**Savi Hensman**

00:20 And I think perhaps aspects of my story may resonate with

00:25 many of you here but there'll be plenty of time to talk further in the discussion. Meanwhile, if you think of anything, please do make a comment in the chat as Gillian suggested

00:39 I was born in 1962 in Sri Lanka and what was then salon and migrated to the UK. A couple of years later with my parents and older sister and brother.

00:52 We settled in London. My mother and father were active in the Church of Ceylon part of that worldwide kindly of churches newness the Anglican Communion and here we became part of the Church of England.

01:07 Like everyone else they had much to learn. But I owe a lot to them, not only in terms of their care. For me, but also avoiding some of the traps of religion. I don't recall ever being taught by them to take the whole Bible literally

01:23 And there was an awareness that love of neighbour included challenging exploitation and prejudice.

01:30 There was also a sense of the importance of decolonizing theology. Not that I would have been able to put it in quite that way when I was a small child.

01:39 But it was about not reading through the lens of the powerful and not taking for granted the kinds of relationships that shape the way that nations and individuals are related to one another.

01:54 Looking back now the notion of being loved by God who's beyond gender, sex or race and in whose image all humans were made.

02:04 And and invited to be part of the community or movement and dedicated to trying to live by those truths. However, it perfectly perhaps strengthened me in the face of society's racism and sexism.

02:19 But by the time I was about 12 a new challenge was rising. I was increasingly aware that my sexuality was not the same as that of the other girls at school or in my church youth group.

02:33 And I struggled to understand the attraction of boy bands and the male pop stars at that time the likes of the Bay City rollers and the Osmonds or David Cassidy for those who are old enough to remember, or who are interested in retro pop

02:53 Or indeed.

02:55 Indeed, see the attractiveness of boys who neighboring schools wacking each other with their satchels

03:03 And so it became clear to me that the world of heterosexuality, which seemed to be taken for granted, is that we, the

03:11 Humans were after a certain age, the pattern of relationships just didn't fit me or I didn't get into it. And this was not a good thing and

03:23 In terms of the norms of the society of that date, and certainly what was regarded as acceptable in church circles.

03:31These were days when society still treated being lesbian okay as not normal and bisexuality wasn't talked about much being transgender was probably talked about even less. And in fact,

03:46 Being homosexual is it was largely describing was regarded as possibly unhealthy. I was about five when sex between men was partly decriminalized

03:57 But discrimination was still rife positive images of LGBT plus people were few and far between. So there might be an occasional person cropping up on TV, perhaps in profile

04:12 Saying something about this experience, but it wasn't widespread and those people were almost invariably white when they did appear, though the gay liberation and feminist movements were opening up some space.

04:30 Churches almost uniformly taught in those days that the only right place for sex was opposite sex marriage. This was partly because it was assumed that same sex relationships were superficial or destructive.

04:45 Though it was becoming increasingly clear that they could be deep and committed as well that they could in fact happen at the same range as opposite sex relationships.

04:57 And I read and reflected more deeply. There weren't nearly as many books around in those days, as there are now. And of course, my generation, there wasn't a chance of accessing information on the Internet.

05:10 But

05:12 I do live close. I did and do live close to a library, which is very helpful and

05:19 So, and I gradually realized that there was and that who I was, was not anything particularly dreadful and also that there was little clear guidance in the Bible.

05:33 And that precisely fitted my situation and by seeing the light. The Bible is a library of books by different authors and in different genres reflecting encounter between finite and fallible humans and an infinite God

05:49 But I didn't know that the themes of love, justice and mercy throughout were there were ways of shaping my thinking about some of the human issues and questions, I might face in the world today.

06:04 And as I read more I realized that the letters of Paul that influential figure in the early church.

06:10 Whose work or the work of his followers makes up quite a lot of the New Testament

06:18 reflected a distaste for the sexual exploitation and excess of a kind common along the route Roman ruling class 2000 years ago.

06:26 But it's not clear what he would have thought of equal self giving partnerships above Aldo, and he was very strongly opposed to legalism, as was the Jesus of the Gospels, indeed, whose message was very much about liberation.

06:43 It was also remarkable that the Bible and early Christian leaders had a great deal to see about economic and social justice.

06:52 But there are a lot of people who were very caught up with what the, what the Bible might have to see on sexuality and perhaps

07:01 Five or six fairly obscure passages where there were different interpretations and translations seemed a lot of the time, not to notice.

07:11 what appeared to be much more important trends within the Bible that took on the powers that be, that asked searching questions about the way that the world is

07:23 And so I became reconciled. I think to who I was and recognize that that I didn't necessarily have to try to change and that this would be futile. Anyway, and I didn't have to be celibate for life in order to live up to.

07:42 The requirements of my fee.

07:46 And and this was a time when organizations like what was then the Gay Christian Movement were beginning

07:54 Around the mid 70s and across the world, either in places and other movements and groups and inclusive churches as well.

08:07 I studied chemical engineering at University College London and came out at university and I think I might have been the only

08:16 Outlet being in the Engineering Faculty, I'm fairly certain I was the only out LGBT class person in the chemical engineering department and and certainly was the only out

08:31 person in the Christian union and I think I was lucky because a lot of people have much we're at far worse experiences. And

08:41 I think mine was from far more positive than that of others. And in many ways, I have been lucky that maybe some of the people who didn't understand.

08:53 What I was about and didn't agree were maybe willing to stick around and continue to relate to me and listen and learn. Likewise, in in the church that I attended at home.

09:07 I became involved in his Islington and Haringey Gay group and what was then GCM, the good Christian movement where I began volunteering and writing for the newsletter. When I was about 20

09:24 I just came across the Lesbian and Gay Black Group, or I was on my way to an anti racist protest or on my way back from one

09:34 At a coach, stop. I think

09:37 When

09:39 On the motorway to will Yorkshire and this was my first encounter with other people of colour, so to speak, who are out.

09:54 To be class, but I wasn't very out in those circles at that time, but it opened up new possibilities for me this was a time in the early 80s when this movement was beginning to develop within the UK black lesbians were beginning to network with one another.

10:12 Black gays and lesbians were beginning to to meet to provide mutual support and tried to change the world.

10:21 And challenge racism and homophobia.

10:25 And I also came to meet Sharon and she was then known and who was to become involved in come to lesbian centre and black lesbian group and work that she was African, Caribbean and indeed 1986 we became partners. So I had moved into and

10:48 I was moving into a world

10:52 Where I was increasingly in contact with a wider range of people, but by this stage I had began work for the blackl lesbian and gay centre project in 1985

11:07 I was one of the first set of workers and outreach and development worker and will try to set up a centre in London.

11:14 That could be a place, providing information, advice and support and also helping to change views.

11:21 We provide a lot of support on the telephone and so on initially and had the occasional event. We were in a rather small space. And it took some years to find anywhere that would be big enough to be called center as such.

11:36 But it was, I think, an important development for many people, and and I could also become involved with

11:45 Setting up hiring gay, lesbian and gay subcommittee and some workers were appointed to form.

11:52 A lesbian, gay unit. This was a time when local government was changing numbers increasing recognition that equalities were important qualities across the board.

12:02 And also a lot of resistance to that and hiring a became one of the areas that was in the thick of the storm as there was a forward movement, including in schools and then a backlash at the local level and then it became

12:19 Central to a more national backlash. So all of that was going on. Meanwhile, I'm still involved in in church circles and

12:28 In trying to change thinking within the churches by this stage, a lot of Christians were coming to recognize. I mean, a lot of Christian theologians, thinkers were writing about the case for accepting and

12:44 Loving and committed, same sex partnerships.

12:48 There was quite a lot of awareness. I think on the part of some leaders within churches, but it might be a good idea to be more inclusive. But there's also a lot of fear of saying that out loud, about the kinds of reactions that there might be so

13:05 A lot was a lot of debate was going on in various churches and across the world, including in the Church of England, and I was becoming involved in some of that and

13:20 more personal level in 1988 early in the year and Sharon and she then was

13:28 And I had our service a blessing at our local church Hall, we have the service and the reception in the same place, and with the

13:39 Minister from the Metropolitan Community Church actually carrying out the ceremony, but members of the local church were quite well represented at the at the event. My parents and our siblings were, were there. I think handful of nieces and nephews very young at the time.

14:00 And so that was a quite a special occasion.

14:05 And it didn't mean that we weren't able to get to an stop the clause demonstration that day which we hadn't expected to be happening when we done all the planning.

14:20 But this was a time when Clause 28 what was to become Section 28 and an attempt by central government under Margaret Thatcher to clamp down on growing responsiveness to LGBT well or lesbian, gay people in local government circles.

14:40 became law. So when when it was introduced into Parliament, there was a lot of debate and and

14:51 And that was part of a broader attempt. I think in some ways to roll back the tide on equalities later.

15:00 Vijy Tara, she was to be known would become Buddhist, but that ceremony rain hugely important to me.

15:08 About celebrating love amidst the community admits to community and we continue to share a deep spiritual bond in 2001 we had the Greater London Authority ceremony.

15:21 These were these were the days before civil partnerships, let alone marriage because it was another main way of marking our commitment.

15:30 And a couple of years later, she was ordained into the Triratna Buddhist order as Vijy Tara though as a sociologist of religion. She still remained Sharon Smith, I was still working in the voluntary sector, then

15:46 because the Black Lesbian and Gay Centre, like so many others had run out of funding.

15:53 But, and that there are some problems and divisions had developed before then. And my work was increasingly focusing on user and public involvement in health and social care.

16:05 And in the early 2000s. I joined the Committee of LG cm. And after a while, I became vice chair. I also began writing for ecclesiasta which is a sort of alternative Christian

16:21 Site website. A Think Tank. Some might see

16:26 And which explored a range of social issues from a faith related perspective.

16:33 And I remain an ekklesiasta associate

16:38 By this point Vijy Tara and I had long been carers and I had supported her to when she developed mental health issues. And for a while I was unable to work.

16:46 And my parents were increasingly frail and we were caring for them and along with support from personal assistance arrange to social services or rather through direct payments from social services and other family members.

17:04 Soon afterwards she obtained her PhD or not so long after she obtained her PhD, my father died in 2008 and a couple of years later in 2010 my mother, at which point Tara and I took her ashes back to Sri Lanka to be buried near his.

17:25 Towards the end of the year, Tara became ill and just in case it was something serious her GP fast tracked her for tests. She turned out to have pancreatic cancer and a few weeks later in 2011 she died peacefully in St Joseph’s hospice

17:48 This was a difficult time. And for me, in terms of my faith for a long time. I've known about the fact that nature could be cruel, as well as the existence of human needs suffering.

18:02 But for a while. It seemed as if God was largely distant much of the time, if there at all. And thankfully, after, after some time this changed.

18:16 But I was aware that there were no guarantees that there's always a clear cut path through difficult times.

18:24 Over there will always be a strong sense of God's presence. And I think, again, that's something that many Christians share. It's not a simple

18:34 Matter of having a journey of faith, where you kind of sign up at the beginning and you carry on along and even crack and then you sign off at the end.

18:45 And even for those who do not break with the church and many people have had such bad experiences that they've actually broken with organized religion.

18:56 I think I've been relatively lucky in that regard. But I think it was important that there was human connection.

19:03 And that there's perhaps a renewed sense that the love of people is sometimes. One of the ways in which we experience that the love of God. For those of us who who believe in God.

19:16 And and

19:18I suppose it became all the more apparent that I had had something precious. It was very difficult to lose that and still is sometimes

19:30 But I thought about all the people who had never had that opportunity they had just believed what they had been told.

19:38 And then they had not taken up maybe the chance of a loving relationship. And at some point, this would become too late or you would do. You might lose that chance that someone special.

19:52 So it was a prompt to me about how important it was to get the churches to move forward and where there was actually a strong sense because views had been changing

20:03 In the pews, as well as among people, more generally, who might regard themselves as Christian Christians, but certainly in the UK.

20:14 There was bought out by that time probably quite a substantial majority of people who might regard themselves as Christians, including Anglicans

20:24 Who didn't go along with the Church of England's official position that same sex partnerships were always wrong and who who accepted in many cases that there was value in LGBT plus relationships and identities.

20:45 But the very often churches remain stuck at the institutional level. And so I suppose I

20:55 I threw myself again in into that struggle with renewed commitment to trying to get change.

21:03 Including trying to find ways of talking to and reaching those people who were still on the fence about that.

21:11 From 2014 I think for a couple of years. I served as the chair of LGCM as it was the Lesbian and Gay Christian Movement. And this was, was a time of some change.

21:26 And

21:28 The usual challenges as being part of any community and voluntary organization. And then I think I spent another year on the committee and at this point we were on the path to becoming One Body, one faith.

21:43 For long time we've had problems with the name for a start it could sound a bit as if we were a support group. But it engaged all Christians, but we were actually open to

21:53 anybody and everybody who wanted greater inclusion in the churches and who accepted that a same sex partnership could be a loving and blessed relationship.

22:05 So for instance, my dad was a member, though he was heterosexual but not everybody knew that. And then again we had a number of members who were bisexual, transgender, or who might identify in other ways with the Q, with queer

22:23 So we were trying to make churches more inclusive, but

22:30 Our name could make us appear rather more limited but we didn't want to end up with a very, very long name with many, many acronyms and nobody being able to remember what all of that meant

22:43 So we went back and forth about what we should be called and should we just have should be LGCM that have a long strap line about what we actually did and believed

22:53 And then eventually, somebody came up with the idea we change it all together and become One Body, One Faith.

23:00 So I was part of the board, we worked together on that and it was also an exciting time because changing attitude rejoined or joined with LG cm. So we got a

23:14 lot more members and will energy at that time and we still have usual financial struggles and we we changed the statement of conviction to reflect that broader understanding of what we were trying to do in terms of making churches, more loving and inclusive.

23:35 So, and

23:38 This, this was a time when I was also involved with inclusive church which covered wider issues of inclusion, particularly in the Church of England and but then I stepped down. I've been on the board long enough, and I think we should change underway to try to get fresh people in

23:58 But I have remained a member. And I think it continues to do important work.

24:04 I also had a book published by ecclesial - Sexuality Struggle and Saintliness: Same sex love in the church - drawing on some of the writings I had done for articles and that had appeared online.

24:17 And but also also pulling some of those together and exploring the process of change and the realities beneath the surface of official statements.

24:29 Some of the ways in which action at grassroots level can result in a shift in what happens and what people believe. Within faith communities, but looking particularly at the church on the issue of sexuality.

24:42 I think that as well one of the many things that I learned from Vijy Tara about examining faith communities as being perhaps reflective of something transcendent

24:56 Something at a deep spiritual level but also communities of humans, organizations that reflect some of the differences and

25:08 Opportunities for the struggle and change that other organizations institutions and movements have.

25:16 So,

25:18 So this reflected from various dimensions on what it was actually like to be in the midst of that process of change.

25:28 And

25:30 how, what might work how different things might be happening in different places. Some of the theological issues of the issues about how humans might feel like relate to God.

25:44 If, if there is a God and how humans relate to one another and the meaning of life, alongside the practicalities of church and national politics.

25:57 And how people actually reason and change their minds.

26:03 And these are issues that I have carried on exploring in my writing.

26:09 I've continued to write and campaign in between doing other things being involved in, for instance, on

26:20 As a chair of another.

26:22 organization of an organisation of disabled people's focusing on domestic abuse and to hate crime in East London and beyond.

26:32 And and continuing to work in user and public involvement in health and social care. Though now as a Patient and Public Involvement Coordinator for a university based research organization or network.

26:49 And and in recent years, I've been writing for a largely evangelical readership in what's known as the Church of England Newspaper, though it's not an official newspaper

27:01 And as well as I suppose faith, being part of my everyday life and being part of a congregation and taking part in that

27:09 And experiencing online worship for the first time in my life.

27:15 So there's opportunities to learn new things all the time in in various aspects of of life, including within faith circle faith based circles and looking back home with the thankfulness, and all those 24 years that I had with Vijy Tara, though not nearly enough.

27:40 So said a little bit about my journey of

27:48 Faith and how it's tied in with my sexuality, so

27:53 Maybe I'll I'll hand over to Gillian and we can open things up to questions.

**Gillian Murphy**

28:01Thank you very much. Sorry. That was it. Thank you so much for sharing your life with us. And so we'll open up the floor now for questions.

28:12 And we do have one in the chat. It's from Ray Steeles. So I'll just read it out and you can answer it. So how much of an impact. Do you feel you had in the church regarding lesbian and gay issues in the early days, like in the 1970s and 1980s.

**Savi Hensman**

28:30 All right. I mean, I think.

28:34Personally, um,

28:37 I think it probably fairly limited impact. But I think together

28:43 A lot. I think together. There was quite

28:48 A major impact in shifting thinking now, I wasn't involved in in those sorts of things in in the early 1970s when 19 said when it was 1970 I was eight years old and I haven't yet figured out, I mean,

29:10 I mean, I think it might have been not impossible to guess for some other people that I might not be easily for sorting into sort of conventional heterosexual role, but certainly I had no inkling of that.

29:23 And but by the mid 70s. I was, I think, vaguely aware that that those things were going on and by the beginning of the the 80s. I had become part of that movement. And I think, and

29:39 They had there was quite a significant shift. So actually having people who were out and the obviously not everybody can or should be out there can be all kinds of constraints and risks that different people face, whether its

29:57 Risks to their job so emotional risks. Some, some people are reliant on other family members or communities who may not always be accepting

30:09 And church leaders can be okay about, for instance, having clergy who are out in a sort of private or semi private way but they don't want people to know. But for those of us who could who can

30:22 Who can be that was important tape became increasingly difficult to marginalize us

30:30 And also the arguments were more widely shared. So that was important.

**Gillian Murphy**

30:37 Thank you. The next question is from Florence Hayworth. Did you ever feel judgment from others in the LGBT+

30:46 community regarding your faith.

**Savi Hensman**

30:49 Yes, some people are very negative

30:52 And I haven't had nearly as much negativity is some people have have have had, but some people are understandably skeptical and they have had bad experiences with the church.

31:08 And some people perhaps think of the church is a kind of uniform block when it's actually much more diverse and there are now quite a lot of churches, including

31:21 Parts of the Anglican Communion, which are far more accepting and inclusive and then probably everyone has there's some way to go. So yes, sometimes occasionally

**Gillian Murphy**

31:34And next question is from Haley and how far away from equal marriage do you think the Church of England is?

**Savi Hensman**

31:42 Yes, this is an interesting one because that's been one of the that's been a major focus of my efforts in

31:52 Recent years but it is a huge challenge. And I think that there is a quite a lot of backing free equal marriage in sections of the church, but I think that

32:08 In the leadership of the Church of England. The bishops in particular are very risk averse, and they tend to ignore all kinds of qualities issues to focus on the people who find equalities hardest rather than the people who are most frustrated at lack of progress so

32:29 I'm not sure how long it will take I think with the new General Synod which is being voted in in the next

32:37 year or so there might be a shift. But we'll have to see.

**Gillian Murphy**

32:41 Okay, next question is from Ruby.

32:44 What do you feel informed your thinking and your work?

32:48 Is it your cultural identity or sexual politics or your faith tradition? And do you or can you prioritize them?

**Savi Hensman**

32:58Okay all interconnected. So I think faith is something we're bedrock.

33:04 Or a base or whatever in the sense of that sense of connectedness with

33:14 who I believe is the love at the heart of the universe.

33:19 And in some ways that small fundamental where its cultural identity is something between in some ways keeps changing. So

33:28 It's different from the identity, I would have had as a small child in Sri Lanka, or even the way I experienced who I was as as I began to to come to terms with being a

33:42 Being a BAME British person in the 70s or late 60s or 70s and so forth and sexual politics again is an area where I suppose I've, I've changed and grown and others continue to do so.

33:56 And but also my understanding of faith that has hopefully changed since I was a small child and will hopefully keep changing and developing during my life. And so prioritizing things is very difficult because

34:14 although I would see faith is in some ways fundamental and that entails a commitment to justice for everybody in an attempt to

34:24 Or a belief, I suppose, in the importance of love and mercy and compassion, even if I might find it quite difficult to put that into practice.

34:34 A lot of the time, and how I think about about that is inevitably informed by the realities around me who I am, my neighbourhood, my family and friends.

**Gillian Murphy**

34:50 Okay and Haley and it's got a question for you. She says, I would love to bring some of your thinking into my church in Leicestershire. Is there any advice you can give me to do that, beyond continued dialogue?

**Savi Hensman**

35:06 And

35:07 I think it depends on where where things are with that church and

35:15 What the

35:17 What what the, what the baseline is are the allies within that congregation who have got

35:27 I suppose a strong voice, strong connections, people who could be persuaded who could persuade and encourage

35:35 Those are there is their local network that can provide support around that maybe bring somebody else in to speak about that if there, if there are openings. I mean, it's sometimes depends on what the ministers are like and how ready, they are

35:53 To that, I'm not sure whether you're part of that sort of leadership team in in that church.

36:01 But, but having one or two people within that who can can help to provide support is, it can be very helpful.

36:09 But again, it may be worth reaching out to organizations and networks, whether it's something like One Body, One Faith or

36:18 networks within particular denominations. So among Methodists Baptists, the Church of England, finding ways of pitching the arguments that reach those people because

36:29 say Roman Catholics might respond in different ways to Baptists, so it might be choosing the approach that works best for that congregation. And getting support when you're doing it because otherwise it can be quite a lonely and draining

36:46 Thing

36:47 To go through

**Gillian Murphy**

36:49 Okay, thank you. Adam says thank you for sharing your story. As a Christian. I'm trying to have more conversations about my faith and inclusive sexual politics with others, especially in the church.

37:00 Are there any good places in the Bible where I can start to build my knowledge on this further.

**Savi Hensman**

37:07Might be useful to to look at some of the books and articles that have appeared and now they're a wide range of resources. There are some online.

37:19 Resources in spaces like Christians for LGBTI+ equality and other Facebook groups and probably on other social media or sometimes on the websites of organizations like One Body, One Faith and

37:35 So, those, those are good links for for looking at some of the books that examine the Bible more deeply and some of what's inclusive within the Bible and different people will have different

37:51 Different books that they find particularly helpful and persuasive and and some of those are written for a wide audience and some of them are quite difficult are harder for people who aren't

38:06 grounded as theologians. I mean, some of them I wrestle with. But if they're really good. Sometimes I'll just carry on and

38:13 And get at least about three quarters of what the person is saying. So I think they're very wide range of resources now about the Bible and inclusion.

38:25 But I mean, I think that that fundamental notion of all humankind being made in the divine image and that picture, the Jesus message of love for all, an

38:44 example of breaking down barriers and the the image that Paul offers in his letters of a body where the different parts are all equal and. And to me, that's what's important.

39:01 Reminder that society, we're thinking that everybody has to be in a hierarchy that you so sometimes heterosexual people are free, that if LGBT

39:11 People are fully accepted, then they become less important. It brings them down in status but but moving beyond the being beyond being competitive and status games so that there's that range of of resources.

39:27 And books that could books and articles that could be useful. And it's sort of choosing was. I mean, I don't know whether I should really really competitive for this together, but I can probably come up with some examples afterwards or something.

**Gillian Murphy**

39:48 We can probably share with the people, with people who are here. Okay, and two more questions of Florence says as a young person. Did you have any role models who were both LGBT plus and religious which helped you in reconciling with different aspects of your identity.

**Savi Hensman**

40:08 I don't think I did. I mean, not when I was a teen, not when I was a teenager. I'm trying to remember now.

40:19 But when we well not not until I was in my late teens, I should see

40:24 So I think having members of the of the Gay Christian movement is initially was quite soon became the lesbian and gay Christian movement after I joined was important.

40:40 But I'll try to try to think of a role models. When I was younger, so I knew some people who were gay or lesbian, but I don't think they were religious in that way. And I probably did know quite a lot of religious people who were LGBT+, but I didn't, I didn't know that at the time.

**Gillian Murphy**

41:06 And

**Savi Hensman**

41:06 Just to see if people have comments as well. That's, that's fine as well.

41:10 As well as questions.

**Gillian Murphy**

41:11 Okay Ray says. You mentioned your early involvement in the black lesbian and gay centre what drew from race and sexual politics and into involvement more with the church and sexual politics.

**Savi Hensman**

41:25 OK. I mean, I think that they that some of those things happened more or less simultaneously. So, um, I suppose.

41:37 I mean, like, like a lot of people who were

41:43 Asian or African or Latin American descent growing up in in Britain in the 1960s and 70s. It took time to be more confident about my identity to feel good about being different in that way.

41:59 At a time when there was a lot of open prejudice and I mean there still is a lot of prejudices, it’s gone back and forth.

42:07 And in the early 70s, early to mid 70s. I suppose I became both more active in anti racist campaigning.

42:19 And also involved in some of the initiatives within the church to raise issues about race and this was quite an explosive subject so I can remember some fairly

42:32 heated discussions I became involved in, as in my mid teens in in helping to decline and coordinate a series of discussions in my local parish church and it was I think was important that we did it, but it. I think I anticipated quite how

42:54 How a hot a topi it could be.

42:58 I mean something my parents were also taking up in various ways. And so it was I saw, I suppose I became involved in action around race equality in the churches before I became involved in activity around sexuality and

43:16 But, but then I suppose in the 80s. I was from the, the early 80s. I was quite heavily involved in in both. And I think there are some overlapping issues though, of course. Each has its own

43:33 Particular nuances and there are different ways in which different people experience exclusion.

**Gillian Murphy**

43:43 Okay, and I think

43:46 We will call it

43:49 We've got time for one more questions. Anyone got any more questions, or shall we call it a day.

43:55 Coming up to time.

43:59 No, no more questions. Well thanks very much.

44:03 For joining us and thanks Savi for sharing and sharing your life with us. It's been very pleased that we've recorded it

44:12 And so do look on our website for future events that are happening. And if you're hosting and and lots of lots of thank yous are coming in now Savi So thank you very much. And I think you need a drink wow don't you,

44:32 And also could people say where they found out about the event. And because that will really help us with events that we put on. Yeah, lots of thank yous and Ruby says excellent and Vicki says this has been fantastic. Thank you so much.

**Savi Hensman**

44:51 You and I know that there are some people here who have done their share of contributing to

44:57 To the process of change. So just acknowledging acknowledging that as well as those who are with us.

45:07 Okay, thank you very much.

**Gillian Murphy**

45:08 Thank you for coming.

45:13 Thank you for the great questions too

**Debbie Challis**

45:22 Just to say I need to finish the event now. So if anybody wants to add more things in. Please just do in the chat over the next 30 seconds.