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## Missionary Ethos of the Church in the contemporary Framework of Biotechnological Challenges

### Abstract

Throughout its history, Orthodox Christianity acquired a specific missionary ethos, which cannot be understood without taking into account several theological concepts, religious institutions and social realities, such as the local Church, the political symphony, autocephaly, asceticism, and social philanthropy. Its missionary ethos was determined by historical circumstances, frequently disadvantageous, in which Orthodoxy was forced to concentrate on the internal pastoral and worship, to protect its members, without the freedom of a broad mission. Postmodernity encourages a secular bioethics type and is related



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to the concept of medical ethics and a set of internal moral norms. It sacrifices Christian moral principles in a demonic manner of asserting and generalizing the performances of modern biotechnology, causing in this way destabilization of the inner man. That is why the Church is called to defend the person and human life and based on that recognition of the sanctity of human life prerequisite for respecting life and its being.

#### Keywords

human autonomy, liberal eugenics, Christian bioethics, in vitro fertilization, human enhancement, transhumanism

## 1 Introduction

Postmodern man is continuously exercising his desire to build his destiny, neglecting the fundamental realities of life. While searching for God, man transfers his inner vocation for communion with God in secular or scientific knowledge as a sense of existence.

In medicine, for instance, we can witness an unbalanced practice of scientific and technological discoveries and also of constraining human actions in decisions relating to biological existence that relativize life, introducing uncertainty and unrealistic expectations. Under the imperative of biotechnology, "science has made us god, before it made us humans"<sup>1</sup>. In this context, orthodox moral ethos is required to capitalize importance,

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<sup>1</sup> This sintagm appears on the title page of „Revista Română de Bioetică” and belongs to Jean Rostand (1894-1977) French biologist and philosopher.

prestige, autonomy and value of the human person, because „inside his conscience, in the core experience which is the most profound, man feels to be more than just a phenomenon of this world (...). He is revealed as a person animated by light, by grace coming out from somewhere else”<sup>2</sup>. Life of which God is missing is meaningless and without dignity. Terrestrial existence has itself a transcendent character because it fulfills into eternal life. Christ is the one who gives meaning and power to follow Him, the one who fundamentally transforms the earthly life into everlasting life. Human existence and the existence overall relies on the gift of God, therefore, "it is Christocentric, that is marked by the divine gifts of the wisdom of the Son of God"<sup>3</sup>.

## **2    Postmodern Individualism and Secularism - the Agencies of Contemporary Biotechnology**

Neglecting and denying divine revelation and the direct relationship between the individual and the Creator, postmodernity promotes the excessive exploitation of human hypertrophic ego, postulating its development in the comprehensive framework of new conquests of science and technology, in the secularized and globalized spirit. In terms of defining, it can be said that "postmodernism is incredulity shown to meta-history"<sup>4</sup>. Dominant notes of postmodernity are given by unprecedented expansion of technology information, unrestricted access to

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<sup>2</sup> Olivier Clemént, *Viața din inima morții*, trad. Claudiu Soare, Târgoviște, Edit. Pandora, 2001, p. 87.

<sup>3</sup> Daniel Munteanu, *Pe urmele iubirii. Contribuții trinitare la o cultură a comunicării sfințitoare*, Târgoviște, Edit. Bibliotheca, 2013, p. 319.

<sup>4</sup> Mirel Bănică, *Locul celuiilalt. Ortodoxia în modernitate*, București, Edit. Paideia, 2007, p. 121.

data and by the emphasized growing role in possession of the media in shaping human personality. In the same train of thought can be seen galloping increase of the accessibility of people to new progress and achievements of modern civilization in the sense that a growing percentage of the world population has access to cutting-edge technologies and biotechnologies aimed at assiduously perfecting human nature<sup>5</sup>. Another factor that encourages the installation of a postmodern mentality in society is economic progress, generating well-being material unprecedentedly, something which is found primarily in highly developed countries, not affected by wars or ethnic conflicts and religious.

Postmodernism was installed on the background of unprecedented breakthrough consumer goods, like barns full of the Holy Gospel (Luke 12: 16-21), to the detriment of spiritual culture, which is in a continuous and steady decline. However, two significant factors are very outstanding and underlie fundamentally on biotechnological processes:

1. *Individualism* means exaggerated self-cultivation and self-evaluation in our postmodern society. It asks a man to assert by all means, seeking to promote uppermost hierarchical, on the economic, political, cultural and social level. This involves, necessarily, a denial of identity received at birth, including religious affiliation. It emphasizes the individual and abandons the person. Inner strength is not based on balance, on the knowledge of the realities of life, on God's abandonment, but rather, postmodern man force resides precisely in its internal mismatch that causes him to abandon the stressful conditions

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<sup>5</sup> Sharon Tamar, *Human Nature in an Age of Biotechnology*, Maastricht, Springer, 2014, pp. 61-63.

of life, to escape the significant existential issues. It is in a continuous depression, justifying the existence of a plethora of "psychologists" to "restore" the balance of self-exacerbation therapies<sup>6</sup>. It promotes and supports so fiercely and absolute the benefit of individual rights regarding biotechnology procreation with total or partial denial of a Christian type of moral ethics,<sup>7</sup> in favor of moral pluralism and of a secular bioethics type which directly canvasses on Christian morality in general and more specifically on the orthodox one<sup>8</sup>.

2. *Secularism* denies impetuous and tumultuously the expression of religiosity showing disagreement unto the traditional Church:

"In a moral plurality which takes place in the context of the constant amplification of the dominant secular culture of inability, to justify a particular moral full of content, the humanity is surrounded by seemingly irreducible moral outlook. Despite proclamations full of pathos on the existence of moral consensus, contemporary reality is marked by disagreements, but also by the inability to identify how, using a solid and rational argument, moral diversity can be overcome."<sup>9</sup>

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<sup>6</sup> Mihail Neamțu, *Gramatica Ortodoxiei, Tradiția după modernitate*, Iași, Edit. Polirom, 2007, pp. 40-41.

<sup>7</sup> Nicholas Capaldi, *The New Age, Christianity and Bioethics*, în „Christian Bioethics”, 8. 3, 2002, pp. 283-284.

<sup>8</sup> H. Tristram Engelhardt jr., *Moral pluralism, the crisis of secular bioethics, and the divisive character of christian bioethics: taking the culture wars seriously*, în „Christian Bioethics”, 15. 3, 2009, pp. 234-235.

<sup>9</sup> Corinna Delkeskamp-Hayes, *Moralitatea într-o lume postmodernă, postcreștină: diagnosticul și terapia ei în viziunea lui Engelhardt*, trad. Iulian Aniței, în Ana Smith Iltis, Mark J. Cherry, (ed.), „La temelile bioeticii creștine. Eseuri critice asupra gândirii lui H. Tristram Engelhardt Jr.”, Cluj-Napoca, Edit. Renașterea, 2011, p. 51.

### 3. *Biotechnologisation of human nature*

The human has always wanted more: more power, more knowledge, more will, and more freedom. Actor unleashed on the world stage, the man is seeking immediate solutions, while the transcendent is too far, and the deity does not seem to manifest concretely in his life, considering that the discovery "mysteries of life" gives the chance to turn what is born damaged or misshapen. The absence of God and existential metaphysical dimension raises man at the pinnacle giving almost total autonomy of knowledge of the human genome through which the inner structure of being transhumanism<sup>10</sup> and the end of humanity, in favor of *homo fabricatus*<sup>11</sup>.

The increasing autonomy of human power onward the supernatural power, offered by technical revolutions, canvass directly and blatantly on human dignity<sup>12</sup>. The unprecedented development of biomedical technologies, particularly in the last three decades, has led modern man to face some questions concerning ethics and morality existence, a life sitting today, thanks to biotechnology development at the intersection of human decision. A complementary view certifies that the positive or negative is given by conscience and freedom of the human person, who is asked today to decide where "yesterday there was no need." A conscience anchored in the transcendental and free-

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<sup>10</sup> Transhumanism aims at overcoming to current appeal to the human sciences and advanced technologies, arguing that is possible the reconfiguration of human nature and the creation of superior beings homo sapiens from biologically and technologically point of view; in this regard see Ioan Zane, Justin Lupu, Oana Mureșan, *Bioetica și provocările științei*, in „Revista Română de Bioetică”, vol. 8, nr. 4, 2010, pp. 39-40.

<sup>11</sup> Nicholas Agar, *Humanity's End: Why We Should Reject Radical Enhancement*, Hardcover, Massachusetts, 2010, pp. 17-35.

<sup>12</sup> Olivier Riaudel, *La dignité de la personne humaine*, în „Revue d'Éthique et de Théologie Morale”, nr. 249, 2008, pp. 38-50.

dom exercised in a Christian and evangelical sense will always take a positive and moral decision<sup>13</sup>.

One of the reasons of the continue developed biotechnology is the desire moral and correct to a certain point to the extension of health and life, for their benefit and that of the family, to enhance physical comfort, to eradicate physical and mental suffering, even if there is no reason to assume that scientists will stop when they get a lifetime average of 140 or 180 years<sup>14</sup>. The postmodernity vision is an ethical minimalism one, located in the "twilight assignment and the postmoralism area"<sup>15</sup>. Humanity is at the crossroads, and bioethics as a science border is at the forefront of a new humanism, caught between the need for the theorization of the human species and the foreshadowing of transhumanist senses and the release under the influence of natural selection.

#### 4. Genetic screening and prenatal diagnosis

Genetic screening is a method of population study that identifies genotypes associated with certain diseases or disposition to disease. Also, this method can be applied to the detection of human fetal malformations<sup>16</sup>. It has the purpose on the one hand, the differentiation of subjects into two groups of people, in individuals wearing genetic disease and individuals pos-

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<sup>13</sup> Dónal P. O'Mathúna, *Christian bioethics and the Bible*, în „Christian Bioethics”, 20. 2, 2014, pp. 247-259.

<sup>14</sup> Elena Moldovan, *Biotehnologia și căutarea perfecțiunii-corpuri fără vârstă*, în „Revista Română de Bioetică”, vol. 3, nr. 2, 2005, p. 78.

<sup>15</sup> Antonio Sandu, *Provocări bioetice în postmodernitate*, în „Revista Română de Bioetică”, vol. 10, nr. 1, 2012, p. 3.

<sup>16</sup> M. J. McNamee and S. D. Edwards, *Transhumanism, medical technology and slippery slopes*, în „Journal of Medical Ethics”, 32.9, 2006, pp. 514-518; Claudiu Mărginean, et al., *Ethical considerations in screening and ultrasound diagnosis of fetal heart defects*, în „Revista Română de Bioetică vol. 12, nr. 4, 2014, p. 121.

sessing the mutant gene, on the other hand, aimed at identifying population groups predisposed to such diseases. The purpose of this identification is choosing an "optimal reproductive options" fully informed and where is possible an early treatment<sup>17</sup>. This decoding of the human genome<sup>18</sup> is used for studying the impact that drugs have on the human body or detecting certain genetic diseases in neonatology<sup>19</sup>.

Prenatal diagnosis is used in pregnancies with increased risk. It is, therefore essential as medical ethics genetic counseling or parent torque conditions that require interdisciplinary consultations between the obstetrician, pediatrician, geneticist and neonatologist<sup>20</sup>. Chromosome diseases are those that can determine the severity of the malformation. After obtaining a precise diagnosis, the final decision remains in the hands of parents who can or cannot decide to appeal to an abortion. It should be noted that both genetic tests and the prenatal raises ethical, psychological, legal and moral conditions which may turn to abortion as a therapeutic method as it seeks to justify the acceptance of those who bring to the forefront, the right, and the personal benefit of the mother<sup>21</sup>.

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<sup>17</sup> J. Kaye and Anneke Lucassen, *Genetic testing without consent: the implications of the new human tissue Act 2004*, în „Journal of Medical Ethics”, 32.12, 2006, pp. 690-692.

<sup>18</sup> Daniela Neagoș, *Genetica umană. Suport de curs*, București, Edit. All, 2013.

<sup>19</sup> Mircea Gelu Buta, Iulia Alexandra Buta, *Bioetica între mărturisire și secularizare*, Cluj-Napoca, Edit. Renașterea, 2008, pp. 206-207.

<sup>20</sup> Lavinia Caba, Monica Pânzaru, *Diagnostic prenatal invaziv versus non-invaziv: controverse și dileme etice*, în „Revista Română de Bioetică”, vol. 10, nr. 3, 2012, pp. 30-31.

<sup>21</sup> D. Heyd, *Prenatal diagnosis: whose right?*, în „Journal of Medical Ethics”, 21.5, 1995, pp. 296-297.



### 5. *The human embryo and the threat of technical manipulated human being*

The expression for procreation appeared as a result of applying new medical assisted reproductive technologies and the appearance of the concepts: donors of gametes, sperm banks, embryos donors, motherhood substitution, or surrogacy. The appearance of the concept "family genetics" confused the whole culture and society and the status of the human embryo found in the center of new reproductive technologies raised several issues, moral, medical, philosophical and ontological<sup>22</sup>. It is common knowledge that for vitro fertilization, are harvested and fertilized more ovules, although the project envisages the conception of a single child. It should be remembered that the embryo is not only gene expression and a complete human being, but it also represents a powerful symbol of human regeneration<sup>23</sup>. Here is the problem of "numerous embryos" which unfortunately will be destroyed at parents' desire or will be used in laboratory experiments<sup>24</sup>, or even cryogenics to be implanted in another woman's body, after closing a contract between donor and receiver<sup>25</sup>. In the same train of thoughts, it can be remembered the use of surrogate mother or mother substitute, a matter that involves huge risks from the point of social, psychological and moral view. What will happen if a child is born disabled and is not accepted by his biological mother? How to solve the problem if the mother carrier refuses to give the baby? Are

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<sup>22</sup> Roxana Folescu, *Ethical considerations regarding the moral status of the human embryo*, in „Revista Română de Bioetică”, vol. 12, nr.4, 2014, p. 49.

<sup>23</sup> Mircea Gelu Buta, Iulia Alexandra Buta, *op. cit.*, p. 186.

<sup>24</sup> Aaron Hinkley, *In Vitro fertilization, double efect and stem cell research: an introduction*, în „Christian Bioethics”, 18. 3, 2012, pp. 231-232.

<sup>25</sup> G. Pennings, *The validity of contracts to dispose of frozen embryos*, in „Journal of Medical Ethics”, 28. 5, 2002, pp. 296-298.

the child rights and freedoms violated if he will have a biological mother, a surrogate mother and a social mother? Is it possible to assist here to a serious concern in terms of relationships and maternal lineage<sup>26</sup>?

Embryo biotechnology does not refute not even when it appeals to research on human embryos solely for scientific purposes. So that appeals to pharmacological or genetic experiments on embryos alive or dead. It should be noted that embryonic experiments using embryonic stem cells<sup>27</sup> because of the removal of fetal tissues for transplant of the bone marrow, of nerve cells, liver, or pancreas<sup>28</sup>.

The moral issue raised by this is associated with the fact that harvesting these ovules produces embryos death, therefore homicide<sup>29</sup>. Of course, all these aspects of experimentation, handling and using of human embryo presents profound implications of social, moral and legal nature, who attempt in one way or another to human autonomy and the identity of human nature, which is becoming increasingly technological and programmed to become "better".

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<sup>26</sup> Mark A.Tarpley, *The christian family crisis in the United States and its implications for medical decision making*, in „Christian Bioethics”, 7. 3, 2011, pp. 299-310.

<sup>27</sup> Sabin Guțan, *Reproducerea umană asistată medical și filiația*, București, Edit. Hamangiu, 2011, pp. 16-23.

<sup>28</sup> M. R. Green, *10 years of stem cells embryo as epiphenomenon: some cultural, social and economic forces driving the stem cell debate*, in „Journal of Medical Ethics”, 34. 12, 2012, pp. 841-842.

<sup>29</sup> Juvenalie Ionașcu, *Teroriștii uterului. Terorism științific și etica începuturilor vieții, Eșeu de bioetică a gestației*, București, Edit. Anastasia, 2002, pp. 259-261.

6. *Eugenics, "human enhancement" and transhumanism, a goal of postmodernity*

The project to improve the human race, which can be defined etymologically as human enhancement<sup>30</sup>, expresses faithfully secular bioethics intention regarding the enhancement of quality of the human race and the eradication of human disability from the prenatal period.

Eugenics (ἔυγενής-good birth) was first theorized in the late nineteenth century by the Englishman Francis Galton<sup>31</sup> (1822-1911) in 1883. Basically, it was meant to be the science of good births, but Nazis used it as a heinous and racist purpose.

Paradoxically, contemporary society is facing a major dilemma: on the one hand, it has a responsibility to care for people with disabilities and on the other social policies of recent decades have as a goal the reduction or avoidance of disability<sup>32</sup>. Biotechnological development puts new technical tools in man's hand, for developing the eugenic practices<sup>33</sup>. Eugenics practice in the early decades of the twentieth century had the intention of preventing the reproduction of human beings considered unsuitable genetically encouraging of choice the partner following established standards or mandatory sterilization of people with a specific mental health condition. Fortunately, nowadays, there is no need to talk about such social policy, but behold the

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<sup>30</sup> Michael J. Selgelid, *Freedom and moral enhancement*, in „Journal of Medical Ethics”, 40. 4, 2014, pp. 215-216.

<sup>31</sup> Observe the activity and his eugenics principles in Nicholas Wright Gillham, *A life of Sir Francis Galton from African exploration to the birth of eugenics*, New York, Oxford University Press, 2001.

<sup>32</sup> Reindal Magnus Solveig, *Disability, gene therapy and eugenics- a challenge to John Harris*, in „Journal of Medical Ethics”, 26. 2, 2000, pp. 93-94.

<sup>33</sup> Maria Aluaș, *Eugenismul contemporan între realizarea dorințelor și prevenirea dizabilităților*, in „Studia Universitatis Babeș-Bolyai, Bioethica”, vol. LVIII, nr. 1, 2013, p. 72.

gates of human intelligence, there is a growing desire for liberal eugenics<sup>34</sup>, with direct reference to coercive genetic improvement which would reduce human autonomy, as claimed its followers. This type of eugenics refers to elections made by parents on their children's future, underestimating the moral and emotional implications that will manifest later in their lives<sup>35</sup>. In another train of thought, it is reserved for families with high financial potential, who wish to have a child according to their desire, beautiful, capable, smart and thriving in a highly competitive and standardized society. The idea to improve a child's ability right from the prenatal shows how conditioning health standards influence society. In our society, "the wish" to have a "talented child"<sup>36</sup> becomes more present. Of course, such a utilitarian mentality of "ordered" children does not anticipate or ignore the moral, psychological and social consequences that these children will have to bear on their adult lives, even if they had no role in the decision of being "created better".<sup>37</sup>

In the background of biotechnology, posthumanism, or trans-humanism constitutes industrialization in context within the human being and its exacerbated desire to create a superior

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<sup>34</sup> Nicholas Agar, *Liberal Eugenics. In defence of human enhancement*, Malden, Blackwell Publishing, 2004.

<sup>35</sup> Russell Powell, *The biomedical enhancement of moral status*, in „Journal of Medical Ethics”, 39. 2, 2013, pp. 65-66.

<sup>36</sup> Maria Aluaș, *Eugenismul contemporan între realizarea dorințelor și prevenirea dizabilităților*, în „Studia Universitatis Babeș-Bolyai, Bioethica”, vol. LVIII, nr. 1, 2013, p. 73.

<sup>37</sup> Beatrice Ioan, Diana Blugaru, Cristina Gavrilovici, Vasile Astărăstoai, *Copilul perfect între vis și realitate. Implicații etice ale noilor teorii genetice în îmbunătățirea calităților umane*, în Mircea Gelu Buta (coord.), „Medicii și Biserica”, vol. IV, Cluj-Napoca, Edit. Renașterea, 2006, p. 169.

human race, a homo fabricatus<sup>38</sup>. It is defined as: "an international intellectual and cultural movement supporting the use of new biomedical technologies for enhancing human capacities and improving cognitive and physical aspects of the human condition as an undesirable disease, aging and death," as confesses the Swedish philosopher Nick Bostrom<sup>39</sup>, a known promoter and supporter of it.

Transhumanists statements involve a process of human transformation, through technology without specifying a purpose or a final stage, they resuming to talk about irreversible changes. Certain aspects of human nature are mentioned continuously: the human lifetime, the improvement of mental ability or physical capacity<sup>40</sup>, which hide the geneticisation danger and dehumanization one. It consists primarily of reductionist thinking that the human condition, social values are viewed, discussed and explained in terms of heredity, focusing on the genetic determination. Problems such as personality, autonomy, responsibility, obesity or homosexuality are attributed to the DNA of each person<sup>41</sup>.

All these data illustrate that the progress of biomedical sciences offers humanity for the first time in its history, real possibilities to control procreation, heredity, thinking and behavior. They open up spaces for new shares, but also create many dilemmas, difficult situations of choice and decision, with the most severe consequences.

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<sup>38</sup> Bert Gordijt, Ruth Chadwich, *Medical Enhancement and Posthumanity*, Maastricht, Springer, 2008, pp. 95-100.

<sup>39</sup> <http://www.nickbostrom.com/old/transhumanism.html>, (27.04.2015).

<sup>40</sup> Ioan Chirilă, *În-singurarea- Telos-ul unei lumi fără sens*, in „Studia Universitatis Babeş-Bolyai Bioethica”, vol. III, nr. 1, 2008, pp. 4-5.

<sup>41</sup> Ioan Zanc, Iustin Lupu, Oana Mureşan, *Bioetica și provocările științei*, in „Revista Română de Bioetică, vol. 8, nr. 4, 2010, p. 42.

### 3 The Ethos of Orthodox Bioethics

Our contemporary society is confronting a relativism of values involving several aspects: on the one hand, there are values almost forgotten - such as respect, obedience, humility, purity - because they are considered to be outdated and ridiculous for the postmodern man, and on the other hand increasingly insist on promoting "values" such as empowerment, democracy, autonomy or progress, as an expression of moral behavior based on the trend of elusion and removal of the substrate religious and alienation from religious and moral act, asserting an easy behavior<sup>42</sup>.

"We live in an age where moral responsibility is devalued and emptied of meaning. It is considered out of date and set between the details traditionalist. In the context of the rapid changes of mentality, it is necessary to rethink the value and specificity of the moral responsibility of individuals and human groups, even very large companies within the meaning of the term in Romanian cultural and social ideological space, still quite well anchored in Christian values, but with the loss of their clear trends, especially under increasing influence of globalization and secularization concretely felt. This, more so as the true solution for the Romanian society, its real value, real coming within himself, cannot rediscover the moral regeneration without whose achievement belongs equally to individual and the community, to the Christian and the Church"<sup>43</sup>.

In this context, the Church's mission should focus on diversifying the ecclesial and missionary ethos that promotes frequent, vigorous and varied Christian teaching concerning the value of

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<sup>42</sup> Bogdan Bunescu, *Morala creștină în societatea postmodernă*, in „Studia Doctoralia Andreiana”, anul II, nr. 1, Sibiu, Edit. Andreiană, 2013, p. 98.

<sup>43</sup> Ștefan Iloaie, *Responsabilitatea morală personală și comunitară*, Cluj-Napoca, Edit. Renașterea, 2009, p. 18.

human life by teaching the fundamental values revealed, practiced among Christians, who transfigure moral the man, emphasizing the importance of overcoming materialism and exaggerated body, of terrestrial life and external transformations. Characteristic to orthodox bioethical ethos are the approaches that highlight human dignity, the importance of biological life to eternal life, the personal nature of human relationships<sup>44</sup>, and also the human value as an individual in relation to the transcendent. It is imperative to emphasize the following as an expression of orthodox moral ethos.

1. The presence of God in the world and inside of man is a full attendance, defining and concrete, as a value itself and detail for the entire creation. Recognizing the divine presence as a dynamic manifestation produces the establishment effect of faith's relations, moral and practical between man and God, between man and man, between man and creation, having consequences especially in the field of bioethics where every interpersonal relationship is moral:" A religious bioethics in the sense of a bioethics based on recognition or experience of a transcendent God and the obligations to this God provides the possibility of a deep anchor for a powerful moral<sup>45</sup>.

2. Life is the precious gift of the Creator to humanity, a concept that embraces intrinsic spiritual life too, immeasurably more important than biological life, so much biotechnologised in postmodern society. The affirmation of the value of life in a Christian sense appeals for an attitude of respect and care, dig-

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<sup>44</sup> A. Stephen, Erickson *On the christian in christian bioethics*, in „Christian Bioethics”,1. 3, 2005, p. 273.

<sup>45</sup> H. Tristram Engelhardt jr., *Fundamentele bioeticii creștine, perspectiva ortodoxă*, trad. Mihail Neamțu și Cezar Login, Sibiu, Edit. Deisis, 2005, p. 28.

nity resulting from the presence of God in it, but also recognizing its ultimate goal: deification.<sup>46</sup>

3. Divine love and Christian states from birth to death that in every person is the image of the Creator. Orthodox bioethics promotes the love of life<sup>47</sup> and expresses compassion, gentleness, greatest solicitude and compassion. Inside every individual is Christ Himself. Loving Him and the man will be loved.

4. Man-individual is the subject of relations with deity, but also the subject of orthodox bioethics<sup>48</sup> in the context of the assertion of orthodox anthropology. That is what Christ Yannaras calls "an existential adventure of our freedom", namely freedom lived in God and for God through the power of the Holy Spirit. "From this outlook, bioethics is a science fundamental theological, the intrinsic meaning of human existence can be found in theosis, the eternal communion with the three Individual of the Trinity, a communion that guides all personal relationships"<sup>49</sup>.

## 4 Conclusion

By interfering in the genetic material and by its changing can arise biological, environmental, and social hazards, unpredictable, which are not offset by beneficial effects. It takes time and

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<sup>46</sup> John Breck, *Darul sacru al vieții. Tratat de bioetică*, trad. de Irineu Pop Bistrițeanul, Cluj-Napoca, Edit. Renașterea, 2003, pp.15-16.

<sup>47</sup> Pavel Chirilă, Lucian Gavrilă, Cristina Gavrilovici, Andreea Băndoiu, *Principii de bioetică, o abordare ortodoxă*, București, Edit. Christiana, 2008, p. 20.

<sup>48</sup> George Eber, *Orthodox christian bioethics*, in „Christian Bioethics”, 1. 2, 1995, pp. 128-132.

<sup>49</sup> Dominique Beaufils, Boris Bobrinscoy, John Breck, et all., *Bioetica și taina persoanei*, trad. Nicoleta Petuhov, București, Edit. Bizantină, 2006, p. 58.



multilateral research for evaluation and usage of scientific, while political and economic interests combined with the mixture of the arrogance of human knowledge, hasten and simplify the procedures, resulting in adverse conditions, thus slipping on dangerous and irreversible falls. Distorting as an individual, the man caught in the tempting toils of technic, becomes the slave of the elusory delights and surrogates apparent that gives him knowledge of biotechnology seductive, creating the mirage of comfort and quality of biological life.

In the last analysis, the missionary ethos of church appeals compulsory to the moral responsibility of the human person, because the only substantial restrictions and truly useful for humans are those moral, that the individual forms intrinsic. With its theological, moral and patristic perspective, Orthodox bioethics has the responsibility and the mission to set in the center of these contemporary biotechnological issues the truth of the human being by proclaiming the will of the Trinitarian God who desires to bring his creation to fulfillment and deification.

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