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Professional discrimination continues

My country - Poland is currently probably the largest country in Europe where the liberal cultural revolution has failed. Proponents of tradition can openly express their opinions, criticize, gender culture, openly call abortion a prenatal murder, what it really is. There is still the freedom unrestrained by the ideology of political correctness. The classic understanding of freedom and western civilization is defended.

Is human life in my country properly protected from the moment of conception ? Compared to countries that consider themselves better developed in terms of civil rights - yes. There are hundreds of thousands of unborn babies being killed in the world, in Poland we lose more than a thousand babies a year, most of whom are suspected or diagnosed with congenital malformation or developmental problems before birth. You can say – law number . But in fact very many. A thousand mothers each year participate in the murder of their own child. For some of them this means future complications in subsequent pregnancies, emotional disorders. A thousand doctors, as many midwives or nurses have broken conscience. The number of abortions increases every year. It is due to the growing number of in vitro procedures resulting in more children with developmental disabilities. The number of prenatal examinations aimed at detecting incurable genetic diseases has increased. Pregnant women are urged to undergo these tests. Those who, despite diagnosing a developmental defect, decide to give birth to a baby are ill-treated by doctors.

There is a conviction within liberal circles that suffering is something absolutely wrong, that needs to be eliminated. It is therefore believed that killing a sick baby before birth is a kind of mercy, the baby and parents can avoid suffering. No attention is paid to the baby's suffering at the time of abortion, to the later mother's post-abortion syndrome. Abortion does not make a woman stop being a mother. She can choose whether she wants to be the mother of a living or a dead child. Abortion and euthanasia inhibit the progress of medicine. Why to treat when you can kill.

Professor Aleksander Stepkowski, a head of the Institute of Legal Culture Ordo Iuris will discuss here the fate of subsequent draft laws on abortion in Poland. The signing of new citizenship legislative initiative "Stop Abortion" has begun. It assumes the ban on eugenic

abortion. If the relevant law is passed by the Polish Parliament, there will be only less of one hundred abortions per year in Poland, due to the situation when the pregnancy poses a threat to the health or life of the mother or when the pregnancy is resulting from a crime.

What is the situation in Poland for these doctors and other health care workers who want to defend their consciences and refuse to accept participation in procedures being contrary to their system of values?

It is regrettable to say that among the majority of physicians predominates the contraceptive - abortion mentality. Most of my colleagues prescribe contraceptives, refer women to prenatal screening even if a woman informs that in the event of an abnormal result she will ask for an eugenic abortion. Only a few engage in illegal abortion. Gynecologists working in hospitals are pressed to perform legal abortions. Theoretically, they can refer to the conscience clause but most of them do not do that fearing for their medical careers. Thus, they adopt undue role of a judge and then executioner against their vocation and professional mission. It is absurd and unjust that doctors whose mission and vocation is to protect life and health are appointed to these roles. Do firemen set fire in the forest or rescuers sink those who take a bath in the sea ?

There are few hospitals which respect human life from conception to natural death and protect the conscience of medical staff, and where medical care is intended to be the service of life, hope and love, where the staff takes into account not only medical but also psychological, cultural and spiritual needs of patients and their families. The Hospital of the Holy Family in Warsaw was like that, I ran it for ten years. I was fired in July 2014 for refusing to abort a sick baby.

In the world, there is a tendency to treat doctors as a professional group, which can do all medical procedures according to the wishes of the patient or rather the client. It is believed that doctors can be hired for every procedure.

Doctor may be ordered to produce baby, select babies before birth under customer specified requirements, order abortion, euthanasia, hormonal contraception. The attention of the doctor, his or hers own system of values, conscience and dignity is not taken into consideration.

The doctor is not expected to be a decent man, a good Samaritan, a trustee, a teacher, a companion of sick people, a person building a relationship, a servant, trustworthy, willing to sacrifice his time for his patients, genuinely interested in a sick man , helping with love for

the helpless, the needy, the lonely and the suffering. The doctor is expected to be available, transparent, colorless and obedient.

Medicine needs conscience . The conscience of the doctor is his spine, without which he cannot properly fulfill his vocation. It's the backbone that holds the right attitude, the support, the axis of the medical mind. This is not a tie, making it difficult to function. The physician should always be the advocate of the mother and her baby, to carry out her needs and expectations. There are physicians who do not agree to be assigned to such special tasks, do not agree with the unfair and senseless assignment of the role of killers. They do not share the views of some of their colleagues, convinced of the human right to kill. They do not share the belief that after death there is emptiness, that death is total and definitive, and therefore, life can be freely used. There are doctors for whom the salvation of the patients and their own soul is not abstract, but a command of every day of life and work.

Recently, attacks by liberal and leftist groups have intensified on doctors who consider abortion a prenatal murder. They are supported by Western and some native ethics. Doctors and midwives wishing to take advantage of their lawful conscience are dismissed. Management of fear is being skillfully implemented.

This way, the doctors have to give up specialization or hide their true values. I receive requests for interventions from physicians who see themselves in a no-go situation: be OK with conscience or give up specialization.

Savulescu and Schuklenk published an article in Bioethics last year stating that doctors have no right to refuse medical care in dying, abortion or contraception. They demand the removal of the right to conscience clause, the selection of candidates for these medical specialties and family medicine, and the acceptance of only those who have no object to abortion. Such requests will probably appear more and more often, and may be termed as secular fundamentalism aimed at the annihilation of religions and systems of values.

In general, the aim is to instill in people the belief that the Christian word means being someone worse, dangerous to others, treble, handicapped that what he professes is not innovative, evolving, embodying backwardness.

Similar opinions are aired about the doctors who protect life since conception. They will not be able to handle it alone. Support is needed. The doctors are too important in defending human life to be left alone. Well, these problems were clear for the Pope John Paul II. On

June 18, 2001, during a meeting in Rome with Catholic doctors at MaterCare International, at the end of his speech he said:

" It is my fervent hope that the local churches will pay attention to the medical professors who strive to unequivocally serve the great miracle of life, that they will support ob-gyns and other health care professionals who, despite pressure on their conscience, recognize the right to Life, help them in uniting and mutual support, exchange of thoughts and experiences. "

If attacks on physicians of conscience, violent and severe penalties such as dismissal still occur, there will be no doctors of conscience in the future who will defend the holiness of every life.

They will choose other safe medical specialties. Nurses, doctors and midwives who wish to faithfully serve life from the moment of conception will not defend themselves against the attacks of liberal and feminist groups. The whole society must support them, the church, the parliament, the government. We cannot capitulate in advance, hang white flag, cannot start with a compromise.

We have to honestly speak out the whole truth, even if it is politically incorrect. Conformity implies some immaturity. You must bravely fight injustice and violence. Revive Christianity which starts moving towards opportunism. Put pressure on politicians..

Poland is an island that can give rise to moral renewal of Europe. Sometimes foreigners see it better than we do ourselves. It can become a land where it is still possible to pray in public, to bear the signs of belonging to God. Cardinal Ratzinger once said that we do not need the pragmatism of mean-spirited people. The task for us is to rebuild Europe, which knows its Christian roots and its values including the freedom of the spirit. Poland survived and regained independence 90 years ago thanks to the power of its language, its culture, its faith.

There are still consequences of what happened in my life more than three years ago. What problems did I have to face? Please allow me for the couple of minutes for personal remarks.

In 2002 I was dismissed from the position of national consultant in obstetrics and gynecology, dismissed from the position of the head of obstetrics and gynecology clinic at the Institute of Mother and Child for publicly advocating for the protection of the unborn.

In 2014, the media attacked me in connection with the signing of the Declaration of Faith, and I received warnings from my supervisors.

In April 2014, a patient asked me to have an abortion in the Holy Family Hospital because of serious developmental defects of a baby and I refused to do so. After that a complaint was filed to the President of the City of Warsaw by parents of the ill baby.

A number of investigations began in the hospital: the Public Prosecutor's Office, the Patient Rights Ombudsman, the Professional Liability Ombudsman of the Supreme Chamber of Medicine, the Ministry of Health, the National Health Fund.

In July 2014, I was unexpectedly fired from the hospital which I have been running for 10 years.

Many people have solidarized with me, there were 200,000 supporters from home and abroad. I was invited to meetings, conferences. In the last 3 years there were 160 of them, both in Poland and abroad. I could not find a job in the city where I live. No one wanted to expose the anger of city authorities. There was ostracism ,also physical aggression.

What is happening now?

I was definitely removed from the clinical departments of obstetrics and gynecology, from delivery room where I have been working for 30 years.

Now I work at Jan Kochanowski University in Kielce, I help the Caritas Diocese of Przemysl in the south - eastern Poland to organize ob-gyn care conducted in the Catholic spirit.

There are still attacks on me, very unfriendly broadcasts in the media. There are also attempts to discredit me as a doctor. False patients on the Internet cite words I never said, they collected 18 thousand signatures under the petition of the feminist web portal to the Supreme Chamber of Physicians to remove my right to practice. In response, the Center for the Advancement of Initiatives for Life and the Family took the initiative to defend the conscience of doctors. 65,000 signatures will be handed over to the Chief of the Supreme Medical Chamber in September

It has been over three years now since my case was considered by professional bodies of physicians. The consecutive decisions of the Spokesman of the Professional Liability three times was rejected by the Supreme Medical Court (at the request of the parents of the child whose abortion I refused to perform). The Medical Court of the Supreme Chamber of Physicians not being able to receive unfavorable for me decision of the Spokesman of the Professional Liability of the Supreme Chamber of Physicians unexpectedly moved my case to the District Chamber of Physicians that is to the lower level of the jurisdiction which is

situated in another city in Poland where I neither live or work. They want to punish me, perhaps on the occasion of the fiftieth anniversary of my graduation.

How do I assess this matter from a time perspective? What helps me to cope with these difficult circumstances?

The decision to refuse abortion was obvious. I offered the mother further care during pregnancy and in the perinatal hospice. No abortion was performed at the Holy Family Hospital before. I wanted to protect younger doctors. The hospital had a very good reputation, I was praised and rewarded for its management. Then, when violent attacks began I decided to defend my point of view, defend the freedom of conscience of doctors, the right to life of unborn children. I had a desire to recognize the call of God. I opposed the established law, but the law incorrectly constructed, which should not be implemented. This was an act of civil disobedience, resulting from the opposition of conscience, with the affirmation of objectively existing order. I defended young doctors from sanctions, child from death, mother from remorse and my own conscience.

I received tremendous support, among others, from Bishop Henry Hoser, a participant in the previous conference of MaterCare International, Professor Michał Troszyński, prof. Robert Walley. I still receive many letters of support, good words from strangers on the street.

There are also attacks, curses on the streets, inscriptions on the walls. Chazan's case (casus) is sometimes regarded as the litmus paper of today's democracy: how far have we had civil society, how secure is freedom of conscience? There are scientific articles, doctoral dissertations in this issue.

Holy Father Francis wrote in his bull "Misericordiae vultus" that mercy is the path that connects God with a man because it opens the heart to the hope of being loved forever, despite the limitations of our sin. Those who have experienced God's mercy themselves can tell a lot about it.

In medicine, in order to know the full side effects of a drug you need to take it, to find out if a hospital is really good, you have to be there as a patient. Similarly, in order to know the depth and power of Divine Mercy, it is necessary to experience it.

If we remember how much we have received from God, we will more easily give the mercy to our neighbor, but we will also be protected from pride, boasting of doing good.

During a meeting in one of the churches in Poland I noticed with a great timidity on the chancel wall an inscription from the books of Bogdan Jański, a 19th century founder of the Order of the Resurrection: "If I return to the path of truth, it is through the infinite mercy of God and not my merit." My first name is Bogdan also.

I hope some of my colleagues and will wake up one day and return to the path of truth, will feel the need to wash in this "morning dew of mercy" and they will go another better way to God's glory and will protect, according to their vocation and conscience, not only the health of mothers and children but also the sanctity of their lives.