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Interview with Phil Thornburg

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Transcript of interview with Phil Thornburg

War & Conscientious Objection in Northwest Yearly Meeting of Friends

January 23, 2018

Cherice Bock: The following recording is an interview of Phil Thornburg for the project War and Conscientious Objection in Northwest Yearly Meeting of Friends, 1940–1975. You will also hear the voice of Ralph Beebe, one of the researchers for this project, and I am Cherice Bock, the other researcher. The interview took place at Friendsview Retirement Community in Newberg, Oregon on January 23, 2018.

Ralph Beebe: Well, thank you so much for being here, Phil.

Phil Thornburg: You're welcome.

Ralph: I'm going to ask you some pretty simple questions. The first one: what year were you born?

Phil: 1951.

Ralph: 1951. That would make you 18 in '69.

Phil: That's correct.

Ralph: Right in the Vietnam War.

Phil: Exactly.

Ralph: Yeah. When you registered at that time for the draft, how did you register? 1-A, 1-A-O, or 1-O, or...

Phil: I registered conscientious objector, and they didn't—well, I went into McMinnville. I came to America in 1969 in the summer, and I was told I had to do that as an American citizen, to go and register for the draft, so I did, sometime around my birthday. I was going to George Fox at the time, because that would've been in November, and I went in to McMinnville. I—somebody drove me in, because I didn't have any way of getting there, and they dropped me off and I, I (probably it was Uncle Huber [Thornburg]), and dropped me off, and I went inside in there, and there was just a lady in there, and I explained what I was there to do, and so she gave me all the paperwork, and I explained what I wanted to do.

She says, "Well, you can't do that."

I said, "Well, I thought I can."

And she said, "No, you can't do that," she said.

And I said, "I think I can."

And then she said, "Well, it's not patriotic," and she gave me all these other reasons why I couldn't. And she says, "Well, you could be a noncombatant."

And I said, "Okay."

She says, "They get shot at first. There's a big red X on you, and that's what they shoot for. Did you know that?"

And I said, "Well, I hadn't heard anybody talk about it in that way," but I said, "I suppose so."

And so, that's how that experience went. It didn't go very well. I felt, I felt angry at her, that she would express all this that way, and that she would make me feel so small and, and belittle me for doing that, but I went ahead and filled out the paperwork and I can't remember what the letters were anymore, whether it was—it, it eventually went to an H after I think a year or two from, from an A...I think it was an A. I don't know what it was at first. I don't know the letters.

Cherice: So you tried to register as a full conscientious objector, in other words.

Phil: I did, uh-huh.

Cherice: And so she eventually let you do that, even though she said you couldn't.

Phil: Yes, yes, she did.

Cherice: That's good.

Phil: She obviously realized it was there, and she asked me why I would do that, and at the time, you know, it was more how I grew up and what I saw. And we saw war all the time and the damage that killing other humans does. And it doesn't solve anything, it just makes everybody angry and worse and bitter, and it creates an atmosphere of fear and hatred, and it was not good. Because I heard, you know, I, anyway...

Ralph: To insert one thing, you said you came to the United States.

Phil: I did.

Ralph: From where?

Phil: Burundi.

Ralph: And why were you in Burundi?

Phil: My parents were Friends missionaries to the Belgian Congo in 1954, '55, and thereon. And so they put me on an airplane in 1969, and they said, "You're going to George Fox," and so I came to Portland and one of the relatives picked me up, and they took me to my uncle Hubert's, and so I lived on his farm for that first summer.

Ralph: And who are your parents?

Phil: My parents are Paul and Leona Thornburg.

Ralph: And a lot of people around here would know them.

Phil: Yes.

Ralph: Would've known them.

Cherice: And so, they were missionaries through Northwest Yearly Meeting, right?

Phil: No, through, through Mid-America Yearly Meeting. It was Kansas Yearly Meeting at the time.

Cherice: Okay. But you had some connections out here due to your family, but...?

Phil: Well, Mom and Dad both went to college here, and they got married here, so that's why they wanted me to come here.

Cherice: Yeah.

Phil: Because they didn't put me on an airplane and say, "You're going to Friends University in Wichita."

Cherice: Right. And when you'd been home previously—or at least, back to the States—had you been in the Northwest at all, or just in Texas?

Phil: We, we came out here in fourth grade. We came to a family reunion in the summer, both summers—the summer we came and the summer we left, out here, and then in sophomore year, the summer we came and the summer we left, because Mom and Dad felt it was really important to visit, because my mother came from Greenleaf, and my father's relatives (well, his brothers, several of them were out—Uncle Herschel and Uncle Hubert—the other rest of the family were back in Kansas, the rest of the Thornburgs).

Ralph: And what was your mother's name when she came from Greenleaf?

Phil: She was Leona Harris.

Ralph: Related to...?

Phil: The Harris Tribe.

Ralph: That sounds right! [laughter] And what were her parents named?

Phil: Carl and Velma Harris. They owned a farm in Greenleaf.

Ralph: Hm. I know a little about that stuff. But, we better get on to, back to you. What happened? You were 18, you registered as a conscientious objector.

Phil: Yes.

Ralph: Anything happen after that?

Phil: Well, nothing particularly happened dramatic, other than every time we would hear them call out the numbers, I would listen, and see if my number was called, because of course, several other of my peers had their number called, and they disappeared, and usually we never heard from them again. So, I wasn't particularly looking forward to that happening, but I knew that it could potentially happen, and so as time went along, I asked to, to be changed to H, because they said that was a potential. So they changed it to H, I can't tell you what that symbolized, but it was less—you were less apt to be drafted.

Cherice: Were you getting a college deferment?

Phil: I think that's what it was.

Cherice: Okay. That would make sense.

Phil: Yeah. They wouldn't do it at first. They said—well, well actually, I can't remember now all the logic behind it, but she said, "You can't start out that way," so...

Ralph: But you were a conscientious objector.

Phil: Yeah.

Ralph: And that was accepted.

Phil: It was.

Ralph: How then could you have been drafted?

Phil: Because, you could, you could be, you could serve, but I was a noncombatant.

Cherice: He would've gone into alternative service if his number was up.

Phil: If my number was called, then I would've gone into alternative service, yes. And so, I would've been on the battlefield, it's just that I would've been serving with the Red Cross or something.

Ralph: Yeah.

Phil: So that's what they said.

Ralph: Okay, I think that's...

Phil: So maybe that's called something else, I don't know.

Ralph: Well, I think it's 1-A-O, is what would be the exact...

Phil: Okay, yes, so I don't remember that part.

Ralph: That's what I was.

Phil: Yes. You were 1-A-O?

Ralph: Uh-huh. A little bit earlier, but...

Phil: Okay, well then, yes, yeah.

Cherice: Well, there's the difference between if you would serve in the military but not carry a gun, and you would do something like be a medic, or if you would do some sort of alternative service, where you would be a full conscientious objector, where you wouldn't even be in the military at all, you would just do something different, like some people...

Phil: No, I told them I could be in the military, I just wouldn't carry, I just wouldn't kill people.

Cherice: Okay, great.

Ralph: Yeah, that's exactly where I was as well.

Cherice: Okay, so you were a noncombatant.

Ralph: Well, tell us a little more about how you made the choice. Why were you a conscientious objector?

Phil: Well I don't know if you have enough time for me to explain everything, but when I was little, when I was in grade school, we were, we were never supposed to

go, “Bang-bang,” you couldn’t point your finger and go, “Bang-bang,” that was wrong, and I tried to understand why. And I talked to my dad, because it was all make believe to me.

And Dad said, “Well, you’re pretending to kill somebody, and we don’t believe that it’s a good idea to kill anybody for any reason, so we don’t want you to be pretending that you are killing somebody, because if you do that, maybe it might make it easier if you really were in a situation where you had to kill somebody.”

So, but for some reason or other, it was OK to do bow and arrows, so we would do straws and bow and arrows, and you could shoot somebody with that, but you couldn’t go, “Bang-bang.” I thought that was interesting. So that was as a child. I, I picked up on that.

But the, the point that really affected me was, we lived in a country where there was incredible tension between the Bahutu and the Batutsi. And in, in Burundi, the Batutsi were in the minority, but they had the power and the money, and so I was quite aware of the fact that we were never allowed to say those words out loud at the table or anywhere, unless we were in the quiet of our house and nobody could hear us, because they—it would be assumed, even if we were speaking English, that we were talking about the racial (well, it’s actually more ethnic than racial). And there was so much killing that would go on, and then once someone had killed someone in, in another family, then that family would try to have retribution, and it would just go on. And so the Batutsi, what they wanted to do, since my father was superintendent of the normal school, which was a teacher training school École Normal, in French, and they wanted to make sure that those graduates that were Bahutu, didn’t make it out into society if they could, so they would try to round them up, and so my father did everything he could to do an Underground Railway to get them out, out of the, of the school before they were—and he was eventually told if he did that, continued doing that, he would be killed. But, there are a whole lot more stories involved in that. But I saw all that. I saw what happened. I saw huts being burned at night and people screaming. And so, those kinds of things teach a young person, using killing to, to accomplish something isn’t a good thing. And so I thought, “Just because it’s American doesn’t make it any better.”

Ralph: Did your Quaker faith or your acceptance of Jesus, what—you already touched on this a little bit, but to what extent did that influence you in becoming a conscientious objector?

Phil: Well, at the time, because I was a missionary kid, I was still of the opinion, I suppose, that being born in a garage makes you a car. So, so I didn’t, hadn’t gone through all the thought processes about that, and maybe I shouldn’t be saying this on here, but at the time, I was very angry at Jesus, because Jesus took my father away from me. And so I wasn’t real happy with Jesus. And so I was in competition, actually, with him for my father and mother. So that didn’t actually have a whole lot of anything to do with that. That came later.

Ralph: Do you want to tell a little more about how, how it did come?

Phil: Well, as I became an adult, and read the Bible to try to understand what it was saying, rather than just memorizing it to gain points, I began to understand that Jesus, this person that I was in competition with, his call on my life was to not kill. And so it agreed with what my father had been telling me, and what I experienced personally, so I liked that, that it aligned with what I already thought was the way that one should act. So it's been a process learning that actually, that the faith part and from what I understand of Jesus's teaching was that he agreed with how my father talked, and how I saw in society was not a good thing. So it may be backwards from what people normally think! [laughs] But that was my experience.

Cherice: It sounds like your dad had been either talking about or displaying through action the Friends peace testimony on the mission field. Is that accurate, and in what ways was he doing that?

Phil: Well, I don't think my father ever said those words. He just told us that we couldn't shoot people, and that it wasn't a good thing. But my father did not get into religiosity very much at all. He was more about loving people. And he did a very good job about that. But he was so into that that it was a challenge for us kids to get a part of it. And I think that was the part, going back to competing with Jesus. So, and I think like a lot of things in life, the good things and the icky things sort of get all mixed up, and it takes a while to live to try to sort those things out. And so my faith now is aligned on those, and so I believe Jesus's teachings are that we should not kill. That it's just, it just goes against everything that he teaches. I'm just glad it aligns with how I believe before I had read that and with how I felt my father believed, too.

Cherice: And so—sorry—to follow up on that, though, do you think that the Friends missionaries were teaching something related to peace on the mission field, or were they—what were they teaching—

Phil: I don't know, I don't know.

Cherice: In that conflict between the two ethnic groups?

Phil: Well, here's what they did. They believed that God is available to everybody, that everybody should be treated equally, so they did the "horrible" thing of educating the Bahutu equally with the Batutsi, which was the core of the problem, because the Batutsi didn't really want that. And so that aspect of it flew in the face of them, and my father did everything he could do to keep them from killing them or beating them. And he, several, there were several instances where he saved people's lives, and I have, I recorded those, or kept people's emails of their stories of that time, because I think that's really important for my grandchildren to read those stories of, of bravery and love that he and Mom showed to these people. You heard some of it at the memorial service when Kamana spoke.

Cherice: Yeah. So do you think that the Friends were doing anything different from the other groups that were there? Or did they think of it as something that was particularly Quaker, or just something that was Christian, do you think? Maybe you don't know because you were just a kid, but...

Phil: I think, I think I don't know because I was just a kid. They didn't make much...the adults talked about the denominational religious differences, but one of the things that the Friends did was they helped bridge the gap on the mission field between the different denominations, American denominations, to get them to work together. And so that is peace in itself, because denominations—people can get off on tangents on rules and regulations and principles. I think you're familiar with this concept. [laughter] And so it was easy for people who baptized or, or did some other form of tradition in a certain way, it was easy for them to be critical of other missionaries and not want to work with them.

What the Friends said was, "Let's talk about the spiritual aspects of this. Let's talk about the fact that we were sent here to show love and to help bring people to Jesus." And so they were able to get these other denominations to work together, and they created this Normal School that had five denominations working together, they had the retreat center at Lake Kivu called Kumbia, they had a leprosy center, they had a Bible school, and they had a print shop and radio. All of them, they were able to do that. So I think that was probably more their focus as a peace testimony because—that I picked up on, because I don't know how they could've stopped people from killing each other, the government and those types of things. They just stopped it by standing in front of them. [laughs] They didn't make pronouncements.

Cherice: They just lived it.

Phil: They just lived it.

Cherice: Yeah. That's amazing.

Ralph: Very strong.

Cherice: Yeah.

Ralph: So, you lived in Africa all your first 18 years?

Phil: Yes.

Ralph: And then came to go to George Fox.

Phil: Yes.

Ralph: And, of course, at that time was, was registration for the draft.

Phil: Yes.

Ralph: And you already mentioned that you decided what they called 1AO, which was that you couldn't kill people...

Phil: Yes.

Ralph: And that you would exercise love rather than hatred.

Phil: Yes.

Ralph: 10 of course would've meant that you wouldn't even go into the military. With 1AO, you could go into the military but, but you wouldn't carry a, wouldn't carry a gun but they'd put you in some other...

Phil: Yes.

Ralph: OK, and, but however, that was 18 when you came here and made that registration. You spent 4 years going to George Fox.

Phil: No, I just went there two years.

Ralph: And then...?

Phil: Then I went to Switzerland. I, these are long tales. So, when I was at George Fox, I was very unhappy with the United States. I was very unhappy here. It didn't have anything to do with George Fox. It had to go back to me being in competition with Jesus for my father and mother. And so, I decided my parents really didn't know what they were doing. I never had a problem with believing in a Creator. My problem was whether or not the Creator cared a flying whit about me or the average human individually, because I saw all the horrible things that happened amongst quote "Christians" in Africa. Why would, you know, if God was really in their lives, why would they do these things to each other?

And so I decided I was going to test God. So what I did was I took, I, I got a charter flight to England and I got a job from George Fox, I, I was able to get a job in Switzerland, and so I just went over there on faith, just to get away, because I was more comfortable in Europe, and the way of doing things, than I was here. I felt like—anyway.

So I did that, and I, I forced God to show me that he loved me [laughs] in a bed in a, it actually was a brothel, but I didn't know that's what it was. I had my own room and it was the cheapest I could find, and I didn't have money for food, it was terrible. But, but, nobody knew I was there. My parents, nobody, because there was no email, no phones, my parents didn't have phones. We grew up with no phones or any way of

communication other than letters, and so I knew that only God knew where I was, and I asked God, “Can you find me? Do you care for me?” And he did! In that bed.

Ralph: Wonderful. I, and I’m so attached to what you’re saying now. I want you to go over it again a bit. You came when you were 18 to George Fox.

Phil: Yes.

Ralph: When you were 20 or so, you decided to do what you’ve just been describing.

Phil: Yes, decided to leave.

Ralph: And tell us a little more about that, would you? Why, what were the things that, that grabbed you, took you away from George Fox, but not back to Africa?

Phil: Well, there was nothing in Africa for me, because I wasn’t an African. I was a third culture kid. I was in between. I was some Americanish, and some Africanish, but I identified more with the European way of living because when I was in Africa, we were considered European. We were just considered strange American English speaking Europeans. And I spoke French.

So I went to Switzerland where I could go to the University of Lausanne, and I could improve my French, hoping to get into the diplomatic corps or something with the United States, so I could speak English and French, and maybe Kirundi and maybe Kiswahili. But that didn’t work out. And I think that’s a good thing.

But I had to first figure out if God was going to help me. I had to first rely on God, just throw myself on God, and that’s what I did. I decided, I’m just going to abandon myself to God. And if I die, it doesn’t matter. It doesn’t really matter. Because I’d already done the 1AO, and they said, “Well, if you’ve got the red cross on you, you’re just going to be shot anyway,” and I thought, “Well if I go there, I can challenge God, see if God”—and God came through. He did. But not in a way that I thought that he would.

But I started my faith walk there, all over again—well, I shouldn’t say all over again. I don’t know that I really had one before. I, I had just done the missionary kid thing, you know, believing that if you’re born in a garage that you could become a car. So I, I processed through that while I was in Switzerland, and started my own walk with God, and, which was quite different than my parents’, but I included all the things that I had learned in the past, and all the, the scriptures that we had been taught to memorize.

Ralph: So that would’ve been when you were 21, 22, something like that?

Phil: Yes.

Ralph: And it was a real door, it sounds like, a real opening to the rest of your life.

Phil: Yes it was. It helped me to realize that if I chose to, I could face fear, and that yes, bad things happen. There's no—the songs from Sunday school really don't work very well, like "Heavenly Sunshine." That really, in life, bad, difficult things happen, and good, wonderful things happen, and they don't—the good wonderful things don't just happen to good little Christian boys and girls. They can have bad things happen to them, too: that that didn't have anything to do with anything. Because that's sort of what we'd been taught by all the different songs and things that we sang, and so I had a warped idea of who Jesus was, starting with the fact that I was competing with Jesus for my parents. I had to re—I had to figure out where I was in relationship to that. It took, it took quite a while.

Ralph: But the results were wonderful.

Phil: Yes, they were much better than worse. So when I came back to the United States, I realized that I needed to get a degree in horticulture, agriculture, so I went to OSU [Oregon State University], and so I finished and got my degree there. I didn't receive my degree from George Fox.

Ralph: And how old were you, how much time was there in between those first two years and Oregon State?

Phil: Two years here, a year in Switzerland, and a year at Oregon State.

Ralph: OK, so it was just one year in between.

Phil: Mm-hmm.

Ralph: Well, a little bit more about your life since then. Your marriage, do you have kids, what's life like?

Phil: Well, at Oregon State University, I found this amazing woman called Barbara Miller, and I married her, and it's been about 43 years now. We have two children: Serenity and Samara, and they both married keepers, and they have children, and so we have six wonderful, amazing grandchildren, and as you know, since you've experienced grandchildren, it's, it's quite the, it's quite the adventure to have grandchildren, and I think it's better than having children, but [laughter], it does a lot. I think it does a lot to mature one to have children, and then to have grandchildren, I think what it does is it helps one to actually enjoy them, because I think when you're, the first time around, you're stressed out, because it's a new thing. But when you have grandchildren, it isn't a new thing anymore. You've already done it. So you realize they're not as breakable as you thought. They mostly just need love. [laughter]

Cherice: I have a question about—because I know you have a landscape business.

Phil: I do.

Cherice: And I wonder if that connects at all to your faith and maybe the way you maybe express the peace testimony. It does to me, but I don't know if you make those same connections, so tell us about that.

Phil: Well, well, it does in many ways. I did not start the business for that reason. I started the business because I, everything fell apart in the industry, and I had a good job working for an engineering firm in Lake Oswego, so I had to start out all over again, and I started the business. They told me that that was the American thing to do. All that you had to do was make more than you spent, and if you kept track of that, then you'd be OK, so that's what I did.

And as time went on, I realized that was an opportunity to be able to have people come and work with me, and that was good, and to teach them, but it wasn't until probably I'd had the business maybe 10, 15 years, where I realized that it was an opportunity to be able to share my faith, but not with the "four spiritual laws," but it was more as an example, and to talk about the things that were important to me as a Christian, as a Friend. And so we've talked at great lengths about peace, about treating other people like we would like to be treated, about loving God—what does that mean? And surrendering to God. What does that mean? We've talked about the fact that if we are out working on the job, we need to think of the clients as how we can please them. We need to think of the vendors, how we can treat them. We need to think about each other, how we can treat each other, because if we treat each other like we would like to be treated, it creates a good team atmosphere, so it creates a good business model, and it helps people to get along, and it creates a good product. The clients like it, and the vendors like it, and so it all works together for good.

I think creating an atmosphere where—things go wrong, but where if something goes wrong, there's a way of dealing with it, and that is thinking of how I would like to be treated in the situation. For instance, if I'm firing you today, how would I treat you if I'm doing that, so that when it's all finished, you don't feel destroyed, you feel like you learned something from this situation, and that happened last week. And, was it perfect? I don't think so, but it was certainly a lot better than the last time I did it, and the next time I do it, it'll be better than this time. Because I think if I can remember to build on those kind of situations, then I learn, because I think it's important to learn as a human. I think, I think people don't realize how important it is to learn. I think that's one of, one of the reasons for living, is learning.

Cherice: Yeah, and so you, I think you take care of your employees, and try to have that be this way of treating people rightly.

Phil: Yes.

Cherice: And then also I've heard you talk about the landscape places that you create—

Phil: Yes.

Cherice: And creating peaceful spaces.

Phil: Well, what I, what I found when I came to the United States—and this was part of my, my challenge when I was going to George Fox—and I would work on the weekends in people's homes around here in the Newberg area. In fact, I did some right here where these back of these buildings are at this time, just back there, right? And what I found was that people would get—come home very stressed, and having a difficult time, and a lot of times people didn't have a place to be able to go and relax, a place that didn't allow them to be able to breathe and to, what's the word I want to say, be able to meditate, be able to pray, a place that was conducive to that.

And where I grew up as a missionary kid, the missionaries thought about that, and there were places around those mission houses for you to be able to sit, and sit with somebody, maybe in a swing, maybe, maybe on a bench in a garden. And I found that if I created those spaces, and I engaged the homeowner with that, then it was a team effort in trying to help them create that space, because they could get the idea and that they would want that, too.

So that's another type of peace. That's more of a shalom-y kind of peace, where it's helping to bring the world to the place that I think God meant it to be, and I think all these things work together, and I like to think—and I always sign my emails that way, "Peace, shalom, salaam," because I think if I can be a vessel for, for God to help bring shalom to the world, that I'm around, right now, I don't know about tomorrow, I may not be here tomorrow, and yesterday I may have screwed up, but I'm here now. I can do it now. And so that's what, that's where I feel like my purpose is now, and that is a form of peace, but I think peace in English is just a small part of shalom, which I think is more what I am to be about.

Cherice: Yeah, which incorporates the spaciousness as well as the right treatment of other people and all those other—

Phil: And the Earth—

Cherice: Not killing people...

Phil: The Earth and the planet, and animals, and all, all things that—to be treated rightly, so that there's sustainability for everything. Yes.

Cherice: I have a couple of just logistical questions to take us back, that we didn't quite cover, I think.

Phil: OK, sorry!

Cherice: No, it's OK! Just details, that were like—for one thing, it seems like you came to the United States and you had a sense that Quakers should be conscientious objectors, apparently, so do you know where that came from?

Phil: Well, my, my parents obviously told me that, to some degree, or Uncle Hubert did. I can't remember who told me, because I didn't really know much about that. And they said, "This is what you can do," because I said I didn't want to go to war and kill people.

Cherice: Right.

Phil: And, and so they said, "That's what you can do." And so I was very surprised that the lady, there at first, told me that I couldn't do it.

Cherice: Yeah. But you had—

Phil: And she said, "Well who told you?"

Cherice: Yeah.

Phil: And I don't remember what I told her. I think I said my father or my uncle or somebody did.

Cherice: Uh-huh, OK. And so then, let's see, so you were in the lottery—

Phil: Yes.

Cherice: For getting called up, and then you got school deferment. Did that—

Phil: Yes, I did before I went to Switzerland.

Cherice: Did that mess it up?

Phil: I didn't want to go to Switzerland because, until I had that, because they didn't want me to leave the country, and so, and I made sure I had all my ts crossed and my is dotted in that regard, yes.

Cherice: Yeah, so somehow your, maybe the year had passed when you weren't eligible for the lottery or something, and so then you could leave, or...?

Phil: No, they changed it to an H, and they said that that allowed me to go over there as long as I checked in.

Cherice: Oh, OK.

Phil: And I can't remember what I did to check in.

Cherice: OK.

Phil: But...I don't remember now.

Cherice: Yeah. So as long as you were paying attention and if you got called up you would come back maybe?

Phil: Right.

Cherice: OK. Let's see, there was one other thing, what was it? Do you have any more questions?

Ralph: No, except, what church or what meeting do you worship with now?

Phil: Tigard Community Friends Church.

Ralph: Yeah, very nice.

Cherice: Have you pretty much been there since you came back, or...?

Phil: No.

Cherice: OK.

Phil: We started attending there in 1970...1979.

Cherice: OK.

Phil: Yes.

Cherice: Yeah. OK. Let's see...I'm not thinking of the other question so we'll assume it wasn't that important, right? [laughs] But thank you, this was all really good stuff! And it's fun to—you know, you're my uncle-in-law, so I have heard a few of these things before, but I learned a lot about you, so it's fun to hear all these stories, so thank you!

Ralph: Yes. Thank you so much.

Phil: You're welcome. You're welcome. It's fun to do it.