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## Interview: President-elect Vinicio Cerezo

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# Guatemalan leader supports Peru on debt solution



*EIR's Ibero-American Affairs Editor Dennis Small obtained the following exclusive interview with the President-elect of Guatemala, Vinicio Cerezo, by telephone, Dec. 26, 1985.*

**EIR:** What is your opinion of that international institution which is so controversial that its initials, IMF, are known in Brazil as "Fome, Miséria e Inflação," or Inflation, Misery and Famine? What do you think of the IMF?

**Cerezo:** Well, the truth is that we believe that the international financial institutions must in some way do their duty in two respects. First, controlling their own funds, of course; and second, trying to make available funds for the developing countries so that they can satisfy their basic needs. I think that, in recent months, the International Monetary Fund has perhaps tightened some countries' belts a bit too much. But our perception as Guatemalans, based on the realities we are living, is that that institution has a door open to negotiations. Thus, we think we could have a discussion with them that would have positive results for our country.

**EIR:** What do you think of the possibilities for continental unity on the debt theme, and what could be expected on that in 1986?

**Cerezo:** The debt problem in the developing countries is indubitably a problem which also has political and not merely financial characteristics. For that reason, we have declared that, while we are going to begin negotiating our debt from a bilateral point of view with the financial institutions, we would be willing to support a position taken jointly by all the Latin American countries. But at this moment, that does not seem to be something which could be reached in the short term, although we would be willing to support it. During the year 1986, there should be intensive work toward adopting a joint position on this point. That, then, is our position: We are going to work on it bilaterally, but we will be willing to make a multilateral agreement if we Latin American countries advance in this respect.

**EIR:** And the presidential summit proposed by Peruvian President Alan García?

**Cerezo:** That presidential summit, which could take place during the year and could be a very important step forward in the search for this general agreement, would have as its basic goal to show that we cannot condemn ourselves to not

developing our countries and to not solving basic social and economic problems by virtue of the fact of paying a debt which should naturally be defrayed by all countries involved in the matter. We would be willing to go to that presidential summit. We have spoken of the possibility that a preparatory meeting for that meeting take place in Guatemala. During the year, we'll be willing to do whatever we can to help it take place.

**EIR:** Several international political leaders have proposed various solutions to the debt problem. In the United States, ex-Secretary of State Henry Kissinger has proposed his debt plan. Fidel Castro has done the same, and so has Peruvian President Alan García. In Ibero-America, the slogan "Neither Kissinger, Nor Castro; Viva Alan García!" has become well known. What do you think of that, and what would the "Cerezo Plan" for the debt be?

**Cerezo:** The truth is that the plan proposed by Kissinger—I think you are referring to the Baker Plan—only benefits certain specific countries and does not benefit all of us who have a debt problem; even though it may seem small in relative terms, the truth is that for every country it compromises their development process. On the other extreme, the act of not paying, proposed by Fidel Castro, also complicates things and brings them to an extreme of polarization which is not necessarily the most convenient. I think that the search for a rational payment scheme, proposed by Alan García, could be a good starting point for seeking the best path.

**EIR:** There may be parallels between this idea of "Neither Kissinger, Nor Castro; Viva Alan García!" and the ideas recently propounded by top Vatican representatives in Rome. I am specifically referring to a speech made by Cardinal Ratzinger, a very well-known, very powerful, and very influential Cardinal of the Roman Curia, who criticized both the economic ideas of Adam Smith, that is, of the free market, and those of Marxism. He said that both a possibility of morality inside the economy, and make the economy into an immoral "science." What do you think of those concepts of Cardinal Ratzinger?

**Cerezo:** Well, this is a position which we definitely share, because we think that concepts like solidarity should always be included in economic relations. This moral and social concept of solidarity is responsible for the proposition that

social development of the peoples must not be sacrificed because of a financial problem. We are very close to that idea, to that proposition.

**EIR:** In the recent bishops' synod in Rome, attended by Cardinal Ratzinger and Pope John Paul II, the Theology of Liberation line inside the Catholic Church was criticized. What do you think of Theology of Liberation and the situation of the Church in Latin America?

**Cerezo:** Well, we believe that Theology of Liberation arose as a proposal derived from a profound concern in the Church, as in many institutions, for the social problems of the modern world. But, the wisdom and long experience of the Church in dealing with problems of this nature led to a return to a conception nearer to Catholic orthodoxy—although I must say that in this renovation, Liberation Theology brought some revisions to Catholic orthodoxy which seem to me to have been accepted, which gave first priority to the search for solutions to the problems of the poor. I believe the option for the poor has been the nearest thing to modern political thinking of the democratic era of the Church, with which we are completely in agreement.

But, as always, the dynamic of history shows that some more radical proposals bring the search for solutions nearer to its goal.

**EIR:** In the context of the synod of bishops, Pope John Paul II met with a group of distinguished Latin American former presidents and spoke there, among other things, of the need for continental unity not only on the debt problem, but also to fight the tremendous problem of international narcotics traffic. What is your opinion on that problem and Guatemala's role in this?

**Cerezo:** On this question, I must tell you that we are deeply concerned and completely in agreement as to the need for international agreements to deal with the drug trafficking problem. Our position is that we totally reject any possibility of our country or any other Latin American country being converted into a center of distribution or cooperation with drug runners, because we feel that would result in huge amounts of corruption at all administrative levels and the involvement of national leaders in that kind of activity.

Therefore, we are very willing to make agreements to control it and to reduce the possibility that our country or neighboring countries become starting points or waystations for drug shipments to other countries.

**EIR:** One last question. The Guatemalan army recently won some very important victories against drug running and narco-terrorism in the Petén region. Will these actions continue during your government?

**Cerezo:** Of course they will. We know of those actions performed by the Army. And our government will take the same position on cooperation with international authorities to control narcotics traffic.

## Vatican under attack from Russian Church

by Luba George and Mark Burdman

At the end of 1985, the Russian Orthodox Church began to circulate a broadside against the Vatican and those forces in the West who are seeking to launch a new Golden Renaissance, based on the Augustinian conception of the Trinity. In the *Journal of the Moscow Patriarchate's* edition No. 9, the Orthodox ideologues hailed those West German theologians who are demanding a "reconciliation" of the Eastern and Western churches, through eradicating the concept of the *Filioque*—the Roman Catholic Church's insistence that the Holy Spirit proceeds both from God the Father and from God the Son. This concept is the very foundation of Western civilization, for it signifies the creative potential of every individual; it is antithetical to the collectivist soul of Russia—whether of the Marxist or Orthodox variety.

This "theological" issue is the battleground upon which the future of Western civilization will be decided. Just as Soviet political leaders are stressing that 1986 is the "year of decision" in the political-military sense, so the Russian Orthodox Church (ROC) leaders, evidently, see 1986 as the "year of decision" for destroying 2,500 years of Western civilization.

The *Journal* particularly welcomed these German theologians' attacks on Pope John Paul II, denouncing the "authoritarianism and centralization of the Church, which find their utmost expression in the Papacy."

### The factional battle

The *Journal's* attack is intended to counter the increasing power of a Western faction which has rejected the World Council of Churches' scheme for eliminating the *Filioque* and folding the Roman Catholic Church into the ready arms of Mother Russia. This faction surfaced most prominently, first, at the Nov. 1-3 conference of the Schiller Institute in Rome, on the theme, "St. Augustine: Founding Father of African and European Civilization." Participants, including leading Catholic spokesmen, specifically put forward the idea that a new and just world order would depend on reaffirmation of the beliefs of St. Augustine, the Golden Renaissance, and the *Filioque*, and on the expression of these conceptions in great music and art.