

## H002 Hoeh 11-30-91 Pasadena E AM

Good morning to all of you. I was scheduled to be here next week, December 7, and I had some thoughts in mind for what would have been appropriate at that time. Then Mr. Washington called me and asked if I might come here on this occasion rather than next week. It was appropriate that I should accept. So we'll take a different look at the world around us in which we have to live and make our living. I do want to thank those who plan the beautiful music and also the lovely floral arrangements. I have here some items to which were given by one of those of you who attend and the other from our local newspaper. I wanted to refer to them. I'll just put them out here at an appropriate time. I recently talked to one of the ministers in an area of Southern California making inquiry of the general economic state and welfare of the brethren and learned, of course, that there are those who are doing well, those who are employed, there are those who are temporarily unemployed, there are those who were in business and succeeding, and those who were in business and are no longer in business. This brings up some very important questions. We do have to live in a world around us, and we do need to know something of what is going on in the world around us in order to be successful. Success isn't just measured, of course, in money.

We should know that. It's measured in many opportunities. But if we're going to be truly effective as a collective group in terms of the function that the church has as distinct from the function that we each have with respect to the Creator and our own future in terms of eternal life, we do have to recognize that we must know what is going on around us and be able to anticipate problems, be able to anticipate solutions. It might be interesting to contemplate the fact that the work that is being done by the church collectively began in the depths of the Depression. The most serious part of the Great Depression was that period of 1931, 1932, and 1933. There were very serious problems afterward related to the weather, but in terms of the economy, that was the most difficult part. It was in 1933 that, in a sense, the work began not in the sense of what the Eugene Church did beginning in 1934, but there wouldn't have been a Eugene Church. There wouldn't have been things beginning in 1934, the radio program in January, the magazine in February, if in fact it had not already begun in terms of the financial input, in terms of the spiritual state of the brethren as early as 1933. So it is remarkable to take a lesson from this. Very often, people assume that the time to begin to do something is at the high point in an economy, when in fact this work began at the low point in an economy. Most people who do have money, I am not therefore addressing that crowd here, but we can take a lesson from them, they do not start to invest after everyone has bid up the price. People who make their money, either honestly or otherwise, generally recognize that the time to make a decision is when many things look dark, because they don't notice the darkness, but they can see what's coming. It's essentially a perception of the future.

It's a perception of the future, a grasp of what things are likely to produce that are presently problems, and how those problems will work out and what the results will be.

That, in a sense, is what is meant by hope. You anticipate certain things, because you have recognized that problems do resolve themselves. They are penalties, and when the penalty is paid, then new opportunities arise. So let's take a look at some of the things around us, and take an assessment. Now, as we are in this time of this weekend of Thanksgiving, and ending the first full year, within a month or so, of this formal decade or the second year of the 90s, because in one sense of the word, the century will be over with the conclusion of the year 2000, not the beginning of the year 2000, because it began with year one. Therefore, it ends with year zero, and the next one begins

with year one. But be that as it may, we are, in a sense, living at a time where it wouldn't hurt us to take a perspective of, let's say, two decades.

Let's put it in these terms. There is a time when we might, let's say, look down four decades in time. Certainly at the end of World War II, we could have perceived that the probability was that there would be upwards of four decades of whatever life was going to be like in terms of the world scene. That happened to be split, essentially, into some two decades, and two decades in terms of our moral state. It's not uncommon to have a period of time that continues for a while. For instance, between 1918 and 1939, we essentially had two decades. We didn't have four decades, and then we had a great war. But after World War II, we had four decades. There was a difference. The difference was that problems were not solved in 1918. They were exaggerated by certain political decisions that were made. But in 1945, certain problems were solved.

Others were about to arise. But certain problems were solved because an end was put to particular problems that had been afflicting two areas of the world.

World War I did not end because the armies of the Central Powers were defeated and brought to unconditional surrender. World War I ended because an armistice was declared. And when an armistice declared, either the parties ultimately will agree and come to terms or disagree and a war will come to settle the problems that were not resolved on the battlefield.

Germany's defeat in World War I was at home. Germany's defeat in World War II was total in terms of the military. So was the Japanese surrender.

This brings up a question. Sometimes we say, well, I don't know what next year is going to hold.

Now, of course, you may not know what next year will hold out any more than I do in terms of any particular year. But there are, in this world, experiences enough in this century to give us an indication of what we have to face and how long it takes us in the Western world to resolve some of these problems. So let's take a look and get a perspective. There were some very serious problems that were basically settled in Europe in the early 1870s, the unification of the German Empire and of Italy. It was, in a sense, slightly more than 40 years or four decades before the great powers came to the place where each one felt strong enough and determined enough to challenge the other and to put the other down. It took a while. It didn't happen overnight.

Between the two wars, there was something less than that, only half the time, because the problems of the First World War were not truly resolved.

But with the end of World War II, we had a new turn of events, somewhere between 40 and 45 years, because it took a little while to develop between 1945 and 49. You had a new controversy, because two great powers, the first time in the history of the world, as we know it, as one global village, if you please, to use one author's term, there were two super powers who were able to confront one another.

Never had this been before and never had there been such a situation where the two super powers were not the primary players in European or Western history, Britain, France, Germany, Spain, Portugal, Italy, the Netherlands. Those were the areas that these two super powers represented a part of the Anglo-Saxon world on the one hand and the Slavic world on the other, a world of individuals who take things far more slowly and don't rush into judgment.

We could have anticipated a long period of time, and in looking back in retrospect, indeed, it was a full four decades from the beginning of the Cold War to the end of the Cold War.

That's a long time for minds to mature. It represents from one and a half to two generations.

Now, this is the reality of things. We have ended the post-war period.

After World War II, there was a period of time in which there would be a certain political stability around the world with very serious and tragic local problems, but the big problem between the two super powers would be managed by what we would call the mutual fear of annihilation, the mutual threat. These two powers represented not necessarily the extremes that other powers might have represented had they had such force, but they represented individuals who were traditionally more likely to exercise some kind of control.

Let us recognize the very important part of the communist Russian perspective.

There is no question that as a result of the tragedy of World War I and World War II, that the Russian people did not want a world war. To assume that they did would simply be to misunderstand.

Their literature to their own people, the literature of the Communist Party hierarchy, pointed this up. This was quite different than Benito Mussolini's rhetoric to the Italian people from the early 1920s to the 1940s. His rhetoric was that war is what determines the greatness of a nation. A nation is great because it wins war and it has to prove its greatness by getting involved in them. Hence the assault on Ethiopia in 1936.

Forty years for that matter after the Italian defeat in Eritrea by the Ethiopians in 1896 in March, which was one of the greatest colonial defeats of any European power, perhaps the greatest in any battle during the entire colonial period.

It took the Italians that long a time, 40 years, to avenge themselves as a nation.

It took communism about the same 40 year period. Once it got control of Eastern Europe, to have that control broken because a command society ultimately failed.

You cannot make all decisions in Moscow to determine everything that occurs on every collective farm and in every mine and in every government shop in one-sixth of the world. It simply was an illogical idea. The Church of God is worldwide, but we don't assume that every decision that must be made in Australia, New Zealand, Canada, Europe and Africa, Latin America and North America has to be made by a command society in Pasadena. That's why we have regional offices and regional directors who coordinate their function with headquarters.

The Soviet system had some terrible flaws that they didn't understand until it was too late.

Nevertheless, you have a very important perspective. Neither the United States, in general, there were always a few hot heads here and in the Soviet Union, there are always a few hot heads there, but that's not typical of the nation.

One can hardly imagine the Russians being led by a Benito Mussolini.

One can imagine them being led by a Joseph Stalin.

It would be difficult to imagine the Italians being led by a Joseph Stalin.

But a Benito Mussolini was quite different in terms of temperament.

It is unthinkable that a personality such as Adolf Hitler could ever become a president of the United States or even a governor of Louisiana.

We are a people of a different temperament.

It is remarkable to what extent, therefore, we should find that the two superpowers were peoples, two kinds of peoples, an Anglo-Saxon world and a Slavic world with allies within the realm, Kirkic speaking in general, and a few others, none of whom really wanted a war but who were engaged in a battle of ideas. And in this battle of ideas, we have a situation in which the one idea economically collapsed but not militarily.

But with no economic basis, there is no basis to wage a war unless it is a final act of self-defense.

All the military in the world cannot wage a war of any length of time without economic support.

The United States was faced with the same thing very recently this year and we showed that we had to have the economic support of other powers. And now, in a sense, the United States did win the Cold War because it was the policy of this country that ultimately determined why the Soviet Union would have to abandon its realm west of the Soviet Union. And that was done without firing a shot.

Those countries in Eastern Europe, despite all the battles in the streets and the shots that were fired within the countries, did not gain their freedom by assaulting the Soviet Union and did not gain their freedom because the United States assaulted the Soviet Union. It happened because a system or ideas collapsed, proved to be wrong. In fact, so serious is the problem over there that not only has it broken up what we used to call Eastern Europe, which was more truly Central Europe, but it is now breaking up the Soviet Union in the New York Times, which one of you kindly handed to me today. We don't get that at home and I usually would read this some time next week. We have the remarkable situation where the Russian Republic blocks Gorbachev on more deficit spending and the spending by the Soviets is halted.

It is a very, very serious problem that the Soviet Union, or for that matter, the republics face.

And I think I will take the opportunity this weekend, since before next Sabbath we will learn whether the Ukraine will choose independence or not, to tell you that it would be important for you to become acquainted with the significance of the Ukraine in that part of Eastern Europe, through which many peoples migrated from the Middle East and from the Eurasian steppes centuries and centuries ago as they poured into Western Europe, especially at the time of the collapse of the Roman Empire.

This is a very remarkable land. My wife and I have had the chance to visit it.

It's a land of eight months of winter and four months of summer and some transition in between.

It's much worse for the North.

But there are people who like it. It's an unspoiled land. I used to wonder what it was like. Why would people ever want to live there until you get there? And it is, in a sense, an unspoiled land. It's so underdeveloped in many areas. Now, of course, it has its developed cities. It has its nuclear tragedy. Nevertheless, much of the countryside is without the kind of infrastructure that we are familiar with, and it has the feel of an underdeveloped area, an unspoiled land. It also has the feel, if you get to know the people of the people who have felt downtrodden.

And so it is probable, on the basis of all that we know, that the Ukraine will make a decision that will not be good news for Mr. Gorbachev. It is unlikely, considering the moods that have affected all the rest of the Soviet realm so far, that the Ukrainians will continue to take second seat. In fact, they

already have a seat in the United Nations, which was, of course, planned in the days of Joseph Stalin, or the Soviet Union wouldn't even have joined.

There is also one for the White Russian Republic that we used to call White Russia or Bielorrussia.

It now has a new name. But we should take note, because the Ukraine is without any question one of the most religious centers in the Soviet Union among the great Slavic people, as distinct from Armenia, for example, or Georgia. The Ukraine has a tradition very closely linked to Greece. The question that arose in the newspaper clipping is, will the Ukrainians want to coin their own money? Then what happens to all the other republics? What kind of currency will the Armenians use? What kind of currency will the Azerbaijanis or Georgians use? They call themselves now often the Azeris in Azerbaijan. This realm is far from pointing the ultimate direction.

It's going to take now some period of time. If we go back to 1949, 1989, and pick up the pieces around 1989 to 1990, in this part of the world, there are people who are advising the government of the United States that Russia, the region of the Soviet Union, let us say, is not going to get its house in order again and play the kind of role that it had been playing in terms of a great power economically and militarily, and if you please ideologically, until some two decades.

The federal government of the United States has been warned that it is likely, there is likely to be, in the realm of the Soviet Union, some two decades of turmoil. The kind that will leave unsettled economic problems, the sense of religious freedom, that is, many Jews are leaving because they discover that when this area of the world has its freedoms, it also has its local animosities.

And many Jews were safer under a command society than they would be in a world filled with Muslims and filled with non-Muslim anti-Semites. That's just the way it is in some parts of the world.

Then you have the problem of Muslims and Christians in the Balkans, for there are two essentially Christian states, the Georgians and the Armenians, surrounded by Muslims and then the Russian area to the north. The United States, meanwhile, has thought itself as the superpower that could now, working with the United Nations, create a new world order.

We were discussing in the area of editorial this past week what it is that might happen to the United States, because you know we also have paid a very significant penalty. In fighting the Cold War, one of the two powers collapsed internally first. But the other superpower already showed that it was on wobbly legs for the struggle with little Iraq, which we won on the battlefield but have not yet won in the minds of the Iraqis.

That had to be financed by other nations, especially the two new economic but non-military superpowers, Germany and Japan, along with the help of other nations in North America, meaning Canada and in Western Europe. But we showed that our weakest link was not in the military.

We showed that we are indeed able to maintain military superiority and to set the pattern for new directions in military thinking and planning. But what has happened, of course, is that we have suddenly realized that we are on economic feet of iron and clay.

I'll use the analogy. I would think it goes too far to say that we are on economic feet of clay.

We have still a massive and a capable heartland for production, but we have some very serious flaws that we have to face. This work is still centered, the work that we are doing as a church in the United States. We have had marvelous support out of Australia for South Asia, out of Canada for some of our projects and the Philippines, out of New Zealand for the South Pacific, out of Britain for Africa as a whole, and then South Africa for other areas nearby. We have had to nevertheless support Britain

in part because of the massive problems that some parts of the world, the Middle East in particular, but small, and Africa present to our British office's responsibilities.

In a world like this, we have to recognize that the stability of the nation and its ability to write itself like a ship that's blown by economic winds, the ability to get back and to sail forward depends heavily on the economy of the country in which we live. It is not true to conclude that if you are converted, you never again will be unemployed. It is not true to conclude that if you're converted, you will never become bankrupt. Because there are factors that determine your employment, that conversion may be one of them for sure. That is, if you're converted, you're far more likely to get a job than somebody who's not. For the simple reason, the state of mind of one who has the Spirit of God makes you a far more likely, cooperative, honest employee. But it doesn't determine your educational skills.

It doesn't determine all the necessary factors in handling money.

It doesn't determine whether you all suddenly become salesmen.

You see, the ability to sell an idea is not dependent on conversion.

It might be enhanced by it. In fact, you might discover that you need to get out of the business because you can't lie anymore like you used to. But not all salesmen do, please understand that.

But nevertheless, you do have to wonder about so many ads that this is absolutely better than what. I mean, you look at ads and see to what extent you need to think twice before ever acting on them.

All right, we are dealing with the importance of conversion.

It changes the attitude, the character, the ability to cooperate, and almost certainly your appearance. Compare the appearance of this collective group, none of whom would probably make the Hollywood stage. But nevertheless, we're not talking of beauty or handsomeness.

We are talking of dignity, respectful conduct, respectful address, with a lot of individuals who walk into employment offices where there's no clear indication that there's something motivating them except they're interested in a job. There's something motivating most all of you, and of course, this includes even young people who have not reached that age of responsibility where baptism would even be expected. Compare our young people who are in primary grades, junior high, or high school with the general crowd in those schools, whether you go to Imperial or whether you do not. And ask yourself, you know, how do you dress? How do you appear? Well, there'll be some others in the world that show responsibility, but many don't.

But you see, you have to learn as individuals that you live in a country now, a superpower that in a sense has exhausted itself significantly economically in order to do battle with another superpower that has been politically and demolished and economically annihilated.

It's what it amounts to. The Soviet Union is economically an absolute disaster.

It is politically a very precarious entity, which is a part of the United States' concerns.

But what about ours? I asked the minister, why are some of our brethren in bankruptcy and not in business? How come they have gone broke in this comparatively mild recession in Southern California till recently? And the answer, of course, was very clear.

Well, they entered into business at the height of the apparent prosperity of the 80s.

In other words, they paid dearly to get started.

And obviously, the debts and obligations they could not manage if they're downturns.

This is also true in terms of even young people thinking of establishing a home.

That's why we are correct in concluding that when the world examines the state of new married couples, it is likely to say that young people today will never have the same standard of living that their parents have. On average, the same as young people's grandparents did not have the same standard of living that their children achieved. That's just the strange turn of events.

We have moved from a time when the older generation, those who are in their 40s, 50s, 60s, 70s, using that period of time, will have achieved, on average, a standard of living in this country greater than their parents or grandparents did and significantly greater than the children of this group will have achieved. Obviously, there is a blurring from generation to generation because sometimes generations come along from 18 to 30 years. Sometimes they come along from 25 to 45.

In other words, my father was 45 years old when I was born. My mother was 36 when I was born and I have one younger brother. So that's a rather longer generation than those who have children by 18.

Nevertheless, one of the problems today facing the United States is the concern that we have gone over the hump and that we are clearly headed into a period of time when younger people are not moving in the same direction of hope and prosperity that the older generation, the middle age, and the younger senior citizens were able to achieve.

We do have some elderly people that I'm not including in this, perhaps who went through a different experience because they're in their 80s and 90s and that was a different world they grew up in. But you understand the general picture.

It is important, therefore, that we as a church learn how to manage our responsibilities.

This management can be divided into a number of areas.

First of all, you need to know, since we're talking in a church setting, you need to know what your spiritual relationship with God and neighbor is.

You need to know where you stand and what kind of contact you have and what kind of answers you're getting.

I was recently at a local church in, it's called the Riverside Church. In fact, it was last week and it met in Sun City and I never have for a long time met a more vigorous, interesting, capable, enlightened church congregation, like Pasadena East AM.

I think in some ways they were even a little more lively.

Nevertheless, I was impressed that out in that desert were no desert rats at all, but some very capable and competent people.

And I would have to say, I think it did and does reflect their general spiritual state.

The overwhelming number of you would make it possible for Mr. Washington to spend half his life on a vacation.

It's what that small minority causes.

That's, I'm speaking plainly, I think any minister would agree.

The overwhelming number of those who have been called and who have gone as far as you have are not where the problems lie, but we have individuals who are tragically beset by difficulties that they may have to wrestle with through life and sometimes fail to wrestle with.

I found that out in the college years. You found students the first year who posed some serious questions. The second year came back with one question. The third year we're beginning to help other students. The fourth year had become, let's say, student leaders and have been successful. Then you find a few who came with problems the first year, some of whom got worse or the same. The third and the fourth, they have not succeeded since, and when they write you a letter, they don't sign off other than with the words of one letter that I received, still trying. The person had never succeeded, only tried.

It probably could be said that those distinctions represent the ability to spiritually succeed or an indication that there is something that is missing. I'll cite a case because I don't remember the individual nor the outcome because I was one who just played a very small role at a moment in his life. He'd come to my office some 18 years ago, shall I say, maybe 16 to 18 years ago and asked the question. If I could explain to him how he could prove that God exists. I've had agnostics who posed the question. I've had teachers who felt we ought to present an analysis of the topic.

Sometimes you have relatives who'd like to know, and so I asked him why. What the reason was, is this a paper for your teacher? Is this some relative back home? Is this a schoolmate that has asked you a question since you came to Ambassador College? No, he said, I wanted, I want to know. And I asked him, well, what is, obviously now you have to find out what this person's state is. I said, what is your relationship to the church? I didn't say, you know, if he's not baptized, you don't want to embarrass a student. And if he is, then we need to understand.

And I found that he was recently baptized and was in that sense recognized as a church member.

And I then posed the question, then what do you mean by I want to know if God, how to prove that God exists? Well, he said, I simply don't know. At which point I, my composure diminished.

Some of you would have lost it.

I said, you what? I asked him, well, who were you praying to if you don't even know God exists, for sure. I said, look, I'm not going to answer your question. You go back to the man who baptized you. And you explain what your problem is. You have to start somewhere that you haven't even begun to work on yet. I never knew what had happened in that case. I never followed through because I was not then functioning in the college. I trusted it was resolved. And the person has come to see things he certainly didn't see then, of course, not being able to see it.

That's not an unusual situation. The whole world is in that condition with very few exceptions.

But it illustrated to what extent some people have spiritual blindness and cannot grasp what it is they do not know. I can't imagine somebody wanting to be baptized in receiving the spirit of a God that he wasn't sure existed.

All right, your spiritual state is very important, and you should be aware of it, not just to pass over time as you've been told, but you should know what it is.

That you know God, that you can communicate with him, that you can read his revelation and understand its meaning for you and for that matter for the church.

Because you'll find in the scripture things that are asked of the church collectively as well as of you individually. Then there is another area, and that has to do with the society around us.

I don't have any particular clipping, but it is quite obvious when we stop to think of what life is like, how different it is to grow up in a world today where you can tune in to the around in a way that you could never before.

All one can do is perhaps imagine, that's the best word, either you have found a photographic study of a particular community where you could understand how few magazines were once available, how many more newspapers were once available than now on average, to what extent you were beginning to tune into the world as a result of the radio being accessible at the end of the 1920s and beginning in the 1930s. How television was just beginning in the late 1940s and beginning to make its impact in the 1950s. There was a time when, as I could say, I went to school in the primary grades and I don't know of any boy who didn't carry a pocket knife.

That is, we were all armed, prepared to cut rope and strings, and prepared to carve in wood.

We were never dreaming that these would be weapons of self-defense or of offense.

Now, administrators and faculty must confiscate knives, and I didn't use the term pocket knives, knives, handguns, and various forms of offensive and defensive weapons.

We have to realize that our young people who have their life before them, and I'm not, I assume, addressing imperial schools at all here, we live in a world, but this is the children of all the rest of the membership.

We live in some very serious areas in which one quarter to one half of young people in public schools have been involved in a whole new realm that we associate with the word drugs.

This is now becoming a problem more in Europe than before. It's a disaster in Latin America, and countries who are not doing battle with this are headed for trouble. In the Soviet Union, the Soviet governments, the Republic's governments, are asking the United States for help, and probably others as well, because they see that they are in 1991, where this country was in 1961. That is, it is beginning to make inroads, and they have no grasp of where it will end, because they have no way of knowing how they can forestall a problem.

It was as late as, I think, around 1984, that even in the city of Pasadena, faculty members and administrators were not yet trained to address this subject, and they had to bring what we would call specialized speakers and members of the police force onto the campus, because the teachers simply had been trained with respect to science and math and literature, penmanship, reading, history, whatever the topics were. They never were taught anything about counseling and advising in the areas of drug use, or if they were, they at least at that time never had, absolutely didn't have any knowledge of what happens when children mix more than one kind of drug.

There were not even any academic studies as recent as 1984 that dealt with the impact of multiple drug use, and if you wait that long, the problem, of course, has gotten out of hand to the extent that in this country we are, in terms of the younger workforce, dealing with about one half of the nation who will economically, intellectually, and financially succeed, and the other half will not all fail, because some of them will prey on each other as drug dealers do, and make money. That's another form of success, but essentially this country has, as its burden, approximately one half of the younger population who are going to fail morally and economically, and in terms of the ingestion of drugs, fail to be a proper creative part of society as a whole. It is that serious a difficulty.

That, of course, means that if we do our part, we can be even more successful, but we have to recognize, therefore, the environment around us, the importance of maintaining our own educational level, and if need be, retraining, which we have to do in the work of God to hear on the headquarters property of the church.

There are some people who simply have to be trained in new areas or must seek training for other areas apart from the work, because things are moving so fast in technology, so we have to say that conversion is important, ultimately the one important area, but in terms of our successful living the Christian life and functioning in the church, the education of our children in school, their supervision, and the education of ourselves somewhere in the 40s. You know, you can go through the 20s, 30s into the 40s, and then somewhere in the 40s for the 50s and 60s, you are likely to have to have some kind of retraining or redirection. Most technology is not going to last for 45 years from 20 to 65.

You will have to have some kind of new perspective on your skills.

Are you prepared emotionally to follow through? Are you prepared academically to follow through? This is very important. Then we have, of course, the financial. In the financial area, it is critically important that we learn how to manage the money that we have, a small incident of someone with an upset stomach.

You need to analyze how to manage your personal finances. We have a piece of literature on that topic. In managing our personal finances, we have to recognize the state of our family.

Some of us start out already as single parents, one of the great problems in society, which essentially is a moral problem. It doesn't always mean that because sometimes there are accidents and there's a loss of life. And so you were left a widow or a widower.

But in the world, there is a growing situation in which children are born to a parent or parents who are not married and certainly not living together. And we, of course, have, in the plain truth, addressed the question of the family. We addressed the question of the single parent family. And we have only alluded to the new problem, which hopefully is none of ours, but is in many major cities, the no parent family. Mother is in prison. Mother is in a hospital.

Mother is in a wayside home. Mother is under some kind of care as a result of child abuse, or more often drug abuse. That usually is a factor even in child abuse.

That's very difficult. How do you get started? In some cases, all that can happen is that other people have to initiate some kind of help.

You need to analyze, therefore, your academic training, your financial resources. You may come from a family with some financial help. Parents who can help their children, grandparents, or uncles and aunts who can help the children. You should take a look at your family situation from that perspective. Take a look at the family situation and see what you can do.

Pool your resources. Orientals have learned the importance of this. They often start with grandparents, parents, children working together. Or let's say a father and a mother run a small restaurant and the child after school comes into the restaurant and does his or her studies.

Sometimes children will, like a Korean family of which I am acquainted, where we take our clothes to be clean, where during the summer one of the individuals who greets the customer will be one of the children. Or one of the children will be working with the parents in the back area.

It's a very important thing to analyze what we can do as family groups.

The society in which we live moved in the direction so far away from that that we often fail to realize how we can pool our resources.

It's possible to pool our resources to capitalize the family, to get someone started.

Then there is the question of understanding the field of occupation, to know that you are qualified in terms of your personality, in terms of your interest and ability in that field.

Apart from just training, there are people who must not be misfits. You must fit into the occupation.

You must know and give serious thought to whether you should be essentially your own boss or to have someone else be responsible for a job. I think one of the saddest areas in this country is the idea that has been circulated in many, but not all, levels of society.

When I graduate from high school, when I graduate from junior college, when I graduate from college, or whatever level, who will provide me a job? The question that had not been asked by such a person was who gave somebody else the ability to create the job. That is the important thing that is often overlooked. We do have our areas of what we call business training, but one of the most difficult things that has never been addressed, and in fact a reason that in many cases it was not addressed, is that we came out of an agrarian society where essentially parents and children work together, or we came out of a society of mother and father called mom and pop shops and stores, but we're now beyond where the farming and the small shop are not typical and where we deal with great industrial, commercial, business complexes. I think it's important that anybody who lacks business skills recognizes his or her limitations and knows what you should or should not do in that area. But if you have skills, entrepreneurial skills, sales skills, and also know how to tell the truth, there's no reason you shouldn't capitalize on your resources. Why should somebody else have to take the risk and create the job and, shall we say, take the loss or make the money while you simply are paid by the hour or become a salary worker? We need to know what we can do. I was impressed with a little interview that we saw recently on television, an Armenian family from Soviet Armenia sent a member of the family over here to see what it was like in business. Now you know the Armenians are not unacquainted with business. They are one of the tragic people in the Soviet Union because they simply were not allowed to express their skills, but it is inherited. There isn't any questions also learned, but it is inherited. She came over here and she was interviewed and she explained.

Immediately she saw what was happening and why American businesses at the lower level were not talking great industrial complexes could succeed. It was a relationship between the businessman, the owner, those who worked for the business, and the customer.

A very important factor to know how to please the customer, to know how to provide what someone else needs, not merely a job, but provide other things.

That is, that's what your business would be about, and how not to offend others.

It's quite clear that when she goes home, her family is going to be in business.

They have a business sense. We never met business people in the Soviet Union, but we did learn to what extent we learned about one family that had a restaurant in Moscow for years. They moved from Armenia to the capital city of the realm. Then they came over here and moved into to hunger for a while near where we lived. It was very interesting to get acquainted with them. They had business sense, and as long as the husband and wife jointly owned it and didn't employ anybody else, they were not capitalists. That's as far as they could go. They could never develop a plumbing

company. They couldn't develop a hardware company where you have to employ other people. You could be a plumber, but you couldn't be in the plumbing business. That's why the Soviet Union is where it is. Today, you and I live in a world in which we discover that greed and debt have rotted away enough of our economic structure that today, this country might be called in part on feet of clay. We have some very difficult times ahead. The federal government can no longer freely borrow because it now owes so much in areas of the savings and loan and banks that it's had to put out that the capacity of the federal government to continue to borrow is over.

We had the capacity to borrow to destroy communism as the political force in the Soviet Union, and we have exhausted ourselves not just in that. We could have survived that.

We exhausted ourselves because of greed in the last decade and massive indebtedness, and we now walk with this huge burden on our backs.

It is true, therefore, that people are not going to be spending their money freely, they're going to cut down debt, but instead of this money going into savings like saying, oh, we have been paying cash for more things than we needed, we'll now put in savings.

That's not it. We were spending it by way of borrowing, consuming, and now we have to pay that off, and we're still not able as a country to put the kind of money away in savings as we should. Now, those who can are making more and more, and those who can't are making less and less.

So, as we end the 11th month, or shall we say the 11th hour, we need to take good stock of ourselves because this period of stress is going on for a little while yet. It's going on for a little while yet, and we need to know where we stand as families and how we can resolve problems and how we can negotiate, if you please, arrangements with others. Because there are cases of people who have difficulties in the church that perhaps economic solutions can be provided for, but they should be wisely dealt with. The old Jewish practice of enabling your neighbor to succeed once and twice, even the third time, but no more.

You had to succeed by the third time a person was helped.

Let's set our minds to be in the kind of spiritual contact with God we need to, and the spiritual relationship with one another, which means the church at large, and other individuals. Look into our family educational, spiritual, and economic resources, and see if we can also help one another. Get through this period when there are times of stress.

It doesn't mean that we should give of what we do not have to others who have not learned to manage, but where some good advice, some particular help financially, will make the complete difference.

I think it is time that we took a look at that side of our life and see what we can do to help as many as possible get through this critical period.

It's not the Great Depression. Nevertheless, it is a period of significant stress and self-doubt in the country. We should take a good look at our resources and see how much we can help others begin to climb the ladder again. Because when everybody on the ladder is pulling up everybody from below, we all go up as distinct from hitting somebody on the head below you with your heel.

That's how not to make progress as a people. We need to make progress as a people so we can begin to put more resources into the work in a country where indebtedness has come to be a big problem that even now is cutting down on the capacity of the middle class to be more productive. That for most of us means ourselves.

Mr. Ducott certainly and those who advise him will be very pleased if the brethren all got back on their feet because that would make a big difference. No more partial employment, no more unemployment, but where many could be more productive and make greater contributions to reach people now who live in lands where the doors are open in a way they never were opened before.

We have an obligation to Christ to go through them as Christ called us to enable us to reach others, but it has to be planned carefully. The planning doesn't start where Mr. Ducott is.

The planning starts really where you are because he can only work with what you are able to make available or had you ever thought of that. You see, he is at that level where he manages after the ties and the offerings are produced. We are at that level where the productivity occurs.

Want to thank Mr. Washington for the opportunity to be here, draw your attention to a time of crisis that beset the Jewish nation in 167. The problems had already been before, but beginning tomorrow evening, Sunday evening, the Jewish community does commemorate the remarkable events of 167 to 164 BC in the struggle with the Greek Syrians, the Selucids, and that was the rise of the house of the Maccabees, and that festival of course is called Hanukkah, and you can read of that in the book of Maccabees, one and two, that sometimes are available in either separately or in versions where the apocrypha is given. There are some lessons that those nations, that nation learned in that time, and we should give some serious thought to dealing with a different kind of problem, but nevertheless one extremely serious today.

An economic one, and a spiritual one, a question of self-doubt in a country that as a superpower should not have this kind of self-doubt.

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