

ideas are only explicitly represented by the Christian Democratic People's Party. The present opposition instead favors a free capitalist market economy based on such liberal ideology, which Pope Paul VI in his writing *Octogesima Adveniens* also sharply criticized. It seems that these people aim for an unlimited liberal capitalism, which dates back to the initial phases of capitalism.

There is a third force in my country represented by the former communists, or, better said, the former *nomenklatura*, which still has a lot of key positions in the economy. And this, despite the fact that in the elections the communists could not send any deputy into parliament, and its successor party only got 11% of the vote. We must stress that the former communists in respect to the economic order get very close to the liberal [free market] ideas and thus they form some type of united front against the coalition government. The deeper reason for this commonality is based on their common image of man. That is, the absolutizing of man. In such circumstances, the coalition wants to build a just, that is, a social economic order.

Finally, our chance depends upon resisting certain foreign influences, and those inside the country, who propose a liberal capitalist economy.

Interview: Dr. Janos Goyak

Why should we pay the communist debt?

Dr. Goyak, a professor of social ethics in Hungary, was interviewed by Ronald Kokinda in Leesburg, Virginia on Sept. 11.

EIR: What is your background?

Goyak: I am a priest, a Catholic priest. I studied at the Lateran University in Rome, and I have been teaching the doctrine of Social Ethics of the Catholic Church in the high schools for several years.

Under the communist system, the Catholic Church was not allowed to have a university; we were only allowed to have a school up to the level of academy or high school. But now we have been able to rebuild a university.

EIR: What is the name of the university where you teach?

Goyak: The Academy of the Science of Faith of Budapest. Also, I am a journalist. Some 10-12 years ago I was a copyeditor for the Catholic News Agency of Hungary. It is an agency that is 90 years old, founded before the First World War.

EIR: Are you a member of a political party?

Goyak: I am working with the Christian Democratic People's Party, but since I am a priest, I am not a member of that party; a priest is not allowed to be a member of a particular political party, but I work with them.

EIR: How did you come in contact with the Schiller Institute?

Goyak: Through very good friends of mine who are members of the Association of Former Political Prisoners—my father was one of them. And in Hungary I and others founded an observer group for human rights. I am one of the founders of that human rights observer organization, which is not limited to the political prisoners organization.

EIR: What brought you to the United States?

Goyak: I have found in my profession of teaching Christian social doctrine that many of the ideas in this Christian social doctrine, as I teach it, are the ideas that are in the mind of Lyndon LaRouche.

At present, not only among leaders but also among the general public, it is known that there are two possibilities, two choices, two ways that Hungary can proceed at this time. There are two groups pushing Hungary in two different ways. One, which is for a capitalist free market economy. The other group advocates for Hungary a social, humanist, Christian ideal in economics. We would say that what is needed, is that the decisive influence be of the European Christian tradition. The decisive influence would be better from this direction, rather than from the free market group. This is sufficiently clear to enough people in Hungary, including within the ruling government coalition.

Therefore, I am here because there is an equivalence, or the ideas are very nearly the same, between the Schiller Institute and those in Hungary who stand with the ideals of European Christian civilization.

EIR: Is this your first visit to the United States?

Goyak: I was first here five years ago, in Boston and Chicago, with a delegation of Christian journalists.

EIR: Are there any particular impressions you have of the United States, seeing it both five years ago and today?

Goyak: We had meetings with Bishop Weakland of Milwaukee, and he had given us an explanation and vision of the situation in America, and the trends. He said that America has a "superman" mentality.

A particular problem we have in Hungary is the many small Protestant religious sects which have come from America to proselytize, backed by much money. This is not good.

EIR: Are these groups backing the free market or the Christian approach on economics?

Goyak: These religious sects are coming into Hungary intending to break up the old religious traditions of Europe of both the Protestant and Catholic churches. And this is a dangerous movement.

EIR: How do you perceive the danger?

Goyak: The problem is that these are sects which have an individualistic view of man. The image of man which is traditional in Europe, including Catholic and Protestant churches in Europe, is being undermined by sects which have an individualistic image of man.

Individuality and personality are totally different. Individuality means I do not have a natural relationship with others. All the churches in Hungary believe that the person has a natural relationship with others, with God, as man and wife. Each man has this natural relationship with all mankind. This is a different image of man than these sects I am referring to, which are pushing a liberal idea that every individual is simply an isolated individual.

EIR: In your speech to the conference, you said that the papal encyclicals say that the debt of a nation should be paid unless the people are being driven into famine, despair, and intolerable sacrifices. Is the International Monetary Fund driving Hungary into famine, despair, and intolerable sacrifices?

Goyak: This is a difficult question to answer. Yesterday, I spoke with Hungarians here in Washington, and they observed that the greatest mistake of the new government in Hungary has been to assume the debts of the previous government. Generally, everybody in Hungary is now asking: Why should we have to pay the debts that were incurred by the communists? And we really don't know where all this money we are paying out is going; we don't know where this money is going to be invested.

Hungary has \$21 billion in debts, and half of that was incurred at the very end of the communist regime when they knew that they were going to be out.

EIR: And the IMF knew that the economy was failing?

Goyak: The IMF knew that the communists were going out of power, too.

EIR: LaRouche warned that the IMF policy was to deliberately destroy Hungary and the other states that were emerging from under communism. Is that clear to you and others in Hungary?

Goyak: That is not totally clear. Our country stands in tremendous economic difficulties, because in the past the centrally directed planned economy under the communists did not function. We have to totally restructure our economy, because over 90% had been in the hands of the communists. So, we have to come up with some capital from somewhere; we don't have any capital, all we have is debt, and that is the

big problem. People really aren't thinking beyond the very difficult situation presented by these plain facts. People know we have to come up with capital, and they're not thinking, from whom that money is going to come and with what conditions attached.

EIR: Are they aware that the IMF has never allowed a net outflow of capital to a country?

Goyak: As they have lived a very simple and materially deprived existence under communism, people still think to this day that in the West things look better, that what is western is good. They don't make a differentiation between the IMF or anybody else; it is just assumed that to be western is better.

EIR: What is your opinion of the Productive Triangle proposal that's been advanced by Lyndon LaRouche? How do you think this could affect Hungary?

Goyak: It's my opinion and the opinion of others, that the former communist countries of eastern Europe have to more tightly cooperate, especially in economic areas. Although it is just a beginning, we are in the process of developing closer economic cooperation with Ukraine, with which we have a very long border. What I take out of this program as most important, is that we must have better understanding and closer economic relations between eastern Europe and central Europe, with help from western Europe.

So what exactly does this mean? Germany and France are areas that are very highly developed, but they are capitalistically developed. Therefore, I have a little anxiety about what contents of this plan would end up being realized. We may want to go one way, and western Europe may want to go another, so exactly what content will we be getting from these western European countries?

EIR: Even though the plan emphasizes the infrastructure development?

Goyak: This is in agreement with the political parties in Hungary, for example, the Christian Democrats, who underline the necessity of infrastructure development.

EIR: You mentioned that you have increasing contacts with Ukraine. Is this on a government level?

Goyak: It is on the party level. Different people have undertaken these contacts, not just individuals, but business contacts in trade and industry. Also, don't forget that there is a small Hungarian minority living in Ukraine.

I also want to say on this plan of LaRouche that it is clear that all of Europe must be seen as a unity. So, from that broader standpoint, of course, LaRouche's plan is excellent.

EIR: Are you for or opposed to the Maastricht Treaty for European Union?

Goyak: We have little reliable information about it. Clearly,

the future of Europe must be a unified Europe, *provided* there is also room to maintain legitimate differences—traditions, interests—between states. But this all should be in the context of unity.

EIR: I'd like to come back to the religious sects that are coming from the United States into Hungary, because a plan for development requires a sense of moral purpose greater than the individual. If everyone is in their own little world, then this undermines the chance for economic recovery.

Goyak: A nation is a natural community. The individual verifies his individual identity through the cultural unity of the nation. The nation, and the relationship of the individual to the nation, enriches mankind. In general, Europe has benefited up until now from the differences in cultures and the contributions of each nation.

EIR: How much influence does the Catholic Church have in Hungary?

Goyak: It is a misfortune that for 40 years the Catholic Church was suppressed in Hungary by the communists. Many people were strengthened in their religion by the oppression, but many others turned away from a religious life, especially the youth, because the church was not able to teach religious education. So, some 80% of the youth have no religion, and one could say that we have an entire generation without religion. In our society, the church only has a measure of influence; its influence is bounded. But now, nevertheless, its influence is growing. Even among the middle-aged people who grew up under communism, the church's influence is beginning to grow.

EIR: I got the impression from your speech at the conference that it is only the Christian Democratic People's Party which has the firm outlook of creating a nation based on the western Christian outlook, the papal encyclicals, and Christian economics. Is my impression correct?

Goyak: I could say yes, that this party has a direct relation to the teachings of the pope and the encyclicals. But there are two other parties in the coalition, the Peasant's Party and the Christian Forum, and they are recipients of the moral heritage of Christian Europe and moral Christian values. President Antal has stated this.

EIR: Has LaRouche's *Science of Christian Economy* been useful? If so, how?

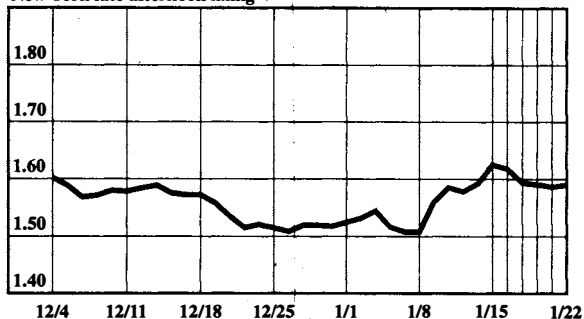
Goyak: I can only think of this from my standpoint as a teacher of Christian ethics. The Christian view of man which Lyndon LaRouche, and also Helga LaRouche have, is decisive for our future.

The question is whether the leaders of the nation and the leaders of industry, in developing economic policy, clearly see that this moral question of a Christian image of man, is the decisive question for our future.

Currency Rates

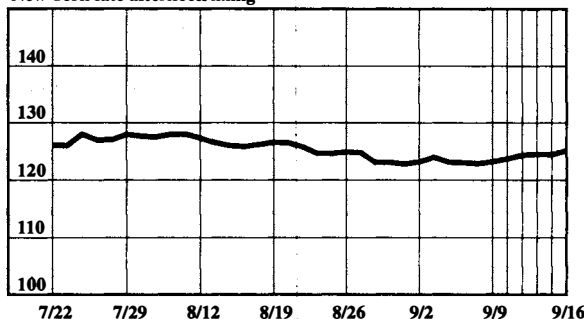
The dollar in deutschemarks

New York late afternoon fixing



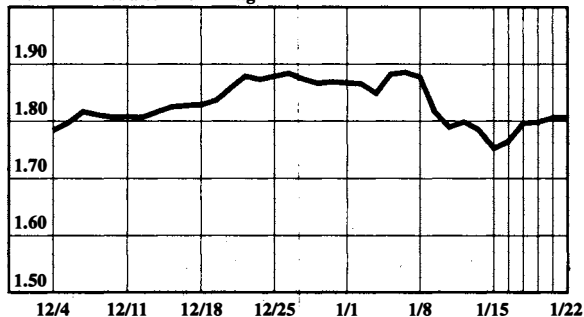
The dollar in yen

New York late afternoon fixing



The British pound in dollars

New York late afternoon fixing



The dollar in Swiss francs

New York late afternoon fixing

