

960500 Graduation Baccalaureate HLH BS TX

For obvious reasons, there are announcements to be made as I wasn't scheduled to be here.

Mr. Cotch calls, unless the following message for all of you.

Mr. Cotch underwent gallbladder surgery yesterday.

The operation was a success.

He is in the hospital recovering and resting well.

Mr. Cotch sadly regrets that he can't be here personally on this special weekend.

At the same time, he left a message to me saying that he has chosen to listen in and then another message so you can tell he's functioning.

He said that he wanted to have additionally announced the fact that he welcomes the opportunity to listen in today, which I would have told you anyway because he told me what he was doing and I think the morale and all who have been involved in the music of this institution very much.

Cheers Mr. Cotch up.

There isn't any question.

We have come a long way from the beginning in our music department and I would want to say that the spirit from the beginning is still here today in terms of the character and the institution.

The character of the students, the character of the faculty in the music department.

I would like to just mention and aside this baccalaureate service I was involved in watching the institution grow when we had the first year, one year of instruction, the second year, two years of instruction, the third year, three years of instruction.

We hadn't yet reached a four year program and even from the beginning it was apparent that there was an aspect of the institution that made Ambassador what it is that has often been overlooked and that is the character of the music area.

Because it gave individuals the opportunity to perform however limited those skills may have initially been, it set cultural standards and those cultural standards are here with us today.

And the character of the men and women in the music department, many of whom had other functions over time in our institution, struck me since most of them were never members of the Worldwide Church of God, that there was one thing they offered that we often overlooked.

Because some from the very first year have regularly attended commencement exercises here, except for the last year, and the word that expresses such a long duration is loyalty.

Loyalty is one of the most important aspects of life.

We have to know how to exercise it.

So I want to congratulate those who for many years have been able to come, both in Pasadena and now here, on occasions such as this, who have exhibited whether you were ever part of our academic or administrative institution.

Your loyalty and support is most welcome.

And that is after all what characterizes the Church of God with respect to its head, Jesus Christ, Jesus the Messiah.

Mr. Tkach, there are many people who will undoubtedly give me messages after this story and I'll try to report to you when I get back Wednesday.

I'm getting back late Tuesday evening.

It'll be Wednesday and I will certainly be pleased to carry the best wishes of so many from around this country and perhaps Canada, I haven't asked.

We do appreciate the opportunity here that has been afforded under Mr. Tkach's leadership in these critical years since the financial stresses beginning in 1989.

Today we have, as with most academic institutions, a need to address some aspect of life that affects young people in particular, but something that would be different from the academic themes that are appropriate at commencement exercises themselves.

I would like to address today a topic that should make us all think, our responsibility and how we cooperate in life, because we all have responsibilities once we graduate, just as we have limited responsibilities up to that time.

So also afterwards, the responsibility however grows and there are areas in which, especially in marriage, responsibility is quite different than it may be in employment or even in an academic setting where there are administrations.

So we need to spend some time this afternoon considering the importance of our responsibility to one another, to the creator, and how we cooperate with one another, and how we examine some interesting cases.

Many of us have read a number of illustrations that I would like to address today out of the Bible.

These events in human experience in many ways are completely unrelated to one another because they touch upon such different parts of life.

But the fact that I can cover a period of some 2,000 years of human experience from desert shakes to rabbis in a temple, from military men to the poorest of widows whose responsibility is apparent and whose sense of cooperation cannot be overlooked.

I'd like to start by turning to one of the earliest illustrations appropriate for this occasion, the story of two people who departed from ancient Ur in what is now southern Iraq, no longer on the shores of the Euphrates River, but then a very important center of culture, political, economic, military power.

Abram and Sarah and Abram's family were called out of this area in southern Iraq, and went to a region of Tehran in what we would today on a map define as northern Syria.

I have been privileged to be in, to have been in poor of the Caldees.

It was a hot day.

In fact, if you think it's hot here sometimes, I would remind you that of course you can be deceived by the lack of humidity, but when I was in poor of the Caldees, the archaeological remains, the temperature was 140 degrees Fahrenheit.

I thought it was 125.

But my estimation was wrong because it was not the piney woods and the humidity of East Texas.

It was the sands along the shores with a few palm trees.

It also was that famous month of Ramadan where you do not eat during the day, which probably was a benefit, though hot tea is available.

Anyway, in my judgment, God used good judgment in calling Abram and Sarah out of that environment.

They went to the beautiful area of Tehran in northern Syria.

In a certain sense, I would like to tell you that I have two homes away from home.

Unfortunately, neither of them yet has become big sandy.

I visit here.

I love you all, but it's not like one of my homes away from home, which is northern Syria.

One of the most beautiful areas in climates, if you like what I like.

And the people are remarkable.

And Abraham must have fought, though he didn't know it then, why this is like Kansas, a sweet country.

Now, for those who don't prefer Kansas, you'll understand that I differ from you.

I'm not sure I prefer Kansas either, but on the other hand, I've come to love Syria for two reasons.

I walk the streets of Comishly, which is the Christian area, not the only Christian area of Syria.

And I had an astonishing experience.

I had never met anybody there before.

And as I was walking, someone from about, and he called out and said, Dr. Hay, come out here.

Now, this was not an angel's voice.

This was the voice of an Assyrian Christian whom I'd met in the San Fernando Valley in Southern California.

So you never know.

That's one reason that I've enjoyed that area of the world.

Now, the reason I'm telling you what an experience it is is because God said something else to Abraham.

This is not the place I really am calling you to.

I want you to go on.

I want you to go far to the south of there, to an area that I would never have thought of calling my home away from home.

So Abraham had a responsibility.

He also had human nature.

And he was in an area that he was not quite sure of, as he might have been in northern Syria, or even southern Iraq then.

There was a famine in the land, and he even had to move on beyond the land of Canaan to Egypt.

And he was sure that in Egypt, which had a significant military reputation, that his life might be at stake, even if God said that he could go to Egypt during the duration of the famine.

Now, Abraham married his half-sister, Sarah, and she was a beautiful woman, and the Egyptians surely would notice it, so Abraham said to his wife, I don't want to lose my life down here in Egypt.

You tell the Egyptians that you're my sister.

Don't mention that you're my wife.

My wife has asked me what I thought of a man like that.

I thought it was wiser not to answer unless she would talk to Abraham and tell him what I might have said.

I said the topic was cooperation.

My wife would never have thought to cooperate with such a scheme if I had been in this.

But my wife was not Sarah, and this is the 20th century of the present era, and not something nearly twice the distance away.

Sarah grew up in a different world, and to say the least, her spirit of cooperation was most remarkable.

I would have to wonder what did go through her mind.

Most certainly she must have had to rely on God.

She was a woman who exercised faith while being willing to cooperate.

Not every person would subject herself to a situation like this.

But life, after all, is made up of people who can't tolerate pressure as much as other people tolerate pressure.

And some people simply know how to accommodate better than others do to rough situations.

I think we should analyze what it took for a woman such as Sarah to trust that God would solve a problem instead of telling Abraham what many an American woman would say today.

You forced me to this, and this is the last time you come to my house.

Now it is interesting to note that, for here we have a story.

As there are a number of stories in the Bible, how deep we must think and learn in cooperating with one another, and knowing what our responsibility is to one another.

I should like to ask Sarah some day what it was that crossed her mind when this occurred.

And how Abraham might have looked back on it and thought differently when he learned the significance of faith.

Because Abraham was a man of faith did not mean that Abraham did not have limitations.

And faith is one of the most important aspects of life.

Faith to submit, faith to obey, faith to have deliverance, faith to face death.

This is the story of course in Genesis 12, chapter 12, verses 11 to 20.

If you'd like to examine this and put yourself in the days of the Middle Kingdom of Egypt, this is the most important illustration of what it meant to be married in terms of a woman's perspective.

I thought it would be interesting to start out with this account because we don't often reflect on how much we have to learn about cooperation.

Here most certainly Abraham lacked in a certain responsibility, and his wife was remarkable for her cooperation.

But Abraham's lack would later be compensated, and Sarah's spirit of cooperation most certainly would be.

Long after this, more than four centuries, the children of Israel were coming out of Egypt.

God said he was their leader.

He was the head.

He was the head as Jesus Christ today is the head of the church.

And he was working through Moses.

He gave evidence by the events that had taken place in Egypt, and finally he led them day and night over a seven day period during the days of Unleavened Bread.

And for roughly six days, he led them out of Egypt to the borders of Egypt and the Sinai.

Now there was one thing that the children of Israel noticed.

They had been promised a land to the northeast of Egypt called the land of Canaan.

But it was quite clear that as soon as they were leaving, they were not taking the direct route.

They were moving in fact south southeast.

And they came to the border of what we today call the Sinai Peninsula.

Now as you look in that area, it is quite obvious that there are two routes that you can take near the region that we would now call the Suez Canal.

One would be down the east side of the Gulf of Suez, which is at the head of the Red Sea.

The other would be the west side of the Gulf of Suez, the head of the Red Sea.

The east side is the region we call the Sinai.

The west side would be the region on a map today.

There would be Egypt, but then was simply uninhabited wilderness, except for possibly Hubei.

Now at this point, it is quite obvious that something went wrong.

Moses started walking after the light and the cloud on the west side of the Gulf of Suez.

Now either Moses was naive or God was making a mistake.

Any sensible person could have told you that if you thought that cloud and that light was going to take you to the Promised Land, the one way that you would never get there is to go down the west side of the Red Sea, the upper part of the Gulf of Suez.

You go that route and you will end up in Ethiopia.

Or later you want to go much further, all the way to South Africa.

Now this brings up an immediate question of responsibility.

Was Moses responsible for having let this mistake get by? First look at Moses.

Clearly this didn't make sense and either he was misreading the signs or not responsible to the people because in no uncertain terms they would be entangled in the wilderness on the west side of the Red Sea.

And that made no sense in terms of the promise God had made.

And certainly here was a test of the people, a test of Moses' cooperation, a test of his responsibility, a test of cooperation on behalf of the nation, on behalf of the congregation of the children of Israel.

Now not only one might say could Moses possibly have been mistaken as to what the route was like, but we have a very unusual statement in Exodus 14 verses 2 and 3.

God said to Moses, now the reason we're going to do this is that I want you to be entangled in the wilderness.

Can you imagine anything so far fetched? God even said, I'm going to bring you to Pharaoh's attention.

There are some of whom most certainly would have said, let's get out of here before Pharaoh learns of what has happened.

Now at this point, of course, the children of Israel really weren't focusing because they'd never been here.

They weren't focusing on how critical a situation this was.

But when they were in campaign, the evening was approaching.

It became apparent suddenly because to the north came the armies of Pharaoh.

What would you have thought about the leadership? What would you have thought about your responsibility? What would you even have thought about God's good judgment? Would you have said it is quite clear that God is not going to do anything about this because if he had done something about it, it would already have taken place and now it's too late.

Now we must do something ourselves.

Now let me tell you what the right way or the correct way would have been.

It would have been clearly to go on the east side.

There would have been no problem of being entangled in the wilderness.

It seems so obvious that God was wrong.

Moses was simply not being responsible.

We need to be on the other side.

That's the reasonable route. Any sensible person should have known that.

How can you possibly follow Moses any longer? How can you imagine that God is going to lead if this is what he does? The first thing after Egypt, he fails.

She doesn't act as any sensible person would know.

We should have done it.

Now hindsight tells us, of course, that the correct route on the east side would have been the route that led to disaster.

Because Pharaoh would have had a direct shock, let's say, at the children of Israel and they couldn't have escaped even if it seemed an escape room.

Because after all, most of them were afoot. Some were being carried.

And Pharaoh had enough equipment that he simply could have pursued them even if some had been scattered.

They would have perished in the wilderness and the rest would have been taken captive.

So sadly, that which would seem to have been the correct route would have led to disaster.

Because there was no ultimate way of escaping.

I have been down the route on the east side.

Going through the northern Sinai in 1971, the year in which we commemorated in Jerusalem, the death and the accomplishments of Professor Nelson Glick, who was one of the remarkable men of this country in World War II.

If you know the story of this archaeologist and reformed Jewish rabbi, former president of Hebrew Union College in Cincinnati, Ohio.

There is a route that goes down the east.

And it is so narrow, as they approach the Red Sea, that the children of Israel would have trampled each other as they were approaching the view of the water.

Because the route originally was far enough inland, you didn't see the water right away.

It would have been a disaster of disasters.

But God led them on the wrong side, because he knows what he's doing.

And it may not always seem to be right, but on the west side, there was only one possibility of escape.

That which none of the children of Israel would have guessed.

The sea would open up.

And the children of Israel would go over dry shock.

The implication, it would be short-ordered when the chariots would cut through the dry sand that they would get down into the moist sand below.

Which is what happened.

And finally, the sea overwhelmed the Egyptian armies.

And when the Israelites did get to the west side, the remarkable thing was there was no more armies.

And they were free to walk and do whatever God pleased.

Free at last.

But it took a miracle.

And they had to see the perspective.

I suggest you read Exodus 14, verses 2 and 3, and the rest of the story as you might need to.

Put yourself there and ask yourself questions.

How would you have handled your views of Moses, speaking plural? All of you collectively.

How would you have handled your responsibility in cooperating with the leadership with God and with one another in walking in this unfamiliar area? Ask yourself whether you might have made some very serious mistakes using your own judgment.

And not trusting God to work something out that seemed impossible.

I will move now some 40 years in time to a little story in Joshua.

In chapter 9, verse 3, through verse 27, the end of the chapter, but especially verse 17, the story of the Gideonites who tricked the children of Israel.

The Joshua was inexperienced in terms of the wiles of diplomacy and politics.

Moses had much more experience at court.

Moses certainly would have learned the wisdom of Egypt and how politicians think.

But in the city state where the Gideonites were, there was subtlety.

And Joshua took their story at face value when the children of Israel had leadership that agreed to a covenant.

By verse 17, the children of Israel had discovered that they had been tricked.

That, in fact, these great distant visitors with moldy bread and ragged clothes were their near neighbors.

And the children of Israel murmured in verse 18, we're told.

They did ultimately accommodate themselves to the leadership.

But we need to ask ourselves, when things seem to have been arrived at mistaken, when decisions seem to be wrong, how do we handle a situation? How did Sarah handle her situation? How would you have? The children of Israel here had learned in this generation the meaning of cooperation.

This generation did not die in the wilderness.

They recognized that they had been led astray in their thinking, but this was not a fatal mistake.

But they were quite concerned that the leadership Joshua and the elders had misread the evidence.

What should be our responsibility when the stakes of a minor nature are made? These are some very interesting lessons we often read them for other purposes.

Most of us never think to apply the experience of Abraham and Sarah, or the experience of Moses under the leadership of God, or here, Joshua, in terms of our own human experience, whether it be in marriage, whether it be in business, whether it be with a social, a religious group with which we are associated.

Let me move way down in time.

I want to take you to the story.

The Jewish rabbi will call him Joshua, whose disciples were impressed.

On one occasion we are told in Mark chapter 12 about him.

I deliberately introduce him in a Hebrew setting, and not through the Greek setting that we might be most familiar with.

For a reason.

Joshua, of course, is simply the Hebrew name moved through sounds to our English word, Joshua.

Joshua, Joshua.

Through the Greek we get it as Jesus or Jesus.

But let's think of him for the moment in a setting that is very important here, which is why I want to introduce him to an office.

He was called Rabbi, and he was named after the hero who brought the children of Israel into the Promised Land.

Verse 41, we are told that he sat over against the treasury and beheld how the people cast money into the treasury, and many that were rich cast in months.

I have been at Jewish fund raisings.

One in particular was to raise funds for the university in Israel that is comparable to the Massachusetts Institute of Technology, or the California Institute of Technology, the Technion in Israel.

It was really remarkable.

The Jews can raise money.

And how it was done, this is a little footnote.

It was done with great fanfare, so that not only your right hand knew what your left hand was doing, but so did everybody else's right hand know.

And yet, it was a real accomplishment.

And now we tend to think of this story only in these terms.

That is, that the rich cast in much, and there was a certain poor widow, and she threw in two mites, which make a farthing, those are the two smallest things you can imagine.

Today, we would have to say they were two pennies to have something comparable in our currency.

And he called unto him his disciples and said unto them barely, I say to you that this poor widow has cast in more than they all, which have cast into the treasury, for they, out of their abundance, but she out of want.

And we read this story and close the book.

But I want to ask a question that didn't arise here.

Jesus knew what this money would be for.

It would be for the work of the temple, for the work of the priesthood, for the work.

Under the supervision of the priesthood, which at this time was dominated by the Sadducees who didn't believe in a resurrection.

And it was in any group among the priesthood, but much smaller, although dominant, not at the temple, but in the synagogues called the Pharisees.

So the church, the congregation of Israel was divided.

There were people there who believed in the resurrection, who believed in the kingdom of God and angels.

And the priesthood in particular, at its highest level, were Sadducees who denied angels, who denied the resurrection.

Jesus said nothing about whether you should withhold your time.

Do you ever think about this side of the story? What about those who were neither Pharisees, who were only a few thousands, or the Sadducees, who were essentially the prosperous, the wealthy, rather pro-Roman? So here is a question unrelated to the issue that Jesus draws to the attention of his disciples, but most certainly a story that relates to human experience.

In any institution, whether a political party, a charity, a church, a labor union, or you name it, Jesus did not say, now we have a problem here.

If this ties, if these offerings are given to the treasury, this is clearly showing support of the Pharisees.

Another group would say, this is clearly showing support of the Sadducees.

And I'm not a Pharisee.

The other person would say, I'm not a Sadducee.

Now, many of you have heard people raise just such questions.

I don't know what your answer was or whether you ever thought of using this story.

He never said this widow is compromising.

She's cooperating with the Sadducees by doing this.

Or she's cooperating with the Pharisees and you know what they're like.

Jesus didn't make any such comment.

And you better ask why.

Because here was that perfect opportunity to say they all should have put their money in a bank until the priests straightened out.

Let me take you a little further.

An area of Matthew chapter 12 verse four is one verse and then I want to put another one with it.

And then we'll look at the whole story.

Matthew 12 for that's in.

Let me just check a moment.

I think I have marked the wrong place here.

Yes, it's chapter 10.

Excuse me.

Verse four.

Matthew chapter 10 12 is certainly another topic.

Among the men whom Jesus ordained to the office of the apostle was Judas the son of Iscariot verse four who also betrayed him.

Matthew 10 for John 12 6 tells us a little about him.

John 12 6.

Because there's more to the story.

Not merely betrayal but another problem.

Verse 6 John 12.

This Judas Iscariot was told to do certain things by Jesus that evening.

You're familiar with the events at the Passover.

He had previously commented about Jesus wasting sorry about Jesus allowing ointment to be wasted on him which could have been given to the poor.

So here we find an attitude in Judas Iscariot who thought this money would be a waste.

And then later where the Passover itself is introduced Jesus says concerning Judas who had to bag what you do do quickly.

At the time that the devil had entered into him and the disciples thought surely he must mean that we need to do something for the poor for the next evening.

The Passover service where not everybody would be able adequately to provide without sometimes financial help.

And Judas left.

So here we have an interesting story.

Judas is the one who betrayed Jesus.

Judas is the one who took himself off publicly when he said this ointment should not be wasted.

It could have gone to the poor.

We could have sold this as treasurer.

I could have seen that this money would go for the needs of the poor.

That was an attitude problem now that was a kind of open criticism of what Jesus was allowing.

A treasurer who was a thief.

A treasurer who would betray.

He was not only irresponsible in handling the money.

He was not one who would properly cooperate.

He would in fact go to the enemies of Jesus and for personal gain.

In this case money.

It might be office.

It might be reputation.

It varies whatever the problem.

Now we've seen the problem of Judas.

But I would like you to see your problem.

Your problem is very simple.

Here is a rabbi who ordained a man and by this rabbi's own claim of who he is.

He could not have overlooked that he was putting a man in office who would betray him.

A man in the office of treasurer.

Mr. Knapp's been a treasurer.

Once Mr. Armstrong before he was appointed a treasurer called me up and asked me what I thought of Mr. Knapp.

Now Mr. Armstrong was a person who did make inquiries.
Now he wouldn't have thought of Mr. Knapp if he had any serious doubt.
But he knew that I knew Mr. Knapp a long time ago.
When he looked younger than his sons do now.
And I think Mr. Knapp has held his age very well.
He's a very good looking 72.
Some of you who are not quite that should take a look.
As to where you might be when you're 72.
I gave Mr. Armstrong a correct analysis as far as I knew of Mr. Knapp.
And I was not wrong.
What would you have thought if you had known.
That Jesus put us through periods of time.
When the treasurer came up with a report of shortage of money.
To do the things that need to be done.
Because it had already been spent.
What would you do if you knew that Jesus knew that one of his disciples would be.
That's interesting isn't it.
Now hopefully we don't go through these experiences.
But ask yourself.
A man who would betray Jesus.
Which meant he was really betraying the rest of the 12.
Because their leader their teacher would be taken from them.
A man who had in fact drawn off reserves.
Which he wanted to use by his own property.
Jesus did nothing about it.
And let this happen.
Now it's easy for some.
To create a scenario.
And to bring up accusations.
When they're untrue.
To spread rumors when things are not true.

But brethren what if it's true.
What if the rumor is true.
What if the gossip is true.
What do you do.
What would you have done if you had discovered this.
What would you have done if you were some of the others of the 12.
I will just let you think that one through.
Because the rumor might be true.
There may have been something.
So unusual.
That you can't imagine why this was allowed.
We call it a cover up.
Or a watergate.
You won't use the new term.
Under the new administration.
But people in the press like to find a certain truth.
In a rumor.
So they can build up stories.
Sell magazines and newspapers.
Or if they're on television and radio for other purposes.
Certainly brings in a reputation.
What would we have done.
Now the Bible makes it quite clear why Jesus allowed this.
But can you imagine the reality when it sinks in.
The questions that people would have in mind.
Jesus knew.
Or he couldn't have made the claim of who he is.
So he knew what was occurring.
And in fact he has left us with witnesses.
That he knew.
Because Matthew explains.

And John clearly explains.

What kind of man this man was.

And Jesus could not have avoided this knowledge.

For they described him clearly as knowing.

What was in man.

What is in man.

And so we have to ask.

Was Jesus doing the right thing.

Was this Rabbi Joshua.

He was setting.

In this church.

A man who overlooked that there are Pharisees and Sadducees in the priesthood.

Who never left the implication that you should withhold your time.

Who put the disciples through.

Having to live sometimes with prosperity.

And sometimes having to live with the absence of adequate funds.

Because he let.

Because he let this thief.

Draw those funds off.

Now happily.

Mr. Nair.

Is not this kind of person.

We have never had.

Him or any other.

Person now.

Doing anything like this.

But this was unique.

But it can happen.

That sometimes.

Leaders let things occur.

And then perhaps try to cover it up.

That can go all the way to the presidency.

A very sad.

But because a president can allow such a problem.

In the Watergate affair.

Doesn't mean we should cease to be citizens of the United States.

We must have something else to replace the Constitution.

So this never happens again.

How remarkable that we can apply a story like this.

Not just.

To the relationship of Judas to Jesus.

But we can see ourselves.

Where this kind of thing could happen.

And what do we do when we learn things true.

Because there are people who assume that every truth in gossip.

Must demand some kind of.

Action.

To stop it from ever happening again.

Now maybe it shouldn't have happened.

You could use the same reasoning here.

What would you have said of this man's claim to be the Messiah.

The one who knows what's in human nature.

Here we have.

Some very interesting individual experiences.

The man white relationship.

The leadership relationships in Moses and Joshua.

The responsibility.

Of a religious leader.

To recognize who we need to see the time.

Is it your responsibility to make all these decisions.

That you will be a part only of an institution that is perfect.

Only of a marriage that is perfect.

Only.

Only being associated with a university that is perfect.

I cite in conclusion.

A very fundamental principle.

Told to me.

Sometimes people who repeat things like this.

Should also learn to live by.

God is not interested.

I'm going to expand on it.

He's not interested in knowing what you will do in a perfect marriage.

He's not interested in knowing what you will do with a perfect job.

He's not interested in knowing.

What you would do.

The perfect president of a university.

Or a perfect pastor general.

Or a perfect speaker.

You get the picture.

He's interested in what you will do in an imperfect marriage.

In thinking about an imperfect speaker.

An imperfect president.

An imperfect pastor general.

An imperfect human.

What will you do.

Because we are all human.

Now think about it.

It's very easy if everything is perfect.

But what if you think it's not.

There are two possibilities.

It may in fact be imperfect.

The person may be imperfect.

We take that rather for granted.

But if in fact the situation is correct.

And you misjudge it.

Or the situation is not correct.

And you judge it.

God wants to know what you will do.

Herbert W. Armstrong.

Later Joseph Dacoch used to ask a question.

Brethren, this is a Sabbath service as well as a baccalaureate.

Why are you here? Let me ask it another way.

Why am I here? And I don't mean because of Mr. Dacoch's operation.

I'm asking you why am I here in 1995.

Having first heard the program in 1944.

I will let you decide what the answer is.

But I would like to ask a question.

Would you ever think of leaving me? And what would you think if I left you? It was a young woman who knows our administration very well.

She said, I heard you were going to read off some 20 ministers.

The number is unimportant.

I may have only had 19 in mind.

But she said, one, I wouldn't have believed you would ever do that.

Two, if you had, you would have been wrong.

I said to her, I agree with you on both counts.