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Dear professor Chazan! My Dear Polish friends! Thank you for your invitation! I love your beautiful country and your kind people. My first impression was in Lublin a year ago, where I learnt about fertility education and medical management. At the University of John Paul, the Second, I met hundreds of doctors and health service practitioners who are motivated, and well educated. I was glad when the days began with holy mass in the church. But it was so cold for us, it was minus 19 degrees and true winter days in March. We had just left our sunny Budapest with a cool 8 Celsius. I'm happy to meet you all again, this time for a summer event, which gives us new impressions of our daily work in human healthcare.

2

Professor Chazan inspired me, to speak about the Hungarian health establishment, where we are living through big changes. I want to give you a brief historical overview, to turn our face toward the past and the facts: what burdens did our common past, socialism leave us? Respect for life was not an explicit goal, every decision was made based on ideological considerations. The communists did not respect the three-hundred-year-old Christian mission in health services. Caring and healing institutes, hospitals managed by the church were nationalized. 8000 committed and experienced health care professionals were fired, the orders of nuns were dissolved. In the period of the dictatorship of the socialists, hospitals in Hungary were managed by the state. Some care institutions were given back, because the state was unable to care for the homeless, very old people, those who couldn't care for themselves, anymore. In the pictures, you can see in the 1920's the Brothers of St. John of God Hospital's yard, with patients and some of the brothers. In the right side, you can see a drawing of a nun who was a survivor of the 1950's military persecutions.

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The ethics of our service, for the people's health, predicts the effectiveness of our treatment. It is a daily question for us, to use modern knowledge, and technology in our practice with the ethos of being "pro-life". We are living in a secularized world. We have no explicit signs and no items of evidence without God on how to progress in the right way. Hippocrates gave us an Oath 2400 years ago. The sentences of the early Master of Physicians calls our attention to some of these hard questions. For example; artificial abortion, or to help a suicide death, today called euthanasia. In a dozen states, and in Hungary medical doctors start their vocation with the Oath of Hippocrates. If any doctor sins against this oath, the power of law will forbid him from practicing his medical work. But other laws contradict the law of life. The law obliges doctors as experts to carry out abortion. And then by the time they are middle-aged they are burned out. The vocation of all Gynaecologists is to protect life. We would like to help a baby come into the world safely and happily, we would like to assist the new life from conception in the womb.

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Abortion prohibition was introduced after World War Two to recover the population lost in the World war. Somebody committing an illegal abortion spent hard years in prison or sentenced to death. Then in 1956, a law was passed that legalized abortion and we have lost 7 million fetuses over 60 years. Even the accumulated military and war losses of the last 500 years of the history of Hungary cannot be compared to this figure! 7 million children were never born, they never needed diapers, never went to kindergarten, never started school and will never in our country. In Hungary, 16 scientists were born and studied and later got Nobel prizes. Yes, we know any one of the other nations who have 80 or 160 million inhabitants has 50 or more scientists who got Nobel prizes. But our Hungarian nation has 10 million inhabitants, God blessed our nation with these 16 great men! We don't know how many babies died in the womb, who later would have become candidates for a Nobel prize? How many talented people would have been later mothers or fathers, plumbers, teachers, doctors, carpenters, pilots, artists etcetera have died in the wombs? They had not chance to live their wonderful life! And we can see we do not have enough mothers to give life to the next generations. The young women are starting her fertile part of lives close to 30 years old. But in the next ten fertile years, they can't give birth to five or more children, three or fewer only.

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At the change of regime, there was no sufficient power for a radical change. At the ending of the socialistic era, the country was demoralized, the economy was in ruins, people have lost their workplaces, faith, hope, and trust in the future. The country managed to create and ratify the new Constitution only 20 years later. Abortion had to be re-regulated, too, but pro-life movements could not win, and only superficial changes were made but the foetus's right to life was not guaranteed. The fetus has legal capacity and can inherit her parent's wealth after his or her birth, but his or her life is governed over by her mother. In 1989, the act on freedom of conscience was born, which enabled people to refuse to perform any work at their workplace that would go against their conscience. In health care, it is officially allowed to exercise one's freedom of conscience, but those employees who do not exercise this right of theirs are preferred by employers. When young health care employees choose their first workplace at the start of their career, they are oriented in a direction where this question is not raised. Freedom of conscience is an issue as a midwife, nurse, assistant or sonographer, as they cannot assist in any ways in the killing of a fetus or refuse to cooperate in these areas of work.

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In 1990, when I got my medical degree, my Christian friends suggested to me I become a gynaecologist. Knowing the duty of the abortion order I didn't think it ever would be my way. A dear brother drew my attention to the new law on freedom of conscience. I prepared with persistent prayer for an interview with the gynaecological clinic of the university. In the interview, the senior professor of the clinic, the assistant professor, and some others sat around the table, and I sat down opposite them. At the end of my curriculum vitae, I wrote to the professor, please release me from the abortion obligation under the new law. In the conversation, the professor said, "You would like to get into the clinic with these new changes in these new times and therefore you wrote that you do not want to do an abortion!" I told him: "Ten years ago when I became a believer, I knew I had to do my profession with the priority of supporting life!" He asked: "How can anybody become a believer?"

“When we see that we are sinners and accept the salvation of Jesus Christ for our lives and acknowledge his right to rule over our lives.” -I said. I think Professor can no longer say before the heavenly judgment that he has not heard about Jesus Christ's salvation! The clinic of the university was waiting for a long time to make a decision, but finally, I got back the documents I submitted. I wasn't accepted for the job. Later it turned out that the university communist youth alliance secretary was recruited. This happened after the fall of the socialist dictatorship. Finally, I was admitted to a hospital as a gynaecologist trainee in Budapest. My boss accepted that I didn't want to do an abortion. He had a question: What am I going to do with my colleagues who do the abortion? I don't want to convince anyone that they are wrong. I would like to learn the profession without having to do artificial abortion! God helped me let I am a respected gynaecologist. According to my promise, I have not harassed my colleagues because of abortion, but after 15 years, 4 of my colleagues have not been more abortion. They were told if Dr. Tolnay did not have to do an abortion, I don't want to do more abortions.

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During my career, I was often forced to go alone on unknown roads. As I look back on 30 years of professional experience, God has always helped me in my professional preparation, giving me excellent colleagues. I could learn the classical birth delivery, to have good communication with patients, surgical knowledge. However, there were times when I got a task where I couldn't expect my colleague's help because we saw things differently from a moral point of view. In these situations, I could always count on God's wisdom and care. I would mention some of the cases in which God saved some lives while I was assisting Him. A young mother asked me to take care of her pregnancy. Her previous doctor would not take care of her pregnancy because he found an abnormality in the fetus during an ultrasound examination. The doctor did not see the meaning of maintaining the pregnancy. An ultrasound test suggested a spinal malformation. The chief obstetrician doctor wrote us that responsibility is mine and the mother's. It was a difficult first birth for the mother. After the baby was born, we saw that we could not do anything for her life medically. The chest and abdomen were open, which could not be closed by surgical techniques. 15 minutes later, the baby girl died on his mother's lap in the presence of his father. Yet we all lived, a child was born as a little human being and died among her loving family. Later this mother had three healthy children born with my help. She once spoke in a Christian community about being grateful to God for not having to decide on the child's life at the time of her first pregnancy and not being burdened later by this difficult moral issue.

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From a legal point of view, it's controversial if the doctor wants to influence the patient's decision. The court sentenced several doctors to punishment and severe fines when the physician forced his patient to change her decision. A pretty young Gypsy woman came into my office. During the ultrasound examination, we could see the movement of a healthy 10-week-old baby on the screen. She said: Doctor: “I don't want to keep this kid!” While writing the administration, my eyes fell on a pocket-watch size, wonderful golden pendant hanging on the young woman chest, showing an image of the Blessed Virgin Mary. I asked her: “What will the Virgin Mary say about this thing?” She left my office in a stormy mood. Two weeks later she came back to my office and said: “Doctor, I couldn't sleep at night, and I'm nervous because what you told me at our last meeting. I will not abort my child!” A very nice little girl was born, and she later mentioned this event gratefully.

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There are only a few of us who as Hungarian Christian doctors do our profession as gynaecologists. We cannot speak of strong interest representation. I am grateful to God that several leaders and well-known medical colleagues in the Hungarian Christian Medical Fellowship felt it was important to support the plans of a hospital where an abortion-free obstetric and gynaecological department works. For many years, we could only struggle for this purpose in our prayers. After several unsuccessful attempts, our Prime Minister Victor Orban initiated the rehabilitation of church-maintained hospitals. Building reconstruction, instrumentation and tool development, as well as the creation of an obstetric and gynaecological department where no artificial abortion is performed. We have benefited from this. In the new obstetrics and gynaecology institute, we strive to protect life. We want to work with the new methods of science in the basic of Christian ethical standards. One of our goals the Na-pro method is to be introduced in Hungary and the treatment of endocrine diseases of infertility based on the recommendations of FEMM.

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The operation of our Christian maternity centre involves the examination of the male and female side of infertility, conservative minimal invasion and microsurgical procedures, endocrinological, immunological problems, which caused infertility. The psychological care and protection of couples, who are suffering from infertility. We take responsibility for the younger generation, even before their reproductive period. We give them moral, practical and experiential practice and prepare them for marriage and childbirth. We take care of pregnant mothers, who have bad health conditions or the fetus has malformation. Also, we care for the ageing generation of ladies by prevention and curing the dangers of health during the menopausal period.

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Welcome in Budapest! You can see the wonderful panorama of the Buda side of the town. Our hospital was built at the foot of the beautiful Margit bridge of the river Danube. In addition to renovating the 100-year-old central building, you can see the new 180-bed wing, almost in its near finished state. This makes our work very difficult now, but after their completion, we will start our surgical activity and hospital care. This building will have internal medicine and surgical departments. In the courtyard of the central building they are already working on the base of the new diagnostic, operative, emergency and intensive therapy building. We hope it will be ready by the end of 2021. We plan to create a maternity department later. The film recording was made by the general constructor.