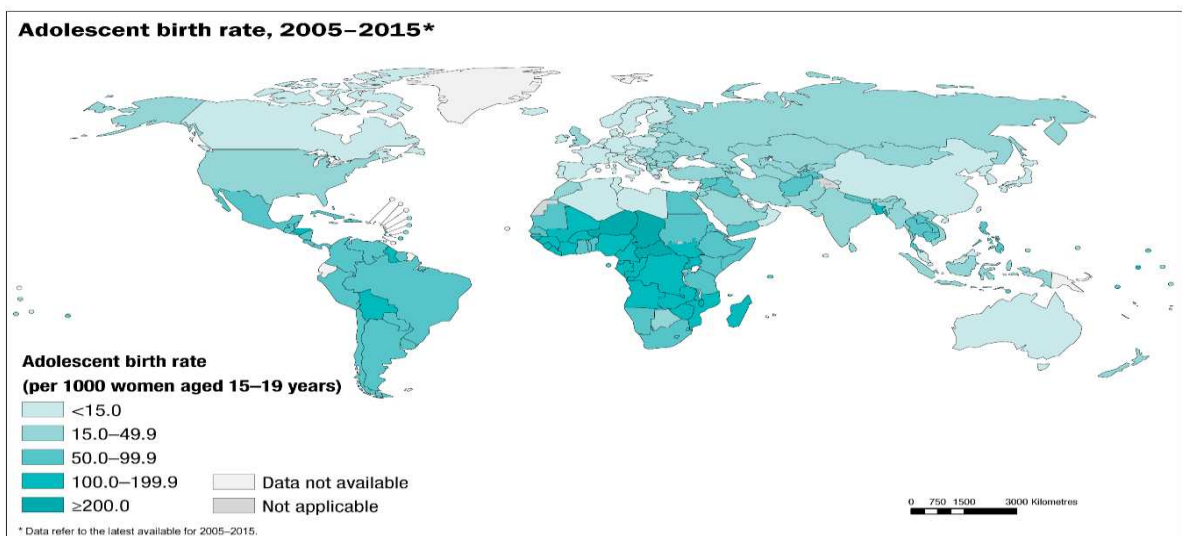
Prof. Dr. Papadimitriou, from the University of Athens, states that "abortion is an interruption of life, biologically, by abortion we remove the life of an embryo... no one ever has the right to end anyone's life - neither anyone else's life nor his own life" [10].

Education can influence the desired family size [11]. Pregnancy in adolescence is a global issue of public health and human rights. Every year, in low- and middle-income countries, more than 7 million girls aged 18 or younger become mothers (20,000 births a day).

Two millions of these young mothers are under 15 years old. Birth / pregnancy is one of the leading causes of death among teenage girls and can cause lasting physical, social and economic harm to both young mothers and their children. 95% of pregnancies in adolescents occur in low-income conditions, ethnic minorities and in rural areas.

At the beginning of puberty, girls are often forced to drop out of school and get married, leading to social isolation, low levels of education and exclusion from civic and professional opportunities. Girls' access to reproductive health services is often very limited. Health consequences of teenage pregnancy:

- Every year, 70,000 teenage girls die due to complications related to pregnancy and childbirth
- Unplanned pregnancies result in approximately 3 million abortions among adolescents aged 15 to 19 each year
- Girls under 15 have an increased risk of maternal and infant morbidity and mortality.
- Children born to mothers under the age of 18 have a 60% higher risk of dying in the first year of life than those born to mothers older than 19 [12].



The boundaries and names shown and the designations used on this map do not imply the expression of any opinion whatsoever on the part of the World Health Organization concerning the legal status of any country, territory, city or area or of its authorities, or concerning the delimitation of its frontiers or boundaries. Dotted and dashed lines on maps represent approximate border lines for which there may not yet be full agreement. © WHO 2016. All rights reserved.

Data Source: World Health Organization
Map production: Information Evidence and Research (IER)
World Health Organization



Source:

http://gamapservers.who.int/mapLibrary/Files/Maps/Global_AdolescentBirthRate_2015.png 1

Globally, 62% of married women between the ages of 15 and 49 use a family planning method. This percentage is twice as high among women living in high-income countries as women living in low-income countries. According to the WHO, every year, worldwide, 40-50 million abortions are estimated, representing 125,000 abortions per day [13].

According to the Guttmacher Institute, 88% of abortions take place in developing countries, 49% of abortions in developing countries are at risk, and 6,900 women in these countries are treated for complications from high-risk abortions. [14].

In January-September 2018, the number of abortions in **Romania** was 40,539, compared to 44,000 performed in the same period of 2017 (12.0 abortions ‰ fertile women in 2018 compared to 13.0 ‰ fertile women in the same period of the year 2017) [15].

Conclusions:

Through abortion, life on earth is threatened, the commandment of God's creation in heaven is violated, the lives of the most innocent beings, who are children, are threatened, the whole family falls apart, the whole society becomes ill and terrible divine punishments are brought upon the guilty, both in life and after death: "Thou shalt not defile the land wherein thou dwellest: for the blood shall defile the earth, and the earth shall not be cleansed from the blood that was shed upon it, but the blood of him that shed it" (Numbers 35:33).

The demographic winter is described by specialists as the expression of the collapse of fertility and therefore of a threatening decrease in the number of children on the scale of a people. [16]

Women and men, including family members and friends of the pregnant woman, tempted to resort to abortion, should be encouraged to resist this evil act and help to give birth to their children, to raise them in healthy material and spiritual conditions. Women who had an abortion, men who were the parents of the aborted child, and others involved in abortion cases should be cared for pastorally, including acknowledging the seriousness of the sin and believing that there is mercy from God for those who repent of their sins.

Romania is close to the EU, but a third of the population lives in severe poverty, and per capita income remains at one third of the Union average, one of the main reasons was and still is - poverty -. Birth rates are falling and Romania's population is aging irreversibly [17].

Orthodox Christians must contribute to the legislative process according to their knowledge, skills, abilities and influence, so that laws are implemented that protect and protect the lives of unborn children, while taking into account the complexity and tragedies of contemporary society.

References

- [1] Meletios Kalamaros, Mitropolit de Nikopole, *Avortul*, trad. în lb. rom. de Garoafă Coman, Tesalonic, Grecia, 1991, p. 4.
- [2] Prea Fericitul Părinte Teoctist, Patriarhul României, „Hristos – Calea, Adevărul și Viața”, în *Vestitorul Ortodoxiei*, an VI, nr.126, p.6
- [3] Ioan N. Floca, *Canoanele Bisericii Ortodoxe*, Polsib S.A Sibiu, 1993, p.155
- [4] Idem p.193
- [5] Ibidem, p.443-444
- [6] Gheorghe Istodor, *Introducere în misiologia ortodoxă*, Constanța, 2007, p.119
- [7] Meletios Kalamaros, Mitropolit de Nikopole, *op. cit.*, p.10
- [8] Florin Pușcaș, „Procreația clinic asistată în teologia diasporei ortodoxe”, *Revista teologică*, an VIII, nr.1, Sibiu, 1998, p. 85
- [9] Idem p. 86
- [10] Meletios Kalamaros, Mitropolit de Nikopole, *op. cit.*, p.14
- [11] <https://www.prb.org/>
- [12] <https://www.k4health.org/topics/preventing-adolescent-pregnancy>
- [13] <https://www.worldometers.info/abortions/>

[14] <https://www.guttmacher.org/international/abortion>

[15] <https://cnsisp.insp.gov.ro/wp-content/uploads/2019/01/Buletin-Informativ-Principali-Indicatori-9-luni-2018.pdf>

[16] academician,prof.univ.dr.Ilie Badescu în **Monitorul de Oltenia 5 febr.2018**, site-ul : monitoruldeoltenia.com.

[17] Maxim Vlad, A New Model for the Global Economy-Economy of Communion, "Ovidius" University Annals, Economic Sciences Series, Volume XI, Issue 2 /2011, p.1327