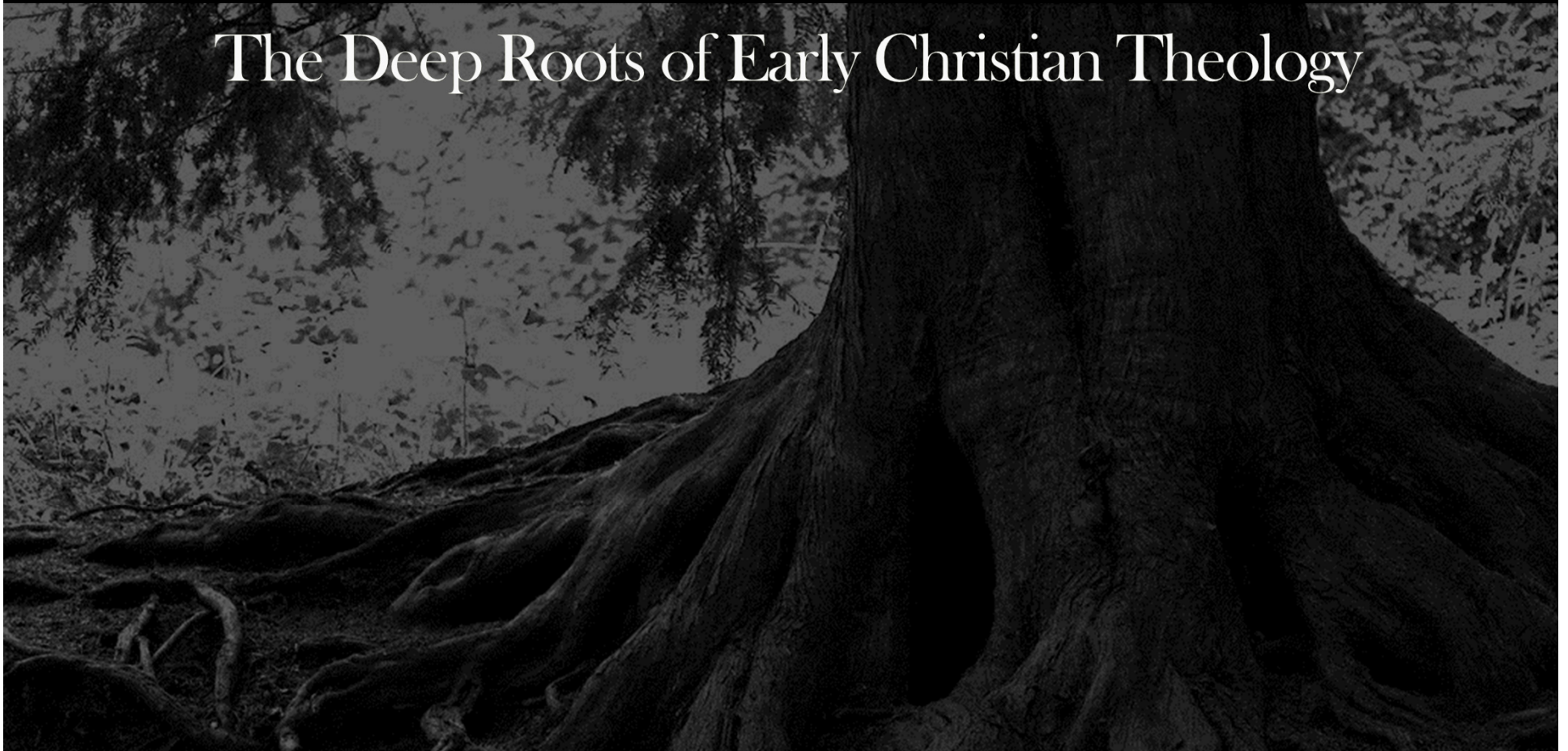




THE ANÁSTASIS CENTER
FOR CHRISTIAN EDUCATION & MINISTRY

Reconstruction

The Deep Roots of Early Christian Theology





THE ANÁSTASIS CENTER
FOR CHRISTIAN EDUCATION & MINISTRY

Reconstruction

The Deep Roots of Early Christian Theology

- 10/2 Slavery: How the Early Church Got It Right
- 10/9 Women in the Early Church
- 10/16 Children in the Early Church
- 10/23 The Canonization of the New Testament:
Why Not the Gospels of Thomas and Judas?
- 10/30 The Nicene Creed, the Trinity, and the Limitations of Human Language
- 11/6 The Goodness of God and the Healing of Creation
According to Athanasius of Alexandria
- 11/13 Hell as the Love of God
- 11/20 Christian Mysticism and the Shaping of Desire:
Gregory of Nyssa and the Vision of Ecstasy
- 12/4 Qumran: A Proto-Christian Sect and What It Means for
Jewish-Christian Relations Today
- 12/11 Romans 9 – 11, Predestination and Free Will, the Hardening of Hearts, and
Ongoing Outreach to the Jewish Community



THE ANÁSTASIS CENTER
FOR CHRISTIAN EDUCATION & MINISTRY

Children in the Early Church

Mako A. Nagasawa

The Anástasis Center for Christian Education and Ministry

Outline

- Protecting Children
 - From Disease
 - From Sexual Abuse
 - From Abortion and Infanticide
- Developing Children
 - Culture Warriors? Public Schooling and Exposure to Culture

Outline

- Protecting Children
 - From Disease
 - From Sexual Abuse
 - From Abortion and Infanticide
- Developing Children
 - Culture Warriors? Public Schooling and Exposure to Culture

The Cultural Backdrop: Health Care

- Roman cities: 50% of people died before age 10
- “Before the Roman Empire converted to Christianity, healthcare was left to the individual and the family. There had been some charitable hospitals in existence in Rome in the 1st century BC, and even by the 1st century AD there were only private hospitals accessible to the rich.” Edward Whelan,

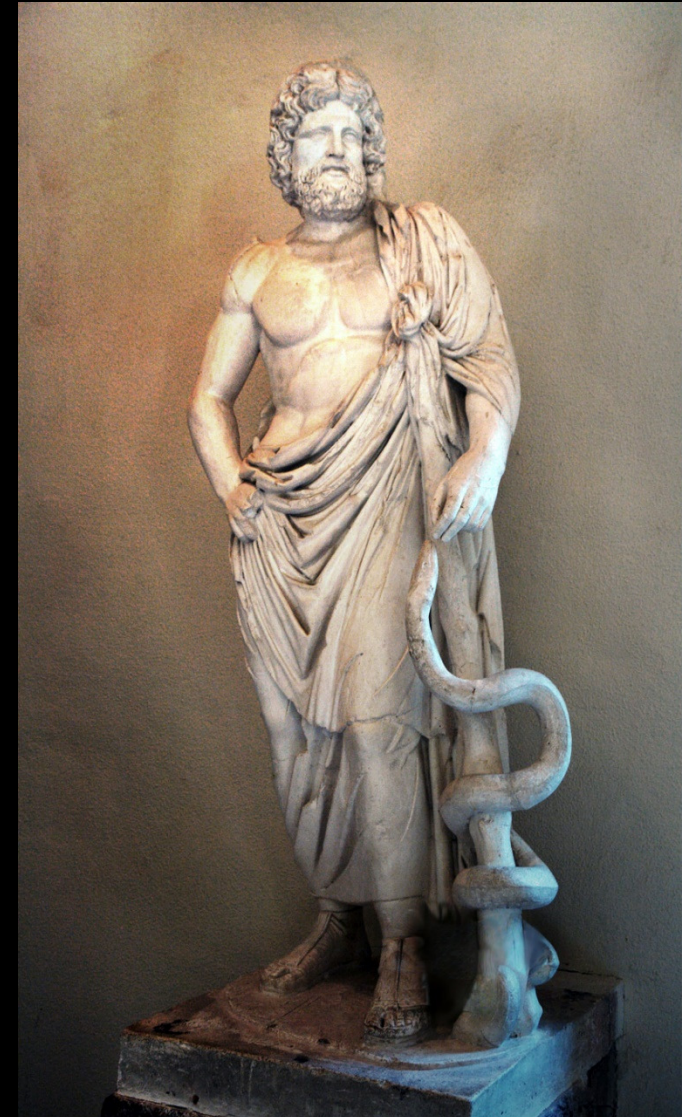
“Christianity and the Rise of the Hospital in the Ancient World,” *Classical Wisdom*, March 27, 2020;

<https://classicalwisdom.com/culture/history/christianity-and-the-rise-of-the-hospital-in-the-ancient-world/>

The Cultural Backdrop: Health Care

- Shrines to Asclepius, the Greek god of healing
- *Therapeutai* of Asclepius: although historians seem unsure how many there were or what they did

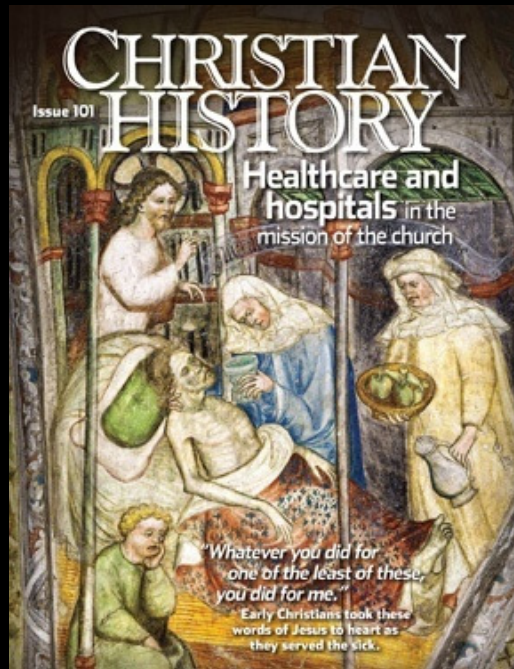
The most optimistic view that I have found is John Black, "Asklepion and the Uses of Dreams for Curing Diseases with the Help of the Gods, Ancient Wisdom, November 2013; <https://www.ancient-origins.net/ancient-places-europe/asklepion-and-use-dreams-curing-diseases-help-gods-001049>. But Wikipedia, "Therapeutae of Asclepius," is much more cautious and uncertain.



By original file by Michael F. Mehnert - File:Asklepios - Statue Epidauros Museum 2008-09-11.jpg, CC BY-SA 3.0, <https://commons.wikimedia.org/w/index.php?curid=8718607>

Protecting Children: Health Care

- Earliest: home-based care for the sick
- The *parabolani* (“gamblers”) in plague-stricken cities



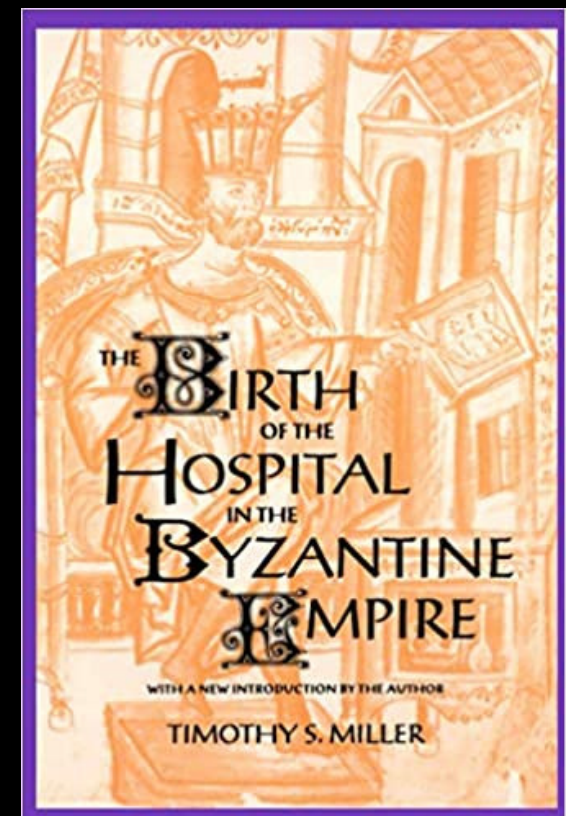
Protecting Children: Health Care

- “Cyprian, Dionysis, Eusebius, and other church leaders thought the epidemics made major contributions to the Christian cause. I think so too.” -- Rodney Stark, sociologist.
 - Explanatory power: Pessimism vs. realism and hope
 - Moral power: Christian love and charity
 - Institutional power: Survival of Christian networks

Rodney Stark, *The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries* (San Francisco: Harper Collins, 1997), p.74 – 75

Protecting Children: Health Care

- From the 2nd – 5th centuries, *hospitality* tended to be organized by *deacons*:
 - *Xenodochia*: inns for travelers
 - *Nosocomia*: infirmaries
 - *Brephotrophia*: foundling homes
 - *Orphanotrophia*: orphanages
 - *Gerocomia*: homes for the aged



Protecting Children: Health Care

- The Council of Nicaea (325 AD): hospitals in every Christian community large enough to have a basilica

Protecting Children: Health Care

- Basil of Caesarea (330 – 379)
 - “Had seven diplomas of education—one of them being a diploma of medical education.”
 - Archbishop of Caesarea (370 – 379), leader in pro-Nicene alliance
- Completion of the Basileiad, 372:
 - “In the center of the hospital complex there was a magnificent church, and around it there were structures, guest houses/hotels, schools, orphanages, homes for the poor, and the hospital itself. Such a thing had not existed anywhere else. Saint Basil personally supervised the work, gave advice to the builders, and worked himself. When the construction of this magnificent city was completed—where the main focus was love for humanity—Basil the Great took over the leadership of one of the departments of the hospital: the most difficult —the quarantine department for the lepers.” Metropolitan Nektarios, “The Hospital is an Invention of the Church,” *OrthoChristian*, <https://orthochristian.com/117122.html>

Protecting Children: Health Care

“But was the Basiliad also novel? Was it truly the world’s first hospital? Historians have compared the Basiliad to other, prior institutions which cared for the sick. For example, the Roman valetudinaria and Asclepian Temples predated the Basiliad and certainly provided care for the sick. But were they truly hospitals? Per Andrew Crislip, a hospital must have three components: inpatient facilities, professional medical caregivers, and care given for free. Scattered throughout the empire, the Roman valetudinaria were complexes constructed to treat ill or wounded slaves and soldiers. These valetudinaria were financed by either wealthy slave owners or Roman legions, to keep the slaves working or soldiers fighting (respectively). But the facilities did not treat the poor, and they were hardly charitable in nature...

Protecting Children: Health Care

“Similarly, the Asclepian temples, dedicated to the Greco-Roman god of healing, are sometimes cited as potential predecessors for the Basiliad. But the medico-religious services provided in these Asclepian temples were not given for free: sacrifices or donations were expected. Furthermore, the Asclepian temples rarely employed professional physicians. Finally, they did not accept terminal cases: indeed, a patient dying inside of the hospital would have been seen as a ritual impurity. Thus, even the often-cited healthcare institutions which predated Basil did not perform the same functions that his Basiliad did. It seems that Basil started a new trend: soon after his death, similar Christian hospitals were sprouting up elsewhere in the Roman empire, and they had become commonplace within one century...

Protecting Children: Health Care

“For these reasons, historians have argued that “the hospital was, in origin and conception, a distinctively Christian institution.””

Thomas Heyne, “Reconstructing the World’s First Hospital: the Basileiad,” *Hektoen International: A Journal of Medical Humanities*, February 24, 2017, <https://hekint.org/2017/02/24/reconstructing-the-worlds-first-hospital-the-basiliad/>

See also: Gary Ferngren, *Medicine and Health Care in Early Christianity* (Baltimore, MD: Johns Hopkins University Press, 2009), p.124 – 9.

See also: Andrew Crislip, *From Monastery to Hospital: Christian Monasticism and the Transformation of Health Care in Late Antiquity* (Ann Arbor, MI: University of Michigan Press, 2005)

See also: Timothy S. Miller, *The Birth of the Hospital in the Byzantine Empire* (Baltimore: Johns Hopkins UP, 1997)



Protecting Children: Health Care

Medical and biological knowledge was preserved in books and manuscripts.

Byzantine doctors were the first to surgically separate conjoined twins – in 942 AD.

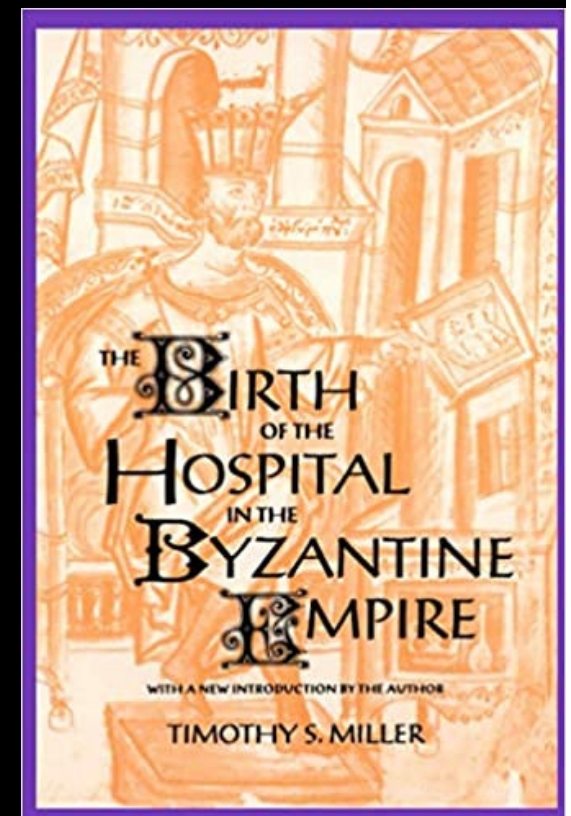
Denys Montandon, “The Unspeakable History of Thoracopagus Twins Separation,” *International Society of Aesthetic Plastic Surgery*, Volume 9, Number 3, September – December 2015; <http://denysmontandon.com/wp-content/uploads/2016/01/conjoined-twins.pdf>



Figure 1: A Byzantine separation of a dead conjoined twin. (Codex Skylitzes Matritensis, fol. 131 (12th c.) Madrid National Library)

Protecting Children: Health Care

- Public health as a Christian concern and Christian ministry
 - Synthesis of Christian activity, Greek medicine, Roman administration
- Today in the U.S.:
 - Why is work a requirement for health?
 - Isn't health a requirement for work?
 - Children of unemployed parent(s)?
 - Children themselves?
 - Children's caregivers' health?



Protecting Children: Health Care

← Thread



The Q Origins Project
@QOrigins

It's *amazing* how much prepper talk involves guns, gold, and goods & how little involves questions like:

“what’s the *most* hygienic, least water-contaminating place to poop if the sewer system breaks down?”

or

“How will I get medication for my loved ones w/no supply chain?”

12:23 PM · Oct 15, 2021 · Twitter Web App

2,652 Retweets 195 Quote Tweets 22.6K Likes

Diarrhea kills 2,195 children every day—more than AIDS, malaria, and measles combined ¹. Diarrheal diseases account for **1 in 9 child deaths** worldwide, making diarrhea the second leading cause of death among children under the age of 5.

 <https://www.cdc.gov/healthywater>

[Global Diarrhea Burden | Global Water, Sanitation and Hygiene - CDC](#)

 About featured snippets  Feedback

Outline

- Protecting Children
 - From Disease
 - From Sexual Abuse
 - From Abortion and Infanticide
- Developing Children
 - Culture Warriors? Public Schooling and Exposure to Culture

Protecting Children: Sex Crimes

- Fathers might be hiring their own children as prostitutes because of *expositio*
 - Justin Martyr of Rome
 - Clement of Alexandria

Protecting Children: Sex Crimes

- “But as for us, we have been taught that to expose newly-born children is the part of wicked men; and this we have been taught lest we should do any one an injury, and lest we should sin against God, first, because we see that almost all so exposed (not only the girls, but also the males) are brought up to prostitution. And as the ancients are said to have reared herds of oxen, or goats, or sheep, or grazing horses, so now we see you rear children only for this shameful use; and for this pollution a multitude of females and hermaphrodites and those who commit unmentionable iniquities, are found in every nation...

Protecting Children: Sex Crimes

- “...And you receive the hire of these, and duty and taxes from them, whom you ought to exterminate from your realm. And any one who uses such persons, besides the godless and infamous and impure intercourse, may possibly be having intercourse with his own child, or relative, or brother. And there are some who prostitute even their own children and wives, and some are openly mutilated for the purpose of sodomy...”
 - Justin Martyr of Rome, *First Apology* 27 (~150 AD)

Protecting Children: Sex Crimes

- “Do you, therefore, show me yourself, whether you are not an adulterer, or a fornicator, or a thief, or a robber, or a purloiner; *whether you do not corrupt boys*; whether you are not insolent, or a slanderer, or passionate, or envious, or proud, or supercilious; whether you are not a brawler, or covetous, or disobedient to parents; and whether you do not sell your children; for to those who do these things God is not manifest.”
 - Theophilus, bishop of Antioch (c.180 AD), *Autolycum* 1.2

Protecting Children: Sex Crimes

- “For those who have set up a market for fornication, and established infamous resorts for the young for every kind of vile pleasure – who do not abstain even from males, males with males committing shocking abominations, outraging all the noblest and comeliest of bodies in all sorts of ways, so dishonoring the fair workmanship of God... These adulterers and paederasts defame the eunuchs and the once-married.”
 - Athanagoras of Athens, *Legatio pro christianis* 34

Protecting Children: Sex Crimes

- Council of Elvira (~306 AD)
 - Canon 71: One who seduces boys will be excommunicated for the rest of his life
- Gregory of Nyssa, *Epistle Can.4*
 - Limits the period of penance in church discipline to nine years

Protecting Children: Sex Crimes

- The devil attempted to seduce Antony (a founder of Egyptian monasticism), appearing first as a woman, then as a young black boy.
 - Athanasius, *Life of Antony* 6

Protecting Children: Sex Crimes

- “It is frequently the case with young men that when rigorous self-restraint is exercised, the glowing complexion of youth still blossoms forth and becomes a source of desire to those around them. If, therefore, anyone is youthful and physically beautiful, let him keep his attractiveness hidden until his appearance reaches a suitable state. Sit in a chair far from such a youth; in sleep do not allow your clothing to touch his but, rather, have an old man between you...

Protecting Children: Sex Crimes

- “...When he is speaking to you or singing opposite you, look down as you respond to him, so that you do not by gazing on his face take the seed of desire from the enemy sower and bring forth harvests of corruption and loss. Do not be found with him indoors or where no one can see what you do, either for studying the prophecies of Holy Scripture or for any other purpose, no matter how necessary.”
 - Basil of Caesarea to monks, *Renunt.6* and *Sermo asceticus 323*

Protecting Children: Sex Crimes

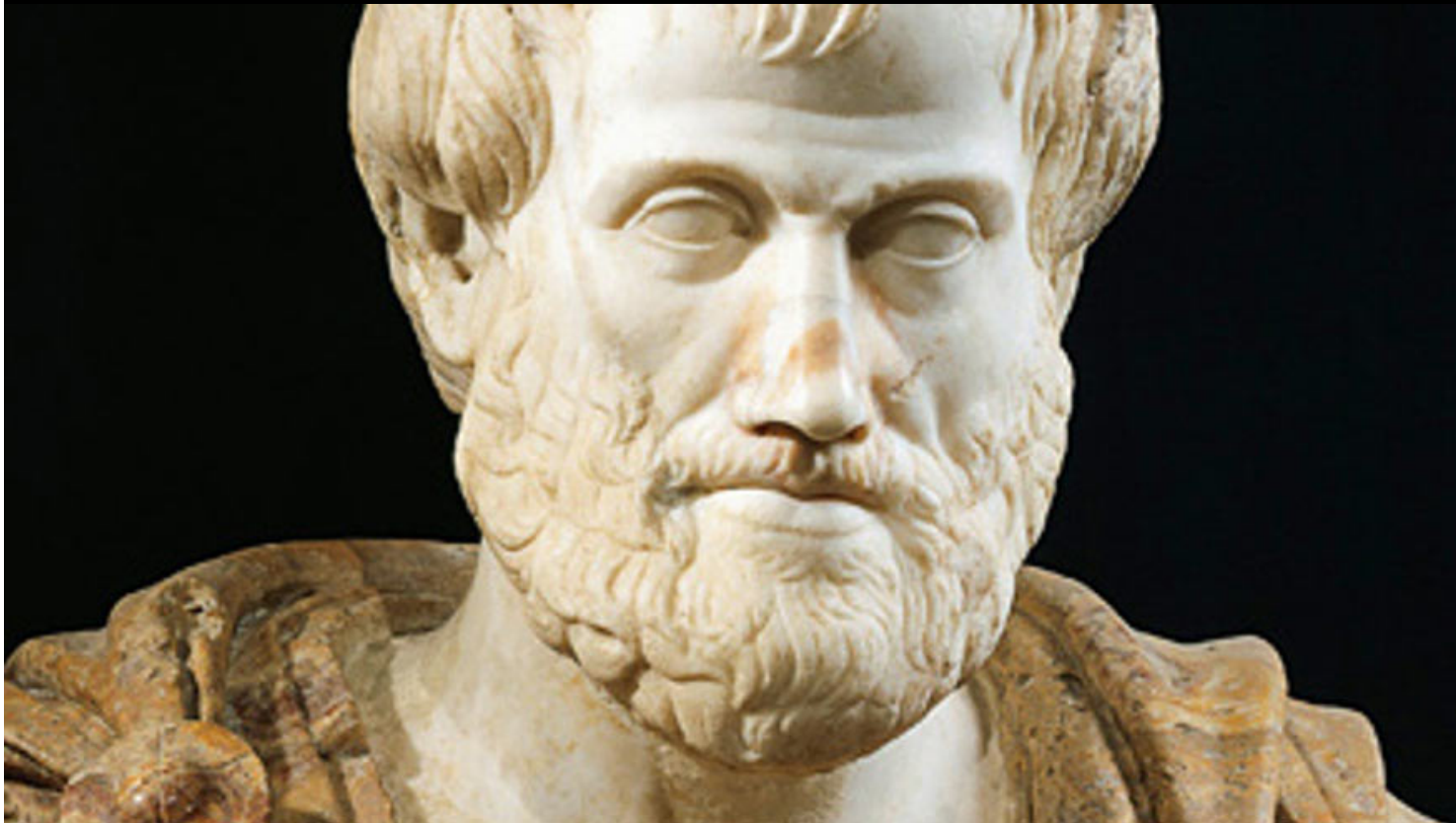
- Today: Perspectives on Ourselves
 - Internet algorithms
 - Neuroscience and the shaping of desire
- Today: Perspectives on Harm Reduction
 - Church accountability
 - Sex trafficking, the “Nordic model”
 - Indebtedness as a driver of family vulnerability
 - Pornography and upholding the obscenity laws

Outline

- Protecting Children
 - From Disease
 - From Sexual Abuse
 - From Abortion and Infanticide
- Developing Children
 - Culture Warriors? Public Schooling and Exposure to Culture

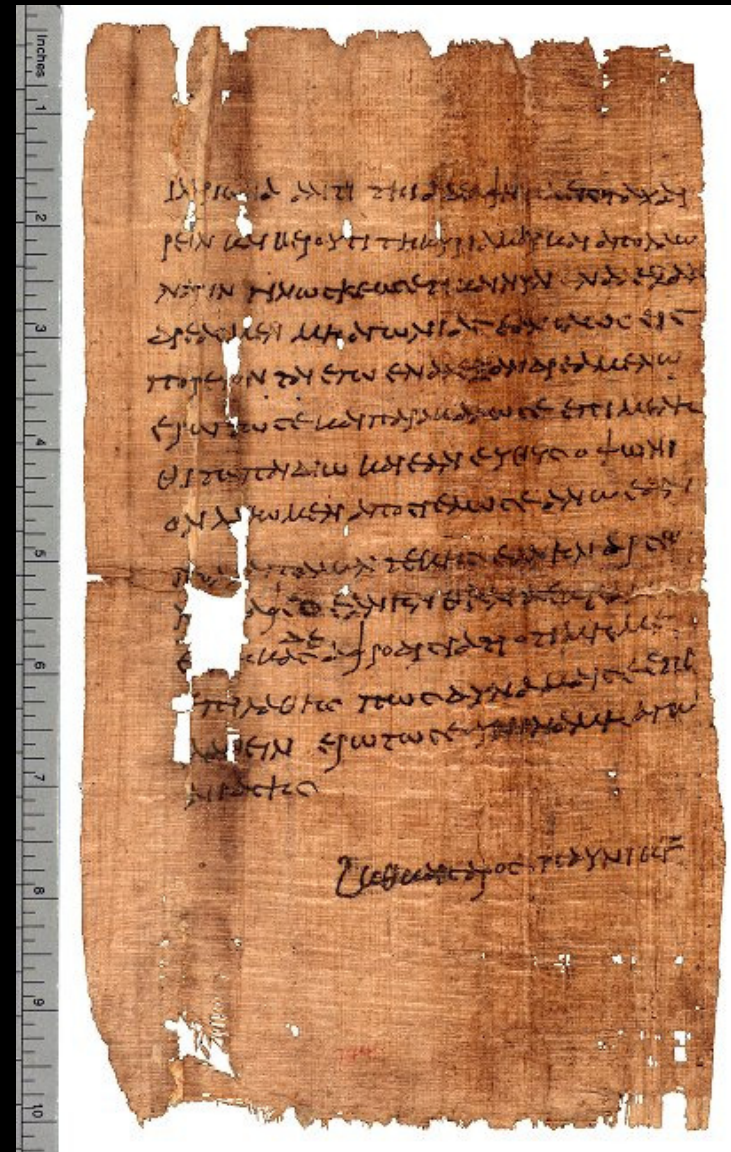
The Cultural Backdrop: Value of Life

- “As to the exposure of children, let there be a law that no deformed child shall live.”
 - Aristotle (384 – 322 BC), *On the History of Animals*, bk.7



The Cultural Backdrop: Value of Life

- “I am still in Alexandria [Egypt]. ... I beg and plead with you to take care of our little child, and as soon as we receive wages, I will send them to you. In the meantime, if (good fortune to you!) you give birth, if it is a boy, let it live; if it is a girl, expose it.”
 - Papyrus Oxyrrhynchus 744 (1 BC)



The Cultural Backdrop: Value of Life

- Romans regularly exposed their children (*expositio*)
 - Biological reasons
 - Financial reasons
 - Political reasons
- Social birth, not biological birth
 - 8 days for boys
 - 9 days for girls



Protecting Children: Value of Life

- 313 AD: Constantine converts to Christianity, issues Edict of Milan (tolerance, not theocracy)
- 315 AD: Constantine imposes the death penalty on those who kidnap and enslave children
- 318 AD: Constantine declares infanticide to be a crime, later forbids separating slave families, and permits manumission before a bishop.



Protecting Children: Value of Life

- 322 AD: Constantine issues an edict in response to economic distress in Italy and North Africa. “If any parent should report that he has offspring which on account of poverty he is not able to rear, there shall be no delay in issuing food and clothing, since the rearing of a newborn infant will not allow any delay.”
 - Inspired by the Roman church (?), who had been running a food network for 4000 (?) poor people



Protecting Children: Value of Life

- 329 AD: Constantine issues an edict in response to economic distress in North Africa. “Therefore if any such person should be found who is sustained by no substance of family fortune and who is supporting his children with suffering and difficulty, he shall be assisted through Our fisc before he becomes a prey to calamity.”



Protecting Children: Value of Life

- 329 AD: Constantine grants that extremely poor parents can sell (rather than expose) their children, but are not immediately entitled to get them back
- 374 AD: Valentinian I mandated the rearing of all children, since exposing babies, especially girls, was still common, and would continue to be
- 381 AD: Council of Constantinople declares infanticide to be homicide



What Changed? The Impact of Jesus

WHEN CHILDREN *The Birth of Childhood in Early Christianity* BECAME PEOPLE



O. M. BAKKE

Protecting Children: Value of Life

- “You shall not murder a child by abortion nor kill that which is begotten.”
 - *Didache* 2:2 (50 – 100 AD), probably Palestinian or Syrian

Protecting Children: Value of Life

- “You shall not slay the child by procuring abortion; nor, again, shall you destroy it after it is born. You shall not withdraw your hand from your son, or from your daughter, but from their infancy you shall teach them the fear of the Lord.”
 - *Epistle of Barnabus* 19:5 (70 – 130 AD)

Protecting Children: Value of Life

- “And near this flame there is a great and very deep pit and into it there flow all kinds of things from everywhere: judgment, horrifying things and excretions. And the women (are) swallowed up (by this) up to their necks and are punished with great pain. These are they who have procured abortions and have ruined the work which he has created... Tiny beasts that devour flesh...turn and torture them forever, with their husbands.”
 - *Apocalypse of Peter, ch.8 (~130 AD)*
 - Note: This should not be taken as orthodox in its understanding of eternity. Alan Bernstein, *The Formation of Hell: Death and Retribution in the Ancient and Early Christian Worlds* (1993) observes that the *Apocalypse of Peter* is unusually retributive.

Protecting Children: Value of Life

- “Women who practice abortion are murderers and will render account to God for abortion...”
 - Athenagoras of Athens, *Legatio* (177 AD) addressed to Emperor Marcus Aurelius, explaining that contrary to rumor, Christians do not practice cannibalism, incest, or abortion

Protecting Children: Value of Life

- “But with us, murder is forbidden once for all. We are not permitted to destroy even the fetus in the womb, as long as blood is still being drawn to form a human being. To prevent the birth of a child is a quicker way to murder. It makes no difference whether one destroys a soul already born or interferes with its coming to birth. It is a human being and one who is a man, for the whole fruit is already present in the seed.”
 - Tertullian of Carthage, *Apology* 9.8 (197 AD) addressed to Roman governors and Emperor Septimus Severus

Protecting Children: Value of Life

- “The law of Moses, indeed, punishes the man who causes an abortion.”
 - Tertullian of Carthage, *De Anima* 37 (210 – 213 AD), referring to Exodus 21:22 – 23; cf. *De Anima* 23 – 37

Protecting Children: Value of Life

- “Children who were exposed by parents are delivered to a protecting angel, by whom they are brought up and nourished. And they shall be, it says, as the faithful of a hundred years old here... The *Apocalypse of Peter* says that children born abortively receive the better part. These are delivered to a care-taking angel...”
 - Clement of Alexandria, *Eclogae Propheticae* 41 (~200 AD)

Protecting Children: Value of Life

- “And in fact, it is a practice of *yours*, I observe, to expose your own children to birds and wild beasts, or at times to smother and strangle them; a pitiful way to die; and there are women who swallow drugs to stifle in their own womb the beginnings of a man to be – committing infanticide before they give birth to their infant.”
 - Marcus Minucius Felix of Rome, *Octavius* (~230 AD)

Protecting Children: Value of Life

- Council of Elvira (~306 AD): 19 bishops and other leaders from Roman Hispania (southern Spain)
 - Canon 63: If a woman becomes pregnant by adultery while her husband is absent, then takes the child's life, she "shall not be given communion even at the end, since she has doubled her crime"
 - Canon 68: if a female catechumen becomes pregnant after committing fornication and then causes the death of her child, "her baptism is to be postponed until the end of her life"
 - Compare: any act of fornication was five years of penance (canons 47 and 48)

Protecting Children: Value of Life

- Council of Ancyra, capital of Galatia in modern Turkey (314 AD): bishops from Asia Minor and Syria
 - Canon 21: “Women who prostitute themselves and who kill the children thus begotten, or who try to destroy them while in their wombs, are by ancient law excommunicated to the end of their lives. We, however, have softened their punishment, and condemn them to the various appointed degrees of penance for ten years.”
- This rule remained influential until well into the Middle Ages

The Early Christians on Exodus 21: Scripture and Science

- What does this mean?

²² And if two men strive and smite a woman with child, and her child be born imperfectly formed, he shall be forced to pay a penalty: as the woman's husband may lay upon him, he shall pay with a valuation. ²³ But if it be perfectly formed, he shall give life for life, ²⁴ eye for eye, tooth for tooth, hand for hand, foot for foot, ²⁵ burning for burning, wound for wound, stripe for stripe. (Exodus 21:22 – 25; Greek LXX, Brenton's)

The Early Christians on Exodus 21: Scripture and Science

- What does this mean? Miscarriage + stage of fetus

²² And if two men strive and **smite** a woman with child, and her child be born **imperfectly formed**, he shall be forced to pay a penalty: as the woman's husband may lay upon him, he shall pay with a valuation. ²³ But if it be **perfectly formed**, he shall give life for life, ²⁴ eye for eye, tooth for tooth, hand for hand, foot for foot, ²⁵ burning for burning, wound for wound, stripe for stripe. (Exodus 21:22 – 25; Greek LXX, Brenton's)

The Early Christians on Exodus 21: Scripture and Science

- What does this mean?

²² When people who are fighting injure a pregnant woman so that there is a miscarriage, and yet no further harm follows, the one responsible shall be fined what the woman's husband demands, paying as much as the judges determine. ²³ If any harm follows, then you shall give life for life, ²⁴ eye for eye, tooth for tooth, hand for hand, foot for foot, ²⁵ burn for burn, wound for wound, stripe for stripe. (Exodus 21:22 – 25; Hebrew Masoretic, NRSV)

The Early Christians on Exodus 21: Scripture and Science

- What does this mean? Miscarriage → fine

²² When people who are fighting injure a pregnant woman so that there is a miscarriage, and yet no further harm follows, the one responsible shall be fined what the woman's husband demands, paying as much as the judges determine. ²³ If any harm follows, then you shall give life for life, ²⁴ eye for eye, tooth for tooth, hand for hand, foot for foot, ²⁵ burn for burn, wound for wound, stripe for stripe. (Exodus 21:22 – 25; Hebrew Masoretic, NRSV)

The Early Christians on Exodus 21: Scripture and Science

- What does this mean?

²² When men strive together and hit a pregnant woman, so that her children come out, but there is no harm, the one who hit her shall surely be fined, as the woman's husband shall impose on him, and he shall pay as the judges determine. ²³ But if there is harm, then you shall pay life for life, ²⁴ eye for eye, tooth for tooth, hand for hand, foot for foot, ²⁵ burn for burn, wound for wound, stripe for stripe. (Exodus 21:22 – 25; Hebrew Masoretic, ESV)

The Early Christians on Exodus 21: Scripture and Science

- What does this mean? Early delivery → fine

²² When men strive together and hit a pregnant woman, so that her children come out, but there is no harm, the one who hit her shall surely be fined, as the woman's husband shall impose on him, and he shall pay as the judges determine. ²³ But if there is harm, then you shall pay life for life, ²⁴ eye for eye, tooth for tooth, hand for hand, foot for foot, ²⁵ burn for burn, wound for wound, stripe for stripe. (Exodus 21:22 – 25; Hebrew Masoretic, ESV)

The Early Christians on Exodus 21: Scripture and Science

- Is the unborn fetus a fully human person?
 - Maybe: Forced miscarriage + stage of fetus (Greek LXX)
 - No: Forced miscarriage (Hebrew Masoretic, NRSV)
 - Yes: Early delivery view (Hebrew Masoretic, ESV)

The Early Christians on Exodus 21: Scripture and Science

- Is the unborn fetus a fully human person?
 - Maybe: Forced miscarriage + stage of fetus (Greek LXX)
 - No: Forced miscarriage (Hebrew Masoretic, NRSV)
 - ~~Yes: Early delivery view (Hebrew Masoretic, ESV) Why?~~

The Early Christians on Exodus 21: Scripture and Science

- Why not the “early delivery” view?
 - The word “smite” (“**smite** a woman with child”) is always a death-dealing blow (Exod 8:2; 12:23, 27; 21:35; 32:35; Lev 26:17; Num 14:42; Deut 1:42; 28:7, 25) – in this case to the fetus but not the mother
 - Symmetry between Exod 21:18 – 19 and 21:22 – 25 (chiasm)
 - Topics throughout Exodus 21 – 22 (bodily damages)
 - Jewish communities and interpreters used the Greek LXX (Philo) or the Hebrew Masoretic’s “forced miscarriage” view (Targum Onkelos, Targum Pseudo-Jonathan)
 - Majority Jewish view: full personhood at birth
 - First appearance: John Calvin and English interpreters

The Early Christians on Exodus 21: Scripture and Science

- Syriac-Greek East (Syrian Antioch, Mesopotamia?):
 - Manuscript: Used Greek LXX
- Greek East (Asia Minor, Greece):
 - Manuscript: Used Greek LXX, but went beyond it!
 - Science: Drew on Hippocrates and Galen, the most respected doctors
 - No abortions, originally pragmatic
- Latin West (Rome, North Africa):
 - Manuscript: Used Greek LXX but later Hebrew MT (Latin Vulgate)
 - Science: Drew on Aristotle, who studied miscarriages and fetal development
 - Abortion permitted before “quickenning” when mom feels baby kick

Eastern Orthodox

- “A woman who deliberately destroys a fetus is answerable for murder. And any fine distinction as to its being completely formed or unformed is not admissible amongst us. For in this case not only the child which is about to be born is vindicated, but also she herself who plotted against herself, since women usually die from such attempts. And there is added to this crime the destruction of the embryo, a second murder – at least that is the intent of those who dare these deeds. We should not, however, prolong their punishment until death, but should accept the term of ten years [of penance]; and we should not determine the treatment according to time but according to the manner of repentance.”
 - Basil of Caesarea, *Epistle* 188.2 (374 AD)

Eastern Orthodox

- If a woman abandons “her newborn child uncared-for on the road, if, although she was really able to save it, she disregarded it, either thinking in this way to conceal her sin or scheming in some entirely brutal and inhuman manner, let her be judged as for murder. *[But] If she was unable to protect it and the child perished through destitution and the want of necessities of life, the mother is to be pardoned.*”
 - Basil of Caesarea, *Epistle 217.52*
 - Cf. Ambrose of Milan, *De Nab. Hist. 5:19 – 25*

Western Catholic and Protestant

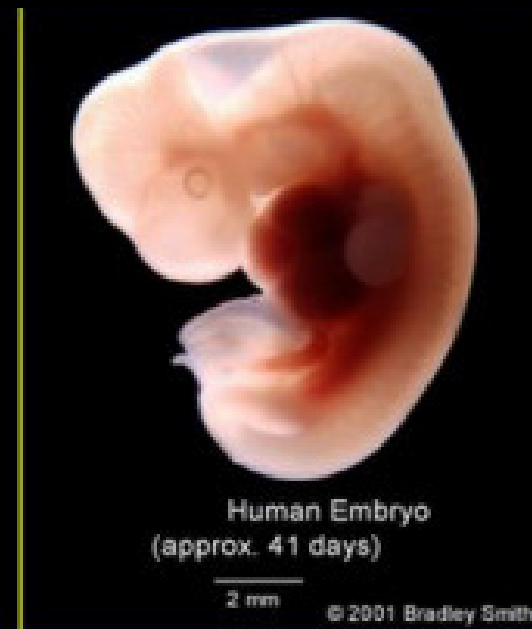
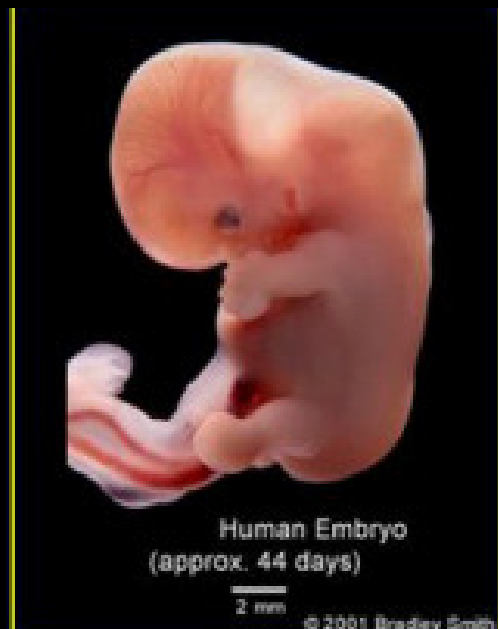
- “Well, the fact that the author did not want the unborn childbirth to belong to the homicide proves that he thought that it was not man that is carried in the mother’s womb. Here the problem of the soul is usually posed, that is, if what is not formed cannot be said to be animated, and therefore, it would not be a homicide, since it cannot be affirmed that a being had not yet had soul.”
 - Augustine, *Quaestiones in Heptateuchum* 2.80, where Augustine cites Exodus 21:22 – 23; cf. Augustine of Hippo, *Epistle 121* where he cites Jerome’s agreement

Western Catholic and Protestant

- Augustine “argues that the abortion of an unformed fetus is not murder, since one cannot say whether it already had a soul at that stage. Although the abortion even of an unformed fetus is morally reprehensible, the punishment for this act is limited to a fine.”
 - O.M. Bakke, *When Children Became People*, p.133 quoting Augustine, *Quaestiones in Heptateuchum* 2.80, where Augustine cites Exodus 21:22 – 23; cf. Augustine of Hippo, *Epistle 121* where he cites Jerome’s agreement
- My note: No attempt to exegete Numbers 5 and/or Deuteronomy 22:13 – 30?
 - Was marital unfaithfulness more important than pregnancy here?
 - Principle of mother and unborn child treated as a unit at times?
- Majority Jewish tradition: Personhood begins at birth

Western Catholic and Protestant

- From the 5th century onward, Christians accepted Aristotle's "scientific" view that the embryo goes through vegetable to animal stages to ensoulment, at 40 days
 - Only in the final stage was it human
 - Abortion was generally considered a sin, but not a murder



Western Catholic and Protestant

- Anselm of Canterbury (1033 – 1099): “No human intellect accepts the view that an infant has the rational soul from the moment of conception.”
 - Frank K. Flinn, J. Gordon Melton, *Encyclopedia of Catholicism* (Facts on File Encyclopedia of World Religions, 2007), p.4
- Catholic canon law *Decretum Gratiani* (mid 1100's) affirmed that abortion was not murder; replaced by the 1917 Code of Canon Law which called abortion “murder”
- Thomas Aquinas believed boys were ensouled at 40 days, girls at 90
 - David Albert Jones, *Soul of the Embryo* (Continuum International, 2004), p. 221

Western Catholic and Protestant

- Pope Gregory VI (1045-6) said, “He is not a murderer who brings about abortion before the soul is in the body”
 - Frank K. Flinn, J. Gordon Melton, *Encyclopedia of Catholicism* (Facts on File Encyclopedia of World Religions, 2007), p.4
- Pope Gregory XIII (1572-85) said it was not homicide to kill an embryo of less than 40 days since it was not yet human
- Pope Gregory XIV (1590-1) said Pope Sixtus’ censures against abortion were to be treated as if he had never uttered them
 - Peter De Rosa, *Vicars of Christ* (Poolbeg Press, Dublin, 2000), p.374-375
- In 1621 the Vatican issued another pastoral directive permitting abortion up to 40 days

Western Catholic and Protestant

- Catholics
 - 1869: Personhood begins at conception: “Moral probability”
 - “After a certain stage of intrauterine development it is perfectly evident that fetal life is fully human. Although some might speculate as to when that stage is reached, there is no way of arriving at this knowledge by any known criterion; and as long as it is probable that embryonic life is human from the first moment of its existence, the purposeful termination (is immoral).” (*New Catholic Encyclopedia*)
 - 1870: The Pope is infallible
- Protestants in the United States
 - “Fundamentalism”: The Bible is infallible
- Backdrop: Science is a foe

Christians on Exodus 21: Scripture? Science?

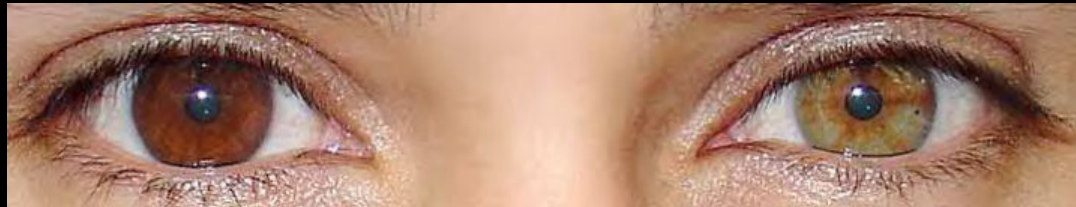
- Implications for the United States legal history
 - 1787: “Quickening” view in Catholic, Anglican, Puritan churches, U.S. Constitution
 - 1820 - 1910: Divergence in state laws
 - North and West: anti-quack, anti-Catholic → conception
 - South: anti-black → quickening
 - Not the modern “pro-life” narrative
 - 1868: 14th Amendment
 - Citizenship uniformly applied
 - Equal protection of the laws
 - 1973: *Roe v. Wade*
 - The return of “quickening”?
 - 1979: Evangelical leaders join the pro-life cause under the Moral Majority
 - An extension of the Southern Strategy

Science: From Foe to Friend

- Human Personhood Not at Conception: Expulsion
 - 50 – 70% of all fertilized eggs do not implant, based on IVF studies
 - Why would God ensoul the embryo only to lose 50 – 70% of people? Compare failure rates if:
 - A general who sends soldiers into battle
 - A NASA chief who sends astronauts into space
 - A public health official who sends medics against a disease

Science: From Foe to Friend

- Human Personhood Not at Conception: Chimerism
 - Monozygotic twinning occurs 8–10 days after fertilization, in 3–5 cases for every 1000 pregnancies
 - Twins can recombine to form one body, probably a few days after
 - Catholic theology today says
 - *Ensoulment* might be at conception
 - Two souls cannot combine
 - Chimerism requires one twin to “die” but this is speculation



Science: From Foe to Friend

- Human Personhood Not at Conception
 - “The phenomenon of twinning and especially that of recombination offer strong positive evidence that the human soul is not yet present in the early embryo; for, in the traditional Catholic understanding, the soul is indivisible and indestructible, and souls cannot split, fuse, or disappear. The soul is the principle of selfhood, which, like it, is a unique and indivisible marker.” Catholic bioethicist Carol Tauer, “Tradition of Probabilism,” 1984

Science: From Foe to Friend

- Human Personhood Not at Conception: Cell Potency
 - Conception – 4 days: 1 zygote → totipotent cells
 - 4 days: totipotent cells start differentiating into
 - Embryonic (pluripotent) cells
 - Placental cells
 - We assume the placenta does not have a soul
 - Can ensoulment happen before totipotent cells commit themselves and become differentiated?

Science: From Foe to Friend

- Human Personhood Not at Conception: Cell Potency
 - 4 – 21 days: embryonic, pluripotent cells
 - Pluripotent cells can become
 - The entire embryo
 - A specific organ
 - Animal pluripotent cells develop further based on context (electrical charges in living organisms)
 - In the womb
 - In another organ (mice pancreases grown in rat bodies)
 - Pluripotent cells can be coaxed back into an earlier stage!
 - Can ensoulment happen before pluripotent cells are committed?

Science: From Foe to Friend

- Human Personhood Not at Conception
 - “Both theological and magisterial opinion, up until the nineteenth century, were open to the view that the ensoulment of the early embryo is highly improbable, if not impossible... The reasoning of the Congregation in forbidding all abortions, including the destruction of zygotes, is linked to the stringency of the moral tradition regarding factual doubts in relation to human life. But the thesis that ensoulment is a matter of fact within this context cannot be substantiated.” Catholic bioethicist Carol Tauer, “Tradition of Probabilism,” 1984

Science: From Foe to Friend

- Human Personhood or “Ensoulement” at 23 Days
 - 23 days: nervous system formed
 - Functioning nervous system = minimum personhood at end of life
 - Twins will not recombine
 - Embryo(s) implanted in uterus

Science: From Foe to Friend

- Human Personhood or “Ensoulement” at 23 Days
- Gives Time for All Contraception
 - Conservatives sometimes oppose Intra-Uterine Devices (IUD’s) which might fail to prevent fertilization and also cause expulsion of embryo
 - Contraception brings down unintended pregnancy rates and abortion rates, can be expanded
 - Affordable Care Act reduced abortion rates because of contraception

Protecting Children: Value of Life

- Does the current scientific view influence the church?
- Symmetry between End of Life and Beginning of Life
 - End of life
 - Functioning nervous system constitutes personhood without a doubt
 - Beginning of life
 - What constitutes personhood beyond a doubt?
 - Can a nervous system, present at 3 – 4 weeks, constitute personhood without a doubt?

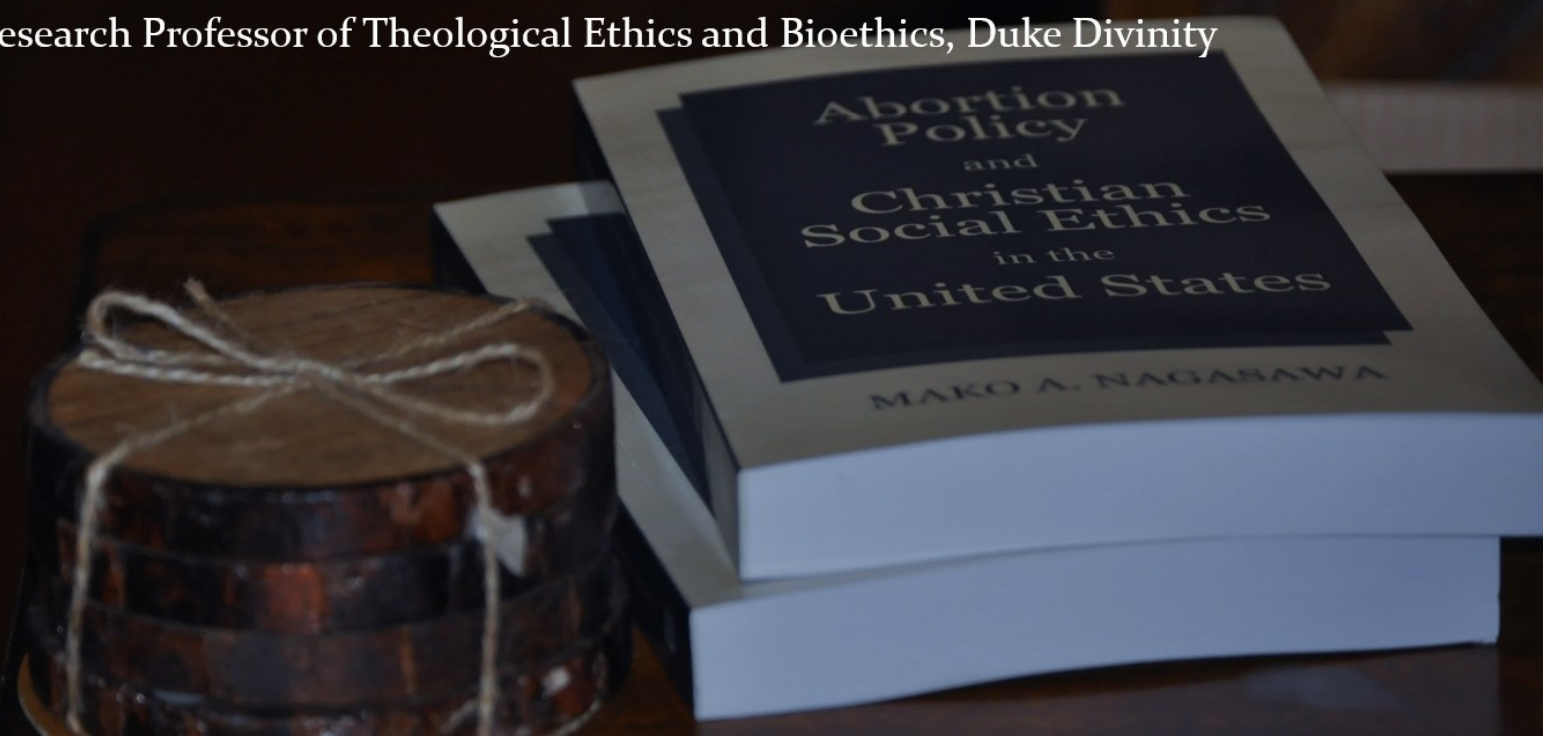
Abortion: Other Questions

- Who is accountable? Mother, doctor, father, other?
- What does accountability mean?
- Overall posture: Criminal justice or social welfare?
- Poverty: A driver of abortion rates, or a stick motivation against promiscuity?
- Contraception: Whether? Which? Education? Provided?

*“A tough-minded, learned, and prophetic
work of social history and political theology.”*

Patrick T. Smith

Associate Research Professor of Theological Ethics and Bioethics, Duke Divinity

A stack of three books is shown in the foreground. The top book has a dark cover with white text. To the left of the books is a small wooden barrel or cask, bound with a piece of twine. The background is dark and out of focus.

Abortion
Policy
and
Christian
Social Ethics
in the
United States

MAKO A. NAGASAWA

Outline

- Protecting Children
 - From Disease
 - From Sexual Abuse
 - From Abortion and Infanticide
- Developing Children
 - Culture Warriors? Public Schooling and Exposure to Culture

Developing Children: Greek Lit

- “Let us see, then, the necessity of literary erudition; let us reflect that partly it cannot be admitted, partly cannot be avoided. Learning literature is allowable for believers.”
 - Tertullian of Carthage (c.155 – c.240 AD), *De Idolatria* 10, although Christians are not to be *teachers* because teachers had to praise the foreign gods and make sacrifices

Developing Children: Greek Lit

- “Now to that other life [the eternal life] the Holy Scriptures lead the way, teaching us through mysteries. Yet so long as, by reason of your age, it is impossible for you to understand the depth of meaning of these, in the meantime, by means of other analogies which are not entirely different, we give, as it were in shadows and reflections, a preliminary training to the eye of the soul, imitating those who perform their drills in military tactics, who, after they have gained experience by means of gymnastic exercises for the arms and dance-steps for the feet...

Developing Children: Greek Lit

- “...enjoy when it comes to the combat the profit derived from what was done in sport. So we must... associate with poets and writers of prose and orators and with all men from whom there is any prospect of benefit with reference to the care of our soul...”
 - Basil of Caesarea, *Address to Young Men on the Right Use of Greek Literature* (363/4 or late 370's), 39, citing Moses trained in Egyptian wisdom, Daniel in Babylonian
 - Cf. Clement of Alexandria, Origen, Basil, Gregory of Nyssa, Gregory of Nazianzus, John Chrysostom

Education

Indian State: Kerala

- Apostle Thomas, 52 AD?
- Highest % Christian
- Highest literacy rate
- Highest status of women
- Lowest infant mortality
- Lowest homicide rate



Education

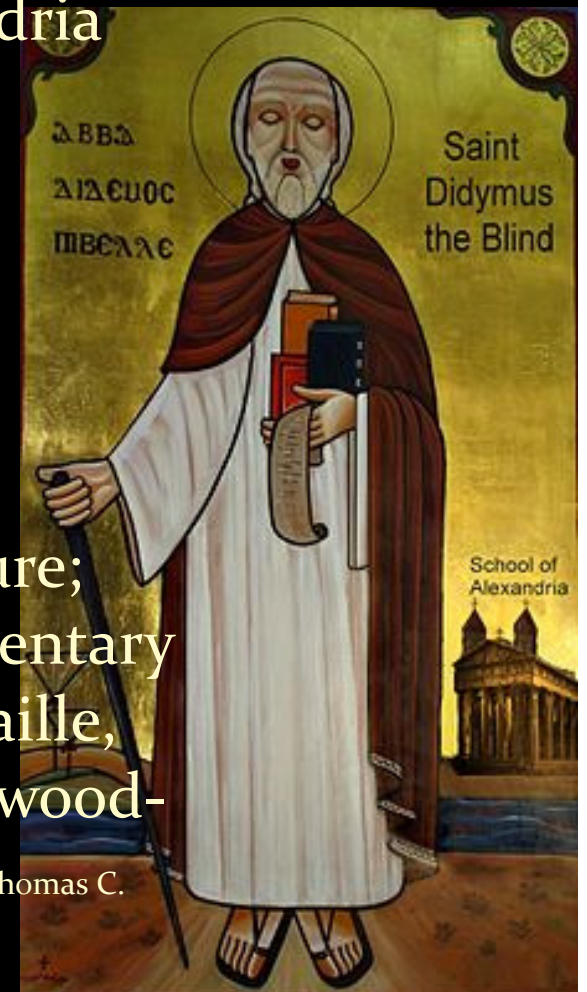
- Gondishapur, Persia (Iran)
- Monastery before 376
- Likely combined with the Christian School of Edessa in 489 when it moved from Edessa to Gondishapur/Nisibis
- Offered education in medicine, science, philosophy, theology
- Most important medical center of the ancient world during the 6th – 7th centuries Cambridge History of Iran, Volume 4, p.396
- 1955: Gave its name to Jundishapur University in Ahvaz, Iran



Education

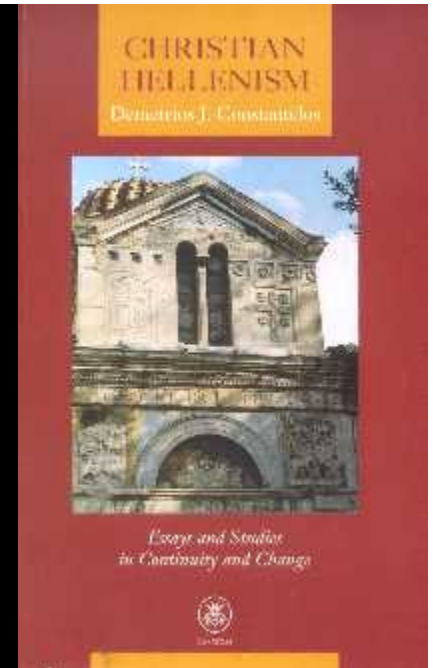
- Christian School at Alexandria
 - Formed alongside the Library of Alexandria
 - Famous teachers:
 - Pantaenus (died c.200)
 - Clement (150 – 215)
 - Origen (184 – 253)
 - Didymus the Blind (313 – 398)
 - Taught philosophy; Bible; science; mathematics; Greek and Roman literature; logic; arts. “The Q&A method of commentary began there, and, 15 centuries before Braille, blind students at the school were using wood-carving techniques to read and write.” Thomas C.

Oden, *How Africa Shaped the Christian Mind* (2007), p.43 – 44



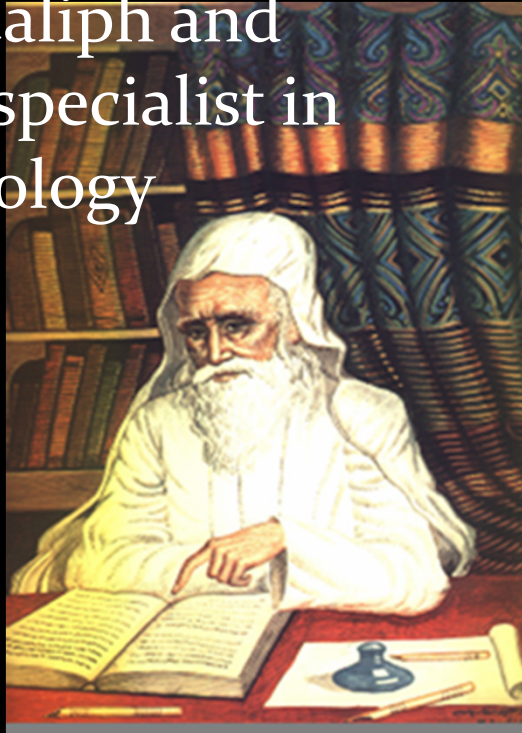
Education

- Emperor Theodosius II's Pandidakterion
 - 425: Founded in Constantinople, modeled after Alexandria, with 31 chairs in subjects taught in both Latin and Greek
 - Byzantine society was educated. Primary education was widely available, sometimes even at village level and uniquely in that era for men and women. Peter Rietbergen, *Europe: A Cultural History* (1998), p.101
 - Now the Imperial University of Constantinople



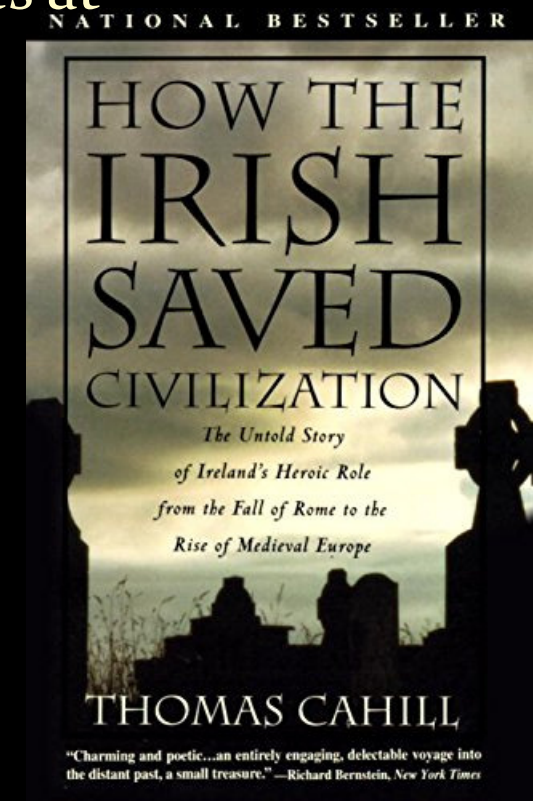
Education

- Baghdad's House of Wisdom
- Hunayn ibn Ishaq (809 – 873) was appointed by the Abbasid Caliph and became a specialist in ophthalmology



Education

- Finnian, Columba, and the Irish Monasteries
 - 520: Finnian founds Clonard Abbey
 - Averaged 300 students; at height, housed 3000
 - 545 onward: Columba founds monasteries at Derry, Durrow, Kells, Swords, Dummcliff, Iona, and others
 - Monasteries preserved classical learning



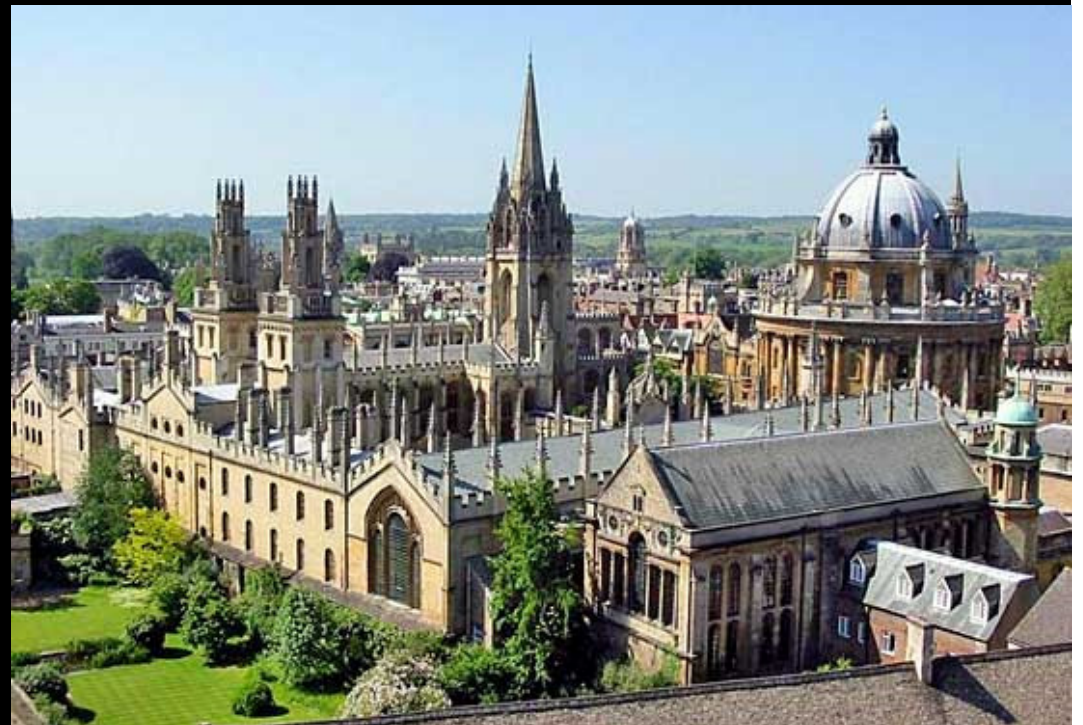
Education

- Emperor Charlemagne (r.768 – 814) started public schools for literacy, to read Scripture
- Carolingian Renaissance began
- University of Paris established 1200, modeled on University of Constantinople



Education

- King Alfred (r.871 – 886) trained all free men in literacy, law
- Oxford University established 1100s, modeled on University of Constantinople
- Cambridge University established 1209



Education

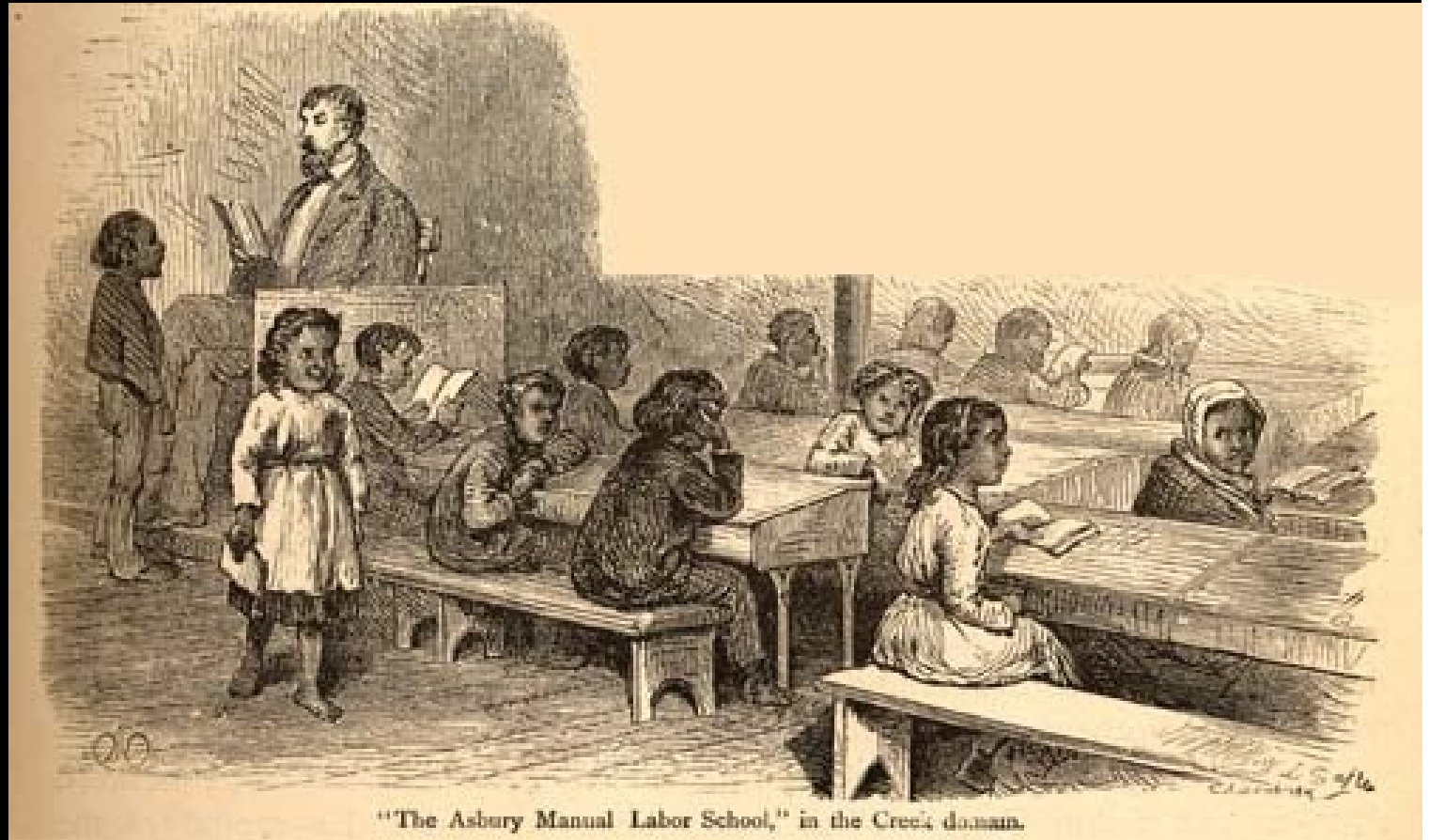
“I shall really go after the shameful, despicable, damnable parents who are not parents at all but despicable hogs and venomous beasts devouring their own young.”

Martin Luther, on parents who don't teach their children to read



Education

The Old Deluder Satan Act of 1647 in Massachusetts:
started the first public school in America, funded by
taxes



"The Asbury Manual Labor School," in the Creech domain.

Child Welfare

Child Labor Reform

**RULES AND REGULATIONS OF THE
DEPARTMENT OF LABOR RELATIVE
TO THE EMPLOYMENT OF CHILDREN
UNDER SIXTEEN YEARS OF AGE**

**STANDARDS OF THE DEPARTMENT OF LABOR
FOR GRADING INDUSTRIAL PLANTS**

EFFECTIVE JUNE 1, 1933.



NORTH CAROLINA DEPARTMENT OF LABOR
A. L. FLETCHER, Commissioner
RALEIGH, N. C.



Child Welfare

Child Labor Reform



Edgar Gardner Murphy

Problems of the
Present South

Other People's Children

- Today's Issues
 - Public education: funding and fairness
 - Child welfare: all factors
 - Child labor and sex trafficking: what we buy, from where?

Discussion Questions

- Which issue interests you most? Why?
- What questions does this raise for you?
- How to make children in church and nation feel like there is a community wanting to invest in them?