**Abstract.**

**Keywords:**

**Introduction**

Example:

The human embryo has been broadly defined as “the developing human during its early stages of development”[[1]](#footnote-1). This period extends to the end of the eighth week when all the major structures are present. This period extend by the time when all major structures are present and that is end of the eighth week. This embryo is a union between an egg and sperm. Egg and sperm are collectively referred to as “gametes” and they contain all the genetic information inherited from the parents. Most world religions teach that all human life is sacred. But, when they need to define the status of the embryo in relation to the evolution and usage of scientifically reproductive assisted technologies, they have various views on whether or not, or at what point an embryo is considered a human being. The three main views concerning the status of the embryo are:

* The embryo is merely human tissue and not a person as such.
* The embryo in its earliest form is only potentially human and must be differentiated from a foetus on its way to being born.
* The embryo is, from the point of conception, already a human person, although it is at a vastly different prenatal stage[[2]](#footnote-2).

**Different positions throughout history**

Some scientists are not satisfied with the Christian Tradition for treating the early human embryo with “graded status and protection”. They claim that in Christian history we can find varying positions of different theologians, and Fathers of the Church that had different perspective and interpretation about status of the embryo. We will present the most important thoughts throughout history:

All the references (bibliography) must be inserted as footnotes (Ctrl+Alt+F)

**Example of book (monograph) quotation in a footnote:**

K. L. Moore, K. L., T. V. N. Persaud, *The Developing Human: Clinically Oriented Embryology,* 7th edition, Philadelphia, Saunders, 2003, p. 12.

**Example of an article from a journal quotation:**

H. T. Engelhardt Jr., "Orthodox Christian Bioethics: Some Foundational Differences from Western Christian Bioethics", în*Studies in Christian Ethics*, XXIV (2011), no. 4, p. 496.

**Example of a chapter in a book quotation:**

ElphidoporosLambriniadis ,,Ecological and Inter-Generational Solidarity. Initiatives of The Ecumenical Patriarchate”, in Ingeborg Gabriel, Helmut Renockl (eds.), *Solidaritat in der Krise. Auf der SuchenachneuenWegen,* Wien-Wurzburg, EchterVerlag, 2012, p. 113-120.

**Example of an internet site quotation:**

https://www.moore.edu.au/Media/Default/PDFS/AJC/Cameron-A.-The-Blastocyst-and-the-bishop-2004.pdf, accessed 29. 09. 2016.

**Please send all the documents saved in .docx format!**

**Bibliographical list at the end of the article it is not necessary!**

1. K. L. Moore, K. L., T. V. N. Persaud, *The Developing Human: Clinically Oriented Embryology,* 7th edition, Philadelphia, Saunders, 2003. [↑](#footnote-ref-1)
2. J. K. Opoku, & E. Manu, "The status of the human embryo: an analysis from the Christian and Islamic viewpoints", in *European Journal of Biology and Medical Science Research*, 3 (5) (2015), p. 21. [↑](#footnote-ref-2)