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## New Reachable Horizons in the Fritz Jahr's Bioethical Imperative

### ABSTRACT

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The present paper traces the scientific and Christian theological climate that led to the coining of the new word “bioethics” by the German Christian pastor Rev. Fritz Jahr in 1926. Miller and Professor Hans-Martin Sass’s English translation of Rev. Jahr’s works were used. There are a total of 22 Rev. Jahr’s thought-provoking original articles which were grouped into four major categories: (i) Ethics and Bioethics (ii) Radical Christian Theology and Bioethical Imperatives (iii) Sexual Ethics and (iv) Philosophy of Life and Death.

Coining of the word “biotechnology” in 1917 precedes the word bioethics by ten years. The paper details significant advancement in science as well as the rise of moral issues. Significantly, within a short span of 10 years the influence of the power of science was such that the moral -width of Rev. Jahr’s society began to shrink to that extent that it disturbed him to coin a new word “Bioethics” to counter-balance the fast moral degradation. Rev. Jahr identified three contributing factors for moral defacement. Steinach’s gonad transplant experiments and Theologian F.D.E. Schleiermacher’s radical views of Christianity may have caused the moral crisis in his society resulting in the prevalence of syphilis. Jahr’s threefold bioethical imperative model of – Life, value and education – has been considered. A new educational policy of Life Oriented Value Education (love) has been suggested so as to revive social and moral values.

**Keywords:** Rev. Fritz Jahr, ‘bioethics’ 1926, ‘biotechnology’ 1917, scientism, eroticism, Steinach’s gonad transplant, Liberal Theology, F.D.E. Schleiermacher, Jean Harlow, sex revolution, moral crisis, sex ethics, syphilis, millennials.

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## Introduction

The Rev. Fritz Jahr was the early prophetic icon of bioethics. He foresaw the future 90 years ahead of time through his literary talents. But his monumental literary works remained buried. He remained an unsung hero till the discovery of his literary works. The Fritz Jahr's name, as the originator of "bioethics", was first mentioned by Professor Rolf Löther in Berlin in 1997. The world came to know that it was this German Christian pastor Rev. Fritz Jahr who coined, in 1926, the word "bioethics". Professor Hans-Martin Sass compiled and published the works of Rev. Fritz Jahr. Knowing that Rev. Jahr is the proponent of the word bioethics is history (cf. Muzur and Rincic 2011; Muzur and Rincic 2012). Later Miller and Sass (2013) also published the works of Rev. Jahr under the title *Fritz Jahr: Essays in Bioethics 1924-1948*. In this lovely book there are a total of 22 thought-provoking original articles of Rev. Jahr. His writings could be grouped into four major categories namely: (i) Ethics and Bio-Ethics (ii) Radical Christian Theology and Bioethical Imperatives (iii) Sexual Ethics and (iv) Philosophy of Life and Death.

## Modern Science in Progress

Rev. Jahr was not a scientist in the modern sense of the word. He was, as a pastor, a sermon writer and not a science reporter! But he kept abreast of the scientific advancement of his day. Did he know that the science has branched off a new branch called "biotechnology"? His essays provide an indication that he was aware of what is done in the laboratories of his day. The word 'Biotechnology' was coined in 1917 by a Hungarian Agriculture Engineer Karl Ereky. He was studying the process of fermentation using yeast cells. This new discipline has many beneficial applications to human welfare. Since the word 'Biotechnology' is an umbrella term to embrace many other science disciplines, it may indicate that in doing science, moralist found evidence for the introduction of ethical issues. It is interesting to note that the word "bioethics" was coined by German Christian pastor Rev. Fritz Jahr in 1926. The question is what type of scientific studies was carried out during the new age of biotechnology between 1917 and 1926 that prompted Rev. Jahr to proactively coin the word 'bioethics'?

Answers to the question are unlikely to be found in Jahr's sermon notes or his essays. So an internet search was made to cull out additional information. This need was met by the widely accepted and reliable Wikipedia encyclopaedic articles found in public domain.

## **Ascendance of Scientism and Eroticism**

The coining of the new word “biotechnology” in 1917 signified the reality of “scientism” – the origin of conflict between the growing power of science and moral issues. The Italian public thinker and philosopher Augusto Del Noce is a discerning analyst of social and moral issues of his day. “Del Noce’s analysis begins with the French Enlightenment and the French Revolution, whose most radical representative (even by the standard of his own day) is the Marquis de Sade. De Sade (1740-1814), whom Del Noce nominates as “the founder of eroticism”, was the author of philosophical novels which promoted sexual freedom (“sadism” is named after him) – so extreme that Napoleon threw him in jail and took away his paper and pens” (Cook 2016).

“Del Noce regards “scientism” as the key to understanding de Sade’s incredible obscenity. If God does not exist, then Christianity is a fraud and repression of the sexual instinct is the worst form of immorality, in de Sade’s framework. If all that exists is sensation, then empirical science must be the only form of knowledge” (Cook 2016). These thinkers sowed the seed for the supremacy of scientism and eroticism. The downfall of age old traditional Christian values was initiated. The European society was under the guiding principle of “Psycho-erotic-Freudian-Marxist de-Christianization” paradigm shift.

Significantly, within a short span of 10 years the influence of the power of science was such that the moral-width of Rev. Jahr’s society began to shrink to that extent that it disturbed him to coin a new word “Bioethics” to counterbalance the fast moral degradation. He identified many contributing factors for moral defacement: (i) loss of the faith in God (ii) evolving a permissive society and (iii) lack of moral teaching. However, Jahr does not provide details of micro-situations of the then social and cultural setup of his society.

## **Objectives of the Present Study**

Is it possible to extract that type of information of Rev. Fritz Jahr’s 1930s and dress it up in a new clothing of 21st century to address social problems? Rev. Jahr does not provide details of micro-situations of then social and cultural setup of his society. Therefore, other method (contextualisation) has been resorted to cull out such information!

The word “Contextualization” has been used in Bible translation. Biblical text analysts use this methodology in interpreting a particular word’s meaning in its original context. “Contextualization is the process of assigning meaning as a means

of interpreting the environment within which a text or action is executed” (Wiki 2016a). For this purpose a few words and names of a few key persons who had the power to change social values and people’s attitudes to sex that were once outlawed by society but are currently acceptable moral behaviour (e.g. pornography, sexual promiscuity and perversion) are singled out. Following are the lead phrases that Jahr used and the names of personalities: cultural sexual ethics /education and biomedical pioneer Steinach (endocrinology) and the liberal theologian Friedrich D.E. Schleiermacher.

## Geographical Locations of Study Area

At any given point in global civilization there has been marked polarization of the culture: the industrialized West has adopted a liberal path while the East with its vast developing countries has chosen to remain conservative in its outlook. This is self-evident in the marketplace of dating and marriage and sex. Western youth date and finally marry a person whom they love. On the other hand, the Eastern youth generally waits for the biparental approval and learns to love the person whom he/she marries. Therefore, in order to secure a realistic picture of the West, three regional geographical locations of study area were considered. They were (i) Germany - Rev. Fritz Jahr is from Germany (ii) United Kingdom- neighbouring country with a link and (iii) the United States of America, the rich land of many opportunities. In each of the three study areas particular attention was paid to identify the key role models who were responsible for bringing about a paradigm shift in Christian doctrine, advancement in science and technology, and cultural sexual changes that could bring about a moral decline in society at large. In Germany the names of the then radical theologian Friedrich D.E. Schleiermacher and the biomedical pioneer Steinach (Wiki 2016b, Wiki 2016c) were analyzed critically and contextually. These two names are mentioned by Jahr (Articles No. 3, 4, 5, in: Miller and Sass 2013). In Great Britain (UK) a Christian counter culture was spreading through a group of seven committed but academically well accomplished college students to arrest moral decay till the point in time when the mainline Church of England officially accepted the mere hypothesis of evolution as a ‘scientific fact’. So much so that, the image of Darwin is engraved in the ten pound currency note. Truly, belief in Evolution knocks down the belief in God of the Bible. During 1930s, the USA society was grappling with an epidemic of various types of sexually transmitted infections of venereal diseases. Concurrently there was a vehement antagonism towards Christianity and Christian medicos. Such a pattern of moral-decline-permissive society agrees with the biblical pattern as outlined in early chapters of *The Book of Genesis* (Azariah 2015) that the

fear of God is intrinsically linked with the moral status, particularly in areas of sex-bioethics, of any given society.

## **Moral Wave after Wave – USA**

Starting from 1730s there has been more than one moral-spiritual wave of uprising in the USA, which brought awareness in matters of religion and morality with an emphasis on changes in the inner spiritual man – a repentant heart. Preachers like Jonathan Edwards and George Whitefield rejuvenated America's moral life (c. 1730–1755). Jonathan Edwards' fiery sermon 'Sinners in the Hands of an Angry God' brought revival of Christian values. Such messages are currently not common and may not be acceptable! Charles Grandison Finney (August 29, 1792 – August 16, 1875), the Father of modern moral revivalism (c. 1790s–1840) and D.L. Moody (1873) kept Christian values alive (1835). These moral waves brought a blend of social responsibility combined with religious values linked with civic values. The social impact of these moral waves was so great that it engraved a lasting emphasis on American morality in daily life till the arrival of the tabloid press, Ms. Jean Harlow, the sex-queen of the silver screen. Two hundred years of moral-value-building was simply obliterated by a single stroke of 4th sex-revolution in 1920s. Dr. Billy Graham's regional and global crusades came thereafter. In 1947 in the Civic Auditorium in Grand Rapids, Michigan when he was just 29 years old his crusade was attended by 6,000 people. His 400 or more crusades conducted in 185 countries and on six continents re-infused spiritual and moral values again. For the second time, just over 20 years, Billy Graham's monumental works were overridden by the 5th sex-revolution in 1960s. Today America has earned the distinction of performing 40,000 or more abortions per month. As a nation it is also riddled with an addiction to porno culture and digital mass social media. There is currently a greater danger of facing a human resource crunch in providing organizational leadership.

## **Human Resource Crunch**

Over 75 years, the Inter Varsity Christian Fellowship (IVCF) of America has a ministry of preaching the Gospel to college students. It is interesting to note that IVCF has named a non-white Christian leader, Mr. Tom Linn, as the new president. He is a Taiwanese American and is the first non-white president (Shellnutt 2016). It is a historic decision: (i) Does it mean that Asian Christians are taking over the white western ministry? And (ii) Does it mean that there may be a human resource crunch in Christian leadership in white American community? It is a very significant shift.

But how did it happen? Here are the details. The long story begins with the response of Rev. Fritz Jahr to spiritual moral decline and the onset of scientism in Germany.

## **Paradigm Shift**

A critical reading of Rev. Fritz Jahr's essays in bioethics (Miller and Sass, 2013) will bring to light the dignity of "Bios" which is a Greek word meaning 'life'. Jahr wrote "the modern science of life, i.e. biology, does not exclusively deal with botany and zoology. It is also related to anthropology. Such a relationship is of practical value in medicine: animal experiments, blood and serum research and much more has to be mentioned, with Steinach's transplants of gonads from primates into humans perhaps the topic of the day" (Article No. 3, in: Miller and Sass 2013).

## **Steinach's Transplants of Gonads**

Eugen Steinach was an Austrian physiologist and a leading specialist in endocrinology (hormone researcher) and a biology professor. In 1912 he became the Director of Vienna's Biological Institute of the Academy of Sciences. Men of his time exhibited decreased overall vigour and sexual potency. Hence he pioneered a new technique the "Steinach operation or Steinach vasoligature" to reduce sexual fatigue and to bring about a balance between sperm production and secretion of male hormone (testosterone). His technique included the transplantation of a male guinea pig's testis into a female pig and castration of the male. The hormone secretion of male (testosterone) induced the female guinea pig to exhibit male sexual behaviour like mounting another female partner. So he concluded that the sex glands are related to human sexuality (Wiki 2016b). Furthermore Steinach's transplants of gonads from primates into humans became the topic of the day. Such xenotransplantation (unrelated species) experiments must have disturbed the bioethics and Christian imperatives of Rev. Fritz Jahr and his society.

## **Slippery Slope of Radical Christianity**

Theologian Friedrich D.E. Schleiermacher held a radically deviated view of Christianity. His views had a profound effect and laid the foundation for liberal Christian theology and for his crowning as the "Father of Modern Liberal Theology". His neo liberal thought included the following: (i) Schleiermacher confessed that he had lost his Christian Faith as 'the regalia' of salvation and (ii) he expressed his belief "that he who called himself the Son of Man was the true, eternal God; I cannot believe

that his death was a vicarious atonement” (Wiki 2016 c). These two are fundamental sound Christian doctrines. When the Christian pulpit goes out of service then moral crisis of various types sets in.

## **A Secular Permissive Society**

One of his (Jahr's) prominent contemporaries was William Butler Yeats who had an exceptional gift for lyrical poetry and a 'second puberty' due to sexual rejuvenation. He was a youthful poet; poor in spelling but good in biology and zoology. He wrote a popular poem *The Second Coming* in 1919, which went viral by 1920. This poem was a reflection of his inner spiritual turmoil since he used Christian imagery regarding the Apocalypse and the Second Coming of Christ allegorically to describe the atmosphere of post-war Europe. His spiritualism was essentially a mix of West and the East – Indian philosophy of cycle of rebirth and yoga (Miller and Sass, 2013: 24, 25). His critics consider this poem “as a dirge for the decline of European civilisation” (Wiki 2016d). When Christianity slips further down permissiveness of any society props further up. Zoology professors were supposed to be good moral-gate-keepers; but Yeats contributed to moral decline. Pop party songs, like the following, truly reflect sexual climate of his day. Dating, mating in “petting parties, cigarettes and gin” were common marketplace events: (Azariah 2015)

“Too Many Parties, Too Many Pals” and  
“She isn't like her mother, and yet she might have been,  
If it hadn't been for petting parties, cigarettes and gin”

His society became permissive. In this context it may be recalled that the 4th great sex-revolution (but 1st for the West) was installed in 1920 (Azariah 2015) and the next one occurred with a big-bang of pornography in 1960.

## **Slippery Slope of Alcohol**

Strong alcoholic drinks like gin blur the thin boundaries between right and wrong in sexual matters. This applies without mentioning that making love was common among individuals. Human body is very sensitive to any entrance of foreign body fluids such as semen. The female body must recognise semen as “self” – i.e. as “one flesh”. In every human body there are three memory-sites: brain, DNA and antigen-antibody defence system in body fluids. A female body registers the chemistry of semen of the first donor. When there are multiple donors then the defence registry becomes clogged and body's acquired immunity breaks down. The human body becomes vulnerable for the invasion of disease causing pathogens. A contextual

question is: Was there various types of sexually transmitted venereal diseases? Yes! There was. Jahr's two articles (Nos 7 and 8, in: Miller and Sass 2013), written in 1928, on the need to develop "sexual ethics" is the solid proof. He mentions "syphilis"; brothels (page 45) and "mutual masturbation (as) a widespread bad custom" (Miller and Sass, 2013: 47). He points out the influence of mass media as a popular method of sex-education among the youth.

## **USA New Horizons with German Skyline: Mass Media and Syphilis**

Culturally Germany and the USA shared a common ground. In the USA mass media decriminalised the exploitation of a female human body for commercial gain. What was a taboo in predominantly Christian community became a permissible feature and entertainment. Sexual acts done in the privacy of the bedroom became a public entertainment. It all began with a simple act of "the flashing of the leg" by a film actress Ms. Jean Harlow. She lived a very fast life to get the title of "sex symbol of 1930s" and reigning queen of sex. She died at the age of 26. Concerning the death of young Harlow, "some claimed that her mother had refused to call a doctor because she was a Christian Scientist or that Harlow herself had declined hospital treatment or surgery". Harlow may have "died because of alcoholism, a botched abortion, over-dieting, sunstroke, poisoning due to platinum hair dye, or various venereal diseases" - a syndrome (a family) of diseases. She married three times within her very short life. Her first marriage took place when she was a teenage girl (Wiki 2016e). As a movie celebrity she introduced following cultural changes: (i) teen sex (ii) break marriage to remarry (marriage may break but wedding will continue) and (iii) sex on the wide silver screen. It was the starting point of the 4th sexual revolution (Azariah 2015).

## **Tuskegee Syphilis American Experiment**

By 1930 the US State of Alabama in the Southern Eastern corner of the USA became infested with sexually transmitted infections such as syphilis. Since the magnitude of syphilis infection reached an epidemic scale the U.S. Public Health Service, working with the Tuskegee Institute launched a clinical study in 1932. The government sponsored study involved 600 impoverished rural African American men. The hidden agenda of the US study is to investigate the natural progression of untreated syphilis. But the human participants were given the false impression that they were receiving free health care from the U.S. government. Unsuspecting human participants were never told that they had syphilis and they were not treated for it. The core bioethical

principle like the dignity of human life, autonomy and informed consent were not in existence. This unethical clinical study needed the birth of Rev. Jahr's bioethics in the USA. Such unethical government-sponsored clinical study came to a close only in 1972.

## **Belmont Report**

The US Tuskegee unethical clinical study (1932–1972) was an eye opener for the need to develop bioethical principles in human health care research. As a result the National Commission for the Protection of Human Services of Biomedical and Behavioral Research developed essential guidelines (1974–1978), and published its report entitled “Ethical Principles and Guidelines for the Protection of Human Subjects of Research” at the Belmont Conference Centre. Belmont Report amply concerns itself with ethics and health care research and ensures the protection of participants in clinical trials. Its three essential bioethical principles are: (i) Respect for persons: protecting the autonomy of all participants and to show courtesy and respect and administering informed consent. A researcher has to be truthful. (ii) Beneficence: The philosophy of “Do no harm” - maximize benefits and minimize risks to the participants. (iii) Justice: to practice distributive non-exploitative justice.

## **From Syphilis to AIDS**

Although the antibiotic Penicillin was discovered in 1928 its application in treating various venereal diseases such as syphilis was achieved in 1947. The wind of the 4th sexual revolution continued to bring about cultural change for the worst. Onset of scientism – expert knowledge - coupled with liberal and diluted Christian theology supported by undiluted sexism in mass media together with an antagonism towards Christians, is inextricably tied to the birth of the “permissive” society. So the society was sick with much deadlier virus human immunodeficiency virus (HIV). AIDS has come to stay globally. After infection, a disease outbreak takes place when a community or region is affected. An epidemic is a local or national outbreak. The disease spreads more rapidly to greater number of people. AIDS/HIV has become pandemic now since it is a global disease. Recently, in July 2016 a huge UN-sponsored 21st international AIDS conference was held in Durban in South Africa. It was noted that, over the past 35 years, 35 million people have died from AIDS-related illnesses and an estimated 78 million people have become infected with HIV.

AIDS experts view that “although the fight against AIDS has not been on the front page for months, it continues to be a terrible scourge. An estimated 1.9 million

adults have become infected with HIV every year for at least the past five years and new HIV infections among adults are actually rising in some regions. They are hoping that new infections would decline to 500,000 a year by 2020”.

## **Chemistry of New Horizon - AIDS**

In the unfortunate invasion of pathogens the human body fights back with the acquired (adaptive) immune response system which is of two types. The major cellular components derived from the thymus gland are the T cells (thymus cells) and the other type is the cellular components are the B cells (bone marrow- or bursa-derived cells). In cell-mediated immunity, it is the T cells that defend the body against pathogens. And B cells are primarily concerned with humoral immunity (relating to antibodies). The lymphocyte of type T of the thymus gland is involved in the immune response. The amount the lymphocytes in blood can be measured which is called a CD4 count. The number of CD4 T lymphocytes (CD4 cells) is used to assess the status of health. Generally the range of normal CD4 count is from 500 to 1,500 cells/ml of blood. Lesser value is indicative of a weak immune system. The viral load will naturally be very high. A CD4 count of less than 14 percent or 200 cells /ml indicates serious damage of the immune system. Such is the case of persons contracted with AIDS (Acquired Immunity Deficiency Syndrome). Such a deficiency is caused by human immunodeficiency virus (HIV). People living with HIV (PLHIV) are now treated with antiretroviral therapy (ART) administering with a regimen of anti-HIV drugs (Raltegravir, Ritonavir, Lopinavir). A more advanced treatment is the “highly active antiretroviral therapy” (HAART) which consists of a combination of three drugs to suppress HIV replication. The viral load can be kept under strict control with meticulous adherence to the prescribed regimen because the virus changes the configuration of its external coat quite frequently. The laboratory CD4 count is the strongest predictor of HIV progression. Therefore, it is possible to live with HIV although the disease has not yet been eradicated.

## **Challenge of the Newest Horizon: The Millennials**

The upcoming new young generation, The Millennials – those who are born after 1980s, is a matter of immense concern if the global bioethical community is interested to establish bioethics. These Millennials are a people of secluded community within the larger society. They are not connected with the mainline society either through politics or through religion. They are mostly connected with each other through social media and mass digital network. They are individualistic and remain a lonely

people in a crowd (Azariah 2015). Mental health struggles are now undergoing in general American society. According to the Centers for Disease Control and Prevention (CDC) women are more prone to depression. About 30 percent of women between 18 and 44 years of age are on antidepressants. Similarly, the generation of people commonly called the Millennials are on more antidepressants than any other previous generation. According to the CDC, more than 6 percent of 18 to 39-year-olds have been prescribed antidepressants. This may be due to the fact that 40 percent of people who are unemployed are Millennials. Because they seek economic stability they marry late (Cohn 2016). Consequently, the vital Total Fertility Rate of America goes down to dismal levels. Seventy five percent of the UK Millennial generation in the age group of 12-15 years “have a social media profile and spend an average of 19 hours a week online”, with havoc reigning over their legitimate sleep and school work. They show an adverse effect on social decision making with reduced levels of empathy (Morgan 2016). Their moral-width is getting reduced! Can a society consisting of sick neurocognitive persons produce healthy bioethical principles to keep a society morally alive? Never! But an adherence to Rev. Jahr’s bioethical imperatives can revive a morally dying society. Yes!

## **The British Experience 1880s**

The moral wave of the British began with a group of seven well accomplished college students who were known as “The Cambridge Seven”. This group of seven (Stanley P. Smith, Dixon Hoste, William Cassels, Montague Beauchamp, Cecil Polhill-Turner, Arthur Polhill-Turner and Charles Thomas Studd) believed in small house prayer meetings and later they offered themselves as missionaries to China Inland Mission of Hudson Taylor. The seven reached China in early Feb. 1885. “The Cambridge Seven” were all distinction holders in their own fields of study as well as in sport games. God fused them together to revive the sleeping Church of England.

## **C.T. Studd’s Old Method-Knowledge in New Clothing: 1883**

This age-old method adopted by Charles Thomas Studd, (C.T. Studd) will work even today. He was the captain of the Cambridge cricket team. He was such an ‘a-class cricketer’ that he was the idol of undergraduates and school boys and admired by elders. He was the “Michael Jordan of cricket” of the then cricket world. “Studd was recognized as the greatest player to have ever played the game, and years later, he was still recognized as the greatest cricket player since”. But his faith in Jesus grew cold. At Eton Studd and his brothers Kynaston and George had formed a small group –

Bible study. While at Cambridge, his older brother Kynaston still devoted his heart to serving Jesus, but Charles and George remained lukewarm Christians. Charles went to the Daily Prayer Meeting and identified himself as a Christian, which, combined with his talents and good nature, gave him a good reputation amongst his peers and throughout the university (Wong 2016).

## **Studd's Personal Encounter with His Personal God**

During November 1883, Charles Studd's younger brother George was dying. Charles was stricken with grief. But God used this event to change his life. Charles looked at his dying brother, who was also a popular and famous cricket player. Both faced the question: "What is all the popularity of the world to George now? What is all the fame and flattering? What is it worth to possess the riches of the world, when a man comes to face Eternity?" As George lay dying, his main desire was to approach the only One who could save him, Jesus Christ. Both brothers agreed.

Miraculously, God healed George's health. Studd Charles then went to attend Moody's gospel meeting. While listening to God's word, Charles's heart was opened. Cricket did not matter; only a personal relationship with his Saviour and Lord Jesus mattered. Charles T. Studd said, "There the Lord met me again and restored to me the joy of His salvation. Still further, and what was better than all, He set me to work for Him, and I began to try and persuade my friends to read the Gospel, and to speak to them immediately about their souls" (Wong 2016).

## **Rev. Jahr's Three Layered Bioethical Imperatives**

Jahr considered rightly on the "dignity of life". He wrote "to honour every living being as such and not destroy it without purpose". To him "plants and animals and also humans, are equal in rights, but not identical in rights, each according to the necessary requirement to reach their destination".

Secondly, he dreamt that Christians will stand united in fundamental doctrines on Godhead, the source of all moral values and salvation. He recognised rightly three sources of value formation: God; family and teachers. Permissiveness of a society defaces all family values. He has therefore advocated "sexual ethics" as a counter-culture measure. In this context it is pertinent to point out that theory of evolution (TOB) has nothing positive to contribute towards sex-ethics and to the stability of marriage and family. Jason McIntyre is a relationships researcher at the University of Queensland. He believes that early humans were spouse cheaters. He not only justifies adultery as an adaptive survival in evolution but also states "Our unfaithful

ancestors reproduced with greater success than their monogamous counterparts” (McIntyre 2015). Evolutionists now acknowledge that most of human family is morally fractured, and have therefore transferred the responsibility of value-formation to teachers. Adherence to TOB only made more addicts to the culture of pornography (Azariah 2015).

Thirdly, Jahr is an ardent believer in the modernization of education to solve social and spiritual problems. He proposed the development of a new educational policy (NEP). His proposal included the linking of a new engine, the bioethics, to the teaching of Life Science sugar coated with appropriate sex-education.

### **Jahr's Three Stranded New Educational Policy (NEP)**

Jahr's three strands are (i) LIFE (ii) VALUES and (iii) EDUCATION. His aim was to impart to human being the ability “to love thy neighbour as thyself” – loving self is necessary to love thy neighbour. We will not only reach, but also achieve new horizons by developing a brand new curriculum “Life Oriented Value Education (LOVE). A three stranded educational approaches cannot be easily breached. Only LOVE can address the problems of the isolated Millennials.

If the global bioethical community is interested to establish bioethics, then we must take the Millennials into consideration. They as an isolated group, show an adverse effect on social decision making with reduced levels of empathy. As their moral-width is steadily decreasing, conflict mitigation is needed. An adherence to Rev. Jahr's bioethical imperatives can revive a dying society. With Jahr's method of teaching a bioethical booster dose of academic curricula, the Millennials could be won over.

### **Knowledge Load-Shedding**

There is a phenomenal knowledge-explosion. There emerges a dilemma as to which knowledge to include and which one to drop. In this context the guidelines prescribed by E. F. Schumacher in his book “Small Is Beautiful: A Study of Economics as if People Mattered” published in 1993 may be useful. In the section on education, he asks the question “What will you lose in life if you do not know the 2nd law of thermodynamics? The answer is “nothing”. So such an important knowledge can be omitted in the new curriculum.

## Old Knowledge in New Clothing

It may be necessary to comment on the probability of making old knowledge in new clothing to work so as to produce morality in society. First, it is highly unlikely that the methodology of mass revival meetings will result in the awakening of the western society, because the outlook of the hearers has drastically unfavourably changed. The society has been changed into an “Online society”. Just as Christian prayer and Bible reading in public school may not return the seed of conventional mass, revival meetings may not germinate in European soil. A highly secular society needs a person like Rev. Fritz Jahr to sow the moral seed addressing the current social and spiritual problems. Secondly, producing persons with leadership qualities, like the world-class cricketer C.T. Studd, may be the game-changer. If there is one such well accomplished Christian scholar within the European university campus of today, then New Horizons in the Fritz Jahr’s bioethical imperatives are not only reachable but achievable.

*Note: This article is dedicated to the Honourable Memory of Rev. Fritz Jahr as we celebrate the 90th Birth Anniversary of coining the word “Bioethics” by him in 1926.*

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# Novi dostižni horizonti u bioetičkim imperativima Fritza Jahra

## SAŽETAK

Rad prati znanstvenu i kršćansku teološku klimu koja je 1927. godine dovela njemačkog kršćanskog pastora vlč. Fritza Jahra do osmišljavanja nove riječi „bioetika“. Prijevod djela vlč. Jahra na engleski koji smo koristili djelo je Millera i profesora Hans-Martina Sassa. Postoji ukupno 22 provokativna članka vlč. Jahra, koji su grupirani u četiri glavne kategorije: (i) etika i bioetika (ii) radikalna kršćanska teologija i bioetički imperativi (iii) seksualna etika i (iv) filozofija života i smrti.

Nastanak riječi „biotehnologija“ 1917. godine prethodi riječi „bioetika“ za deset godina. U radu se detaljnije obrađuje značajan napredak u znanosti, kao i pojava moralnih pitanja vezanih uz to. Značajno je da je u kratkom razmaku od 10 godina utjecaj moći znanosti bio takav da se moral u društvu počeo smanjivati do te mjere da je to vlč. Jahra potaklo da osmisli novu riječ „bioetika“, kao protutežu moralnoj degradaciji. Vlč. Jahr identificirao je tri faktora koji su pridonijeli narušenoj moralnoj slici. Steinachovi eksperimenti transplantacije spolnih žlijezda i F. D. E. Schleiermacherovi radikalni stavovi o kršćanstvu mogli su prouzročiti moralnu krizu u njegovu društvu koja je rezultirala učestalošću sifilisa. Jahrov trostruki bioetički model imperativa - život, vrijednosti i obrazovanje, također je razmatran. Nova obrazovna politika orijentirana na vrijednosti života (engl. *Life Oriented Value Education* - LOVE) sugerirana je kao pokušaj oživljavanja društvenih i moralnih vrijednosti.

**Ključne riječi:** vlč. Fritz Jahr, 'bioetika' 1927., 'biotehnologija' 1917., scijentizam, eroticizam, Steinachove transplantacije spolnih žlijezdi, Liberalna Teologija - F. D. E. Schleiermacher, Jean Harlow, seksualna revolucija, moralna kriza, seksualna etika, sifilis, milenijalci.