

I am very glad to be back in Caux which I have known since 1947. That covers thirty years and I would like to pay tribute at once - as a professional diplomat recently retired - to Switzerland and to all those who have given so generously and sacrificially over many years to create and to maintain this magnificent centre whose influence has been felt in the farthest corners of the earth. To me, the financing of this house is already a manifestation of a new economic order at work.

I can recall - just after the war - right in this house the first encounters between Germans and French, long before the Common Market was thought of. Then followed the visits of Schuman and Adenauer. I can recall the first visit of a large Japanese delegation to Europe after the war, especially to this house; and then the visit of the Prime Minister of Japan, Mr. Kishi. I can recall too the clandestine visits of many African Nationalists long before their countries gained freedom, and I can think of more than one African country which gained independence without bloodshed because of what happened here. And so it is natural, I feel, that as we open the Caux conference in 1977, we should focus on the burning issue, which is already affecting our lives and which is going to be the major issue in diplomacy for twenty years to come: this quest for a new deal between the rich and poor parts of the world and for building a new international economic order.

As one who played an active part in both the Sixth and Seventh Special Sessions of the General Assembly in New York I am personally convinced that the year 1973-74 - the year of the oil price explosion - marked the start of a new chapter in history. It was not too popular to suggest this in 1974-75 on either side of the Atlantic. I remember in London being told by some Whitehall dignitary that I was having nightmares. He said, "In eighteen months everything will be back to normal." Well, it was not. And so I was very interested on January 1 of 1977, to hear Chancellor Schmidt of Germany say, "We have all believed that one day after the world economic recession has been overcome, things would go on as before. But, only in the last few months, it has become clear to us that nothing will ever be the same as before 1974. Germany has to be open to new ideas."

Now some people seem to think that this quest for a new international order is just an attempt by the poor to turn the rich upside down and shake all the money out of their pockets. I believe there is a lot more to it than that. My own view is that a new world order is as much needed by the rich countries as by the poor; and I feel that this was dramatically demonstrated at the recent Downing Street Summit conference of western statesmen. These statesmen arrived in Downing Street naturally very worried about the economic problems of their own countries. But the very logic of their own analysis led them inevitably to the conclusion that there was no chance of solving their own countries' problems without an improvement in the economic climate of the whole world.

The communiqué that was issued from Downing Street, I thought, was specially interesting, because although the statesmen put unemployment and inflation in their own countries as the top priority, all the concrete proposals for action in that communiqué were concerned with the relations between the rich and the poor parts of the world - improving the World Bank, accelerating the multi-lateral trade talks, increasing the flow of resources and bringing the North-South dialogue to a successful conclusion.

But then, what happened? Only one month later, the North-South dialogue in Paris came to a very sad and rather bitter end. What went wrong? I am not suggesting that it was a total failure. And I am not suggesting that only one side was to blame. But when you find the London "Times" and "Le Monde" in Paris saying the same thing, then it is worth paying attention. The "Times" of London said about the conclusion of the Paris dialogue: "The industrialized world has shown little of the vision and imagination that the problem demands, offering sympathy but only insignificant concessions." And "Le Monde" almost the same day said: "Un tel manque d'une vision globale constitue une redoutable carence; il faudrait bien qu'un jour prochain les pays riches comprennent le véritable enjeu du dialogue: rien d'autre que la paix du monde."

And so I draw three conclusions from recent world developments. The first is that things will never be the same again as before 1974. The second is that no nation is an island - not even the super-powers. And the third is that world development must take on a moral as well as an economic dimension if we are going to make progress. I heard a pun that put the point very neatly in English: "In the garden of Eden, it wasn't the apple on the tree that caused the trouble; it was the pear (pair) on the ground." Let me give a concrete example: the issue of corruption. There was a time when many people thought that corruption was something that was endemic in certain far-away parts of the world. Now we know differently. The headlines on both sides of the Atlantic in the last few months have reminded us uncomfortably that it is our problem too. Yet, in all the years I spent at the United Nations, I never once heard a remedy for corruption being considered, far less agreed. I believe it is time to recognize that corruption is incompatible with the new international economic order and to decide what we are going to do about it in all our countries and in all our lives.

I feel the Yugoslav writer, Djilas, summed up our dilemma very well when he said: "We are all living in tomorrow's world today, still using yesterday's ideas." And in that dilemma there are two things that give me courage and hope. The first is that more and more of the experts who are grappling with these problems recognize the need to pay attention to this extra dimension of thinking and of living if we are going to find answers to our technical and economic problems.

You know of the Club of Rome. I suppose they have done more advanced thinking on these problems than any other group. A few months ago some of us were in The Hague with Prof. Tinbergen of the Club of Rome, preparing for this conference. All the latest reports

of the Club of Rome tend to prove that the objective technical problems (energy supplies, food supplies and raw material supplies) are all soluable, provided we change to meet them. And last year Prof. Colombo of the Club of Rome came here and made a memorable address which concluded with these words: "All will depend on the facility of our society to carry on a process of moral re-armament which is the necessary pre-condition for the gigantic effort that man-kind will have to make if we want to survive and further develop in centuries to come." Moral Re-Armament, the pre-condition of a new world order. That is our theme at this conference.

Just the other day I was in Geneva at the United Nations and saw Mr. Stanovnik, for many years the head of the Economic Commission for Europe. What he said was this: "The establishment of a new international economic order is not and cannot be just an economic venture. It requires change in the very way of life of people."

The second thing that gives me encouragement is to know, from my own experience and from a mass of evidence available here and around the world that people can change and that when people change conditions also change. That is what we are going to investigate at this conference. That is the heart of Moral Re-Armament, and that is why Robert Schuman, with remarkable prescience, defined Moral Re-Armament 27 years ago as, "the beginning of a vast transformation of human society in which the first steps have already been made".

So I believe in three truths which I hope we can investigate in depth in these coming days:

- 1) That the North-South dialogue takes place in every human heart.
- 2) That the gap between rich and poor in the world is a magnification of the gap between the way most of us actually live and the way we ought to live.
- 3) That a new world order is born in miniature every time an individual escapes from the prison of selfishness into the orbit of God's liberation.