



## **Making Room for Women Project**

**Interview with Bev Milton**

**January 17<sup>th</sup>, 2022**



**THE ARCHIVES**

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## Oral History Recording Summary

Interviewee: Bev Milton

Date of Interview: January 17<sup>th</sup>, 2022

Transcribed by: Deanna Feuer

Interviewed by: Catherine Atyeo

Location: Zoom call

Auditor of Transcription: Bev Milton

<b>Time Log</b> (minutes)	<b>Description of Content</b>
00:00	Beginning of Interview, introduction, permission
00:21	Early life, family and church in Nelson, living in the Dorchester and memory problems
03:59	Teaching aspirations and lack of money and opportunities for women at the time
05:40	God's nudging, moving to the Philippines, family and children
11:19	Getting into ministry, Bachelor of Theology
15:45	Adopting children, first ministry placement
21:07	Preaching styles, women in the church, the national church and burnout studies
30:59	Presbytery resource center, lack of funding from the national church
39:09	Ministry at West Bank, getting burnt out
42:49	State of the modern church, churches in Kelowna, and support from Marion Best
49:30	Final thoughts and goodbyes

# Bev Milton

50:55

## SUMMARY KEYWORDS

church, Bev, people, women, exciting, Ralph, laughter, congregation, ministry, West Bank, ministers, nudging, Philippines, Marion Best, united, Winfield, teaching, involved, point, graduated

## SPEAKERS

Catherine Atyeo, Rev. Bev Milton

**Catherine Atyeo** 00:00

Hi. My name is Catherine Atyeo. It's January 17 2022. And I'm going to be interviewing Rev. Bev Milton. Bev, do I have your permission to record this interview?

**Rev. Bev Milton** 00:18

Yes, I have given it to you.

**Catherine Atyeo** 00:21

Thank you. So maybe we should begin at the beginning. Can you tell me a little bit about your early life, like, where you were born, your family and how they might have influenced you, and your early contact and involvement with the church?

**Rev. Bev Milton** 00:42

I'm the oldest of three in my family. There was myself, a brother, and then another sister. So that's a family event that does follow all the way through my life. I went to CGIT and Sunday School and all of the things that one did growing up in Nelson, in my case. So it was a pretty ordinary kind of thing. There [was] a big high school and I was a wallflower. And that needs to be put in perspective with the rest of what my ministry turned out to become.

**Catherine Atyeo** 01:53

Oh, can I just ask, so I'm assuming you went to a Nelson United Church?

**Rev. Bev Milton** 01:59

Yes. There were two of them. And I -- [it was] so long ago-- but it was the main one in the center of town, not the new one that developed over the years [near the bridge].

**Catherine Atyeo** 02:13

And what year would you have been born Bev?

**Rev. Bev Milton** 02:21

Right. October 25, 1937.

**Catherine Atyeo 02:26**

Okay. So it sounds like you had a pretty, fairly happy childhood and felt secure in your family and church life?

**Rev. Bev Milton 02:39**

Church life? Yes. family, my father started out as a dairy inspector and turned out to be one of the people involved in why we have this... When I stop my problem is... that's why I'm here in the Dorchester, because my brain does not get there fast enough. But he was involved with the pasteurization of milk, which in those days was a big issue. He was away a lot. And my mother was someone who would have benefited by all of the help to people who had a lot of mental challenges. They weren't dealt with and it was a pretty unhappy life for her.

**Catherine Atyeo 03:45**

Yeah, yeah. And by the way, Bev, take your time. We're not in any rush. You know, I forget quite a few things now too, so don't worry about it. Just take your time.

**Rev. Bev Milton 03:58**

Okay.

**Catherine Atyeo 03:59**

So after high school -- I assume you graduated from high school in Nelson?

**Rev. Bev Milton 04:08**

Yeah, they had a grade 13 program. So that became our first year and then I went to UBC for a year of teaching.

**Catherine Atyeo 04:20**

Oh, you mean to get your teaching certificate?

**Rev. Bev Milton 04:24**

Yeah.

**Catherine Atyeo 04:25**

So initially, you thought you wanted to be a teacher?

**Rev. Bev Milton 04:29**

Well, it was one of the few options that really was there. In a small town there wasn't a lot that women could do. My brother was the one who received the income to go on to what he wanted to do. And he's a very successful microbiologist. But the two women in the family, there was no money to be able to study and become what we... finally found ourselves doing some exciting things.

**Catherine Atyeo 05:20**

Yeah. So tell me how... you use the term "God's nudging," so did you actually get a teaching certificate or degree and start teaching and then realize you had a calling to the church? Can you tell me how your calling to the church happened?

**Rev. Bev Milton** 05:40

Well, that took me two pages to think about. My whole life has been a story about God nudging. And a journey that very few women found themselves in the church. Especially if their husbands were already on the United Church staff, which Ralph was in Alberta. So how was I going to evolve when I didn't know [what lay ahead]? So the teaching, I taught a couple of years, [then] had one baby and then the second baby, and then we were off to the Philippines. And that was very exciting, and the reasons why we did a lot of things. So I can expand on that quite a bit later. But I happen to be at the right time when there were very few women who had been ordained. We had, of course, Lydia Gruchy, and I only knew... now here was one of my blanks. She was wonderful in the national church, and did a lot... Lois Wilson maybe?

**Catherine Atyeo** 07:37

Yeah, I'm sorry I can't help you with that, Bev. But I get the gist of what you're saying that at that time there were very few female role models for you, right?

**Rev. Bev Milton** 07:50

There were two in the area. They were so busy with what they were involved with that I sort of evolved on my own with God's nudging. And I keep going to that, because that's, I guess, where the faith put the rubber on the road.

**Catherine Atyeo** 08:14

So did you teach at the elementary or high school level?

**Rev. Bev Milton** 08:23

Elementary.

**Catherine Atyeo** 08:24

Yeah. So did you teach for two years?

**Rev. Bev Milton** 08:29

Yeah. Then (laughter) whether it was God or not, that was the time that family planning was just about nil. And we tried, but we had two beautiful children before the local doctors got together and sent us a big box of contraceptives, because we were working in the Philippines. And at that point, you could not buy anything because it was a Catholic country. So they sent me this huge box of contraceptives and we managed to not produce any more children in a time when they were saying "only two, only two!" But later on, we did adopt two children.

**Catherine Atyeo** 09:31

Oh okay.

**Rev. Bev Milton** 09:33

And that was a very challenging time. They were fetal alcohol children, and we didn't know, and neither did many people on the helping end of life, know what that really meant. One of them is now 56 and the other one could not have handled the challenges and took his own life.

**Catherine Atyeo** 10:05

That's very, very tragic. I just want to ask were these both Indigenous children?

**Rev. Bev Milton** 10:13

They were twins, yes. from Northern Manitoba.

**Catherine Atyeo** 10:18

Yeah that...

**Rev. Bev Milton** 10:20

We didn't know what it meant. None of the people who were working with us knew what it meant either. And it was just a sad stage where, we did make mistakes, as many parents who... When we sit down and talk with some people here at the Dorchester, one other woman said "she had some sort of [situation]. We tried, we try, but something was wrong." And we were not able to have what we would call a normal relationship, I think, for [our native] kids.

**Catherine Atyeo** 11:02

Yeah, I'm sorry. Anyway, getting back to what happened after you left teaching. Like I'm assuming, as you say, God nudged you. Can you talk a bit about your journey towards ministry?

**Rev. Bev Milton** 11:19

Yeah, it's rather an odd way to go about it. I never did anything that the church could find on page such and such, "This is a next step." Ralph saw an article in the magazine that was for women in the church, UCW paper. And it talked about this place in the Philippines, that they had a radio station, and they were doing these very exciting things of helping people learn how to produce programs and become involved in the community, rather than only teaching in quotes, "Bible stuff." They really were involved in the elections, making sure how an election could go on. And we had people telling stories in the dialect, and all kinds of really neat stuff.

**Rev. Bev Milton** 12:45

Well, I tried working there, and that didn't work out so well, because I couldn't speak the language. They kept saying to me, "You will need to take Spanish."

And I said, "Why?"

And they said, "Well, you have to be able to speak Spanish." And that would be three years of Spanish lessons.

And I thought, "No, this is ridiculous. Spanish is not even used." So I knew there was something at work. And probably, it was part of the nudging, where God was saying, "Hey, look, let's see what we can do about this." So I was lying in bed one morning, and the bed was a few feet away from the College of theology, which was where we were living in Dumaguete City. I heard these interesting lectures. And finally I asked the professor, "What [were you] talking about when [you said] blah blah blah?"

And he said, "Where did you hear that?"

And I said, "Well, when I'm lying in bed, I listen to your lectures."

"Well, come on, take a seat. Come on."

Well, I graduated from the College there in time before we went home on what we thought it was a furlough. I graduated *magna* in the college and thoroughly lapped it up. So I knew [I was] somewhere on the right track.

**Catherine Atyeo** 14:46

Can I just clarify, so what would you have graduated in? What was your certificate, Bev?

**Rev. Bev Milton** 14:53

It turned out to be a BTh, a Bachelor of Theology.

**Catherine Atyeo** 14:59

Okay.

**Rev. Bev Milton** 15:00

Because I didn't have the... Well I didn't do anything that the Canadian church was familiar with. Because I took all this training in the Philippines, with other people who were part of the college community. Their graduates went to Union Seminary in New York. So we knew that it was a good place to be doing things.

**Catherine Atyeo** 15:41

So then you came back to Canada?

**Rev. Bev Milton** 15:45

When our time was finished there, and it was time for having a year off, Ralph wrote a book on teaching people in other countries how to produce materials. And I stayed at home for a while, and we adopted two native children from Northern Manitoba, because they were in desperate need of good homes. We took them into our home, not realizing all of the problems they would go through. It was a very confusing and difficult time for them, and took up most of our energies. At that point, the church decided—and I mean, the church because it was the ministers nearby, and the congregation I was involved with, they thought I should be ordained. "Well, what hoops do we need?" It was a time when women just simply were almost not at all going through any process.

And one day, somebody said, "Look, I've got a church in Okotoks. And my wife is ill. I can't go to Red Deer Lake," which was just on the outside of Calgary. "Would you go and take the service?" Well, that's how I got my first church.

**Catherine Atyeo** 18:00

Oh, interesting.

**Rev. Bev Milton** 18:03

And it was a case all the way along from there that I did things a different way than people were expecting at that point. Oh, my husband just came through the door. So he's going one direction, and we have a very small apartment here at the Dorchester. So he has one room, and he's going to write about his book. And I'm going to finish working with you.

**Catherine Atyeo** 18:49

So, you said you went to the church in Okotoks?

**Rev. Bev Milton** 18:57

No, actually, that's where I went to Red Deer Lake, which was a small community beside Midnapore, and he didn't need to leave his wife alone while he dealt with that. So that was exciting. Because I was able to take the curriculum, the new curriculum, and the lectionary study. You know what I mean by that?

**Catherine Atyeo** 19:28

Yeah, yeah.

**Rev. Bev Milton** 19:29

Okay. And I preached with the lectionary study, and it was all combined. It was exciting! And it was hands on. It was a small congregation of maybe a couple of dozen people. And it grew. I had been told I was to shut the church down. We couldn't afford to have another church out there. Well, when I left it four years later, we had... now again, [the] name is just gone out of my head. But the minister [Nelson Mercer] was at the downtown churches in Calgary, took it over, and it became a thriving situation. They built their own church. So there was all kinds of exciting things. And so we moved to the Okanagan, and I worked in three different congregations, and each one thrived and grew.

**Rev. Bev Milton** 21:07

I found that there were things that were happening in the church that I didn't know what to do with, and they didn't know what to do with. And it was the time that, well, when I did my first wedding, somebody said, "Is this legal? We've never seen a woman do this before." And so there were so many things that were happening at that point, which began to change the church. And women were their own role model for the next generation that came along. And the churches, each one grew and grew. And it was exciting. [Note of clarification added later: Red Deer Lake—later Winfield United, Westbank United, First United (Kelowna).]



And then we started banging our heads against problems that the national church was trying to work out. It wasn't just [that] there was no money. It was a sense of looking at the burnout, that was something that became very much a part of women at those days, and they were studying why every five years we got burnt out. Now why was that? The men didn't get burnt out. They would never use that word. Because they had a different way of departing without having people say, "Gee it's the women that are finding that something is wrong." We didn't have time for a year out to refresh ourselves. We found we needed it badly... [Noted later: That was before sabbaticals.]

**Catherine Atyeo 23:56**

Was it—if you don't mind me asking because this is common when women take on careers to this day, Bev—that it's because you also were the primary homemakers and you had children and you were juggling so much?

**Rev. Bev Milton 24:12**

We juggled it. But Ralph and I had made an agreement that he would be the home parent because he could write from home while our children, two were in university, at that time, and two were in high school. So we had a parent at home. And we alternated. So it still is not expected that we would have as difficult time as we were having. But there were exciting things that happened at the same time. And I guess that's really what my story is more about, is an odd way of getting into ministry, because I didn't have all of the training and the Canadian setting, but was able to show other people how it could be done. In other world settings.

**Catherine Atyeo 25:37**

I hear you, but can we just go back? Like when you said there was concern about women burning out? Did they ever find out the reasons why Bev?

**Rev. Bev Milton 25:50**

They were studying it. But I never, in all the years that I was there, heard a complete answer to that question.

**Catherine Atyeo 26:02**

Oh okay.

**Rev. Bev Milton 26:04**

Because at that point, the national church was going through, "We don't have money; we don't have leadership. We don't know what we want to do. People are coming from other countries. We're using women from other countries in our local Canadian church. But they're not going back in the same numbers, to make changes in their denominations. We're making use of them. What's wrong? Why can't we do both without making it seem as though..." The main denomination committees couldn't come up with a curriculum. So books became the place the curriculum came out of. And [there was] Marilyn Perry, and others, who were doing that. But the national church was just in trouble.

**Catherine Atyeo 27:21**

Was this in the 1960s?

**Rev. Bev Milton 27:23**

Yep.

**Catherine Atyeo 27:24**

So are you saying that that decade was a period of some turbulence for the United Church?

**Rev. Bev Milton 27:31**

Oh, yes. And it was particularly hard, because we found that the men weren't really comfortable about having committees in local areas. And all of a sudden, there was a woman in their committee, and they didn't quite know what to do. And we didn't know how to break in and become part of it, together with them. We had gifts to give. And they, frankly, had trouble accepting that there were other people who could also lead, and sometimes much more effectively. It was a painful time. It was a time of sexuality [and] questions. And we ordained people and cheers would go up, and you'd realize we've just ordained our first woman in ministry who was gay. We didn't do this intentionally. The whole church, it just happened.

**Catherine Atyeo 28:55**

And that was in the 1960s.

**Rev. Bev Milton 28:57**

That was the '60s.

**Catherine Atyeo 28:59**

Yeah. Do you remember who that person was?

**Rev. Bev Milton 29:05**

No, I know of several. And, unfortunately, because (laughter) this is not the '60s any longer. I don't remember the names.

**Catherine Atyeo 29:18**

So yeah, no, I hear you. This was a time of a lot of change. And what you're telling me is, a lot of men were uncomfortable with, you know, more women entering ministry.

**Rev. Bev Milton 29:35**

And we had wonderful leaders. I mean, here was Marion Best. You know, Marion, I hope.

**Catherine Atyeo 29:44**

Oh, yes. Very impressive.

**Rev. Bev Milton 29:46**

And she's been a close friend, and been part of a committee or a group of people that Ralph and I belonged [to] with Marion and Jack and several others. We had many, many conversations, and I realized I just wasn't doing things the way that it was intended.

**Catherine Atyeo 30:18**

So Marion Best, of course, became a moderator. I'm trying to remember what decade she was a moderator. That must have been the '80s. I think.

**Rev. Bev Milton 30:31**

I think you have to go up it's somewhere in between? And I'm sorry, I, that again, that's something that is not in my head.

**Catherine Atyeo 30:43**

So did you find that through this transition time of women being accepted in ministry, Bev, that female ministers were supporting each other?

**Rev. Bev Milton 30:59**

Oh, yeah. And in the meantime, we had gone to the New York area, while Ralph was working at the National Council of Churches. And I had a chance to do a lot of curriculum writing and meeting with people with other denominations. And it was an exciting time. An exciting time of working with other people. Because my kids would say, "Mommy, there isn't a Black person in the church." Well, that was the first church of our neighborhood. And we quickly found, we moved to another church, so that it was more like life, because we had intention and we bought in a black neighborhood. It meant a lot to us.

And all the way along is this situation seem to be that God nudged. And every time something would open up, I would realize, "There's a place that I hadn't thought about, and there's God nudging me." I got involved in the Presbytery Resource Centre, that the national church was beginning, but there were very many opportunities across the country for what... it could have been a very good thing. But the national church in its wisdom, kept the finger on the finances and they didn't develop.

**Catherine Atyeo 32:57**

Because you said in your notes—oh, by the way, I looked it up. Marion Best was moderator from 1994 to 1997, just for the record—but you wanted to talk about—and I assume this was what you were starting to talk about—your development of the Kamloops Okanagan Presbytery Resource Center.

**Rev. Bev Milton 33:23**

Yeah.

**Catherine Atyeo 33:24**

So are you telling me that that wasn't funded properly? Or what happened?

**Rev. Bev Milton 33:36**

I think it was part of the national church had difficulty with enough money to float it nationally. And the development of working with other denominations in the States and Woodlake books denominational work... we only got 10%. And that wasn't enough to pay our expenses. So we had Catholics, good people, working at it, but it was a bad time for the church. It was so... we needed... we had the good leadership, but we couldn't pull it all together.

**Catherine Atyeo 34:50**

You want to say something else Bev?

**Rev. Bev Milton 34:53**

Oh, I could say a lot (laughter).

**Catherine Atyeo 34:56**

Well, let's just go over then -- because I got this -- after Red Deer Lake, [Alberta] you were at Woodlake, B.C. and then it looks like you were a year in Peachland?

**Catherine Atyeo 34:57**

Slowly (laughter) I started out and in Red Deer Lake And then I came to....

**Catherine Atyeo 35:34**

Woodlake?

**Rev. Bev Milton 35:36**

Nope, nope, nope. (sighs) Ralph? Where did we move to? Winfield. So we moved to Winfield and that was a standard church situation. Then after five years I got involved in the Resource Centre while I was at Vancouver recovering from the first burnout. And I failed a little bit here a little bit there. Then I was called to what is now called West Kelowna.

**Catherine Atyeo 36:31**

Okay. So I'm a bit confused here because Blair...

**Rev. Bev Milton 36:35**

Yeah I know (laughter). Okay, go ahead.

**Catherine Atyeo 36:37**

Blair Galston sent me your clergy index. And it says 1975-1979. You were at the Church at Red Deer Lake. 1979-1984 you were at Woodlake, B.C. Nineteen...

**Rev. Bev Milton 36:53**

There's no such thing called that.

**Catherine Atyeo 36:56**

Oh. But were you at a church in those years?

**Rev. Bev Milton 37:01**

Which years were they again?

**Catherine Atyeo 37:03**

1979 to 1984.

**Rev. Bev Milton** 37:09

And it was called... Ralph? Where was it? Because they've got it in the record that it was called something else. In '84, we went to Winfield.

**Catherine Atyeo** 37:34

But this is '79-'84, Bev.

**Rev. Bev Milton** 37:38

Yeah, that was Winfield.

**Catherine Atyeo** 37:44

Okay, so maybe this isn't the name of the church. It just says you were at Woodlake, B.C. So maybe Winfield church is near Woodlake.

**Rev. Bev Milton** 37:57

There is a lake, but it was called, at that point, the Winfield United Church.

**Catherine Atyeo** 38:05

Okay. So, you were there? '79 to '84?

**Rev. Bev Milton** 38:11

Yeah.

**Catherine Atyeo** 38:11

And then it says you were [in] 1985 at Peachland. Briefly.

**Rev. Bev Milton** 38:20

That was just a supply.

**Catherine Atyeo** 38:22

Okay. And then you went to West Bank, which, as you noted, is called West Kelowna.

**Rev. Bev Milton** 38:29

Yeah.

**Catherine Atyeo** 38:30

Okay. So were you at the United Church and West Bank?

**Rev. Bev Milton** 38:35

The Peachland supply was when I was doing Resource Center stuff. That was the year out. And then I went to West Bank, and it is now called West Kelowna.

**Catherine Atyeo** 38:56

But what was the name of the church when you were there?

**Rev. Bev Milton** 39:01

It didn't have fancy names. It just was a place. Like it was the Westbank United Church.

**Catherine Atyeo** 39:09

Okay. Yeah, that's what I wanted to know. Okay, great. And so how was that? How was your ministry at Westbank?

**Rev. Bev Milton** 39:20

Roaring! Wonderful! We did all kinds of exciting things. We use the lectionary with the children, and used the same lectionary for the adults, so everybody was doing the same thing at the same time. We had a new building expansion. It was just a roaring concert. We had Linnea Good as our music [director].

**Catherine Atyeo** 40:06

Wow, that must have been fantastic. She's so gifted.

**Rev. Bev Milton** 40:10

Exactly. So we were in that really exciting journey of ministry. Then I got sick again. And that's when people began to talk to the national church as to, "What is happening. Why do we need [time off]?" And it's every five years. It isn't something that's in between. It's just there wasn't the energy to carry on. But the men just disappeared.

**Catherine Atyeo** 40:52

So when you say you got sick again, just to clarify, Bev, do you mean you burned out?

**Rev. Bev Milton** 40:58

Yep.

**Catherine Atyeo** 40:58

Yeah. And that was because the workload was so great?

**Rev. Bev Milton** 41:06

Yes,

**Catherine Atyeo** 41:07

Yeah. Yeah.

**Rev. Bev Milton** 41:09

And it was not anything that they were doing wrong. It's just, they just were swamped. But then following that, the church was like... The organizations in the area, like the Rosary and blah blah blah, everybody was finding it hard to have life in all of the organizations, and people would come into the

community. But no longer were they in church. So that was another movement that you worked twice as hard to get the same kind of result.

**Catherine Atyeo 42:01**

Yeah. No, I hear you. Yeah. So you can say whatever else is on your mind, but I just wanted to, to ask you a couple of final questions. How do you think it is? Do you think it's any better in terms of stumbling blocks and total acceptance? Do you think it's a lot better for female ministers today? I mean, I'm at a church with a co lead female minister at St. Andrews Wesley. Do you think it's better for female ministers in the United Church today, Bev?

**Rev. Bev Milton 42:49**

I think there's more possibilities to be taken seriously. That was one of the stumbling blocks that Marion helped many of us over. But I think the general feeling was, "The church is in trouble [and] we don't know what to do." And so everybody did their own local thing. Right now, the congregation I belong to -- there are three churches in Kelowna. And they have agreed out of five possible churches to amalgamate and we're working very hard at it. And it's taking all the energy to... "Who's paying the bill for this, this month?" (laughter).

**Catherine Atyeo 43:55**

So three churches in Kelowna are amalgamating?

**Rev. Bev Milton 44:00**

That's right.

**Catherine Atyeo 44:00**

Wow. Usually it's just two. That's interesting.

**Rev. Bev Milton 44:05**

Well, the downtown church had a baby one year and that was the church with possible... Just a few miles away, and they were looking at doing artistic things and really getting involved, and sadly, there was a financial problem. Somebody took advantage of the church and they ended up with money, but no building. Then we had one church that had a building, but no people. So we started putting these together. It's taken, I imagine a year and a half or so. And we're still working out how you go about doing this. When you have -- I think it's five pianists -- things like that. It's exciting. But it takes a lot of effort.

**Catherine Atyeo 45:22**

Yes. So do you want to say anything about... You know, thoughts? Because this series of interviews—which you're included in, Bev, because you were a pioneer—Making Room for Women. Do you have any other final thoughts about women in the United Church? And what they need to thrive, and thoughts about equality? Any final thoughts?

**Rev. Bev Milton 45:55**

It's hard because locally, people are struggling to be the church where they are local. And it's not likely that the next United Church has the same needs as the one down 10 miles away. I think that there isn't a feeling of a strong church that's leading us like it did at the beginning. And now we are living in the Dorchester. We had worship—every Sunday morning—we had worship from one of the denominations. And it was exciting, except it wore us out. We're part of a congregation that meets on the television. So I don't think anyone's come up with really a sense of what is the United Church. Ralph has been writing this giant church of ours for several decades. And it's they asked him to write it again. And there isn't a United Church that you can pull together. And everybody's with... "This is what we're trying to do in a community." At least that's what we see. In the West, not the East, [that] may be totally different. But I don't have any experience.

**Catherine Atyeo 48:04**

Yeah. Well, it's it's definitely a time of transition, I think for all mainstream religions, mainstream churches, because our—as you know, Bev—our society has become so secular. Would you agree?

**Rev. Bev Milton 48:21**

Yeah. But it's exciting. At the same time, as you look at some individuals lives, and what they went through, when they were ordained, the kind of places they served, where they got their encouragement. And I've just felt that God nudged again and again, at different points. For that, I am thankful. And now I'm too old (laughter).

**Catherine Atyeo 49:03**

Oh, no, I'm sure you're contributing in ways you don't even know. So I assume that you haven't lost your faith in God, nudging you and other people. That God will keep nudging.

**Rev. Bev Milton 49:18**

That's right. We don't recognize it sometimes. Other people are not used to looking for that.

**Catherine Atyeo 49:30**

Yeah. No, I agree, Bev. Anyway, before I just press stop on the recorder. Is there any final thing you'd like to say for this interview?

**Rev. Bev Milton 49:49**

Just one second, while I look at some notes. You know, it's just different ways of talking about it.

**Catherine Atyeo 50:18**

So, you're fine with what you've said?

**Rev. Bev Milton 50:24**

It's not perfect. It's not polished.

**Catherine Atyeo 50:26**

Oh, no, it's fine!



**Rev. Bev Milton** 50:27

But working for the church isn't.

**Catherine Atyeo** 50:29

It's fine. You made some really important points, Bev. Really important.

**Rev. Bev Milton** 50:36

And I wish all of the best to all of them who are trying, and I expect to live forever (laughter).

**Catherine Atyeo** 50:46

Okay, I'll just press stop and then I'm going to just talk to you and say goodbye. Okay?

**Rev. Bev Milton** 50:52

Yeah.