

This is why I think that not everybody is aware that it is a necessity to go back to national economic policies, which were applied in Poland for a certain time between the two world wars, and which now Mr. LaRouche proposes. But I do not think that we will have to wait for long to see a change that would make it possible. The necessity to invest in infrastructure is becoming more and more evident. One can import food from other countries, but not the whole road, not infrastructure! This has to be created by each country individually. This fact will trigger the change in the understanding of the economic reality.

**EIR:** The political movement working with Mr. LaRouche is trying to change the approach to economic policies inside the United States, which has been hit very hard by the global financial collapse. To induce such a change, we have started an international campaign to seek support for an Appeal to President Clinton, calling on the American President to appoint LaRouche as an economic adviser to his administration. What do you think about the idea that the Clinton administration should implement LaRouche's economic program, or that President Clinton should appoint LaRouche as his adviser?

**Fraczek:** Here in Poland, we watch the situation in the United States from a certain distance. I think people here are following events mainly in two countries, the United States and Germany. All the decisions made by President Clinton, also in the field of economy—including to what extent he would, for example, accept LaRouche's program—are echoed in many countries of the world, including in Poland. We are also following German politics, and we can see a certain change in the attitude of the new Chancellor. While [Helmut] Kohl used to express his concern about everybody during his foreign trips—he would console everybody, etc.—now [Gerhard] Schröder says, that he lacks an imagination such that would allow him to forecast when Poland will join the European Union. This is a sign that everybody should start thinking realistically, and with a visionary approach. We have to end all this talk that everything will fall into place somehow, and this Invisible Hand of the market will fix everything. Every nation has to evaluate its real situation.

What will happen in the United States? It is difficult to judge from our perspective. If the solutions go in the positive direction, and LaRouche's program is accepted by President Clinton, or at least some elements of his program, this will definitely have an effect on our country, on the way people evaluate things. Because today, all the globalists point to the United States as a country where great economic success was possible thanks to the free market—free and unbridled market. This is how it is seen—although this knowledge may come from nothing other than movies, about a brave cowboy or a farmer who fights Indians on the prairies, and the government is only creating obstacles for him.

## Pope issues appeal on World Day of Peace

*The following are excerpts from the "Message of His Holiness Pope John Paul II for the Celebration of the World Day of Peace," Jan. 1, 1999. Footnotes have been omitted. The full text was released by the Vatican Information Service.*

### **1. Respect for human rights: the secret of true peace**

In my first Encyclical, *Redemptor Hominis*, addressed almost twenty years ago to all men and women of good will, I stressed the importance of respect for human rights. Peace flourishes when these rights are fully respected, but when they are violated what comes is war, which causes other still graver violations.

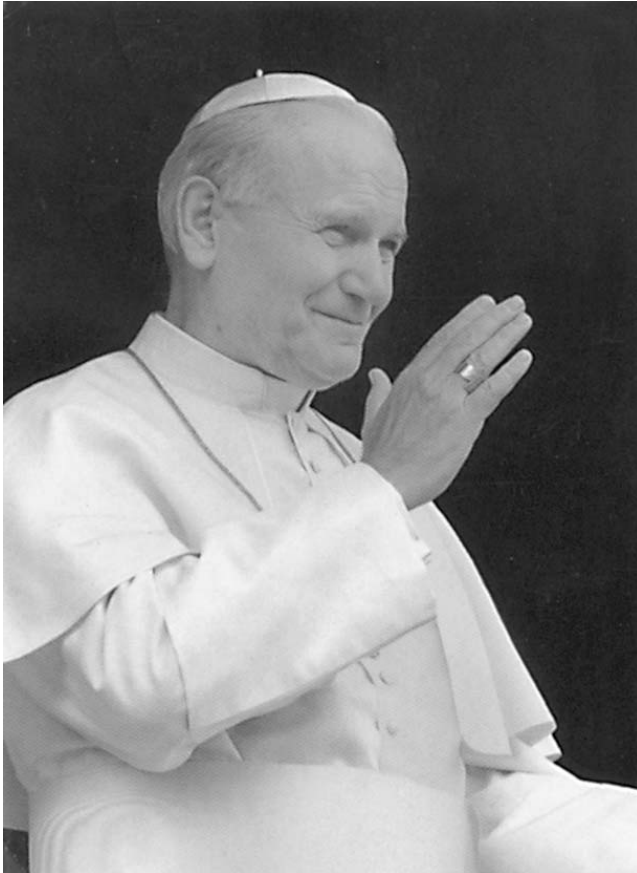
At the beginning of a new year, the last before the Great Jubilee, I would like to dwell once more on this crucially important theme with all of you, the men and women of every part of the world, with you, the political leaders and religious guides of peoples, with you, who love peace and wish to consolidate it in the world.

Looking towards the World Day of Peace, let me state the conviction which I very much want to share with you: When the promotion of the dignity of the person is the guiding principle, and when the search for the common good is the overriding commitment, then solid and lasting foundations for building peace are laid. But when human rights are ignored or scorned, and when the pursuit of individual interests unjustly prevails over the common good, then the seeds of instability, rebellion and violence are inevitably sown.

### **2. Respect for human dignity, the heritage of humanity**

The dignity of the human person is a transcendent value, always recognized as such by those who sincerely search for the truth. Indeed, the whole of human history should be interpreted in the light of this certainty. Every person, created in the image and likeness of God (cf. Gen 1:26-28) and therefore radically oriented towards the Creator, is constantly in relationship with those possessed of the same dignity. To promote the good of the individual is thus to serve the common good, which is that point where rights and duties converge and reinforce one another.

The history of our time has shown in a tragic way the danger which results from forgetting the truth about the human person. Before our eyes we have the results of ideologies such as Marxism, Nazism and Fascism, and also of myths like racial superiority, nationalism and ethnic exclusivism. No



*Pope John Paul II's World Peace Day message for Jan. 1, 1999, calls for debt relief for the poorest nations, and upholds the dignity of all men, against rapacious consumerism and globalization.*

less pernicious, though not always as obvious, are the effects of materialistic consumerism, in which the exaltation of the individual and the selfish satisfaction of personal aspirations become the ultimate goal of life. In this outlook, the negative effects on others are considered completely irrelevant. Instead it must be said again that no affront to human dignity can be ignored, whatever its source, whatever actual form it takes and wherever it occurs.

### **3. The universality and indivisibility of human rights**

Human rights are traditionally grouped into two broad categories, including on the one hand civil and political rights and on the other economic, social and cultural rights. Both categories, although to different degrees, are guaranteed by international agreements. All human rights are in fact closely connected, being the expression of different dimensions of a single subject, the human person. The integral promotion of every category of human rights is the true guarantee of full respect for each individual right. . . .

With these fundamental presuppositions clearly in mind, I would now like to identify certain specific rights which

appear to be particularly exposed to more or less open violation today.

### **4. The right to life**

The first of these is the basic right to life. Human life is sacred and inviolable from conception to its natural end. "Thou shalt not kill" is the divine commandment which states the limit beyond which it is never licit to go. "The deliberate decision to deprive an innocent human being of life is always morally evil."

The right to life is inviolable. This involves a positive choice, a choice for life. The development of a culture of this kind embraces all the circumstances of life and ensures the promotion of human dignity in every situation. A genuine culture of life, just as it guarantees to the unborn the right to come into the world, in the same way protects the newly born, especially girls, from the crime of infanticide. Equally, it assures the handicapped that they can fully develop their capacities, and ensures adequate care for the sick and the elderly. . . .

### **5. Religious freedom, the heart of human rights**

Religion expresses the deepest aspirations of the human person, shapes people's vision of the world and affects their relationships with others: Basically it offers the answer to the question of the true meaning of life, both personal and communal. Religious freedom therefore constitutes the very heart of human rights. Its inviolability is such that individuals must be recognized as having the right even to change their religion, if their conscience so demands. People are obliged to follow their conscience in all circumstances and cannot be forced to act against it. Precisely for this reason, no one can be compelled to accept a particular religion, whatever the circumstances or motives. . . .

### **6. The right to participate**

All citizens have the right to participate in the life of their community: This is a conviction which is generally shared today. But this right means nothing when the democratic process breaks down because of corruption and favouritism, which not only obstruct legitimate sharing in the exercise of power but also prevent people from benefitting equally from community assets and services, to which everyone has a right. Even elections can be manipulated in order to ensure the victory of certain parties or persons. This is an affront to democracy and has serious consequences, because citizens have not only the right but also the responsibility to participate: When they are prevented from exercising this responsibility, they lose hope of playing any effective role and succumb to an attitude of passive indifference. The development of a sound democratic system then becomes practically impossible.

In recent times various measures have been adopted to ensure legitimate elections in States which are struggling to move from a totalitarian form of government to a democratic

## LaRouche: Governments must act to avert catastrophe

*The following statement by Lyndon LaRouche was delivered to a conference of the Slovakian branch of the international Catholic organization *Justitia et Pax* (Justice and Peace), in Bratislava, Slovakia, on Dec. 10, which celebrated the 50th anniversary of the signing of the UN Declaration of Human Rights:*

In the coming weeks the world will experience the disintegration of the international financial and monetary systems in their present form. The fact of the matter is, that a point has now been reached, that the rate of growth of monetary emission, which has been deployed in an effort to temporarily stabilize the collapsing financial markets, is unprecedented in recent times. At the same time, there has been an accelerated collapse, especially in the last six-seven months, in some of the key hard commodities production, employment, and international trade sectors. The collapse of international petroleum prices, which have been a disaster for the countries which heavily depend on them, are an indicator of the general collapse.

Under these conditions, proposals for a so-called new-Keynesian alternative are already totally discredited be-

fore they even begin to be implemented. Either governments will continue the lunatic policy of simple monetary inflation, as seen since early October, and then we will see the monetary system will blow out in a hyperinflationary bubble, or, if the Central Banks avoid this, we will see during the coming weeks a depression much worse than in the 1930s. We have reached the boundary conditions of these two possible trends.

Only sweeping and radical changes in the international financial system can prevent a collapse in the coming weeks and months ahead. We are at the outer limits of follies.

Governments have to abandon these policies now or the world will go into something beyond the imagination of most people in this century. This is not something for the distant future, but for the immediate weeks ahead. In this situation, a great mass of the people in the world will die from effects such as the IMF-conditionalities, which have had a mass-murderous effect, as now everybody clearly sees, on the most vulnerable countries and poorest sections of the world. These policies have to be scrapped.

Under these conditions, a humanitarian response from both a moral and economic standpoint has to be a change toward a just new world economic order. Therefore, *Justitia et Pax* should appeal to the governments, to urgently take measures to prevent a catastrophe.

—Lyndon H. LaRouche, Jr.

one. However useful and effective these may be in emergencies, such initiatives cannot dispense from the effort to create in the citizens a basis of shared convictions, thanks to which manipulation of the democratic process would be rejected once and for all.

In the context of the international community, nations and peoples have the right to share in the decisions which often profoundly modify their way of life. The technical details of certain economic problems give rise to the tendency to restrict the discussions about them to limited circles, with the consequent danger that political and financial power is concentrated in a small number of governments and special interest groups. The pursuit of the national and international common good requires the effective exercise, even in the economic sphere, of the right of all people to share in the decisions which affect them. . . .

### 8. The right to self-fulfillment

Every human being has innate abilities waiting to be developed. At stake here is the full actualization of one's own person and the appropriate insertion into one's social environment. In order that this may take place, it is necessary above all

to provide adequate education to those who are just beginning their lives: Their future success depends on this.

From this perspective, how can we not be concerned when we see that in some of the poorest regions of the world educational opportunities are actually decreasing, especially in the area of primary education? This is sometimes due to the economic situation of the particular country, which prevents teachers from receiving a proper salary. In other cases, money seems to be available for prestigious projects and for secondary education, but not for primary schools. When educational opportunities are limited, particularly for young girls, there will surely arise discriminatory structures which adversely affect the overall development of society. The world could find itself divided according to a new criterion: On the one side, States and individuals endowed with advanced technologies; on the other, countries and people with extremely limited knowledge and abilities. As one can easily guess, this would simply reinforce the already acute economic inequalities existing not only between States but also within them. In developing countries, education and professional training must be a primary concern, just as they are in the urban and rural renewal programmes of more economically advanced peoples.

Another fundamental right, upon which depends the attainment of a decent level of living, is the right to work. Otherwise how can people obtain food, clothing, a home, health care and the many other necessities of life? . . .

## **9. Global progress in solidarity**

The rapid advance towards the globalization of economic and financial systems also illustrates the urgent need to establish who is responsible for guaranteeing the global common good and the exercise of economic and social rights. The free market by itself cannot do this, because in fact there are many human needs which have no place in the market. "Even prior to the logic of a fair exchange of goods and the forms of justice appropriate to it, there exists something which is due to man because he is man, by reason of his lofty dignity."

The effects of the recent economic and financial crises have had heavy consequences for countless people, reduced to conditions of extreme poverty. Many of them had only just reached a position which allowed them to look to the future with optimism. Through no fault of their own, they have seen these hopes cruelly dashed, with tragic results for themselves and their children. And how can we ignore the effects of fluctuations in the financial markets? We urgently need a new vision of global progress in solidarity, which will include an overall and sustainable development of society, so as to enable all people to realize their potential.

In this context, I make a pressing appeal to all those with responsibility for financial relations on the worldwide level. I ask them to make a sincere effort to find a solution to the frightening problem of the international debt of the poorest nations. International financial institutions have initiated concrete steps in this regard which merit appreciation. I appeal to all those involved in this problem, especially the more affluent nations, to provide the support necessary to ensure the full success of this initiative. An immediate and vigorous effort is needed, as we look to the year 2000, to ensure that the greatest possible number of nations will be able to extricate themselves from a now intolerable situation. Dialogue among the institutions involved, if prompted by a sincere willingness to reach agreement, will lead, I am certain, to a satisfactory and definitive solution. In this way, lasting development will become a possibility for those Nations facing the greatest difficulties, and the millennium now before us will become for them too a time of renewed hope.

## **10. Responsibility for the environment**

The promotion of human dignity is linked to the right to a healthy environment, since this right highlights the dynamics of the relationship between the individual and society. . . .

The world's present and future depend on the safeguarding of creation, because of the endless interdependence between human beings and their environment. Placing human well-being at the centre of concern for the environment is

actually the surest way of safeguarding creation; this in fact stimulates the responsibility of the individual with regard to natural resources and their judicious use.

## **11. The right to peace**

In a sense, promoting the right to peace ensures respect for all other rights, since it encourages the building of a society in which structures of power give way to structures of cooperation, with a view to the common good. Recent history clearly shows the failure of recourse to violence as a means for resolving political and social problems. War destroys, it does not build up; it weakens the moral foundations of society and creates further divisions and long-lasting tensions. And yet the news continues to speak of wars and armed conflicts, and of their countless victims. How often have my Predecessors and I myself called for an end to these horrors! I shall continue to do so until it is understood that war is the failure of all true humanism.

Thanks be to God, steps have been taken in some regions towards the consolidation of peace. Great credit must go to those courageous political leaders who are resolved to continue negotiations even when the situation seems impossible. But at the same time how can we not denounce the massacres still taking place in other regions, with the uprooting of entire peoples from their lands and the destruction of homes and crops? Mindful of the innumerable victims, I call on the leaders of the Nations and on all people of good will to come to the aid of those involved, especially in Africa, in cruel conflicts, sometimes prompted by external economic interests, and to help them to bring these conflicts to an end. A concrete step in this regard is certainly the eradication of trafficking in arms destined for countries at war, and the support of the leaders of those peoples in their quest for the path of dialogue. This is the path worthy of the human person, this is the path of peace! . . .

## **13. A time of decision, a time of hope**

The new millennium is close at hand, and its approach has filled the hearts of many with hope for a more just and fraternal world. This is an aspiration which can, and indeed must, become a reality!

It is in this context that I now address you, dear Brothers and Sisters in Christ, who in all parts of the world take the Gospel as the pattern of your lives: Become heralds of human dignity! Faith teaches us that every person has been created in the image and likeness of God. . . .

Jesus taught us to call God "Father," Abba, thus revealing to us the depth of our relationship with him. Infinite and eternal is his love for every person and for all humanity. . . .

Let us accept the invitation to share this love! In it is found the secret of respect for the rights of every woman and every man. The dawn of the new millennium will thus find us more ready to build peace together.